

2026

Return to God Sunday

Devotional

To Whom Do We Return To?

*Understanding
the Names and
Character
of God*



American
Pastors Network



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WHAT IS A NAME?

The name of God, as revealed in the Hebrew Scriptures, is YHWH (the closest English equivalent to the Hebrew letters). Ancient Hebrew did not have vowels, so the exact pronunciation of YHWH is uncertain. The majority of Hebrew and Christian scholars believe the name to be Yahweh, pronounced / yă-wā/.

There are movements that strongly emphasize using God's name in the context of prayer and worship (and, of course, only the name of God that they believe to be correct). However, there is no biblical command that limits our vocabulary to Yahweh when addressing God. Anyone who says that God must be addressed only by the name YHWH is speaking without biblical warrant.

Moses himself refers to God as "Elohim" in Exodus 3:15. Later, in Exodus 4:13, Moses addresses God directly as "Adonai." So, God's personal name, or His covenant name, is not the only acceptable way to refer to Him or to address Him. Throughout both the Old and New Testaments, God inspired the human authors of Scripture to refer to

Him using generic terms for “God” and “Lord.” Beyond YHWH, God chose to reveal Himself using many other names and titles. Clearly, using God’s personal, covenant name is not required in every context.

YHWH is as close to a personal name as God has revealed to us. The Divine Name was revealed to Moses and was unknown before his time: “I appeared to Abraham, to Isaac and to Jacob as God Almighty, but by my name the Lord [YHWH] I did not make myself fully known to them” (Exodus 6:3). The name YHWH seems to refer to God’s self-existence, being linked to I AM THAT I AM in Exodus 3:14.

God told Moses that “this is my name forever, the name you shall call me from generation to generation” (Exodus 3:15; cf. Exodus 15:3). This name would distinguish Israel’s God from all false gods. It is the unique name of Israel’s God throughout Jewish history. Israel was not to be tricked into thinking that God’s name might actually be Molech or Dagon or Baal Peor.

All other “names” for God, such as Elohim, Adonai, El-Gibhor, and Our Father, are probably best viewed as titles, rather than personal names, *per se*. It is quite proper to address God by His titles, as they in no way supplant His personal name, YHWH. References to “the name of our God” (in Psalm 44:20, for example), are oblique references to God’s personal name, YHWH.

The Bible uses many different variations of YAHWAH or JEHOVAH and attached to God’s name is a description which helps us understand more fully who God is and all that He is to us. As the Scriptures rightly declare, there is no God like our God, but that does not mean we should

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aggressively pursue to know our God. Below is a list of the different names, titles and descriptions. Each day, over the next eight days, we will attempt to consider a different name and deepen our awe, love, worship and honor for our great God. When we deepen our reverence, we will realize that He is worthy of our repentance and we will return to Him!

NAMES OF GOD

EL, ELOAH

[el, el-oh-ah]: God “mighty, strong, prominent”

ELOHIM

[el-oh-heem]: God “Creator, Mighty and Strong”

EL SHADDAI

[el-shah-dahy]: “God Almighty,”

ADONAI

[æd na ; ah-daw-nahy]: “Lord” or “Master”

YHWH / YAHWEH / JEHOVAH

[yah-way / ji-hoh-veh]: “LORD”

YAHWEH-JIREH

[yah-way-ji-reh]: “The Lord Will Provide”

YAHWEH-RAPHA

[yah-way-raw-faw]: “The Lord Who Heals”

YAHWEH-NISSI

[yah-way-nee-see]: “The Lord Our Banner”

YAHWEH-M'KADDESH

[yah-way-meh-kad-esh]: “The Lord Who Sanctifies, Makes Holy”

YAHWEH-SHALOM

[yah-way-shah-lohm]: “The Lord Our Peace”

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YAHWEH-ELOHIM

[yah-way-el-oh-him]: “LORD God”

YAHWEH-TSIDKENU

[yah-way-tzid-kay-noo]: “The Lord Our Righteousness”

YAHWEH-ROHI

[yah-way-roh-hee]; “The Lord is my Shepherd”

YAHWEH-SHAMMAH

[yah-way-sham-mahw]: “The Lord Is There”

YAHWEH-SABAOTH

[yah-way-sah-bah-ohth]: “The Lord of Hosts”

