

NAMES OF THE FATHER

Part XV

Psalm 84:1-12

Introduction: Each of the 80 names in the Old Testament that describe God elucidates us to His attributes. This opens up new vistas to us. It is exhilarating to face the future, growing and being enlightened to whom God is and how He relates to us in our daily walk. The impartation of abundant life, joy, happiness, and fulfillment can only come through a comprehensive knowledge of Him.

I. The names of God

A. *Yahwey-Melek* / the throne name of God

1. While the word *king* (*melek*) is not a personal name of God, it is one of His titles. God is the King! The psalmist uses *King* as a synonym for God, (Psalm 5:2, 84:3), equating God with the position and the person of *King*. When the psalmist says, "For God is my *King*" (Psalm 74:12), he is describing God in the function as a Ruler. In Psalm 10:16, the psalmist says, "The Lord is *King* for ever and ever," giving the Lord title of the *King*.
2. Isaiah's vision of the *King*. Isaiah 6:5. The call of God came upon Isaiah the year King Uzziah died. Isaiah 6:1. As a friend of the king, I am sure Isaiah was disappointed in him. 2nd Chronicles 26:16-21. After King Uzziah died, Isaiah saw a great vision of God sitting on His throne.
3. God the *King is depicted* in Scripture also as the "Lord of Hosts." 1st Samuel 4:4. This was the name used to describe God sitting in the holy of holies on the mercy seat above the Ark of the Covenant. The Lord is *King*, but His reign begins in the temple where there is redemption, rather than from a human throne that is characterized by authority and might. The Lord's righteous reign begins with salvation. Note the holiness of God as described in Isaiah 6:3-4. Isaiah was so overwhelmed by what he saw that he felt unclean.
4. *Kingship* had a twofold significance in Israel. First, the *king* was functional, that is, he provided legislative, judicial, and executive services for the people. Second, the *king* was symbolic, God's representative on earth. Beyond the human *king*, God is the *King / Lawmaker*. Isaiah 33:22.

B. Other kingly terms

1. Reign. The word *reign* in the Old Testament is used interchangeably with the word *king* on a number of occasions. It sometimes refers to the authority and power of the *king*. Psalms 93 - 99:1. All earthly *kings* are under the authority of God. Proverbs 21:1.
2. Throne. The word *throne* in the Old Testament is also used interchangeably with the words *reign* and *king*. The *throne* is the place where the *king* functions or sits as God's representative. The Lord's *throne* is in Heaven. Psalm 11:4; Isaiah 66:1.
3. While God lives in the third heaven (first heaven is the atmosphere, the second is the stratosphere or the stars), because He is omnipresent, He rules the entire universe from where He resides.

Conclusion: Although God is intimate to us as a Father, as *King* He has authority over our lives. In the Lord's Prayer, Jesus taught us to pray. Matthew 6:9. God the Father receives us as intimately as if we were little children crawling onto His lap. The believer can come into His presence anytime, anyplace, and under any condition. We must always remember that we are coming into the presence of the *King*. Thus we should come reverently. After Jesus taught us to pray to God as Father, He then talked about the Father's kingdom, tying the *sovereignty* of God to our intimate relationship with Him. Both the intimacy of the fatherhood and the power, majesty and grandeur of a kingdom are seen here. At the end of the Lord's Prayer, Jesus taught His disciples to pray, "For Yours is the kingdom, and the power, and the glory, forever." Matthew 6:13. Because God is our Father, the believer can rely upon His goodness. Because God is also our *King*, the believer must submit to His sovereignty and control.