

KNOWING GOD

Elohim
Adon
Jehovah
Jehovah-Tsebaoth
El
YHWH
Elah
KING
Jehovah-Hoseenu
El Olam
Jehovah-Ropho
Jehovah-Shalom
El Shaddai
Jerhovah-Jireh
Father
Jehovah-Makkeh
Ancient Of Days
ROCK
ADONAI

By Charles Willis

KNOWING GOD

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Lesson #1 - EL

The English translation from the Hebrew often fails to convey all the meaning of the name of God. Where the Hebrew may indicate a loving God, the English translates it as “God.” Where the Hebrew indicates God as my strength, the English translates it as “God.” The result is that our comprehension of God can be less full than it ought. While Scripture gives a few dozen names for God, our study will only address the more frequent names.

El is one of the oldest and widest distributed names for deity. It is a generic term which includes every member of the class of deity. It is translated as “God” some 250 times in the Old Testament. “El is frequently used in circumstances which especially indicate the great power of God” (*All The Divine Names And Titles In The Bible*, Lockyer, p.7) “It may even denote a position of honor and authority among men...It means might, power, the strong one” (*International Standard Bible Encyclopedia*, Vol. 2, p.1254). For example, it was El that brought Israel out of Egypt (Numb. 23:22). Deuteronomy 10:17 has Moses saying “Jehovah your Elohim is God of gods, the Lord of lords, El who is great, mighty, and dreadful.” In Isaiah’s descriptions of the Messiah, Jesus is called “the mighty El” (Is. 9:6-7). Jesus referred to El when hanging on the cross when He quoted Psalm 22:1 saying, “My God, My God.” Mark 15:34 even provides the Hebrew as “Eloi, Eloi.”

1. Bible names always held meaning. Research the meaning of the following Bible names that

include El. A good place to find this information is in a Bible encyclopedia. Two excellent online references include:

www.internationalstandardbible.com and www.blueletterbible.com. With any online reference you will need to execute a search for the name.

- A. Isra-El
- B. Samu-El
- C. Beth-El
- D. Micha-El
- E. El-ijah
- F. Dani-El
- G. Jo-El
- H. Immanu-El

Elohim is the most common Hebrew name for God being found more than 2300 times in the Old Testament, 35 times in the first two chapters of Genesis. This name is plural, which in a few instances the translators have tried to convey, but most often the plural nature of the word is missing in the translation, and we have to study to determine if this is even the word being translated as “God.” The word often implies “fullness of might” and the root word (Eloh) means “to swear” (*All The Divine Names And Titles In The Bible*, Lockyer, p.6). The word “Theos” is a Greek parallel, which is translated “God” in the English New Testament.

2. State the significance of this understanding in the following passages that use Elohim.

- A. Genesis 1:26
- B. Exodus 20:1-5
- C. 1 Samuel 17:46
- D. Psalm 42:1
- E. Isaiah 6:8

Elah is the Divine name which occurs more than 90 times in the Old Testament meaning “the adorable one or worshipful one” (Ibid, Lockyer, p.8). The first use of this name is found in Ezra 4:24, “the work on the house of God in Jerusalem ceased.” It is a title only found in Ezra, Daniel and Jeremiah. It must have been a title which the Israelites used while in the Babylonian captivity. The Arabian form of this word is Allah. Eloah is the Chadlee form of the Hebrew word and is found more than 100 times in Deuteronomy and Job. It refers to the object of all testimony and worship (Ibid, Lockyer, p.9).

3. What is Job truly conveying in Job 19:25-26 when He says “I shall see God”?

El'Elyon describes God almost 35 times in the Old Testament. It means: the Most High, frequently with the added idea of might. El'Elyon is translated as “God Most High” in Genesis 14:18 as the God of whom Melchizedek served as priest. Numbers 24:16 and Deuteronomy 32:8 translate El'Elyon as just “Most High.” Similar meaning is found in the related Hebrew word Heleyon (or Eleyon) which means “highest” (Ibid, Lockyer, p.9). Many of the Hebrew names for God are used in combination, such as in Psalm 57:2 which is translated “I will cry to God Most High” (literally Elohim El'Elyon).

El Olam is a term describing God's eternal nature. It means “The God of Eternity” and is often translated as “the everlasting God” (Ibid, Lockyer, p.11). So Isaiah 63:16 says “Our Redeemer from of old is your name,” and Psalm 90:2 says, “from everlasting to everlasting, You are God” (literally from Olam to Olam thou El).