EL ELYON

[el-el-yohn]: “Most High”

EL ROI

[el-roh-ee]: “God of Seeing”

EL-OLAM

[el-oh-lahm]: “Everlasting God”

EL-GIBHOR

[el-ghee-bohr]: “Mighty God”

**All worship is an intelligent
and loving response to the
revelation of God, because it is
the adoration of His name.**

JOHN STOTT

SUNDAY

Elohim

Yahweh Elohim: The God Who Is and the God Who Creates

“You are my witnesses,” declares the LORD, “and my servant whom I have chosen, that you may know and believe me and understand that I am he. Before me no god was formed, nor shall there be any after me. I, I am the LORD, and besides me there is no savior.

Isaiah 43:10–11

When Scripture speaks the name *Yahweh Elohim*, it is not offering a title. It reveals a relationship. *Yahweh* is God’s covenant name. It speaks of self-existence, faithfulness, and nearness. It is the name God uses when He says, “I am.” He is not dependent, not created, not changing. He simply is.

Elohim is the name that reveals God’s power as Creator, Preserver, and Sovereign. Though plural in form, it is paired with a singular action, showing fullness of power united in purpose. Together, *Yahweh Elohim* reveals the God who both **creates** the universe and walks faithfully with His people.

In Genesis 1, Elohim speaks, and the world comes into being. Order rises from chaos. Light breaks into darkness. Life flows from His word. This name appears 32 times in Genesis 1 alone, reminding us that

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everything we see, touch, and breathe finds its origin in Him. He is mighty and transcendent, yet intentional. Nothing is accidental under Elohim's hand.

But Scripture does not leave God distant. In Genesis 17:7, Yahweh speaks: *"I will confirm my covenant as a perpetual covenant between me and you... I will be your God and the God of your descendants after you."*

This is the heart of Yahweh. The Creator does not merely make humanity. He commits Himself to them. He binds His name to a people. Throughout the Old Testament, this covenant promise recurs. God establishes His covenant with Noah in Genesis 6 and remembers it after the flood in Genesis 9. Joseph speaks with confidence in Genesis 50:24, trusting that God will fulfill His promises even after hardship and loss. In 1 Kings 8:23, Solomon prays, acknowledging that no god compares to Yahweh, who keeps covenant and love with those who walk before Him. Jeremiah 31:33 points forward to a deeper work, when God writes His law on the hearts of His people. Isaiah 40:1 reminds us that this mighty God is also the God who comforts.

This is the beauty of *Yahweh Elohim*. He is not only strong enough to create the world, but faithful enough to sustain your life. He is not only transcendent, but personal. He does not abandon what He begins.

Ecclesiastes, Daniel, and Jonah often use *Elohim* to emphasize God's authority over nations, time, and outcomes. Yet even there, His sovereignty serves His purpose of redemption. The God who commands seas and kingdoms also hears prayers from fish bellies and foreign lands.

Today, when life feels uncertain or overwhelming, *Yahweh Elohim* reminds us of two unshakable truths: God is powerful, and God is faithful. The One who spoke creation into existence has spoken covenant over you. He is your God, and He keeps His promises. Rest in that name. Trust the God who is, and the God who creates, sustains, and redeems.

PRAYER: *Dear Elohim, we are instructed in Your Word that “the fear of the Lord is the beginning of wisdom” yet as I say Your name ELOHIM – I do not fear You, I am comforted to know the God who cares deeply for me. You are both great and awesome, yet You want me to know You intimately. Thank You for so magnificently demonstrating both of those attributes to me. The Creator God and the God who cares. Today, let me dwell on those amazing qualities. AMEN*

MONDAY

Adonai

Adonai: The Lord Who Leads and the Master We Trust

*The LORD is my light and my salvation; whom
shall I fear? The LORD is the stronghold of
my life; of whom shall I be afraid?*

Psalms 27:1

The name *Adonai* draws us into a posture of submission before God. It is the language of surrender, reverence, and trust. While *Yahweh* reveals who God is, *Adonai* reveals how we relate to Him. He is not only God, He is **Lord**.

Adonai comes from the Hebrew word *adon*, meaning "lord" or "master". When used by people, it appears in the singular, referring to authority within human relationships. But when Scripture speaks of God, *Adonai* is always plural. This is not because God is many, but because His lordship is full, complete, and unmatched. All authority, all power, all rule rests in Him.

