

The Names of God -- March 14, 2021 – GCA

Elohim (God) (el-o-heem') God, Judge, Creator

Old Testament *Elohim* occurs over 2000 times. *Elohim* is first used in Gen 1:1 – “In the beginning God created the heavens and the earth.”

Septuagint: *theos* - the standard Greek word for god, (BDAG – Bauer, Danker, Arndt, and Gingrich – Greek-English Lexicon of the New Testament) "a transcendent being who exercises extraordinary control in human affairs or is responsible for bestowal of unusual benefits". It specifically refers to the monotheistic God of Israel.

Yahweh (LORD, Jehovah) -- *Yahweh* is first used in -

Gen 2:4 – “This is the account of the heavens and the earth when they were created, in the day that the LORD God made earth and heaven.”

Yahweh is the revelatory name of God. According to Jewish tradition YHWH is too holy to voice. No vowels. Tetragrammaton (which simply means "the four letters"). Hebrew letters: Yud, Hay, Vav, Hay.

While *YHWH* is first used in Genesis 2, God did not reveal Himself as *YHWH* until Exodus 3:2 – “Then the angel of **the LORD** appeared to him in a blazing fire from the midst of a bush; and he looked, and behold, the bush was burning with fire, yet the bush was not being consumed.”

The modern spelling as "Yahweh" includes vowels to assist in pronunciation. "Yahweh" or "Jehovah." We no longer know for certain the exact pronunciation.

Legacy Standard Bible (Master’s Seminary) the preface reads:

Names of God: In the Scriptures, the name of God is significant and understandably so. Traditionally, the translation “God” renders the Hebrew word Elohim. Likewise, the word “Lord” is a translation of Adonai. In the LSB, God’s covenant name is rendered as Yahweh. The meaning and implication of this name is God’s self-deriving, ongoing, and never-ending existence. Exodus 3:14–15 shows that God Himself considered it important for His people to know His name.

The effect of revealing God's name is His distinction from other gods and His expression of intimacy with the nation of Israel. Such a dynamic is a prevalent characteristic of the Scriptures as Yahweh appears in the OT over 6,800 times.

In addition to Yahweh, the full name of God, the OT also includes references to God by a shorter version of His name, Yah. By itself, God's name "Yah" may not be as familiar, but the appearance of it is recognizable in Hebrew names and words (e.g. Zechar-iah, meaning Yah remembers, and Hallelu-jah, meaning praise Yah!). God's shortened name "Yah" is predominantly found in poetry and praise.

Adonai (A doh' nigh) - Lord, Master, divine sovereign

Usually render as Lord using lower case letters.

Old Testament: *Adonai* occurs 434 times. *Adonai* occurs repeatedly in Isaiah (e.g., *Adonai Jehovah – Lord God*). It occurs 200 times in Ezekiel alone, 11 times in Daniel Chapter 9.

Adonai is first used in **Gen 15:2** -- **1** After these things the word of the LORD (YHWH) came to Abram in a vision, saying, "Do not fear, Abram, I am a shield to you; Your reward shall be very great." **2** But Abram said, "Lord GOD (*Adonai* YHWH), what will You give me, since I am childless, and the heir of my house is Eliezer of Damascus?"

Adonai is the verbal parallel to *Yahweh* and *Jehovah*. *Adonai* is plural; the singular is *adon*. During the third century A.D., to avoid contravening the commandment "Thou shalt not take the name of the LORD thy God in vain" (**Exd 20:7**), sometimes *Adonai* was used as a substitute for *Yahweh* (YHWH). *Adonai* can be translated literally as, "my lords' " (both plural and possessive).

Revelatory names: the "El" names

El Shaddai (Lord God Almighty)

Old Testament: *El Shaddai* occurs 7 times.

2 primary meanings:

(1) God = *El*. *El Shaddai* in the Septuagint: *theou saddai* - God Shaddai; *pantokratôr* (for Shaddai) - the Almighty

First use of name: **Gen 17:1** -- Now when Abram was ninety-nine years old, the LORD appeared to Abram and said to him, "I am **God Almighty**; Walk before Me, and be blameless."