4. How is this Hebrew name of God conveyed to us in the New Testament?

A. Romans 1:20

B. Ephesians 1:4 and 3:11

El Shaddai is a powerful name applied to God. While only occurring seven times in the Old Testament, it embodies many shades of meaning that are very present in New Testament teaching. *Strong's Hebrew Dictionary* indicates Shaddai (H7706) means “almighty.” So we find it in Genesis 17:1 when God appeared to Abraham and said “I am God Almighty” (literally ‘I Shaddai El’). Genesis 18:14, as well as Jeremiah 32:27, convey this concept when God asks, “Is there anything too difficult for Me?” Repeatedly God has demonstrated His power over nature through miracles. The root of ‘shaddai’ is ‘shad’ meaning ‘breast.’ This provides us a metaphor presenting God “as the one who nourishes, supplies, and satisfies” (Ibid, Lockyer, p.14). I am in no way implying God is female, but that the metaphorical use of this word adds additional meaning to ‘shaddai.’ God is almighty in every sense, even to providing our basic needs.

5. How is this Hebrew name of God conveyed to us in the New Testament?

A. Matthew 6:31-33

B. Matthew 17:20

C. 2 Corinthians 6:18

D. Ephesians 1:19; 6:10

E. Colossians 1:16-17

F. Revelation 1:8, 4:8, 16:14, 19:6

Lesson #2 - ADONAI

“Adon, an early word denoting ownership, hence, absolute control...It is applied to God as the owner and governor of the whole earth (Ps. 114:7). It is sometimes used as a term of respect (like our “sir”) but with a pronoun attached (“my lord”). It often occurs in the plural. Adonai is, in the emphatic form, “the Lord.” Many regard this title as the plural of Adon.” (*Holman Illustrated Bible Dictionary*)

“As a name of Deity, *Adonai*, used some 300 times in the Old Testament, emphasizes divine sovereignty (Isaiah 7:7), and is closely related to the *Kurios*, or Lord, of the New Testament.” (*All The Divine Names And Titles In The Bible*, Lockyer, p.16). The Hebrew word means Lord. It conveys the idea of being master or owner. Abram first used this term in Genesis 15:2 saying, “O Lord God...” (literally ‘O Adonai Jehovah’). The Greek word *kurios* is translated as “lord” in the English. It has the same basic meaning as Adonai.

“Since pronouncing G-d’s name or Yud, Hey, and Vav, Hey (designated with the Tetragrammaton YHWH), is avoided out of reverence for the holiness of the name, Jews use Adonai instead in prayers, and colloquially would use Hashem (“the Name”).” (<http://www.patheos.com/Library/Glossary/Adonai.html> accessed 1/16/2014.) The Hebrew written language does not use vowels. “When the Masoretes added vowel pointings to the text of the Hebrew Bible around the eighth century CE, they gave the word YHWH the vowels of Adonai, to remind the reader to say Adonai instead. Later Biblical scholars mistook this vowel substitution for the actual spelling of YHWH and interpreted the name of God as Jehovah.” (Ibid)

Translations often differ in how the name of God appears in English, either in all capitalized or all capitalized in lowercase letters. “As “Adonai” was and continues to be substituted for the actual Name of God (YHWH) in the Hebrew Scriptures, there is some confusion/disagreement among the different Bible translations as to when “LORD” (or “LORD,” “GOD,” or “GOD”) means “YHWH” and when it means “Adonai.” And.... since the name “Elohim” was substituted for “Adonai” when the compound name “YHWH Adonai” appeared in Scripture, there is added confusion as to when “Lord” or “God” means “Adonai” and when it means “Elohim.”” (<http://www.myredeemerlives.com/namesofgod/adonai-elohim.html>, accessed 1/20/2014) Therefore, just referring to English translations will not always render a full comprehension of God’s name in a specific passage. You are encouraged to refer to the Hebrew, such as can be found in Strong’s concordance. Most English translations print Jehovah in small caps as “LORD,” and Adonai as “Lord,” but there is no set standard across all English translations.

