

THE NAMES OF GOD

*Listed below are the self-revealing Names of God in the Bible:**

- ♦ **ADON** = To rule; sovereign; controller. In KJV printed as Lord (Capital “L” small case “ord”). Used about 31 times in the OT when referring to God.
- ♦ **ADONAI** = (Gen 15:2) Master; Lord; Owner. When printed as Lord (capital “L” small case “ord”) in KJV to refer to Deity, the name usually refers to Jesus (Gen. 15:2)
- ♦ **ADON-ADONAI** = Jehovah our Ruler. A vigorous name of God expressing divine dominion; reveals God as the absolute Owner and Lord.
- ♦ **ADONAI-JAH** = Jehovah is Lord.
- ♦ **EL** = (Gen. 14:18) Root = to be strong. The Strong One. Indicates the great power of God. In the singular, it emphasizes the essence of the Godhead. It has been translated as “Mighty, Prominent, The First One.”
- ♦ **ELAH** = (elahh) (Ez. 4:24) oak; an oak tree; like a tree. The denunciation of a curse. Root = an oak; tree symbolizes durability; the EVERLASTING God (Ez. 5:1 rebuilding the house of God). Indicates the living and true God who identifies with His people in captivity (used 43 times in Ezra; 46 times in Daniel).
- ♦ **ELOAH** = (elowahh) (Deut.32:15) Used 54 times in Scripture; 40 times in Job alone. Root = to fear; to worship; to adore. The adorable or worshipful One (Job 19:25-26). The name for *absolute Deity*. The only living and true God, in all His being. The object of all testimony and worship. It is the singular of Elohim. It speaks of the totality of His being; the finality of His decisions.
- ♦ **ELOHIM** = (el-lo-heem) (Gen. 1:1) Root = to swear; name indicates God, under the covenant of an oath with Himself to perform certain conditions (Heb. 6:13). Name implies: One in covenant; fullness of might. Refers to absolute, unqualified, unlimited energy. A plural name revealing God in the unity and trinity of *all* His divine personality and power.
- ♦ **EL ELOHE-ISRAEL** = (Gen. 33:18-20) God of Israel; God, the God of Israel.
- ♦ **EL ELYON** = (Gen. 2) Most high God; God most high; combined idea of might. (The Possessor or Framers of heaven and earth.)
- ♦ **EL OLAM** = (Gen. 20:13); God of eternity; KJV – the everlasting God. The God without a beginning; the God who never will cease to be; the God who will never grow old; the God to whom eternity is what present time is. Describes God as He who extends beyond our greatest vision of who we think God is. (No matter how great our concept of God is, He is always greater.)
- ♦ **EL ROI** = (Gen. 16:13,14 – only time used) The well of Him that lives and sees. Roi: root = that sees; of sight.
- ♦ **EL SHADDAI** = (el shad-di) Almighty God; all-sufficient God (first used in Gen. 17:1 and last used in Rev. 19:15). In Him all fullness dwells, and out of His constant fullness His own receive all things. “EL” sets forth God’s Almightyness, and “SHADDAI” refers to His exhaustless bounty, i.e., the all-bountiful One. The psalmist

reveals God's supremacy and sufficiency with His eternalness; He that dwelleth in the secret place of El Elyon, shall abide under the shadow of El Shaddai (Ps. 91:1). "...From everlasting to everlasting, Thou art God" (Ps. 90:2). "SHADDAI" = (Gen. 17:1) Almighty; used 48 times in OT, 31 times in Job, and about 10 times in NT where it speaks of the all-powerful One, the absolute Sovereign. In Scripture, the term Almighty (used about 58 times) is applied only to God. "SHADDAI" speaks of God Almighty; the mighty One of resource or sufficiency; the pourer forth of blessings (temporal and spiritual); the breasted One; the mighty One of resource of sufficiency (root = shad = a breast). Gen. 49:25 – the blessings of the breasts presents God as the One who nourishes, supplies, and satisfies. God, all bountiful; God, all sufficient.

♦ **HELEYON or ELEYON** = most high; highest; Jehovah most high (Ps. 7:17; 47:2; 83:18; 97:9). Reveals God as the high and lofty One who inhabits eternity (Is. 57:15). The title has to do with the Most High as the ascended One who is in the highest place, guarding and ruling over all things and making everything work to one given end (Dan. 4:25).

