

SUPPLEMENT TO ROCK 1/12/2020 SERMON

Pastor Miles gave us 6 principles to include in your time of prayer and fasting. This supplement looks at two of those principles: (1) adoration (which appears twice), (3) confession of sin and (3) intercessory prayer. As we will see below, the three principles are related.

ADORATION.

- The reverence given by orthodox Jews. The Jews considered God's name to be so holy that they did not say the name "YHWH," or Yahweh, out of fear for mispronouncing it. For orthodox Jews, they also cannot utter His name casually. Orthodox Jews further cannot erase or deface God's written or printed name.
- Examples of adoration for God's Holy name in Scripture. Jesus instructed that the model prayer should specifically start by acknowledging God's holy name: "Pray, then, in this way: 'Our Father who is in heaven, *hallowed be Your name . . .*'" (Matt. 6:9). To "hallow" a thing is to make it holy or to set it apart as being worthy of absolute devotion. Alternatively, to "hallow" the name of God is to regard Him with complete devotion and loving admiration. Throughout the Psalms, the psalmist also specifically and repeatedly referred to the "glory" God's holy name as an example for us in both prayer and song: "Ascribe to the Lord *the glory due His name*; bring an offering, and come before Him; worship the Lord in holy array." (1 Ch. 16:29). "O magnify the LORD with me, and *let us exalt His name together.*" (Ps. 34:3). "Ascribe to the Lord *the glory due to His name*; worship the Lord in holy array." (Ps. 29:2). "All nations whom You have made shall come and worship before You, O Lord, and *they shall glorify Your name.*" (Ps. 86:9). "God is known in Judah; *His name is great* in Israel." (Ps. 76:1). "A Psalm, a song for the Sabbath day. It is good to give thanks to the Lord and to *sing praises to Your name*, O Most High;" (Ps. 92:1). "I will be glad and exult in You; I will *sing praise to Your name*, O Most High." (Ps. 9:2). "I will give thanks to the Lord according to His righteousness and will *sing praise to the name* of the Lord most high." (Ps. 7:17). "*Sing the glory of His name*; make His praise glorious." (Ps. 66:2). "Sing to God, *sing praises to His name*; lift up a song for Him who rides through the deserts, whose name is the Lord, and exult before Him." (Ps. 68:4). "Praise the Lord, for the Lord is good; *sing praises to His name*, for it is lovely." (Ps. 135:3). Are you specifically calling God's name "holy" in your prayers?
- Give thanks in God's name. The Psalmist also gave thanks for God's holy name: "Willingly I will sacrifice to You; *I will give thanks to Your name, O LORD, for it is good.*" (Ps. 54:6). "It is good to give thanks to the Lord, and to sing praises to Your *name*, O Most High." (Ps. 92:1). Are you giving thanks in God's name? If you are not comfortable calling God's name "holy" in your prayers or giving thanks in His name, perhaps you have never considered what His name means.

Power, Majesty, and Holiness of the Many Names for God.

- Overview. Commentator Walter Kaiser once stated: "What then is involved in the 'name' of God? His name includes: (1) his nature, being and very person (Psalm 20:1; Luke 24:47; John 1:12; cf. Rev. 3:4), (2) his teachings and doctrines (Ps. 22:22; John 17:6, 26), and (3) his ethical directions and morals (Mic. 4:5.)" His holy attributes are revealed through

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countless adjectives, nouns, and proper names. The following is a listing of some of the names used to reveal God's holy character.