In our English Bibles, *Adonai* is translated as "Lord" with a capital "L" and lowercase "ord." It appears roughly 300 times in the Old Testament when referring to God, and more than 200 times when referring to

human masters. This distinction matters. Human authority is limited and temporary. God's authority is absolute and eternal.

Genesis 15:2 gives us a clear picture of what it means to approach God as *Adonai*. Abram says, "*O Sovereign Lord, what will you give me since I remain childless?*" This is not casual language. Abram addresses God as Master, acknowledging that his future, legacy, and hope are entirely in God's hands. He questions honestly, but he questions from a place of submission.

Throughout Scripture, God's servants approach Him in this same way. Moses hesitates before his calling in Exodus 4:10, calling God, *Adonai* as he admits his weakness. Gideon does the same in Judges 6:15, confessing his smallness and fear. David bows in humility in 2 Samuel 7:18 - 20, overwhelmed that the Lord would choose him. These are not moments of strength. They are moments of yielded trust.

The Psalms are filled with this posture. "*Who is like the Lord our God?*" (Psalm 135:5). "*I take refuge in you, O Lord*" (Psalm 141:8). To call God, *Adonai* is to acknowledge that we are not in control, and that is not a loss. It is a relief.

Isaiah frequently uses the combined name *Adonai Yahweh*, reminding Israel that the covenant God is also their ruling Lord. Ezekiel uses *Adonai* more than 200 times, constantly grounding his prophetic message in God's authority rather than human power. Daniel, in his prayer of repentance in Daniel 9, addresses God as *Adonai* ten times, recognizing that mercy flows from rightful lordship.

To confess *Adonai* today is countercultural. It means we release the illusion of self-rule. It means our plans, fears, ambitions, and identities

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come under His authority. But it also means we are guided by a Master who is good, faithful, and wise.

Adonai does not rule harshly. He leads lovingly. When we call Him Lord, we are not shrinking our lives. We are placing them in the hands of the One who knows how to lead them best. Bow your heart. Trust His rule. Serve Him freely. Your Master is faithful.

PRAYER: *Oh Adonai, I come again and recommit myself to Your Lordship and reign over my life. Lord, when I attempt to take the reigns of my plans, ways and ideas on how life should go, it usually does not go very well. Chaos, brokenness and disappointment follow. But when I allow You to be my ADONAI, I experience blessing, joy and fullness. Be Lord over me this day I pray. AMEN*

TUESDAY

Jehovah Jirah

Yahweh-Jireh: The God Who Sees and Provides

So Abraham called the name of that place, “The LORD will provide”; as it is said to this day, “On the mount of the LORD it shall be provided.”

Genesis 22:14

The name *Yahweh-Jireh* speaks directly to one of the deepest places in the human heart: our need. It means “The Lord will provide,” but its meaning reaches further than provision alone. Rooted in the Hebrew word *jireh*, it carries the idea of seeing, foreseeing, and making ready what is needed at precisely the right time. Yahweh-Jireh is the God who sees ahead and acts with purpose.

This name is revealed in one of the most emotionally charged moments in Scripture. In Genesis 22, God asks Abraham to offer Isaac, the son of promise. Abraham obeys, not because he understands, but because he trusts. As father and son climb the mountain, Isaac asks the question that echoes through generations: “*Where is the lamb?*” Abraham’s response is simple and full of faith: “*God Himself will provide.*”

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At the last moment, as Abraham raises the knife, God intervenes. A ram is caught in the thicket, provided in place of Isaac. The sacrifice is made, and Abraham names the place *Yahweh-Jireh*. Scripture adds, “*It is said to this day, ‘In the mountain of the Lord provision will be made.’*” The mountain becomes a testimony. God does not always explain, but He always provides.

What makes *Yahweh-Jireh* so powerful is not just that God provides, but how He provides. He does not rush ahead of the moment, and He does not arrive late. His provision is adequate and timely. He sees the need before we fully understand it ourselves. What looks like a delay is often preparation.

This name reminds us that God’s provision is not limited to material things. He provides strength when endurance is required, wisdom when decisions feel overwhelming, peace when fear presses in, and grace when obedience is costly. Provision is not always what we want, but it is always what we need.