(2) Provider and protector –

Denotes a God who freely gives nourishment and blessing, He is our sustainer.

Gen 28:1-5 - So Isaac called Jacob and blessed him and commanded him, saying to him, "You shall not take a wife from the daughters of Canaan. **2** Arise, go to Paddan-aram, to the house of Bethuel your mother's father; and from there take to yourself a wife from the daughters of Laban, your mother's brother. **3** May **God Almighty** (*El Shaddai*) bless you and make you fruitful and multiply you, so that you may become a multitude of peoples. **4** May He also give you the blessing of Abraham, to you and to your descendants with you, so that you may possess the land where you live as a stranger, which God gave to Abraham."

Also Gen 35:11; Gen 43:14; Gen 48:3

El Elyon (Most High God) Old Testament: *El Elyon* occurs 28 times. It occurs 19 times in Psalms.

It expresses the extreme sovereignty and majesty of God and His highest preeminence. When the two words are combined - *El Elyon* - it can be translated as "the most exalted God."(Psa 57:2)

El Elyon is first used in

Gen 14:18 - 24 -- And Melchizedek the king of Salem brought out bread and wine; now he was a priest of **God Most High**. **19** And he blessed him and said, "Blessed be Abram of **God Most High**, Possessor of heaven and earth; And blessed be **God Most High**, Who has handed over your enemies

to you.” But Abram said to the king of Sodom, “I have sworn to the **LORD God Most High**, Possessor of heaven and earth, **23** that I will not take a thread or a sandal strap or anything that is yours, so that you do not say, ‘I have made Abram rich.’ **24** I will take nothing except what the young men have eaten, and the share of the men who went with me, Aner, Eshcol, and Mamre; let them take their share.”

El Olam (The Everlasting God) (el o-lawm')

The Everlasting God, The God of Eternity, The God of the Universe, The God of Ancient Days. *Olam* literally means "forever," "eternity," or "everlasting". When the two words are combined - *El Olam* - it can be translated as "The Eternal God."

El Olam is first used in Gen 21:33. -- ³¹ Therefore he called that place ^[p]Beersheba, because there the two of them took an oath. ³² So they made a covenant at Beersheba; and Abimelech and Phicol, the commander of his army, got up and returned to the land of the Philistines. ³³ *Abraham* planted a tamarisk tree at Beersheba, and there he called on the name of the LORD, **the Everlasting God**. ³⁴ And Abraham resided in the land of the Philistines for many days.

The Jehovah names --

Jehovah is translated as "The Existing One" or "Lord." The chief meaning of *Jehovah* is derived from the Hebrew word *Havah* meaning "to be" or "to exist." It also suggests "to become" or specifically "to become known" - this denotes a God who reveals Himself unceasingly.

Jehovah-Nissi

Old Testament: *Jehovah-Nissi* occurs only once in

Exodus 17:14-16 -- And the LORD said unto Moses, Write this for a memorial in a book, and rehearse it in the ears of Joshua: for I will utterly put out the remembrance of Amalek from under heaven. And Moses built an altar, and called the name of it Jehovahnissi: For he said, Because the LORD hath sworn that the LORD will have war with Amalek from generation to generation. (KJV)

Exod. 17:14-16 Then the LORD said to Moses, “Write this in a book as a memorial and recite it to Joshua, that I will utterly wipe out the memory of Amalek from under heaven.”¹⁵ And Moses built an altar and named it The LORD is My Banner;¹⁶ and he said, “Because the LORD has sworn, the LORD will have war against Amalek from generation to generation.” (NASB)

Jehovah-Raah (The Lord My Shepherd) (yeh-ho-vaw' raw-aw')

The Lord My Shepherd

Old Testament: **Psalm 23** -- The LORD is my shepherd, I will not be in need.² He lets me lie down in green pastures; He leads me beside quiet waters.³ He restores my soul; He guides me in the paths of righteousness For the sake of His name.