- Adjectives used to describe God. An adjective is the most common way today to describe someone's qualities. In the Bible, adjectives used to reveal God's holy name and character include: holy (Lev. 11:44; Rev. 15:4); lovingkindness (Ex. 20:4-6; Dt. 5:8-10; Ps. 144:2); omnipotent (Rev. 19:6); omniscient (Ps. 147:5; 1 Cor. 2:10); omnipresent (1 Ki. 8:27; Ps. 139:7); eternal (Dt. 33:27; 1 Jo. 5:20); everlasting (Gen. 21:33; Is. 9:6); majestic (Ex. 15:6); heavenly (Matt. 5:48); excellent (Ps. 148:13); compassionate (Dt. 4:31); forgiving (Nu. 14:18); merciful (Jer. 3:12); slow to anger (Nu. 14:18); mighty (Is. 9:6; 60:16); most upright (Is. 26:7); comforting (2 Sam 14:17); perfection (Ps. 50:2); almighty (Rev. 15:3); and wonderful (Is. 9:6). God is also called *Qanna* (kan-naw), which means "jealous." It appears six times in the Old Testament to describe Him (Ex. 20:5; 34:14; Dt. 4:24; 5:9; 6:15). *Qanna* expresses that His is jealous of our devotion and praise for Him alone.
- Nouns used to describe God. A noun is also frequently used in the Bible to describe God's holy name and character. Examples include, but are not limited to the following: "my redeemer" (Job 19:25); "my rock . . . my salvation" (Ps. 18:2); "my strength" (Ps. 28:7; Jer. 16:19); "my shield" (Ps. 28:7; Gen. 15:1); "my deliverer . . . my merciful one, my fortress, my stronghold" (Ps. 144:2; Na. 1:7); the "strong tower" (Prov. 18:10); "fortress" (Jer. 16:19); "refuge" (Jer. 16:19); "our shade" (Ps. 121:5); "hiding place" (Ps. 32:7); "my savior," (2 Sam. 22:3); "consuming fire" (Deut. 4:24; Heb. 12:29); "the wall of fire" (Zech. 2:5); "refiner's fire" (Mal. 3:2); our "purifier" (Mal. 3:3); "judge" (Ps. 82:8); "fountain of living waters" (Jer. 2:13); "love" (Dt. 7:7); "truth" (Gen. 24:27); "creator" (Ecc. 12:1); "maker" (Job 35:10; Ps. 95:6); "architect" (Heb. 11:10); "breath of life" (Gen. 2:7, Rev. 11:11); "gentle whisper" (1 Ki. 19:12); "Jah" (Ps. 68:4)(kjv); "keeper" (Ps. 121:5); "lawgiver" (Is. 33:22); "like an Eagle" (Dt. 32:11); "lily of the valleys" (So. 2:1); "living God" (Dan. 6:20); "our portion" (Ps. 73:26; 119:57); the "potter" (Is. 64:8); our "Shiloh" (Gen 49:10); our "song" (Ex. 15:2; Is. 12:2); the "Stone of Israel" (Gen. 49:24); "Scepter" (Nu. 24:17); "our Father" (Matt. 6:9); and "Abba" (Ro. 8:15). The name Abba stresses God the Father's provision, discipline, care, and how believers are to address Him in prayer (Matt. 7:11; Jam. 1:17; Heb. 12:5-11; John 15:16; 16:23; Eph. 2:18; 3:15; 1 Thess. 3:11).
- The 21 Old Testament Proper Names for God. Unlike modern culture, God also has multiple proper names. Because there is no equivalent for these terms in English, they are lumped together under the generic terms "God" and "Lord." In the order that they first appear in the Old Testament, the following is a list of the 21 Hebrew or Latin proper names for God. These names reveal things about God's character and His identity.
- (1) *Elohim* (el-o-heem). *El* is translated as "God." As set forth below, this name is frequently used in conjunction with other words to designate various aspects of God's character. The name appears more than 2,600 times in the Old Testament. The name *Elohim* appears in first verse of the Bible (Gen. 1:1). The name references His power, His might, His role as Creator, and His attributes of justice and rulership. The name, however, is also used in conjunction with other terms to show that He is personable and connected to us. This was the name that He used when He reminded Moses that He was the God of Moses' ancestors: "I am the [*Elohim*] of your father, the *Elohim* of Abraham,

the *Elohim* of Isaac, and the *Elohim* of Jacob.” (Ex. 3:6). The name also provides evidence in support of the Christian understanding that God is one entity consisting of the three individuals, the Father, the Son, and the Holy Ghost. *Elohim* is the plural of *El*. Any Hebrew word ending in “*im*” is the plural for a masculine word. While creating mankind, Moses quoted God as stating, “Let **Us** make man in **Our** likeness. . . .” (Gen. 1:26). After Adam and Eve ate of the forbidden fruit, the Father Almighty declared, “The man has now become like one of **Us**, knowing good and evil.” (Gen. 3:22). Likewise, in the story of the tower of Babel, Moses quoted God as stating, “Come, let **Us** go down and there confuse their language, that they may not understand one another’s speech.” (Gen. 11:7). Isaiah also referred to God in the plural form: “Who shall go for **Us**?” (Is. 6:8). King Solomon also referred to the God in the plural form: “Remember now thy *Elohim* [**Creator(s)**] in the days of thy youth, while the evil days come not, nor the years draw night, when thou shalt say, “I have no pleasure in them.” (Ecc. 12:1). In the New Testament, God reveals Himself to be plural in the form of the Trinity. The name reflects the Triune God who created all life. It also reflects the Triune God who is connected to us through the Son who became flesh and died for us.

