

100
NAMES
of
GOD

DAILY DEVOTIONAL

CHRISTOPHER D. HUDSON

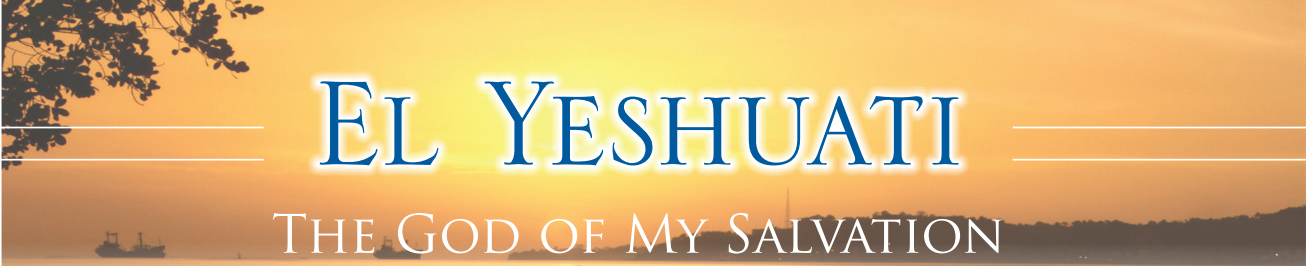
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EL YESHUATI

THE GOD OF MY SALVATION

“Surely God is my salvation; I will trust and not be afraid. The LORD, the LORD himself, is my strength and my defense; he has become my salvation.”

ISAIAH 12:2

After the death of Moses, God chose Joshua, a gifted military general, to lead His people. In short, Joshua was tasked with bringing the Israelites *out of* a bleak, four-decades-long wilderness experience marked by death and unrest and *into* a rich new life in Canaan, the land said to be “flowing with milk and honey” (Deuteronomy 6:3). Once settled in that land, God’s desire was for His people to experience peace and rest. How fitting that Joshua’s name in Hebrew is *Yeshua*, which means, “Yahweh is salvation.”

Some fourteen centuries later, a baby boy was born in this part of the world. The child’s name? Joshua—*Yeshua*—or translated into Greek, *Jesus*. The parallelism isn’t coincidental. God wants us to see that in the same way Joshua delivered his people from a restless existence into a place of peace and fullness, so Jesus, the new Joshua, offers to lead all those wandering in spiritual deserts everywhere (Hebrews 4:8) to a place of ultimate rest.

The historical context is important when we read that the prophet Isaiah calls God *El Yeshuati*. This is a variant of *Yeshua*, and a way of saying that God is the *God of our salvation*. God’s salvation is wonderfully comprehensive. It encompasses the past, present, and future. And it includes every aspect of life. It is spiritual, to be sure—the forgiveness of sin, and imparting

of new life. But it is also physical and temporal (many of the cries for deliverance in the Bible are pleas for God to rescue His people from temporal enemies and earthly troubles). In short, we have a God who can and does bring us out of (or through) all kinds of messes: relational, occupational, emotional, social, and financial.

By calling God *El Yeshuati*, Isaiah reminds us of two great truths: (1) We are in desperate need of rescue; and (2) our God is the One who can provide that needed deliverance. Because His heart desires to give rest and victory, He is mighty to save and intent on liberating, redeeming, bringing out, and restoring.

By focusing on *El Yeshuati*, we model the hope expressed in Psalm 68:20: “Our God is a God who saves; from the Sovereign LORD comes escape from death.”

When we focus on God as the author and finisher of our salvation, it drives us to be dependent on Him.

