

# Diamonds and Facets

A consideration of some of the  
**Attributes of God**  
based on His names, titles, and acts

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## **Diamonds**

Exodus 28:18 “And the second row shall be an emerald, a sapphire, and a diamond.”

The word “diamond” appears four times in the King James translation of the Scriptures. It is used twice in a positive setting, in today’s verse and also Exodus 39:11. Both places, God is giving Moses the design for the breastplate for Aaron and his sons to wear during their priestly duties. There is a certain image of beauty and regalia presented here.

The other two times are in Jeremiah 17:1 and Ezekiel 28:13; both times diamond is used in a negative sense. In Jeremiah, God describes using the sharp point of a diamond to scratch a reminder of Judah’s sins onto their hearts. In Ezekiel, God tells the prophet to rebuke the “king of Tyrus” (in context, a type or picture of Satan) who was arrayed in diamonds and other precious stones before his fall.

Nevertheless, there is another aspect of diamonds that is not directly mentioned in the Bible but which I believe is applicable to the Almighty God, and that is a diamond’s facets. A facet is one of the surfaces in a cut diamond; the light bounces off the surface and is part of what makes the diamond look bright. Diamonds are cut in such a way that they have many surfaces—many facets—each one reflecting light to give the diamond a sparkling brilliance.

Now, how does that apply to God? Well, He is multifaceted too. We might be amazed at the beauty of one aspect of His being, but then we realize there are so many other angles from which we can view Him. For example, in the gospels, Matthew presents Christ as the Messiah, the King of the Jews, while Mark portrays Him as the servant of the Lord. Luke’s gospel depicts Jesus as the perfect man, and John introduces the Lord as God become man. Each of these mental images is true, and each enhances our understanding of who Christ is.

Those four aspects tell us something about God, but He has purposed to use over one hundred names for Himself, each one adding to the brilliant luster of our knowledge of His regal Being. Lord willing, in the next several Musings, I plan to present some of these names that will further develop what comes to mind when we think about this One who loves us.

## **Jesus**

Philippians 2:8-11 “And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name: That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.”

## Diamonds and Facets

On Friday, we thought of the multiple facets of a cut diamond as a picture of the many aspects of who God is and what He is like. God identifies Himself by multiple names, each one conveying some aspect of His Being. Today, and in the coming Musings, I want to look at a few of the names God uses for Himself and what they tell us about Him.

We can only know the meanings of some names by looking them up in a Hebrew or Greek dictionary. Other meanings might also be derived from the context in which the word is used. However, in some instances, God tells us outright what a name means and what that name tells us about what He is like.

The first name I want us to look at is the given name of our Savior, Jesus. According to Philippians 2:9, that name is above every name, and it is one of the names that God clearly defines in His Word. “And she shall bring forth a son, and thou shalt call his name JESUS:” But why should He be given that particular name? The verse goes on: “For he shall save his people from their sins.” (Matthew 1:21) The Greek word translated “Jesus” in that verse comes from a Hebrew word that means, “Jehovah-saved.” In this name, which is above every name, God is telling us that He is a saving God.

In the will of the Lord, we shall look at other names in future Musings, but I want to start with this name so that we absorb that one attribute of God—that one facet of His beauty. The name that God has chosen to be above every name conveys to us that He is a saving God. May that sink deeply into our hearts and minds today.

In the words of Philip Bliss, “Hallelujah! What a Savior!”

### ***Christ, the Lamb, and the Lord***

Philippians 2:9-11 “Wherefore God also hath highly exalted him, and given him a name which is above every name: That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.”

Last time, we looked at one of the names God has given Himself, thereby revealing some aspect—some facet—of His glorious Being. We saw that the meaning of the name of Jesus, is “God is a saving God.” As Jesus told us during His life on earth, “...him that cometh to me I will in no wise cast out.” (John 6:37b) Today, I want to look at three other words or phrases that the Bible uses regarding Jesus, all of which add even more luster to this “diamond of Deity.”

**CHRIST** - This is not a name in the same sense that we think of when we talk about a name. It is more a title, but it serves the same purpose as a proper name in that it reveals an aspect of His beauty. The name/title “Christ” is similar to the Hebrew word “Messiah,” and it means “anointed.” For what was He anointed? What assignment was He anointed to perform? That brings us to the next name.