(2) *YHWH* (Although an orthodox Jew would never try to pronounce this name, others interpret it as either *Yahweh* (yah-weh) or *Yehowah*). The name appears 6,518 times in the Hebrew text. It first appears in Genesis 2:4. Yet, God does not reveal this name to mankind until the third chapter of Exodus when He speaks to Moses. In Hebrew, the name appears with four consonants and without vowels as “YHWH.” These letters are also called the Tetragrammaton or “the four letters”. It is related to the root word Hei-Yod-Hei, which means “to be.” The name reflects that God’s existence is eternal. Jesus, Yeshua, or Yehoshua is a Hebraic personal name meaning “Yahweh saves” or “Yahweh is salvation.” God is both eternal and the source of our salvation.

(3) *Jehovah* (yeh-ho-vaw). The name *Jehovah* is the Latin version of YHWH. Thus, it also appears 6,518 times in the text. *Jehovah* is translated as “The Existing One” or “Lord.” Because the exact vowels of YHWH are missing, the exact pronunciation is unknown. The orthodox Jews therefore feared violating the Third Commandment by mispronouncing it. By Jewish tradition, Moses also feared mispronouncing it because he allegedly was a poor speaker (Ex. 4:10). To avoid mispronouncing YHWH, many orthodox Jews substitute the names *Jehovah* or *Adonai* (see below) whenever YHWH appears in the text. For the English speaker, the names YHWH, *Jehovah*, and *Adonai* are all translated as Lord or God, something God apparently never intended.

(4) *El Elyon* (el el-yone). This name appears 28 times in the Bible (e.g., Gen. 14:18, 19-22; Ps. 57:2; 78:35; Is. 14:13-14). It means the most high God. It expresses God’s preeminence.

(5) *Adonai* (ad-o-noy). The name appears in the Old Testament 434 times (e.g., Gen. 15:2; Mal. 1:6). It means “Lord” in the context of God’s Lordship over mankind.

(6) *El Roi* (el-rowee). The name means “the God who sees” (Gen. 16:13). This refers to God as all-knowing. There is nothing good or bad that is hidden from Him.

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(7) *El Shaddai* (el shad-di). The name appears 7 times in the Bible (e.g., Gen. 17:1; 28:3; 43:14; 48:3; Ps. 91:1). It refers to the God of the Covenant. It means the Lord God Almighty, the God who is Sufficient, or the God of the mountains.

(8) *El Olam* (el o-lawm). The name appears at least 4 times in the Old Testament (Gen. 21:23; Jer. 10:10; Is. 26:4; 40:28-31). *Olam* means “forever.” It can also mean “world.” Together, the name means God everlasting, the God of eternity, the God of Ancient Days, or the God of the universe.

(9) *Jehovah-Jireh* (yeh-ho-vaw' yir-eh'). The name *Jehovah-Jireh* is a combination that appears only once in the Bible (Gen. 22:13-14). In English, the name means the “Lord will see.” In this context, it means He will see to it or provide. It is the name Abraham gave for God at Mount Moriah for providing a substitute for the sacrifice of Isaac. The name is a great name to invoke when asking in prayer for God’s provision.

(10) *Jehovah-Raah* (yeh-ho-vaw' raw-aw'). The name *Jehovah-Raah* appears several times in the Old Testament (e.g., Gen. 48:15; 49:24; Ps. 23:1; 80:1). The name means “the Lord saw”. Some also translate it as the Lord my healer. The words suggest an intimacy between the God and His people. God is our friend and protector.

(11) *Ehyeh or Ehye-Asher-Ehyeh* “I am” or “I will be” or “I Am that I Am.” When Moses asked who had sent him to free the Jews in Egypt, God said to Moses, “I am that I am. . . . Thus, you shall say to the sons of Israel, I am has sent me to you.” (Ex. 3:14). When Jesus made statements about Abraham as though He personally knew him, the Jews asked him: “You are not yet 50 years old, and have you seen Abraham?” (Jo. 8:57). Jesus responded: “Truly, truly, I say to you, before Abraham was born, I am.” (Jo. 8:58). At that point, the Jews picked up stones to kill him for claiming to be God (Jo. 8:59). The name expresses that God has existed for all eternity. Jesus as well is the Alpha and the Omega who has existed for all time (Rev. 22:13).

(12) *Jehovah-Rapha* (yeh-ho-vaw' raw-faw'). The name appears in Exodus 15:26. *Rapha* can mean “to heal” or “to restore.” Together, the name means the Lord or Jehovah that heals.