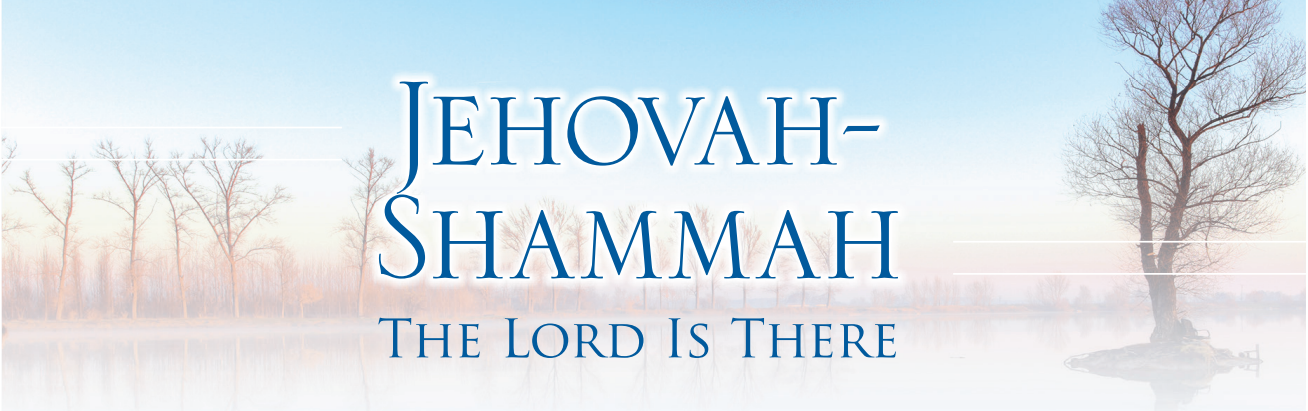
***What wilderness experience, what long difficulty,
are you experiencing? How can you persist in
asking God for his salvation?***



PRAYER

God, grant me vision to see that I constantly need rescue, and that You never cease being the God who rescues. Amen.

READ MORE: EXODUS 15:2; PSALM 62



JEHOVAH- SHAMMAH

THE LORD IS THERE

“The distance all around will be 18,000 cubits. And the name of the city from that time on will be: the LORD is there.”

EZEKIEL 48:35

It is perhaps the most common, most haunting question we ever ask: “God, where are You?” We ask it in all kinds of situations: when our child is rebelling, when we’re in the emergency room, when we’re unemployed, when hope seems lost, when evil is winning, when death intrudes.

But in these moments, the prophet Ezekiel has a good answer for us. He was once gifted with a remarkable vision of the end of time. He saw a heavenly city, the new Jerusalem. And he heard God give the city the name *Jehovah-Shammah*, “THE LORD IS THERE.”

Technically, *Jehovah-Shammah* is less a title of God and more the name of a place. But since heaven and God are so closely connected, *Shammah* can be applied to God Himself: God *is* indeed *there*.

Ezekiel’s vision is not only a foreshadowing of how things will be but also a reminder of the way things began—the way things were meant to be. When God first created humans (Genesis 1–2), He walked with His human creatures in that paradise known as Eden. Adam and Eve enjoyed free, unfettered access to God. But when they chose sin (Genesis 3), the human race lost that access.

In the days of the Old Testament, God could only be approached with the help of a priest and through a sacrifice of blood.

On the cross, Jesus, our great high priest, offered Himself as the final sacrifice for sin. It is His perfect life, gruesome death, and glorious resurrection that make it possible for us to have access once again to God.

Jehovah-Shammah is the last new name the Old Testament gives for God. It's no coincidence that one of the first names for God given in the New Testament is a "nickname" given to Christ—Immanuel, which means "God with us" (Matthew 1:23).

Momentary experiences of God's presence should whet our appetites for the unending day when we will see Him face-to-face.