**LAMB** - Within the animal sacrifices God ordained in Israel, God gave the Jewish people a beautiful picture. Sin is so horrible, so vile, and so repugnant to the holy God, that He must pronounce a death sentence upon it; however, each year a lamb could be offered to die as a sacrifice for a person’s sins. When Jesus came, He was “the Lamb of God, which taketh away the sin of the world.” (John 1:29, 36)

**LORD** - The Greek word Paul uses in today’s verses means “the one who is in control” and is derived from a similar word meaning “supreme.”

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These three names/titles add brilliance to our comprehension of Jesus. He is the One who was anointed to save us from our sins by sacrificing Himself as a perfect, substitutionary sin offering. Now His name is exalted, and He is Lord, ruler over all.

### ***Emmanuel***

Matthew 1:18-25 “Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost. Then Joseph her husband, being a just man, and not willing to make her a publick example, was minded to put her away privily. But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost. And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins. Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us. Then Joseph being raised from sleep did as the angel of the Lord had bidden him, and took unto him his wife: And knew her not till she had brought forth her firstborn son: and he called his name JESUS.”

In the last two Musings, we looked at names that are specifically applicable to our Savior: “Jesus,” “Christ,” “Lamb,” and “Lord.” Today let’s look at one more name that is used of the Lord Jesus.

EMMANUEL - In verse 21, the angel told Joseph that he should name Mary’s baby “Jesus.” It is interesting that God had the angel quote and then expand on what He told Isaiah in the Old Testament prophesy:

- Isaiah 7:14b: “Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.”
- Matthew 1:23b “They shall call his name Emmanuel, which being interpreted is, GOD WITH US!” (emphasis mine)

We no longer need to be at the temple to be in the presence of God because HE IS WITH US WHERE WE ARE!

Jesus is fully God; the Anointed One who was sent to save us from our sins by taking our place on the cross as the Lamb of God; and He is WITH us NOW!

“O praise the LORD, all ye nations: praise him, all ye people.” (Psalm 117:1)

### ***Heaven Is the Real World***

Matthew 6:13b “For thine is the kingdom, and the power, and the glory, for ever. Amen.”

We have been looking at the “Diamond of Deity” – the multiple aspects or facets of God. He is so remarkable in all His being that He has revealed Himself by multiple names, each one adding to the brilliance of who we see Him to be. Today, rather than studying a specific name, I want us to see two spectacular aspects of this great God and His purposes.

In 1994, Christian singer/songwriter Steven Curtis Chapman released his sixth studio album; the title song was “Heaven in the Real World.” In 2017, Mr. Chapman released a book, “Between Heaven and the Real World: My Story,” a collaborative work with coauthor, Ken Abraham. Though I have not yet read the book, my understanding is that it tells of how God has been intimately involved in the author’s real-life experiences. Similarly, the song bids us cling to the reality that Christ took an active role in bringing the blessings of God into this sin-ravaged world.

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I wish I could bring to this brief writing the magnificence that we heard in the sermon at church yesterday. The text was Romans 8:28-30, and the thought was the inconceivable grace that God has lavished upon us even before we had any interest in Him at all. Oh, that we could grasp the brilliance of that aspect—that facet—God working in this world to bring us to Himself.

However, God has done more for us that adds greater luster to His spectacular grace and mercy. He has not just entered into this broken world to bring comfort in our sorrow; He has made another place for us—a place to which He will take us when He has completed His purpose for us in this world. It is then that we will find that though we can have “Heaven in the ‘real world’—the world in which we live now—but much more, we shall understand that Heaven IS the real world. It is the world where there is no sin, no sickness, no pain, and no death, as God originally designed it. It is THAT world in which we shall live forever.

What a spectacular facet! God has promised us a home in Heaven forever, and He gives us a taste of it here on Earth!

All Glory to God!

### ***Righteous judgment and Gracious Goodness***

Romans 2:1 “Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things. 2 But we are sure that the judgment of God is according to truth against them which commit such things. 3 And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God? 4 Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance?”