(13) *Jehovah-Nissi* (yeh-ho-vaw' nis-see'). The name only appears once in the Old Testament (Ex. 17:15). In this verse, Moses built an altar to *Jehovah Nissi* after He defeated the Amalekites in battle. The name means the Lord my banner. It also means Lord my miracle. This name refers to the fact that God is the source of our victories. He is the one who fights for us. This is a great name to invoke when you petition God in your prayers to fight your battles for you.

(14) *Jehovah-Maccaddeshem* (yeh-ho-vaw' M-qadash). The name means “the Lord who sanctifies”. Alternatively, it means the Lord who makes holy. It can also mean the Lord who sets apart. The name only appears twice in the Bible (Ex. 31:13; Lev. 20:8).

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(15) *Jehovah-Shalom* (yeh-ho-vaw' shaw-lome'). This name only appears in Judges 6:24. The name means that “the God of peace.”

(16) *Yahweh Elohim Israel*: (yeh-ho-vaw' el-o-heem' *Yisra'el*). “The Lord, the God of Israel” identifies Yahweh as the God of Israel. This distinguished Him from the false gods of the nations (Jud. 5:3.; Isa. 17:6). “And I will give thee the treasures of darkness, and hidden riches of secret places, that thou mayest know that I, the Lord [Yahweh], which call thee by thy name, am the God of Israel (*Elohim Yisra'el*)” (Is. 45:3, KJV).

(17) *Jehovah Sabaoth* (yeh-ho-vaw' se ba'ôt). *Sabaoth* means “armies” or “hosts.” The name means the Lord of Hosts or Lord of Armies. The names *Jehovah* and *Elohim* appear with *Sabaoth* more than 285 times in the Old Testament. The name first appears in 1 Sam 1:13 and again in 17:45. This name establishes God’s sovereignty over every army. He is the king of all heaven and Earth (e.g., Ps. 24:9-10; 84:3; Is. 6:5; Hag. 1:5).

(18) *Jehovah-Rohi* (Ps. 23:1). The name means that the Lord is my shepherd. The name shows God’s care for His people.

(19) *Jehovah-Tsidkenu* (yeh-ho-vaw' tsid-kay'-noo). This name only appears twice in the Old Testament (Jer. 23:6; 33:16). The name means “the Lord our righteousness”. It also refers to a God who will make us righteous.

(20) *Jehovah-Gmolah* (yeh-ho-vaw' gimolah). The name means the Lord of Recompense (Jer. 51:6).

(21) *Jehovah-Shammah* (yeh-ho-vaw' shawm'-maw). This name only appears in Ezekiel 48:35. The name means that the Lord is present or the Lord who is there. In context, it refers to the God who will not abandon Jerusalem. Rather, He will restore it to its intended purpose as a beacon to the nations. The name signifies His personal presence during the Millennial reign.

The Collective Power of the “name” of God. Although the Hebrew Bible is remarkable for the number of names used for God, it sometimes does not use a specific name at all. These generic references to the “name” of God include the power of all the names listed above. For example, in two places in the Book of Genesis, Abraham called upon the “name of the Lord.” (Gen. 12:8; 13:4). In two other places, it was referred to as an act of worship when someone called upon “the name” of the Lord (Gen. 21:33; 26:25). Likewise, on two occasions in the Book of Exodus, God proclaimed His “name” to Moses (Ex. 33:19; 34:5). Three times in the Book of Leviticus, God warned first the Jews and then the gentiles not to profane “the name” of the Lord (Lev. 13:21; 22:2, 32). The Third Commandment, the subject of this study, also warns against taking “the name” of the Lord in vain.” (Ex. 20:7; Dt. 5:11). In the Book of Deuteronomy, Moses also commanded the priests to minister in “the name” of the Lord (Dt. 18:5; 21:5). Joshua likewise called “the name” of God wonderful (Josh. 13:18). To fully know God’s “name” means that the person has put complete trust in all the Holy attributes of God to solve any problem or dilemma that the believer confronts: “The Lord also will be a

stronghold for the oppressed, a stronghold in times of trouble; and those *who know Your name will put their trust in You*, for You, O Lord, have not forsaken those who seek You.” (Ps. 9:9-10). God will also protect His name: “*For the sake of My name I delay My wrath.*” (Is. 48:9).

The Power, Majesty, and Holiness of the Many Names of Jesus Christ. The many names used for Christ also tell us about His divinity, His power, and His character.