To trust *Yahweh-Jireh* requires faith that looks beyond the immediate. Abraham did not see the ram until the moment it was needed. But God saw it the entire time. That is the nature of divine provision. God’s sight is not bound by time or circumstance. He sees the end from the beginning and prepares accordingly.

For those standing on uncertain ground today, *Yahweh-Jireh* speaks reassurance. The mountain you are climbing is not a place of abandonment. It is often the place of revelation. The God who called you there is already at work, making provision that will be revealed in its time.

Rest in this truth: you are seen. I can tell you that your needs are known. The Lord who provided on Mount Moriah still provides today. Trust His timing. Walk in obedience. In the mountain of the Lord, provision will be made.

PRAYER: *Jehovah-Jirah...My PROVIDER! Thank You for all the ways You have provided and I missed seeing You in the middle of my need! Thank You for all the ways You have given to me, even when I did not deserve it. God, I again face many opportunities for You to show up and pour out Your grace and kindness as You have done in the past. Help me to see when You provide and give You the glory and praise that You deserve! In Your gracious, generous Name I pray - AMEN*

WEDNESDAY

Jehovah Rophe

Yahweh-Rophe: The Lord Who Heals

*O LORD my God, I cried to you for help,
and you have healed me.*

Psalm 30:2

The name *Yahweh-Rophe* reveals God as the healer, the One who restores what has been broken. Derived from the Hebrew word *rophe*, meaning "to heal" or "to make whole," this name goes far beyond physical recovery. Yahweh-Rophe speaks to healing at every level of our being. Body, soul, mind and spirit all fall under His care.

This name is first revealed in Exodus 15, just after Israel's miraculous deliverance through the Red Sea. Freedom was fresh, but the wilderness came quickly. After three days without water, the people reached Marah only to find its waters bitter and undrinkable. Relief turned to disappointment, and hope gave way to complaint. The people murmured, asking, "*What can we drink?*"

Moses cried out to the Lord, and God showed him a tree. When the tree was thrown into the water, its bitterness was transformed, and the water became drinkable. This moment was not only about thirst. It was a lesson. God was revealing His nature. He declared, "*I am the Lord*

who heals you." Healing was tied not only to relief, but to relationship and obedience.

Yahweh-Rophe does not merely treat symptoms. He addresses the source. The waters were bitter, but so were the hearts of the people. God used the moment to teach trust, obedience, and dependence. Healing often works the same way in our lives. God may use unexpected means to bring restoration. What looks insignificant, like a simple tree, becomes the instrument of transformation when placed in His hands.

This name reminds us that God's healing is holistic. He heals bodies, but He also heals wounded hearts, weary minds, and broken spirits. Jeremiah echoes this promise when God says, *"I will restore you to health and heal your wounds."* Isaiah speaks of the Anointed One who comes to bind up the brokenhearted and proclaim freedom to the captives. Healing is not an isolated act. It is part of God's redemptive work.

Yahweh-Rophe also teaches us patience. Healing does not always come instantly, and it does not always come in the way we expect. Sometimes God heals through process, obedience, surrender, and time. But His promise remains steady. He is your Healer.

When life leaves you bitter, when wounds feel deep or unseen, remember who God is. He sees the pain others overlook. He restores what feels beyond repair. Yahweh-Rophe does not abandon His people in the wilderness. He meets them there and brings healing where bitterness once ruled.

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Trust the Lord who heals. Bring Him every broken place. The God who turned bitter water sweet is still at work, restoring lives today.

PRAYER: *God, You are my Healer. You restore me in every way. As I look back in my life, I find You have been a balm to my soul. Lord, I need healing even today. Heal my heart from the emotional hurts I have. Heal my body that has been afflicted. Heal me from disappointments and discouragement. Lord God, make me whole again as only You can do. I trust in those who You use, doctors, counselors and pastors. But I know that You are my ultimate Healer. I rest in You. I pray this in your restoring Name, **AMEN.***

THURSDAY

Jehovah Nissi

Yahweh-Nissi: The Lord Our Banner

*You have set up a banner for those who fear you, that they may flee to it from the bow. Selah
That your beloved ones may be delivered, give salvation by your right hand and answer us!*

Psalm 60:4–5

The name *Yahweh-Nissi* reveals God as the banner under which His people stand. A banner is not a weapon. It is an identity marker. It tells you who you belong to, where you stand, and who leads the battle. When Scripture calls God *Yahweh-Nissi*, it declares that victory, protection, and unity flow from His presence, not from human strength.