1. Since God is Adonia, what aspects of God are revealed in the following passages?

A. Ezekiel 3:11 “the Lord GOD”

B. Psalm 35:23 compared with John 20:28

C. Psalm 16:2

D. Daniel 9:19

E. Isaiah 6:8, 11

F. Exodus 4:11

2. Give the meaning for the Hebrew name Adoni-jah (2 Samuel 3:4).

3. How do the following New Testament passages convey the concepts of Adonai?

A. Romans 1:1

B. Galatians 1:10

C. Titus 1:1

D. 2 Timothy 2:24

E. James 1:1

F. Jude 1:1

4. How does Adonai impact our understanding of the following passages?

A. Malachi 1:6

B. 1 Corinthians 6:19-20

C. Matthew 7:21-23

D. Philippians 2:9-11

E. Luke 6:46

Lesson #3 - JEHOVAH (part 1)

Many have heard of Jehovah as God's name, and many are familiar with the Hebrew lettering of YHWH; however, most do not know that Jehovah is often coupled with other Hebrew words in Scripture as the name of God. Even more surprising to many is the use of part of Jehovah as the name of God.

Jah (Y) is a contracted (shortened) form of Jehovah (YHWH). It is found over 40 times in the Old Testament. In English it is generally translated as "Lord." "The name 'signifies 'He is,' and can be made to correspond to 'I AM,' just as Jehovah corresponds to the fuller expression 'I AM THAT I AM'" (*All The Divine Names And Titles In The Bible*, Lockyer, p.17). It first appears in Exodus 15:2 in the midst of the Song of Moses where it is written as, "The Lord is my strength and song." Isaiah used this name of God when he wrote, "Trust in the Lord forever, for in God the Lord, we have an everlasting Rock" (Is. 26:4). Literally this reads, "Trust in Jehovah forever, for in Jah Jehovah, we have an everlasting Rock." It is most likely this was the verse which inspired the hymn Rock of Ages. "Jah is the 'present tense' of the Hebrew verb and 'indicates the present living God'" (Ibid, p.17). Judges 5:2 is one of many examples of the common Old Testament phrase "praise ye the Lord" (King James), which is literally 'praise Jah.' Even more surprising to some is the word translated "hallelu-jah" meaning 'praise Jah.' Psalm 46:1 conveys the meaning of Jah without using the word, saying, "God is our refuge and strength, *a very present help in trouble.*"

1. Bible names always held meaning. Research the meaning of the following Bible names that include Jah.

- A. Abi-jah (1 Kings 14:1)
- B. Adoni-jah (1 Kings 1:9)
- C. El-i-jah (1 Kings 17:1)
- D. Melchi-jah (Nehemiah 10:3)
- E. Jah-aziah (Ezra 10:15)
- F. Jah-zeel (Genesis 46:24)

Jehovah as the name of God, among the Jews, is considered so reverent as to not be spoken. There are many euphemistic expressions of this name, such as "The Name," and "The Holy Name." This name occurs more than 7,000 times in the Old Testament. It is usually translated as "LORD" (all capitals) to distinguish it from other Hebrew words translated "lord." In the King James it is translated as "God" more than 800 times. "The name means 'the existing One'" (*Brown-Driver-Briggs Hebrew Dictionary*).

God told Moses His name was "I AM THAT I AM" (Ex. 3:14) which is YHWH (Jehovah) in Hebrew. The "existing" or "eternal" one signifies much about the unchangeable character of God. "I, the Lord, do not change" (Malachi 3:6) is literally, "I Jehovah change not." Samuel agrees when taking the kingdom away from Saul, referring to Jehovah as the Glory of Israel who "will not lie or change His mind; for He is not a man that He should change His mind" (1 Samuel 15:29).

2. Tell how the following New Testament passages confirm this name of God.

- A. James 1:17
- B. Revelation 1:8
- C. Hebrews 13:8

Jehovah-Jireh can be found in that great text relaying Abraham's sacrifice of Isaac, Genesis 22:8, where it says "the Lord will provide," which is literally, "Jehovah-Jireh." It means "the Lord will see to it" (*Strong's* G3070). It is also the name Abraham gave to mount Moriah (Genesis 22:14). Hebrews 11:17–19 recounts this event saying Abraham "considered that God is able" to raise people from the dead. This is the very thing we seek when we turn to God in trusting prayer, that He will provide and see to it.