- The divinity of Jesus Christ’s name. Throughout the New Testament, the divinity of Christ is confirmed by the names given to Him. In Greek, the name “*Theos*” means “God”. The name *Theos* is also used for Jesus (John 1:1, 18; 20:28; 1 John 5:20; Tit. 2:13; Rom. 9:5; Heb. 1:8; 2 Pet. 1:1). Likewise, in Greek, the name “*Kurios*” means “Lord.” The term stresses authority or supremacy. Although the term can refer to Jesus as a rabbi (Matt. 8:6), it is used to refer to Him as God as well (John 13:13; 20:28; Acts 2:36; Rom. 10:9; Phil. 2:11). The term “*despotes*” in Greek for “Master” is also used in reference to Jesus (Luke 2:29; 5:5; Acts 4:24; Rev. 6:10; 2 Pet. 2:1; Jude 1:4). Jesus “manifested [God’s] name to the men who [God] gave to [Jesus].” (Jo. 17:6). Jesus also prayed “Holy Father, keep them in Thy name which Thou hast given Me.” (Jo. 17:11). Many other names stress Jesus’ divinity. He is the “Lord of All.” (Acts. 10:36). He is the King of Glory (1 Tim. 1:17). He is also the King Eternal (1 Tim. 1:17). He is the creator (1 Pet. 4:19). He was also called “Emmanuel” which means “God is with us.” (Is. 7:14; Matt. 1:23). He is the “firstborn,” which means preeminent one (Ro. 8:29; Col. 1:15; Rev. 1:5). He is the only begotten son (Jo. 1:18). He is the “highest.” (Lu. 1:76). He is the image of God (2 Cor. 4:4; Heb. 1:3). He is also the gift of God (Jo. 4:10). He is also the “Word” of God that became flesh (Jo. 1:1, 14; Rev. 19:13). He is described as omnipresent (Matt. 28:20); omniscient (Jo. 16:30); omnipotent (Matt. 28:18); and as the holy one (Acts 2:27, 3:14). He is our “all in all” (Col. 3:11) and the “heir of all things.” (Heb. 1:2). He is the “ancient of days.” (Da. 7:9). He is also the author of our peace (1 Cor. 14:33). He is the author of our faith (Heb. 12:2). He is our Lord Jesus Christ (1 Cor. 15:57). He is the power of God (1 Cor. 1:24). He is the Radiance of God’s Glory (Heb. 1:3). He is potentate (the supreme power) (1 Tim. 6:15). He is the Lord of Glory (1 Cor. 2:8). He is the Lord of Lords (1 Tim. 6:15). He is the Lord of Harvest (Matt. 9:38). He is the Lord of Righteousness (Jer. 23:6). He is Love (1 Jo. 4:8). He is the Majesty on High (Heb. 1:3). He is the Alpha and the Omega (Rev. 22:13). He is also the “beginning” and the “end.” (Rev. 21:6).
- Salvation comes through Jesus Christ’s name. Belief in the *name* of Jesus Christ alone brings the salvation (Jo. 1:12). He is both the “anointed one” and “chosen one.” (Ps. 2:2; Is. 42:4). He is the “branch” (Jer. 33:15) and the “vine” (Jo. 15:5) leading to salvation. He is the “Christ.” (Matt. 16:16; 22:42; Lu. 2:11; 9:20). He is Jesus (Matt. 1:21). He is also Jesus Christ our Lord (Ro. 6:23). He is the “door” leading to salvation for those who believe in Him (Jo. 10:7). He is the “truth” (Jo. 14:6) and the “way” (Jo. 14:6). He is the “true light” (Jo. 1:9). He is the Light of the World (Jo. 8:12). He is the Arm of the Lord (Is. 53:1). He is the Bishop of Souls (1 Pet. 2:25). He is the King of Saints (Rev. 15:3). He is the Messenger of the Covenant (Mal. 3:1). He is the Messiah (Jo. 4:25). He is the King of Kings (1 Tim. 6:15). He is our Passover lamb (1 Cor. 5:7).