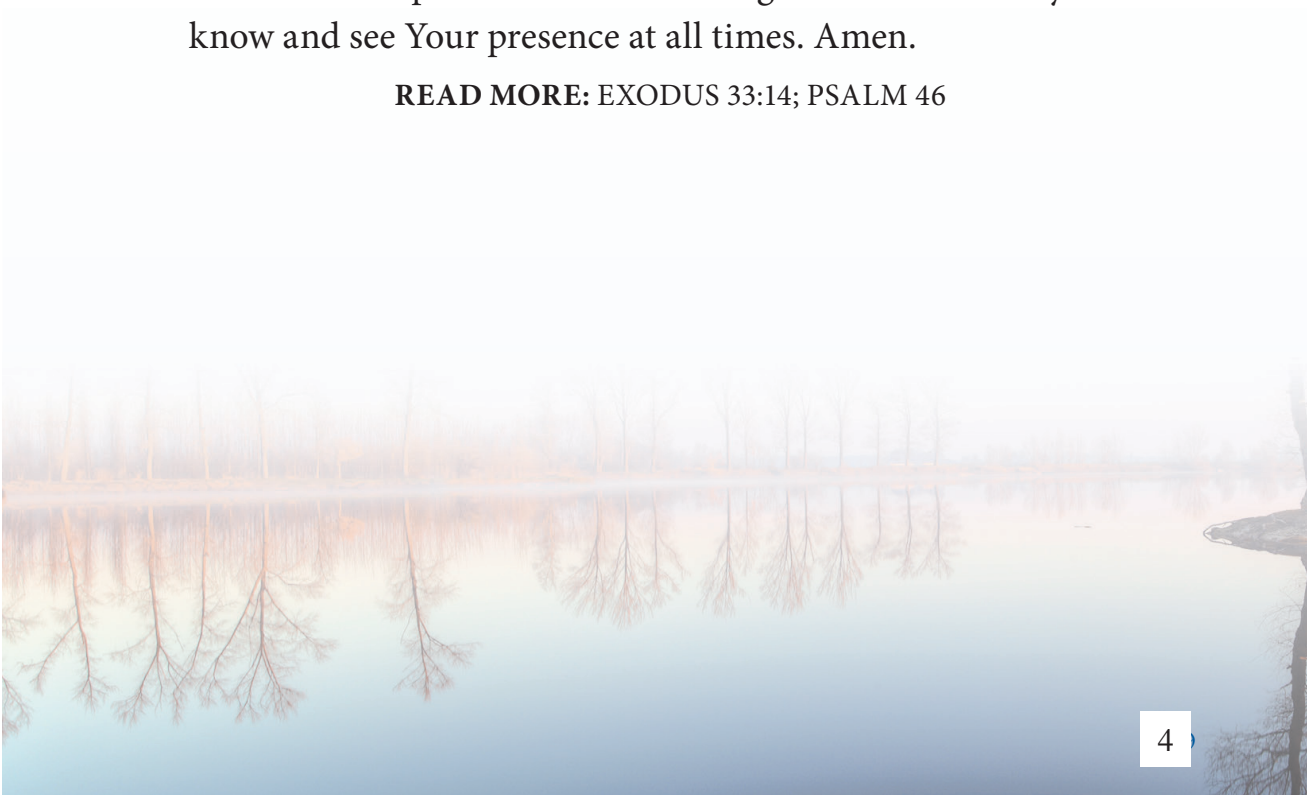
When is a time you have had a deep sense of God's presence?

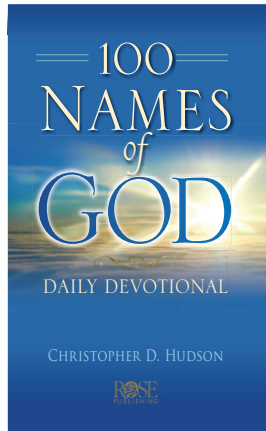


PRAYER

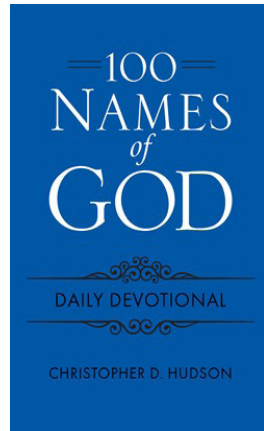
God, help me take a moment to enjoy—by faith—Your presence and let that inspire me to live for a kingdom where one day I will know and see Your presence at all times. Amen.

READ MORE: EXODUS 33:14; PSALM 46





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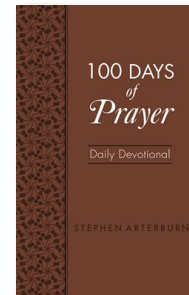


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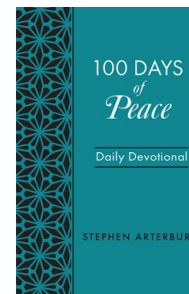
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