Further references in the Old Testament: Gen 48:15; Gen 49:24; Psa 23:1; Psa 80:1

Jehovah Rapha (The Lord Who Heals) *Rapha* (râpâ') means "to restore", "to heal" or "to make healthful" in Hebrew.

Jehovah is the Great Physician who heals the physical and emotional needs of His people.

Exodus 15:26 --²⁶ And He said, “If you will listen carefully to the voice of the LORD your God, and do what is right in His sight, and listen to His commandments, and keep all His statutes, I will put none of the diseases on you which I have put on the Egyptians; for **I, the LORD, am your healer.**”

Jehovah Shammah (The Lord Is There) *Shammah* is derived from the Hebrew word *sham*, which can be translated as "there." *Jehovah Shammah* is a symbolic name for the earthly Jerusalem. The name indicates that God has not abandoned Jerusalem, leaving it in ruins, but that there will be a restoration.

Old Testament: *Jehovah Shammah* occurs only once in Ezekiel 48:35 – (describing the New Jerusalem) ³⁵ *The city shall be eighteen thousand cubits all around; and the name of the city from that day shall be, ‘The LORD is there.’*”

Jehovah Tsidkenu (The Lord Our Righteousness)

Use in the Bible: In the Old Testament *Jehovah Tsidkenu* occurs 2 times. First used in Jer 23:6. -- “Behold, *the* days are coming,” declares the LORD, “When I will raise up for David a righteous Branch; And He will reign as king and act wisely And do justice and righteousness in the land. ⁶ In His days Judah will be saved, And Israel will live securely; And this is His name by which He will be called, ‘**The LORD Our Righteousness.**’

⁷ “Therefore behold, *the* days are coming,” declares the LORD, “when they will no longer say, ‘As the LORD lives, who brought the sons of Israel up from the land of Egypt,’ ⁸ but, ‘As the LORD lives, who brought up and led the descendants of the household of Israel *back* from *the* north land and from all the countries where I had driven them.’ Then they will live on their own soil.”

Tsedek (tseh'-dek), from which *Tsidkenu* derived, means "to be stiff," "to be straight," or "righteous" in Hebrew. When the two words are combined - *Jehovah Tsidkenu* - it can be translated as "The Lord Who is our Righteousness."

Jer 33:16 -- ¹⁴ ‘Behold, days are coming,’ declares the LORD, ‘when I will fulfill the good word which I have spoken concerning the house of Israel and the house of Judah. ¹⁵ In those days and at that time I will make a righteous Branch of David sprout; and He shall execute justice and righteousness on the earth. ¹⁶ In those days Judah will be saved and Jerusalem will live in safety; and this is *the name* by which it will be called: **the LORD is our righteousness.**’ ¹⁷ For this is what the LORD says: ‘David shall not lack a man to sit on the throne of the house of Israel; ¹⁸ and the Levitical priests shall not lack a man before Me to offer burnt offerings, to burn grain offerings, and to prepare sacrifices continually.’”

Jehovah M'kaddesh (yeh-ho-vaw' M-qadash)

Mekoddishkem (The Lord Who Sanctifies You) The Lord Who Makes Holy

Old Testament: 2 times. *Jehovah Mekoddishkem* is first used in Exd 31:13 - ¹²Now the LORD spoke to Moses, saying, ¹³“Now as for you, speak to the sons of Israel, saying, ‘You must keep My Sabbaths; for *this* is a sign between Me and you throughout your generations, so that you may know that I am the LORD who sanctifies you.

Mekoddishkem derives from the Hebrew word *qâdash* meaning "sanctify," "holy," or "dedicate." Sanctification is the separation of an object or person to the dedication of the Holy. When the two words are combined - *Jehovah Mekoddishkem* - it can be translated as "The Lord who sets you apart."

Lev 20:8 -- ⁶ ‘As for the person who turns to ^[e]mediums and to spiritists, to play the prostitute with them, I will also set My face against that person and will cut him off from among his people. ⁷ You shall consecrate yourselves therefore and be holy, for I am the LORD your God. ⁸ So you shall keep My statutes and practice them; I am the LORD who sanctifies you.