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He is our peace (Eph. 2:14). He is the Price of Life (Acts 3:15). He is the Prince of Peace (Is. 9:6). He is our propitiation (1 Jo. 2:2; 4:10). He is the resurrection (Jo. 11:25). He is the rewarder (Heb. 11:6). He is the righteous one (1 Jo. 2:1). He is our rock (1 Cor. 10:4). He is our stone (1 Pet. 2:8). He is the Witness of God (Is. 55:4). The “sun” of righteousness (Mal. 4:2). He is our Temple (Rev. 21:22). He is the Ruler over Israel (Mi. 5:2). He is our Savior (Lu. 2:11). He is the blessed and Holy ruler (1 Tim. 6:16). He is the Captain of Salvation (Heb. 2:10). He is the “fuller’s soap” (Mal. 3:2)(kjav). He is the “desired of all nations” (Hag. 2:7). He is the “just one” (Acts 22:14). He is life (Jo. 14:6). He is the living stone (1 Pet. 2:4). He is the lion of the Tribe of Judah (Rev. 5:5). He is the living water (Jo. 4:10). He is also the “true witness” (Rev. 3:14). He is the “wisdom of God” (1 Cor. 1:24). He is both our “cornerstone” and “foundation” (Is. 28:16; 1 Cor. 3:11). He is both the bread of God and the bread of life (Jo. 6:33-35). He is the author of both our salvation and our faith (Heb. 5:9; 12:2). He is also our “deliverer” (Ro. 11:26). He is both the “elect one” (Is. 42:1) or “the one” (Ps. 144:2, 10). He is the “horn” or power behind our salvation (Lu. 1:69). He is the holy one of Israel (Is. 49:7). He is the bright morning star (Rev. 22:16). It is the *name* of Jesus that everyone will one day bow down to and confess (Phil. 2:10-11).

The compassion, humility, and humanity of Jesus Christ’s Names. The names given to Christ reveal that He is not only divine, He also humbled Himself so that we would know that He can relate to us in our earthly needs. His other names include: carpenter (Mark 6:3); avenger (1 Thess. 4:6); advocate (1 Jo. 2:1); intercessor (Ro. 8:26-27, 34; Heb. 7:25); counselor (Is. 9:6); mediator (1 Tim. 2:5); chief shepherd (1 Pet. 5:4); the good shepherd (Jo. 10:11); the great shepherd (Heb. 13:20); the high priest (Heb. 3:1; 4:14; 6:20); friend (Matt. 11:19); faithful and true (Rev. 19:11); faithful witness and our hope (Tit. 2:13); commander (Is. 55:4); consolation of Israel (Lk. 2:25); dayspring (Lk. 1:78); crown of beauty (Is. 28:5); “diadem of beauty” (Is. 28:5); King (Zech. 9:9); King of the Jews (Matt. 27:11); the “Lamb of God” (Jo. 1:29); the “Last Adam” (1 Cor. 15:45); leader (Is. 55:4); man of sorrows (Is. 53:3); bridegroom (Is. 62:5); and husband (Is. 54:5; Jer. 31:32; Ho. 2:16). He was a Nazarene (Matt. 2:23). He is the offspring of David (Rev. 22:16). He is our physician (Lk. 4:23). He is a prophet (Acts 3:22). He is the prophet of the Highest (Lk. 1:76). He is a Rabboni or teacher (Jo. 13:13; 20:16). He is the Root of David (Rev. 22:16). He is the Rose of Sharon (So. 2:1). He is the Son of David (Matt. 1:1). The Son of Man (Matt. 8:20). He is the Servant (Is. 42:1). He is the Star out of Jacob (Nu. 24:17). He is also the Seed (Gen. 3:15).

CONFESSION OF SIN

- Josiah’s example of confessing the nation’s sins for the Jews’ disobedience. Josiah was of the greatest reformers of the Old Testament. Upon hearing God’s Word, the Holy Spirit convicted Josiah regarding the failure of the Jews to follow it: ¹¹ *When the king heard the words of the book of the law, he tore his clothes.* ¹² *Then the king commanded Hilkiyah the priest, Ahikam the son of Shaphan, Achbor the son of Micaiah, Shaphan the scribe, and Asaiah the king’s servant saying,* ¹³ *‘Go, inquire of the LORD for me and the people and all Judah concerning the words of this book that has been found, for great is the wrath of the LORD that burns against us, because our fathers have not listened to the*

words of this book, to do according to all that is written concerning us.” (2 Kgs. 22:11-13). The tearing of a person’s clothes was a sign of sorrow and grief (2 Kgs. 18:37; 19:1). Josiah felt convicted for the sins of his entire nation, and he feared God’s wrath after hearing the discipline that God promised to inflict upon His people if they refused to follow His Word (Dt. 28:14:15-68). He sent his faithful servants to inquire regarding God’s wrath. Josiah knew that God is faithful to keep His Word, even His punishments.