3. Tell how the following New Testament passages confirm this name of God.

- A. Matthew 6:8
- B. Matthew 6:25-33
- C. Hebrews 13:6
- D. Philippians 4:19
- E. Ephesians 1:3

Jehovah-Ropha is found in Exodus 15:26 where God says, "I, the Lord, am your healer," which is literally 'Jehovah ropha.' Ropha means "to heal, make beautiful" (*Strong's* H7495). God is our healer. As William Hunter penned in his famous hymn, "The great Physician now is near, The sympathizing Jesus."

4. For each of the following passages, identify how Jehovah-Ropha has been made known.

- A. Psalm 41:4
- B. Isaiah 53:5
- C. Luke 4:18, 40
- D. 1 Peter 2:24

Jehovah-M'Kaddesh is first found in Exodus 31:13 which reads, "I am the Lord who sanctifies you," which is literally "Jehovah Kaddesh." 'Kaddesh' means "to consecrate, sanctify, prepare, dedicate, be hallowed, be holy, be sanctified, be separate" (*Strong's* H6942). 1 Peter 1:15-16 teaches, "Like the Holy One who called you, be holy yourselves also in all your behavior; because it is written, you shall be holy, for I am holy." We can not achieve holiness by ourselves, for we are sinners. God sanctifies us. He prepares and dedicates us, hallows us to His service. God chooses to sanctify us, for which we are thankful.

5. For each of the following passages, state how we are sanctified and/or to what purpose.

- A. Leviticus 20:7–8
- B. Leviticus 22:32
- C. 1 Cor. 6:11
- D. Ephesians 5:26
- E. 1 Thessalonians 4:3
- F. Hebrews 10:10, 14
- G. 1 Peter 2:9

Lesson #4 - JEHOVAH (part 2)

1. By way of review, give the meaning of the name Jehovah which was discussed in lesson three.

Jehovah-Tsebaoth is first found in 1 Samuel 1:3 and is “translated “LORD” (Jehovah) “of hosts” (Tsebaoth). Tsebaoth means “that which goes forth, army, war, warfare, host” (*Brown-Driver-Briggs Hebrew Dictionary*). “It combines the ideas of divine Maker and divine Controller” (*All The Divine Names And Titles In The Bible*, Lockyer, p. 41). We should not confuse this word with Sabbath. Jehovah Tsebaoth is translated as “Lord of hosts” 260 times in the Old Testament, being most popular among the prophets. This name appears to correspond with Christ being head over all things to the Church (Eph. 1:22-23). The sentiment of this name is well expressed in Daniel 4:35 where Nebuchadnezzar said, “All the inhabitants of the earth are accounted as nothing, but He does according to His will in the host of heaven and among the inhabitants of earth; And no one can ward off His hand or say to Him, ‘What have You done?’”

2. What do the following passages reveal about Jehovah-Tsebaoth?

- A. Psalm 46:7
- B. Amos 4:13
- C. Isaiah 6:3
- D. Isaiah 31:4-5
- E. Malachi 2:16
- F. How does Jesus agree with this (Matthew 28:18)?

Jehovah-Rohi is best known from Psalm 23, “The Lord (Jehovah) is my shepherd (Rohi), I shall not want.” Jacob first conveys this concept when he blessed Joseph and said, “The God before whom my fathers Abraham and Isaac walked, The God who has been my shepherd all my life to this day” (Gen. 48:15).

3. How is God portrayed as a shepherd?

- A. Psalm 23
- B. Isaiah 40:11
- C. 1 Peter 5:4
- D. John 10:1-16
- E. Hebrews 13:20

Jehovah-Tsidken is the name of God found in Jeremiah 23:5-6. “Behold, the days are coming,” declares the Lord, “When I will raise up for David a righteous Branch; and He will reign as king and act wisely and do justice and righteousness in the land. In His days Judah will be saved, and Israel will dwell securely; and this is His name by which He will be called, “The Lord our righteousness.” *Tsidken* does not translate well into english. It is most often rendered righteous or righteousness, but also conveys justification and acquittal. The root word, *Tsedek*, is found more than 1,000 times in the Old Testament and is translated right, righteous, just, justify and declared innocent.