The last half of Romans 1 pictures a downward spiral of personal morality similar to an airplane out of control. Verse 28 makes a startling announcement: “And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient.” The Greek words translated “not convenient” do not mean “annoying” as we might use those words today; they mean something completely inappropriate, like a dirty pig running amuck at a king’s wedding.

Today’s verse 1 goes even further, warning us not to think we can judge just because we think we are not like “them.” Maybe we don’t commit adultery or murder, but do we entertain such thoughts in our minds? Jesus had a word for us: “But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart.” (Matthew 5:28)

We also think evil and caustic thoughts toward others. “Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him.” (1 John 3:15) In fact, James tells us, “Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law. (2:10-11)

Then today’s verse 2 reminds us that all God’s judgments are true, and verse 3 asks, “Do you think ‘they’ will get caught but we will get away with it?”

Scary stuff so far, and then we come to verse 4, where God asks why are we arrogant in our own conceits and scorn His rich goodness and patience? It is actually that goodness which should give us confidence in Him rather than in ourselves.

These verses reveal a foreboding facet in God's righteous judgment, but it makes His goodness sparkle all the more in contrast. Let us bow humbly before Him, acknowledging His righteousness, but also His goodness.

### ***The Greatness of God***

We have been looking at the significant meanings of the names by which God reveals to us the glory of His being. I want to take today's Musing to consider the words of a poem by Stuart Hine. You might recognize the words as a song we sing; however, note the first four words: "O Lord, my God." Mr. Hine wrote this poem, not to the reader, but as a prayer to God—to the One we have been discovering through His names and titles.

Take a moment to read these words, but do not read them as a poem; instead, read them to God as the prayer of your heart. May you be blessed in your love for God as you do so.

How Great Thou Art

O Lord, my God, when I in awesome wonder,  
Consider all the worlds Thy Hands have made,  
I see the stars, I hear the rolling thunder—  
Thy power throughout the universe displayed.

Then sings my soul, my Saviour God, to Thee,  
How great Thou art, how great Thou art.  
Then sings my soul, my Saviour God, to Thee,  
How great Thou art, how great Thou art.

And when I think of God, His Son not sparing,  
Sent Him to die, I scarce can take it in;  
That on the Cross, my burden gladly bearing  
He bled and died to take away my sin.

Then sings my soul, my Saviour God, to Thee,  
How great Thou art, how great Thou art.  
Then sings my soul, my Saviour God, to Thee,  
How great Thou art, how great Thou art.

When Christ shall come with shout of acclamation  
And lead me home, what joy shall fill my heart.  
Then I shall bow with humble adoration  
And then proclaim my God, how great Thou art.

Then sings my soul, my Saviour God, to Thee,  
How great Thou art, how great Thou art.  
Then sings my soul, my Saviour God, to Thee,  
How great Thou art, how great Thou art.

- Stuart Keene Hine

## **Just and the Justifier**

Romans 3 “21 But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; 22 Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference: 23 For all have sinned, and come short of the glory of God; 24 Being justified freely by his grace through the redemption that is in Christ Jesus: 25 Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; 26 To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.”

There are three words that are mentioned throughout today’s verses; they give us new facets that add to our understanding of the brilliance of who God is. All three words are mentioned in verse 26. Those three words are “righteousness,” “just,” and “justifier.”

Prior to today’s verses, Paul has led us to the clear and logical conclusion that NO ONE is saved by keeping the Law. But when we come to chapter 3, verse 21, a new facet of God’s being is set before us, and it is God’s righteousness. We learn that God’s righteousness is displayed as separate from the Law, (v21) that it is ours by faith, (v22) and that it is equally available to Jews AND Gentiles. (v22-23)

After presenting God’s righteousness, Paul goes on to say that God’s righteousness results in Him declaring us to be “just” because Christ has become a “propitiation,” a substitute, who bore the wrath that was rightfully ours. Note that in verse 26, Paul declares that even though God is righteous—He is completely right in word, thought, and deed—He cannot be accused of being unrighteous when He justifies sinners since our guilt has been removed—the wrath due to us has been poured out on the Substitute! Christ has already paid for our sins. THAT is why God can justify us without being unjust or unrighteous.