This name is revealed in Exodus 17, after Israel's first recorded battle following their deliverance from Egypt. Amalek comes against them in the wilderness. As Joshua fights in the valley, Moses stands on the hill with the staff of God lifted high. When Moses' hands are raised, Israel prevails. When his hands fall, the enemy gains ground. Victory is directly tied to dependence on God.

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With the help of Aaron and Hur, Moses' hands remain lifted until the battle is won. Afterward, Moses builds an altar and names it *Yahweh-Nissi*, saying, "*The Lord is my banner.*" The message is clear. The battle was never about military skill. It was about who Israel trusted and followed.

The Hebrew word behind *Nissi* comes from *nes*, meaning a banner, signal, or standard lifted high. It also conveys the idea of something that glistens or stands out for all to see. God does not hide His leadership. He places Himself visibly before His people as the One who leads them forward.

A banner does several things at once. It rallies scattered people. It gives direction in chaos. It declares ownership and authority. On the battlefield, soldiers do not fight independently. They fight under a banner. To say *Yahweh-Nissi* is to confess that our lives, struggles, and victories fall under God's rule and direction.

This name reminds us that God is present in conflict, not just in calm. *Yahweh-Nissi* is God on the battlefield. He is not distant when opposition arises. He is lifted high in the middle of it. The raised staff in Moses's hands was not magic. It was a visible expression of trust. When the people looked up, they were reminded where their help came from.

The Psalms echo this truth. "*Many are asking, 'Who will bring us good?' Let the light of your face shine on us, Lord*" (Psalm 4:6). God Himself is the sign of hope. His presence is the rallying point when morale is low and strength is failing.

Yahweh-Nissi also calls us to unity. A banner gathers people together. It ends isolation. It reminds us that we are part of something larger than ourselves. We do not fight alone, and we do not fight for our own name. We stand under His.

When life feels like a battle, when opposition presses in, lift your eyes unto the One who can win the battle for you. Do not fix them only on the struggle below. Look at the banner above. God is still raised high. He still leads. He still brings victory in His way and His time. Stand under His banner. Trust His leadership. Follow where He leads. Yahweh-Nissi goes before you.

PRAYER: *Jehovah-Nissi, I declare today that I am Yours and I belong to You! My identity is found in You and You alone. Lord, help me when I look to other things and other people to shape my image or to find security in them. Also, God help me not to be distracted by the chaos around me or the enemies pressing in around me. Remind me today to lift up my eyes to where my true help comes from – You, O Lord. I trust in You. AMEN*

FRIDAY

Jehovah Shalom

Yahweh-Shalom: The Lord Our Peace

For he himself is our peace, who has made us both one and has broken down in his flesh the dividing wall of hostility

Ephesians 2:14

The name *Yahweh-Shalom* reveals God not merely as one who gives peace, but as peace itself. This peace is not the absence of trouble or the pause between conflicts. In the Bible, *shalom* speaks of wholeness, completeness, and things being set right. To know Yahweh-Shalom is to know the God who restores what is fractured and brings harmony where there has been disorder.

The word *shalom* appears more than 170 times in the Old Testament. It carries meanings such as whole, finished, fulfilled, and perfected. It is connected to well-being, welfare, and right relationships. Peace in the biblical sense is not shallow or temporary. It is deep, lasting, and rooted in alignment with God.

This name is revealed in Judges 6, in the life of Gideon. Israel is oppressed by the Midianites, and Gideon is hiding in fear when the Angel of the Lord appears to him. The encounter is overwhelming.

Gideon realizes he has seen the Lord and fears for his life. Yet God speaks peace to him, assuring him that he will not die.

In response, Gideon builds an altar and names it Yahweh-Shalom. Some translations capture the heart of the moment by saying, “*The Lord is on friendly terms with me.*” This is not the peace of comfort alone. It is the peace of reconciliation. Gideon’s fear is replaced with assurance that he stands accepted, known, and called by God.

Yahweh-Shalom shows us that peace begins with a relationship. True peace flows from being made whole before God. It is the real peace that comes when guilt is removed, fear is quieted, and identity is restored. Without that foundation, peace becomes fragile. With God’s *shalom*, peace becomes steady, even in hardship.