- God’s Word convicts of sin. God’s Word is able to pierce the heart and convict a person of their sins. “For the word of God is living and active and sharper than any two-edged sword, and piercing as far as the division of soul and spirit, of both joints and marrow, and able to judge the thoughts and intentions of the heart.” (Heb. 4:12). “Is not My word like fire?” declares the LORD, ‘and like a hammer which shatters a rock?’” (Jer. 23:29). “Therefore, I have hewn them in pieces by the prophets; I have slain them by the words of My mouth; and the judgments on you are like the light that goes forth.” (Hos. 6:5). The Holy Spirit then convicts the person of their sins: “And He, when He comes, will convict the world concerning sin and righteousness and judgment;” (Jo. 16:8). When you hear God’s Word and He reveals your sins, repent of them.
- Fear God’s Word by hating evil. The Jews did not experience a lasting revival because they did not fear God, the beginning of wisdom. “The fear of the LORD is the beginning of wisdom, and the knowledge of the Holy One is understanding.” (Prov. 9:10; 2:5; Ps. 111:10). The Jews of Judah who lived during and after Josiah were fools because they chose to ignore the prophesy of judgment: “The fear of the LORD is the beginning of knowledge; fools despise wisdom and instruction.” (Prov. 1:7). The Jews would have shown their fear of God if they had hated evil: “The fear of the LORD is to hate evil; . . .” (Prov. 8:13). This included obeying God’s Word: “The conclusion, when all has been heard, is: fear God and keep His commandments, because this applies to every person.” (Ecc. 12:13). Your fear of God should drive you to stay away from your sins.
- Unrepentant sin can hinder your prayers. In the Old Testament, God warned that He would not hear the prayers of sinners who rejected His law: “He who turns away his ear from listening to the law, even his prayer is an abomination.” (Prov. 28:9). “So, when you spread out your hands in prayer, I will hide My eyes from you; yes, even though you multiply prayers, I will not listen. Your hands are covered with blood.” (Is. 1:15). “And your sins have hidden His face from you so that He does not hear. For your hands are defiled with blood and your fingers with iniquity; your lips have spoken falsehood, your tongue mutters wickedness.” (Is. 59:2-3(b)). “If I regard wickedness in my heart, the Lord will not hear;” (Ps. 66:18) “Therefore thus says the LORD, ‘Behold I am bringing disaster on them which they will not be able to escape; though they will cry to Me, yet I will not listen to them.’” (Jer. 11:11). “We know that God doesn’t listen to sinners, . . .” (Jo. 9:31; Prov. 15:29; 8:9). In the New Testament, He warns that sin can “hinder” a believer’s prayers (1 Pet. 3:7). Believers are called upon to take communion on a regular basis to repent and cleanse their sins (1 Cor. 11:25). If you confess your sins and repent, Jesus will forgive you (1 Jo. 1:9). Your sins will then no longer impair your prayers.
- If a nation repents and turns back to God, He will deliver it. God promises to deliver any nation trapped in the idols of the flesh if it repents: “and My people who are called by

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My name humble themselves and pray and seek My face and turn from their wicked ways, then I will hear from heaven, will forgive their sin and will heal their land.” (2 Chr. 7:14). It is the role of the Church to pray and be His salt and light in leading the nation to repent. Are you fasting and praying for your nation to repent?

INTERCESSORY PRAYER

- God hears Josiah’s humble prayers. Although God would still have to judge Judah, He heard the faithful prayers of Josiah and delayed His wrath: “¹⁸ *But to the king of Judah who sent you to inquire of the LORD thus shall you say to him, ‘Thus says the LORD God of Israel, ‘Regarding the words which you have heard, ¹⁹ because your heart was tender and you humbled yourself before the LORD when you heard what I spoke against this place and against its inhabitants that they should become a desolation and a curse, and you have torn your clothes and wept before Me, I truly have heard you,’ declares the LORD.*” (2 Kgs. 22:18-19). Josiah prayed because he knew that God promised to judge His people for their sins: “Therefore, the anger of the LORD burned against that land, to bring upon it every curse which is written in this book;” (Dt. 29:27). God answered Josiah’s prayers by stating that he would not live to see God’s judgment (2 Kgs. 22:20). Because of the blessings that God gave Josiah, the entire nation benefited. As long as Josiah lived, their judgment and suffering would be delayed as well. God also wants you to pray as an intercessor for others to repent, to seek Him, and to avoid His judgment.
- Plea as an intercessor for God to help others. By studying God’s Word, Josiah learned of the power of intercessory prayer of the great kings and leaders who preceded him. Another man of great faith, Abraham, also used his faith to plead with God as an intercessor to spare the innocent in Sodom and Gomorra (Gen. 18:23). God spared the Jewish nation in response to Moses’ faithful prayers after they made the golden calf (Ex. 32:11-14). He again spared the Jews in response to Moses’ prayers after they rebelled at the edge of the Promised Land (Nu. 14:18-22). God again spared the Jews in response to the prayers of Moses and Aaron after Korah, 250 men of renown, and then the 14,700 rebelled (Nu. 16:21-24). As an intercessor, Samuel promised to continue to pray for the people’s sins (1 Sam. 12:23). David also prayed as an intercessor for God to spare the Jews after 70,000 men across all of Israel died in a plague that came about because of David’s sins (2 Sam. 24:17). Elijah also cried out to God in faith for God to raise a widow’s son from the dead (1 Kgs. 17:21-22.) God further honored Hezekiah’s prayers of deliverance as an intercessor when Judah faced destruction (2 Kgs. 19:14-19; Is. 37:16-20). Jonah also made a plea as an intercessor when his disobedience caused the men in his boat to suffer (Jo. 1:12). God wants you to follow in their examples.