What a spectacular brilliance we see in God and in the wisdom and creative genius of His plan! “To declare, I say, at this time his righteousness: that he might be just, AND the justifier of him which believeth in Jesus.” (v26, emphasis mine)

## **Unchangeable**

James 1:17 “Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.”

For more than 50 years, human beings have been going into space. Great precision is required in the design and execution of those space explorations. I do not know exactly how precise the angle must be for a space vehicle to reenter Earth’s atmosphere, but data suggests that if the angle is too steep, the vehicle would burn up as it streaks down toward our planet, and if it is not steep enough, the craft might be reflected by the atmosphere and just skip back out into space.

Today’s verse tells us that all good and perfect gifts come from “the Father of lights.” It then goes on to describe Him as One “with whom is no variableness, neither shadow of turning.” That description drips with poetic beauty, but we must look closely or we may see the beauty of the phrase and miss the beauty of the Lord.

The word “variableness” is not commonly used anymore, but as you might derive from the word, it means variation—something that is different than something else. Even as we use the words today, “shadow” is a shaded area caused by blocked light, and “turning” is different from, but similar to “variation,” suggesting rotation or a change in position. If we stop to think about it, this verse says exactly what we understand it to say. God does not change! He is not just close like a reentry path, He is always, completely, precisely God.



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This again reminds us of the name that is spelled with four Hebrew consonants, the equivalent of the English “YHWH.” Without vowels, we do not know how to pronounce the name, but it is translated “Jehovah” in the King James and some other translations and “Yahweh” in others. It means “the self-existent One” and carries the essence of being “unchanging.” In other words, there is no change in God nor between what He says and what He does. We can’t even slide the thickness of a shadow between what He promises and what he delivers!

Even as it says of the Son, “Jesus Christ the same yesterday, and to day, and for ever.” (Hebrews 13:8)

### ***The Death of Life***

Matthew 27:45-46 “Now from the sixth hour there was darkness over all the land unto the ninth hour. And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me?”

Jesus said, “I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.” (John 8:12) Yet, in today’s verses, we see the light of the world shrouded in great darkness. It was bad enough that the sun hid its face, bringing darkness to the eye, but with few exceptions, the crowd that gathered around Him also had darkened souls. “Crucify him,” they shouted. (Luke 23:21) Had they done as Jesus said—had they followed Him and not walked in darkness—they would not have shouted those awful words, and yet here, two thousand years later, those terrible words create an irrevocable echo. “Crucify him, crucify him.” Those of His followers who watched did so in horror, and all but a few did so from a distance. Those who DID watch saw the light snuffed out into an even deeper darkness.

News commentator Paul Harvey used to tell of some historical event, filling in details that most of us did not know, closing the segment by saying, “And now you know the rest of the story.” Though Jesus hung in darkness, surrounded by dark hearts, forsaken by His Father in Heaven, suffering the penalty of our dark sins, and bearing the wrath of God that was due us, we need to know “the rest of the story.” Darkness could not hold Him. The tomb could not contain Him. Death could only prevail upon Him for so long. In time, He slipped from the bonds of death and darkness and once again stepped forth as the Prince of Light. Not only that, today’s facet is that death is subject to Him, He has the keys to it, and that for those who follow Him, death has lost its victory and consequently its sting. (1 Corinthians 15:55)

Yes, the King of life and light has won the victory, and it is our great delight and privilege that He purposes to share that victory with all who trust in Him.

Hallelujah! What a Savior!

### ***“Keffy me!”***

Isaiah 46:3-4 “Hearken unto me, O house of Jacob, and all the remnant of the house of Israel, which are borne by me from the belly, which are carried from the womb: And even to your old age I am he; and even to hoar [gray] hairs will I carry you: I have made, and I will bear; even I will carry, and will deliver you.”

When I was a child, one of the transportation companies had an advertisement that featured a kitten with the caption, “Carry me,” as if the little one was asking its mother to help him. I was two or three back then, and I when I saw that ad in a magazine or billboard, I said, “Keffy me!” The gist of the ad was that the company was in the business of carrying things from one place to another and other businesses could depend on them to provide transportation services.