Throughout Scripture, this kind of peace is tied to obedience and alignment with God’s ways. It is not perfection, but direction. It is living in the right relationship with God and with others. When Scripture speaks of peace offerings, restitution, and restored relationships, it is painting a picture of *shalom* at work. Things are being put back where they belong.

Yahweh-Shalom also reminds us that peace is not passive. It is active restoration. God brings peace by healing divisions, repairing damage, and completing what is unfinished. He does not ignore brokenness. He addresses it. It should be no surprise that in Israel, among the Hebrew people, they greet one another with the simple – SHALOM!

When life feels unsettled, when anxiety, fear, or conflict presses in, Yahweh-Shalom invites us to return to wholeness, not by escaping

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reality, but by meeting God within it. His peace does not depend on circumstances. It flows from His presence.

The Lord is your peace. He brings calm to the storm, but more importantly, He brings contentment to the heart. Rest in Him. Walk with Him. Yahweh-Shalom continues to make people whole today.

PRAYER: *God of peace, bring Your shalom into my life, my family, my church and my place of work today. Where disunity and disorder shows its ugly head, will You show me the way to shalom. Father, it is no wonder why You told us that Jesus would be our Prince of Peace. Through Your Son, bring peace throughout this day and may I be an agent of that peace to all who I encounter. Thank You for Your shalom. AMEN*

SATURDAY

El Shaddai

El Shaddai: God Almighty, All-Sufficient

*The Spirit of God has made me, and the
breath of the Almighty gives me life.*

Job 33:4

The name *El Shaddai* reveals God as Almighty and fully sufficient. It speaks of strength that does not run out and provision that does not fail. While human power is limited and dependent, *El Shaddai* is self-sufficient. He needs nothing outside Himself, yet He generously supplies all that His people need.

This name appears 48 times in the Old Testament, with heavy use in the book of Job. In Job's suffering, when everything familiar is stripped away, God is repeatedly identified as *El Shaddai*. The message is clear. When circumstances collapse, God remains enough. His sufficiency does not depend on comfort, health, or stability.

The Greek Septuagint translates *El Shaddai* with the word *ikanos*, meaning all-sufficient or fully capable. God is not merely powerful. He is capable of sustaining, satisfying, and fulfilling His purposes. He is not stretched thin by our needs or overwhelmed by our weakness. As a

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matter of fact, He loves when we are afflicted and struggling. Then we will see El Shaddai at His best!

This name is revealed personally in Genesis 17. Abram is ninety-nine years old, his body weak, his future uncertain, and God's promise still unfulfilled. Into that moment, God speaks: *"I am El Shaddai. Walk before me and be blameless, and I will confirm my covenant with you."* God does not adjust His promise to match Abram's limitations. He reveals His name to remind Abram that the promise rests on God's power, not human ability.

El Shaddai is often revealed when human strength has reached its end. Isaac blesses Jacob by this name in Genesis 49, trusting that God Almighty will sustain him. Naomi, broken by loss, uses the name when she returns to Bethlehem, acknowledging that the Almighty has dealt with her deeply. Even in grief, the recognition remains. God is still sovereign.

Scripture often contrasts El Shaddai with false gods. The idols of the nations are powerless, dependent, and empty. El Shaddai stands alone as the trustworthy source of life and provision. What others attempt to control through force or fear, God accomplishes through faithfulness and power.

This name also carries a tender dimension. In Isaiah, God's sufficiency is pictured as comfort, nourishment, and care. The Almighty does not rule at a distance. He strengthens, sustains, and carries His people through seasons of growth and pain alike.

To trust El Shaddai is to stop striving to be enough on your own. It is to walk before God with confidence that He is more than sufficient

for every calling, every trial, and every unanswered question. His power is not harsh. It is purposeful. His strength is not intimidating. It is dependable.

When you feel weak, limited, or uncertain, remember who God is. He is El Shaddai. God Almighty. God All-Sufficient. And He is enough.