Intercessory prayer is also stressed in the New Testament. The great examples of intercessory prayer are not limited to the Old Testament. The apostles also continually prayed for others. “. . . I constantly remember you in my prayers night and day,” (2 Tim. 1:3). “. . . we have not ceased to pray for you and to ask that you may be filled with the knowledge of His will in all spiritual wisdom and understanding,” (Col. 1:9). “do not cease giving thanks for you, while making mention of you in my prayers;” (Eph. 1:16). “as we night and day keep praying most earnestly that we may see your face, . . .” (1 Thess. 3:10). You are part of Jesus’ holy priesthood (1 Pet. 2:5, 9; Rev. 1:6). As His

appointed priest, you too have the power of intercessory prayer. Yet, it doesn't work if you lack faith. "But he must ask in faith without any doubting, . . ." (Jam. 1:6). Are you praying as an intercessor for those whose faith has failed them?

The Power Jesus Christ's Name Given To Us.

- The power of attorney given to use Christ's name. Your time spent in adoration is also related to your intercessory prayers. Believers are commanded to gather in Jesus' *name* (Matt. 18:20). We are to "make disciples of all the nations, baptizing them *in the name* of the Father and the Son and the Holy Spirit." (Matt. 28:19). In the book of Acts, the early disciples also frequently referred to their service, worship, and suffering as being done in Jesus Christ's "name." (e.g, Acts 4:18; 5:28, 41; 10:43; 19:17). The name of Christ will, however, be a stumbling block to non-believers. Christ warns that those who bear His name will be hated (Matt. 10:22). Yet, for those believers who pray in faith, Jesus has given us the legal equivalent of a power of attorney to pray in the *name* of Jesus Christ. "Whatever you *ask in My name, that will I do*, so that the Father may be glorified in the Son. *If you ask Me anything in My name, I will do it.*" (Jo. 14:13-14). "You did not choose Me but I chose you, and appointed you that you would go and bear fruit, and that your fruit would remain, so that *whatever you ask of the Father in My name He may give to you.*" (Jo. 15:16). "In that day you will not question Me about anything. Truly, truly, I say to you, *if you ask the Father for anything in My name, He will give it to you.*" (Jo. 16:23). The name is so powerful that the archangel Michael was able to drive Satan away merely by rebuking him in Jesus' name (Jude 1:9).
- Prayer in Christ's name while doubting or mindless repetition will not be answered. If you pray with doubt about the power of Christ's name, your prayers are worthless and will not be answered: "But he must ask in faith without any doubting, for the one who doubts is like the surf of the sea, driven and tossed by the wind. *For that man ought not to expect that he will receive anything from the Lord*, being a double-minded man, unstable in all his ways." (Jam. 1:6-8). Likewise, mindlessly invoking Jesus' name in prayer will be meaningless to God (Matt. 6:7).
- Prayer in Christ's name without knowing His will also will not be answered. Jesus also said "Not everyone who says to Me, 'Lord, Lord,' will enter the kingdom of heaven, but *he who does the will of My Father* who is in heaven will enter. Many will say to Me on that day, 'Lord, Lord, did we not prophesy *in Your name*, and in Your name cast out demons, and *in Your name* perform many miracles?' And then I will declare to them, 'I never knew you; depart from Me, you who practice lawlessness.'" (Matt. 7:21-23). If we pray in Christ's name, but our conduct or beliefs do not conform with God's will, our prayers also will not be answered when we use His name.