4. What do the following passages reveal about Jehovah-Tsidken?

- A. Genesis 15:6
- B. 1 Corinthians 1:30-31
- C. Philippians 3:9
- D. Romans 3:21-26

Jehovah-Makkeh is a name of God many do not want to remember. It is the opposite of “God is love” (1 John 4:8). Ezekiel 7:9 uses this name, saying, “My eye will show no pity nor will I spare. I will repay you according to your ways, while your abominations are in your midst; then you will know that I, the Lord (Jehovah), do the smiting (Mekkah).” The minor prophets are full of images of God smiting foreign nations, and repeatedly, throughout the history of the Israelites, God smites Israel for their continued sin.

5. How do the following passages confirm Ezekiel’s use of Jehovah-Makkeh?

A. Romans 2:5-11

B. Romans 11:21-22

C. Hebrews 12:6

D. Revelation 2:16

Lesson #5 - DESCRIPTIVE NAMES

Throughout the Old and New Testament there are some titles given to God which are descriptive names. Many of these names are familiar to us, such as: our fortress, refuge, refiner, and husband (to Israel). We will not attempt to examine all of the descriptive names in Scripture, but merely a handful of the most common names. Some of these are applied in Scripture to God and to Jesus.

Ancient Of Days is a title found only in Daniel 7:9, 13, and 22. It is Aramaic and transliterated as *Atik Yomin*. The context of Daniel 7:9 refers to thrones where the “Ancient of Days took His seat.” He is described as having a “vesture... like white snow and the hair of His head was like pure wool.” “Thousands and thousands were attending Him...” (Dan. 7:10). He is the one who gave dominion, glory and a kingdom to the “Son of Man” (Dan. 7:13). He is one who came in judgment (Dan. 7:22). This portion of Daniel is full of images and symbols, yet this descriptive name of God is very memorable.

1. What does this name convey about God?

Rock, in the Hebrew, is often translated from *tsoor*, *tsoor* meaning “properly a cliff (or sharp rock, as compressed); generally a rock or boulder; figuratively a refuge” (Strong’s H6697). This Hebrew word is also frequently translated as “my strength” (such as in Psalm 19:14). This name of God reveals His “permanency and unchangeableness” (*All The Divine Names And Titles In The Bible*, Lockyer, p. 76).

2. How does Moses speak of God?

- A. Deuteronomy 32:15
- B. Deuteronomy 32:18
- C. Deuteronomy 32:30
- D. Deuteronomy 32:31

3. What do the following passages reveal about God?

- A. Psalm 62:5-8
- B. Psalm 94:22
- C. 2 Samuel 22:47

Shield is often translated from the Hebrew word *maw-gane'*, *meg-in-naw'* meaning a shield, or buckler. This was a smaller shield that a soldier would strap, or buckle, to his forearm. “After these things the word of the Lord came to Abram in a vision, saying, Do not fear, Abram, I am a shield to you; Your reward shall be very great.” (Gen. 15:1). A larger shield is meant by the Hebrew word *tsin-naw'* (such as in Jer. 46:3). A shield was vital to sustaining life in a battle involving swords, clubs, stones, arrows and darts. The assault of Satan is described as using a “flaming arrow” (Eph. 6:16). We also are in need of a mighty shield.

4. What do we learn about our Shield from these references?

- A. Proverbs 30:5
- B. Psalm 28:7
- C. Psalm 119:114
- D. Psalm 115:9-11
- E. 2 Samuel 22:31
- F. Psalm 3:1-3

King is a frequent descriptive name of God. The people of Israel told Samuel, “Give us a king to judge us” (1 Sam. 8:6). God told Samuel “they have not rejected you, but they have rejected Me from being king over them” (1 Sam. 8:7). His reign as King already existed. “When you saw that Nahash the king of the sons of Ammon came against you, you said to me, ‘No, but a king shall reign over us,’ although the Lord your God was your king” (1 Sam. 12:12). Truly, “The Lord is King for ever and ever” (Ps. 10:16).

5. What do we learn from these passages about the King?

- A. Isaiah 6:1
- B. Jeremiah 10:10; 1 Timothy 1:17
- C. 1 Timothy 6:15-16
- D. Psalm 145:11-13
- E. Psalm 47:1-9

Father is what Jesus taught His disciples to pray (Matt. 6:9). We do not see the name “father” applied to God in the Old Testament, but it is very common in the New Testament. The name points to our relationship as family and his authority in our life which is motivated by love. “If you address as Father the One who impartially judges according to each one’s work, conduct yourselves in fear during the time of your stay on earth” (1 Peter 1:17).