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In today's verse, God Himself, through the prophet Isaiah, told Israel He would sustain them—He would carry them. In the first two verses of this chapter, the Lord reminds His people that idols were a weight and a burden to the idol worshippers, so much so that they couldn't even move their idols to the desired destination. In contrast, God tells the Israelites that they did not have to carry Him; instead, HE would carry THEM. He had created them—not just as human beings, but as a nation—and He would take care of them from the womb ( v3) even to their old age (v4). “Hearken unto me, O house of Jacob, and all the remnant of the house of Israel, which are borne by me FROM THE BELLY, which are carried FROM THE WOMB: And EVEN TO YOUR OLD AGE I am he; and even to hoar hairs will I carry you: I have made, and I will bear; even I will carry, and will deliver you.” (Emphasis mine.)

True, God was speaking to Israel here, but He is a dependable sustainer to all who trust in Him. “For strangers are risen up against me, and oppressors seek after my soul: they have not set God before them. Selah. Behold, God is mine helper: the Lord is with them that uphold my soul.” (Psalm 54:3-4)

Another facet: God will uphold us. God will sustain us. God will “keffy” us!

### ***The Bread of Life***

John 6:29-35 “Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent. They said therefore unto him, What sign shewest thou then, that we may see, and believe thee? what dost thou work? Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat. Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven. For the bread of God is he which cometh down from heaven, and giveth life unto the world. Then said they unto him, Lord, evermore give us this bread. And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.”

As we look at the different aspects or attributes of God—the things He reveals about Himself, the “facets” of the diamond of who He is—we would not want to miss out on the lovely picture we have of the Lord Jesus in today's verses. He said, “I am the bread of life.” He used this same picture of bread at the meal he had with the disciples the night before His crucifixion. Handing them bread, He said, “Take, eat: this is my body, which is broken for you: this do in remembrance of me.” (1 Corinthians 11:24b)

Was He saying that the bread we eat at the remembrance table is actually His physical body and the wine or grape juice is actually His blood? No, the picture Jesus presented before His death is the same one we have today when we remember Him at the Lord's Supper. The bread and juice are merely pictures—reminders—of the body that was broken and the blood that was shed for us.

As food and drink sustain life in a body that would die without it, Christ's broken body and shed blood give and sustain spiritual life in all who trust in Him. Those who come to Him will never hunger or thirst spiritually again. Oh, how much we owe Him! Yet, He does not demand repayment; instead, He calls us to faith, to goodness, and to glorify Him in our lives.

### ***Trustworthy Savior***

Romans 4:22-25 “And therefore it [faith] was imputed to him [Abraham] for righteousness. Now it was not written for his sake alone, that it was imputed to him; But for us also, to whom it shall be imputed, if we believe



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on him that raised up Jesus our Lord from the dead; Who was delivered for our offences, and was raised again for our justification.” [Notations mine.]

This is one of the most powerful statements in the Bible. I don't mean to diminish any of the other Scriptures, but serious consideration of these verses should stagger us by what they are saying. Abraham was a “good” man, but he had flaws that alienated him from God. How did God deal with that? The Lord told Abraham to trust Him. The patriarch DID believe God, and as a direct result of that faith, the Lord credited Abraham with righteousness.

Think about that for a moment! Here was a man who, in the eyes of the world might be considered a fine, upstanding citizen, but in GOD'S eyes, he was a sinner. Now think about God's demand on Abraham. The Law was given to Moses many generations later: Abraham had no “laws” to obey in order to obtain righteousness. EXCEPT ONE! That one “law” God gave was “Trust Me.” Abraham believed, and God imputed righteousness to him!

Now, what about us today, we who have the Law? Well, what does God say? “Now it was not written for his sake alone, that it was imputed to him; But for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead; Who was delivered for our offences, and was raised again for our justification.”

In Jesus' day—in the day of the Law—some people asked Jesus how to work the works of God. “Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent.” (John 6:29) We may be “good” people too dear friends, but we can never be good enough by keeping the Law. We must come the same way Abraham did. We must BELIEVE God, and He promises to count our faith as righteousness.

The facet: God “is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.” (1 John 1:9) That is beautiful!