PRAYER: *Lord, I am weak, needy, incapable and longing for help. I acknowledge in every “I can’t” I utter, El Shaddai declares – “But I CAN!” I lay myself at the feet of El Shaddai today. Lord, fill my emptiness, mend my brokenness and resolve my uncertainty. In You I know is help and hope and blessing. As inadequate as I may feel at times, my confidence in You remains sure. Thank You for being El Shaddai and releasing Your might for me. AMEN*

SUNDAY

El Elyon

El Elyon: The Most High God

*They remembered that God was their rock,
the Most High God their redeemer.*

Psalm 78:35

The name *El Elyon* lifts our eyes upward. It declares God as the Most High, the One who stands above all powers, authorities, and nations. Rooted in a Hebrew word meaning “to go up” or “to ascend,” *El Elyon* speaks of God’s supreme position and unmatched sovereignty. He is not one authority among many. He is the highest authority over all.

This name first appears in Genesis 14, when Melchizedek blesses Abram in the name of *El Elyon*, “Creator of heaven and earth.” In that moment, God is revealed as the rightful ruler over all creation. Abram responds by giving a tenth of everything, acknowledging that his victory and blessing came not from strength or strategy, but from the Most High God.

El Elyon reminds us that God’s rule is comprehensive. He governs nations, directs history, and sets boundaries for kings and kingdoms. Deuteronomy 32:8 tells us that the Most High establishes the nations

and determines their inheritance. Human power rises and falls, but God's authority remains steady and uncontested.

This name also carries a personal dimension. In Deuteronomy 26:19, God promises to elevate His people above the nations in praise, honor, and holiness. The exalted God chooses to lift those who belong to Him. His greatness does not create distance. It establishes purpose. Those who walk with the Most High are called to reflect His character in the world.

The Psalms frequently celebrate El Elyon as a place of refuge and strength. *"I will give thanks to the Lord Most High,"* the psalmist declares, even in times of distress. To call God *El Elyon* is to confess that no enemy, no circumstance, and no fear outranks Him. When life feels chaotic, this name restores perspective. What feels overwhelming to us is never overwhelming to God.

Daniel speaks of the Most High ruling over earthly kingdoms and giving them to whom He will. Even in exile, under foreign rule, God's sovereignty remains intact. Empires may boast, but El Elyon reigns. His purposes move forward quietly, steadily, and without resistance.

This name confronts pride and brings comfort at the same time. It humbles us by reminding us that we are not in control. It comforts us by assuring us that someone far greater is. El Elyon sees the full picture. Nothing escapes His authority.

To trust the Most High God is to live with confidence rather than fear. It is to rest in the knowledge that the One above all is also for His people. When you feel small, uncertain, or overshadowed by circumstances, lift your eyes.

TO WHOM DO WE RETURN TO?

God is El Elyon. He reigns above it all. And He invites you to walk securely under His sovereign care.

PRAYER: *Father, today the world is filled with those who believe they are mighty, great, superior and they exalt themselves. However, I know that You are El Eyon and You are exalted high above everyone and everything. There is truly no one like You! Will You show yourself as El Eyon today? Demonstrate throughout our nation that You and You alone are worthy to be praised and worshipped. I pray this for all of our leaders and those in places of influence. May all who have places of prominence realize that they are all subservient to El Eyon. I exalt You today!* **AMEN**

WILL YOU RETURN TO HIM?

As we conclude this week of reflecting on the names and attributes of God, the question now must be answered – WILL YOU RETURN TO HIM? What we mean when we say, RETURN TO GOD, is to humble yourself and once again submit to Him Lordship in your life and recommit yourself to live a life worthy of the calling of a Child of God.

Research tells us that many in the evangelical church are causal believers at best. Many do not understand what a Biblical worldview is and fewer are choosing to live in accordance with God's word. It is an understatement that the Church and our nation desperately need revival. Yet revival start with each individual follower of Christ properly assessing his or her relationship with Christ and take the steps to reclaim that dynamic, fruitful walk with Him.

It is our hope and prayer that this past week has been a catalyst in pointing you back towards the God who is worthy of our returning to Him!

TO WHOM DO WE RETURN TO?

For future help with your walk with God, please check out our website at www.americanpastorsnetwork.net or download our app and become a daily listener to STAND IN THE GAP TODAY.

**Names can be a doorway
into knowing who a person
is, and that is certainly
true of God. A study of His
names is a study of who
He is and will be for you.**

DAVID JEREMIAH

American Pastors Network



For further research and assistance check out
AmericanPastorsNetwork.net
and avail yourself of various
church-related resources.

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