6. For each reference, give the meaning of each name of God, and the application we should learn.

- A. God and Father of our Lord Jesus Christ (Eph. 1:3)
- B. Father of mercies (2 Cor. 1:3)
- C. Father of spirits (Heb. 12:9)
- D. Father of lights (James 1:17)
- E. Abba Father (Mark 14:36)

Lesson #6 - ETERNAL

Turning away from the names of God, with this lesson we will begin to examine some of the attributes of God. The attributes indicate the greatness of God and are a strong reason for our obedience. If we want to “know God,” we need to understand His supreme authority, His Divine nature, and His holy character.

For each attribute, examine the passages and answer the questions.

1. God is Eternal.

A. Psalm 102:24-27

B. Psalm 90:1-4

C. Isaiah 57:15

D. Jeremiah 10:10

E. 1 Timothy 1:17

F. Hebrews 13:8

G. Revelation 4:8-11

H. How do these passages demonstrate what our attitude should be toward God?

2. God is the Creator.

A. Genesis 1:1

B. Nehemiah 9:6

C. Ecclesiastes 12:1

D. Isaiah 44:24

E. Hebrews 11:3

F. 1 Peter 4:19

G. Discuss why we should worship the creator. Consider how God has created this world, and created each one of us.

3. God is Omniscient (All Knowing). *(questions for point 3 are on the next page)*

A. Job 36:4 and 37:16

B. Psalm 147:4-5

C. Psalm 139: 2-4

D. Matthew 6:4, 6, 18

E. Matthew 10:29-30

F. Romans 2:16

G. Romans 11:33-36

H. Hebrews 4:13

God is Omnipresent (Is Everywhere).

A. Psalm 139:8-16, 23-24

B. Proverbs 15:3

C. Jeremiah 23:23-24

D. Amos 9:2-3

E. Matthew 18:20

F. Who is the hypocrite fooling? For what purpose does the hypocrite deceive?

G. Why do believers worry about needs (see Matthew 6:32-33)?

4. God is Omnipotent (All Powerful).

A. Genesis 1:3, 11

B. Psalm 33:6-9

C. Jeremiah 32:17-19; Matthew 19:26

D. Isaiah 40:21-31

E. In light of God's omnipotence, discuss the meaning of the following uses of "fear."

1. Deuteronomy 10:12-21

2. Joshua 24:14

3. Psalm 111:10; Proverbs 1:7; Proverbs 9:10

4. 1 Peter 1:17

5. 1 Peter 2:17

Lesson #7 - FAITHFUL

For each attribute, examine the passages and answer the questions.

God is Faithful.

- A. Deuteronomy 7:9; Psalm 100:5
- B. 1 Corinthians 1:9; 1 Thessalonians 5:24
- C. 1 Corinthians 10:13; 2 Thessalonians 3:3
- D. Hebrews 10:23
- E. 1 John 1:9
- F. 2 Timothy 2:11-13
- G. 1 Peter 4:19

1. How does God's faithfulness help our faith?

God is Jealous.

- A. Exodus 20:5; 34:14
- B. Deuteronomy 4:24; Hebrews 12:29
- C. James 4:4-6 (compare with 2 Corinthians 11:2 and 1 Corinthians 10:22)

2. Explain how God can be jealous when jealousy is sin (Galatians 5:20).

God Searches Hearts.

- A. 1 Chronicles 28:9; 1 Kings 8:39
- B. 1 Samuel 16:7
- C. Acts 1:24
- D. Romans 8:27
- E. Luke 16:15
- F. Revelation 2:23
- G. Psalm 139:23-24

3. Discuss the dangers of not serving God from the heart, with all the heart. These passages may help you.

- A. 1 Kings 11:4
- B. 2 Chronicles 25:1-2
- C. Luke 10:27-28

4. If God searches our heart, how should we search our heart?

(Lesson 7 continues on the next page)

God is One. Relate how each of the following passages demonstrate the unity of the Father, Son, and Holy Spirit.

A. Matthew 3:16-17 (Mark 1:9-11; John 1:32-34)

B. John 14:7-23

C. Matthew 28:19

D. Ephesians 3:2-5; 5:18-20

E. Hebrews 2:3-4; 10:29-31

F. 1 John 5:5-8

5. How does the unity of God compare with His stated desire for unity in the church?

These passages may help you.