Jehovah Jireh (The Lord Will Provide) (yeh-ho-vaw' yir-eh')

Use in the Bible: In the Old Testament *Jehovah-Jireh* occurs only once Gen 22:11-14 -- Just then the angel of the LORD called out to him from heaven, “Abraham, Abraham!” “Here I am,” he replied. “Do not lay a hand on the boy or do anything to him,” said the angel, “for now I know that you fear God, since you have not withheld your only son from me.” 13 Then Abraham looked up and saw behind him a ram ^c in a thicket, caught by its horns. So he went and took the ram and offered it as a burnt offering in place of his son. 14 And Abraham called that place **The LORD Will Provide**. So to this day it is said, “On the mountain of the LORD it will be provided.”

Jehovah Shalom (The Lord Is Peace) (yeh-ho-vaw' shaw-lome')

Old Testament: *Jehovah-Shalom* occurs only once in Jdg 6:24 -- 22 When Gideon realized that it was the angel of the LORD, he said, “Oh no, Lord GOD! I have seen the angel of the LORD face to face!” 23 But the LORD said to him, “Peace be with you. Do not be afraid, for you will not die.” 24 So Gideon built an

altar to the LORD there and called it The LORD Is Peace. To this day it stands in Ophrah of the Abiezrites.

Shalom is a derivative of *shâlêm* (which means "be complete" or "sound") *Shalom* is translated as "peace" or "absence from strife." *Jehovah-Shalom* is the name of an altar built by Gideon in Ophrah.

Jehovah Sabaoth (The Lord of Hosts) (yeh-ho-vaw' se ba'ôt)

The Lord of Powers

Jehovah and *Elohim* occur with *Sabaoth* over 285 times. It is most frequently used in Jeremiah and Isaiah. *Jehovah Sabaoth* is first used in 1Sa 1:3 -- Year after year Elkanah would go up from his city to worship and sacrifice to **the LORD of Hosts** at Shiloh, where Eli's two sons, Hophni and Phinehas, were priests to the LORD.

Sabaoth (s^e bâ'ôt) means "armies" or "hosts." *Jehovah Sabaoth* can be translated as "The Lord of Armies" (1Sa 1:3). This name denotes His universal sovereignty over every army, both spiritual and earthly. The Lord of Hosts is the king of all heaven and earth.

Qanna (Jealous) (kan-naw')

Jealous, Zealous

Use in the Bible: In the Old Testament *Qanna* occurs 6 times. *Qanna* is first used in Exd 20:5 – (As He was stating the ten commandments) 1 And God spoke all these words: “I am the LORD your God, who brought you out of the land of Egypt, out of the house of slavery. You shall have no other gods before Me. 4 You shall not make for yourself an idol in the form of anything in the heavens above, on the earth below, or in the waters beneath. 5 You shall not bow down to them or worship them; for I, **the LORD your God, am a jealous God**, visiting the iniquity of the fathers on their children to the third and fourth generations of those who hate Me, 6 but showing loving devotion to a thousand generations^b of those who love Me and keep My commandments.

Qanna is translated as "jealous," "zealous," or "envy." The fundamental meaning relates to a marriage relationship. God is depicted as Israel's

husband; He is a jealous God, wanting all our praise for Himself and no one else. (cf. Exd 34:14)

Exod. 34:14 - For you must not worship any other god, for the LORD, whose name is Jealous, is a jealous God.

- Elohim (God)
- Qanna (Jealous)
- Jehovah Nissi (The Lord My Banner)
- Jehovah-Raah (The Lord My Shepherd)
- Jehovah Rapha (The Lord That Heals)
- Jehovah Shammah (The Lord Is There)
- Jehovah Tsidkenu (The Lord Our Righteousness)
- Jehovah Mekoddishkem (The Lord Who Sanctifies You)
- El Olam (The Everlasting God)
- Jehovah Jireh (The Lord Will Provide)
- Jehovah Shalom (The Lord Is Peace)
- Jehovah Sabaoth (The Lord of Hosts)