## **God is Love**

Romans 5:1-5 “Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. And not only so, but we glory in tribulations also: knowing that tribulation worketh patience; And patience, experience; and experience, hope: And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.”

There is so much here to give us a glimpse into the beauty of God, but the attribute—the facet of His being—that I want to consider today is His love.

The word love is tossed about very casually in Western society—so much so that it has become almost meaningless. Speakers and writers use the word to mean whatever they wish it to mean, and hence, it has been rendered part of the fall of our language into confusion. However, in this day, when words and phrases are ripped from their meaning and wielded as weapons, God has preserved His written communication to mankind in two languages that have remained essentially unchanged.

I want us to notice two things about this love, the first of which is the word itself. The word translated “love” here is the Greek word “agape” (a-gop'-a). This is not the self-indulgent emotion for which the English word is sometimes used; agape means to do what is best for the object of affection. In other words, agape is not

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something I do to bring PLEASURE to me or even someone else; it is an act whereby I do what will bring the best GOOD to the one that I love. THAT is the love God has for us.

The second aspect of this love that we must understand is in the phrase “shed abroad.” The Greek word means “to pour out, to bestow lavishly.” It is translated elsewhere as “gush out” and “spill.” John tells us twice that “God is love.” (1 John 4:8, 16) When God “splashes” His love on us, He is not giving us “something”—He is lavishing HIMSELF upon us! He doesn’t give us love, He gives us Himself—Himself who IS love!

What brilliance this adds to our perception of this “Divine Diamond” who is our God!

### **God is Jealous**

Exodus 20:5-6 “Thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; And shewing mercy unto thousands of them that love me, and keep my commandments.”

In Exodus 20, God gives us what we call the Ten Commandments. Today’s verses give us part of the first commandment, the one often summarized as “Thou shalt have no other gods before me.” (Exodus 20:3) As God expands His command to us, He tells us He is a “jealous God.”

Television personality Oprah Winfrey garnered some attention when she announced she did not believe in traditional Christianity because she once heard a preacher say that God is a jealous God, assumedly from this passage. Initially, we can understand her reaction because human jealousy causes uncomfortable—even terrible behavior. However, we must remember that God is not petty like mortals are. He is good, gracious, and merciful; His jealousy is not the kind of selfish temper tantrum we associate with mortal jealousy. Additionally, He is holy, righteous and just, and what He does is for good and just reasons, even though we may not be able to comprehend them.

Consider this scenario. A man is heading out the door for some early morning golf. His wife asks if they can meet for lunch, and he informs her that he can’t, that he will be spending the afternoon with his mistress at a nearby hotel. Would we consider it normal for the wife to respond, “OK Honey, perhaps we could get together for supper then?” Of course, we would not expect that! Human jealousy can be clingy, smothering, and worse. We need freedom and trust in our relationships, but there are acceptable boundaries we cannot cross. If that is so in mortal relationships, wouldn’t we expect a righteous, holy God to expect allegiance from those He loves?

Lastly, since God truly loves us, doesn’t He want the best for us? Always! It can never be best for us or honoring to Him to leave our first love. (Revelation 2:4) No one is better for us than God, regardless of how it “feels.”

Facet: God’s jealousy over His people is a good thing. Praise Him for His care and concern.

### **More Names, Part 1**

I say this reverently, but up until this point, we have been looking at God from different angles, sometimes from a name or word He calls Himself, other times through an action He takes. There is so much to know about God that we have not even begun to do justice to the One whom we rightly worship.

Now, let us look specifically at some of the names He uses for Himself. This time we will look at the Hebrew names that link a descriptive modifier to the name translated Jehovah [Yahweh], the self-existent or unchanging

## Diamonds and Facets

One. Each of these adds luster to our understanding of the glorious God whom we worship and serve. Take a moment to prayerfully consider these compound names and think of the impact each has on your life:

Jehovah-Raah - The Lord My Shepherd - (Psalm 23:1)

Jehovah Shalom - The Lord Is Peace. (Judges 6:22-23)

Jehovah Sabaoth - The Lord of Hosts [as of the head of an army of angels] -(Psalm 46:7)