A. John 17:20-23

B. Romans 15:5-6

C. 1 Corinthians 1:10

D. Philippians 2:2

Lesson #8 - MERCIFUL

For each attribute, examine the passages and answer the questions.

God is Merciful.

- A. Exodus 34:6-7 (“compassionate”)
- B. Deuteronomy 4:31 (“compassionate”)
- C. Psalm 145:8-9
- D. Luke 6:36
- E. Titus 3:4-7

1. Define “mercy” as used in the references above.

2. What is the difference between “mercy” and “grace”?
(They are listed as different in Hebrews 4:16.)

God is Impartial.

- A. Deuteronomy 10:17
- B. 2 Chronicles 19:7
- C. Acts 10:34-35
- D. Romans 2:11
- E. Ephesians 6:9; Colossians 3:25;
- F. 1 Peter 1:17

3. How might God’s impartiality be good for us or bad for us?

4. Discuss how God’s impartiality implies His use of a standard.

God is Holy.

- A. Isaiah 6:3
- B. Revelation 4:8
- C. James 1:13
- D. 1 John 1:5
- E. 1 Peter 1:15-16

5. Define Holy.

6. How can we, who are sinners, be holy as He is holy?

(Lesson 8 continues on the next page.)

God is Love.

- A. 1 John 4:7-8, 19
- B. Romans 5:8
- C. Ephesians 2:4-7
- D. John 3:16
- E. Hebrews 12:6-7
- F. 1 John 3:1

7. Demonstrate from Scripture the following aspects of God's love.

- A. God's love is sacrificial.

- B. God's love has been demonstrated.

- C. God's love is unfailing.

8. Is God's love conditional or unconditional?

Lesson #9 - THAT I MAY KNOW HIM

The English word “know” is translated from a few Greek words. The most prominent are the Greek words *ginosko* (*Strong's* G1097) and *oida* (*Strong's* G1492) which are verbs. It is helpful to become acquainted with how the word “know” is used in Scripture, for it is different than in our culture. The following definitions are from *Vine's Expository Dictionary of New Testament Words*, p.637-638.

Ginosko “signifies “to be taking in knowledge, to come to know, recognize, understand,” or “to understand completely”... “In the NT *ginosko* frequently indicates a relation between the person “knowing” and the object known; in this respect, what is “known” is of value or importance to the one who knows, and hence the establishment of the relationship” (*Vine's*). The word is used in this sense in many passages, being easily understood in Matthew 1:25 and Luke 1:34 describing the physical relationship between Joseph and Mary.

Oida (also seen as Eido) “from the same root as *eidon*, “to see,” is a perfect tense with a present meaning, signifying, primarily, “to have seen or perceived;” hence, “to know, to have knowledge of,” whether absolutely, as in Divine knowledge” (*Vine's*).

“The differences between *ginosko* and *oida* demand consideration: *Ginosko*, frequently suggests inception or progress in “knowledge,” while *oida* suggests fullness of “knowledge,” e.g., Jhn 8:55, “ye have not known Him” (*ginosko*), i.e., begun to “know,” “but I know Him” (*oida*), i.e., “know Him perfectly;” Jhn 13:7... While *ginosko* frequently implies an active relation between the one who “knows” and the person or thing “known”, *oida* expresses the fact that the object has simply come within the scope of the “knower's” perception; thus in Mat 7:23 “I never knew you” (*ginosko*) suggests “I have never been in approving connection with you,” whereas in Mat 25:12, “I know you not” (*oida*) suggests “you stand in no relation to Me”” (*Vine's*).

1. Discuss the relationship described in the following verses with the use of “know.” Be sure to examine the surrounding context for each reference.

A. Hebrews 8:11 “And they shall not teach everyone his fellow citizen, And everyone his brother, saying, ‘Know (*ginosko*) the Lord,’ For all will know (*eido*) Me, From the least to the greatest of them.”

B. Philippians 3:8-10 “that I may know (*ginosko*) Him and the power of His resurrection and the fellowship of His sufferings, being conformed to His death.”

C. Ephesians 3:19 “and to know (*ginosko*) the love of Christ which surpasses knowledge, that you may be filled up to all the fullness of God.”

D. John 14:7 “If you had known (*ginosko*) Me, you would have known (*ginosko*) My Father also; from now on you know (*ginosko*) Him, and have seen Him.”

E. 2 Corinthians 8:9 “For you know (*ginosko*) the grace of our Lord Jesus Christ, that though He was rich, yet for your sake He became poor, so that you through His poverty might become rich.”

F. John 17:3 “This is eternal life, that they may know (*ginosko*) You, the only true God, and Jesus Christ whom You have sent.”

2. Discuss the following passages that help our understanding about the relationship we have with God.

A. James 4:8-10; Hebrews 7:19

B. 2 Corinthians 6:16-18

C. Galatians 4:4-7

3. Provide other New Testament passages that do not use “know” but which also teach how we are in a relationship with God.

Lesson #10 - CAN KNOW WE ARE OF GOD

Please review the introduction to lesson 9 with the definitions for *ginosko* and *oida(eido)*.

Because we can know God (as in relationship), we can have great confidence about our salvation. We can know that we are right with God based on the things He has revealed and promised.

1. For each of the references below, discuss what we can be confident about, why we can have confidence, and how the confidence helps us in our daily walk with God.

A. 1 John 5:19-20 “We know that we are of God, and that the whole world lies in the power of the evil one. And we know that the Son of God has come, and has given us understanding so that we may know (*ginosko*) Him who is true; and we are in Him who is true, in His Son Jesus Christ. This is the true God and eternal life.”

B. 1 John 2:3-5 “By this we know (*ginosko*) that we have come to know Him, if we keep His commandments. The one who says, “I have come to know (*ginosko*) Him,” and does not keep His commandments, is a liar, and the truth is not in him; but whoever keeps His word, in him the love of God has truly been perfected. By this we know (*ginosko*) that we are in Him”

C. 1 John 3:19 “We will know (*ginosko*) by this that we are of the truth, and will assure our heart before Him”

D. 1 John 3:24 “The one who keeps His commandments abides in Him, and He in him. We know (*ginosko*) by this that He abides in us, by the Spirit whom He has given us.”

E. 1 John 4:2 “By this you know (*ginosko*) the Spirit of God: every spirit that confesses that Jesus Christ has come in the flesh is from God”

F. 1 John 4:6 “We are from God; he who knows (*ginosko*) God listens to us; he who is not from God does not listen to us. By this we know (*ginosko*) the spirit of truth and the spirit of error.”

G. 1 John 4:13 “By this we know (*ginosko*) that we abide in Him and He in us, because He has given us of His Spirit.”

H. 1 John 5:13 “These things I have written to you who believe in the name of the Son of God, so that you may know (*eido*) that you have eternal life.”

I. 1 Corinthians 2:12-13 “Now we have received, not the spirit of the world, but the Spirit who is from God, so that we may know (*eido*) the things freely given to us by God, which things we also speak, not in words taught by human wisdom, but in those taught by the Spirit, combining spiritual thoughts with spiritual words.”

2. How do the following passage help assure us of our of slvation?

A. 2 Corinthians 13:5

B. Acts 17:11

C. Romans 8:1

D. Hebrews 3:6, 14

E. Hebrews 4:14-16

F. Hebrews 10:35-36

G. 2 Timothy 1:12

3. Provide other New Testament passages that attest to the confidence we should have in our salvation.

Lesson #11 - THOSE THAT KNOW NOT GOD

The majority of this study has been focused on knowing God. We have learned how we each have a responsibility to care for our own soul by entering and remaining in a relationship with God. We can move away from God resulting in a broken relationship. Scripture plainly states the consequences of not knowing God.

1. Read Isaiah 59:2.

A. How does this verse demand an understanding of a loss of relationship with God?

B. Be prepared to discuss the meanings of “separated” and “hid.”

2. Read 2 Thessalonians 1:8.

A. What Greek word is translated “know”?

B. Is this verse speaking of one requirement or two (they know not God and do not obey the gospel)? How does “know” impact our understanding of this passage?

3. What does 1 Thessalonians 4:5 teach us about what our behavior should be like?

4. Provide two or three examples from Scripture of some who did not know God and a punishment that followed.

REVIEW

5. Discuss the importance of understanding the names of God in our comprehension of who God is and how this effects our attitude about serving Him.

6. Discuss how a study of the attributes of God humbles us and enables us to serve God better.

7. Read John 10:1-30.

A. How do we “know” Jesus (10:14)?

B. What confidence do we have in salvation (10:27-29)?