Jehovah Nissi - The Lord My Banner - The Lord goes before us into our battles like a flag at the front of an advancing army. (Exodus 17:15)

Jehovah Rapha - The Lord That Heals - (Exodus 15:26)

Jehovah Shammah - The Lord Is There. (Ezekiel 48:35)

Jehovah Mekoddishkem [or qadash] - The Lord Who Sanctifies You - (Exodus 31:13)

Jehovah Tsidkenu - Our righteousness, He who justifies us - (Jeremiah 23:5-6)

Jehovah Jireh - The Lord Will Provide. (Genesis 22:14)

Additionally, there are names that link a descriptive modifier to the name translated El (singular) and Elohiym [Elohim], which means God, as in Creator. (Genesis 1:1, Elohiym) Some of these are below:

El Elyon - God Most High - (Genesis 14:18-20)

El Shaddai - God Almighty [or the all-sufficient God] - (Genesis 17:1)

El Roi - The God Who Sees - (Genesis 16:13-14)

The Lord willing, we shall conclude these thoughts Monday with a final—albeit non-exhaustive—list of names that the Lord uses for Himself, which show us more of the brilliance of His glorious being.

### **More Names, Part 2**

We have looked at God from different angles. A diamond's facets sparkle and reflect light as we rotate it; similarly, seeing God in all His brilliance gives us a deeper appreciation of His marvelous glory.

As we close this topic, we look very briefly at more of the names and titles He uses for Himself; some apply to the Triune God, and some to just one Member. Remember too, there are many more names we do not have space to consider.

As I did above, I ask you to take the time to prayerfully consider these names and titles and to think of the impact each has on your life:

- Advocate (1 John 2:1); Mediator (1 Timothy 2:5); and High Priest (Hebrews 3:1, 4:15) He is our Representative—our Lawyer—before God, and He has never lost a case!

## Diamonds and Facets

- Alpha and Omega (Revelation 1:8) He's the start and finish, beginning and end, not just of our salvation, but of all things.
- Author and Perfecter of our Faith (Hebrews 12:2)
- Bishop of our Souls (1 Peter 2:25)
- Bridegroom (Matthew 9:15)
- Shepherd (1 Peter 2:25); Good Shepherd (John 10:11); Chief Shepherd (1 Peter 5:4); and Great Shepherd (Hebrews 13:20) Our guide and caretaker.
- Gate for the Sheep (John 10:7)
- Comforter (John 14:16, 26; John 15:26)
- Cornerstone (Ephesians 2:20), and Rock (Deuteronomy 32:4) Our stability.
- Deliverer (Romans 11:26)
- Emmanuel (Matthew 1:23) GOD WITH US!
- Friend of Sinners (Matthew 11:19) I am eternally grateful for this.
- King of Kings and Lord of Lords (1 Timothy 6:15; Revelation 19:16)
- Second and Last Adam (1 Corinthians 15:45) The One who has come to undo the disasters of the First Adam.
- The Way, the Truth, and the Life (John 11:25, 14:6)
- The Resurrection (John 11:25)
- Light of the World (John 8:12; John 9:5)
- Lion of the Tribe of Judah (Revelation 5:5) Regal strength against our enemy.
- Master Teacher (Matthew 26:18)
- Propitiation (1 John 2:2) The One who resolved our unsolvable problem.
- Redeemer (Isaiah 41:14)
- Refuge (Isaiah 25:4)
- Righteousness (Jeremiah 23:6)
- Rose of Sharon (Song of Solomon 2:1) He is beauty to our spirits as the flower is to our eyes.

## Diamonds and Facets

- Sacrifice (Ephesians 5:2)
- Savior (2 Samuel 22:47; Luke 1:47)
- Servant (Isaiah 42:1)
- Son of God (Luke 1:35) and Son of Man (Daniel 7:13; Matthew 18:11)
- Sun of Righteousness (Malachi 4:2)
- Vine (John 15:1). We are branches who are nourished by our connection to the Vine.
- Wonderful Counselor (Isaiah 9:6)

As someone once said, “The purpose of reading the Bible is NOT to get to know the Bible, but so that we get to know God!” May you praise, honor, and magnify the Lord as you consider the brilliance of the many facets of His great Majesty.