♦ **JAH** = (Ps. 68:4); Found 50 times in Exodus, Psalms, and Isaiah. A shortened, poetic form of Jehovah; the Independent One; the Lord most vehement. Root = to be; to breathe. The name signifies "He Is"; present tense of the verb "to be". (It foreshadows Jesus as the I AM in John). He will be; i.e., the Eternal who always is; the Eternal One; the name of the Lord everlasting. First used in Ex. 15:2, this song of salvation shows JAH to be a present and perpetual support and security (Is. 26:4). The name suggests Jehovah as the present Living God; the presence of God in daily life; His present activity and oversight on behalf of His own. JAH reveals God as the One intensely and personally interested in us, and who sits on the circuit of the earth observing our every action.

♦ **JEHOVAH** = (Gen. 2:4) Self-existent; the eternal, ever-loving One; He will be; i.e., the Eternal who always is; the eternal One; the I AM THAT I AM; (He) was, is, will be, the Lord God. Root = to be; to exist; being; to breathe. In Hebrew, this name is written as YHVH (called a Tetragrammaton or four-lettered name). This name reveals God as the One who is absolutely self-existent, and who, in Himself, possesses essential life and permanent existence. A name of covenant relationship; God's signature when He entered into a covenant with man. The name is first used as JEHOVAH-ELOHIM in Gen. 2:4, denoting that ELOHIM, the God of relationship, now requires order and obedience. The name is first used alone in God's revelation to Moses in Ex. 6:3. JEHOVAH is derived from the Hebrew verb "havah" = to be; to exist; being; to breathe. The name JEHOVAH brings before us the idea of being or existence and life. JEHOVAH is the Being who is absolutely self-existent, the One who in Himself possesses essential life, the One who has permanent existence, He who is without beginning or end (Is. 43:10-11; Ps. 102:27). JEHOVAH is the ever-existent One – that is; the One continually revealing Himself, His ways and purposes. In the KJV, the Father, JEHOVAH, is printed as LORD or GOD (all caps); i.e., the Lord GOD, Ez. 16:8, 30 {ADONAI-JEHOVAH}. The only departure from this is found in Deut. 28:58 in the phrase "The Lord thy God" {JEHOVAH-ELOHIM}. Middle-Ages Jewish commentator, Moses Maimonides, stated that "All the names of God which occur in Scripture are derived from His works except one, and that is JEHOVAH, and this is called the plain name, because it teaches plainly and unequivocally of the substance of God. In the name JEHOVAH, the personality of the Supreme is distinctly expressed. It is everywhere a proper name denoting the person of God and Him only."

♦ **JEHOVAH-ELOHAY** = The Lord my God. Similar to Adhon or Adhonay; a personal name meaning My Lord; likewise emphasizing divine sovereignty (Jud. 6:15; 13:8). Elohay, however, points to the personal pronoun as being expressive of a personal faith in the God of Power (Zech. 14:5). Wherever the title is used, it is in the individual, personal sense, and not a general one as in The Lord our God.

♦ **JEHOVAH-ELOHEENU** = The Lord our God; suggesting the common wealth of God's people in Him.

♦ **JEHOVAH-ELOHEKA** = The Lord your God. This title is found 20 times in Deut. 16. Taking its use from Ex. 20 where it is often used, this divine name denotes Jehovah's relationship to His people, and their responsibility to Him. This name is more personal than His previous name, JEHOVAH-ELOHEENU, meaning "The Lord our God".

♦ **JEHOVAH-ELOHIM** = Reveals the majestic omnipotent God, combining the majesty and meaning of both names (Zech. 13:9; Ps. 118:27). Together they imply man's place of conscious intelligent relationship to his Creator. Reveals man's accountability to God. Name first used in Gen 2:4 (Lord God, 20 times in Gen. 2 and 3), reveals the nature of ELOHIM—the God of relationship, and JEHOVAH—the God of holiness and order who requires sacrifice (Gen. 8:20) and obedience (ex. 6:3) based on relationship.

♦ **JEHOVAH-GMOLAH** = (Jer. 51:7,8) The God of recompenses.

♦ **JEHOVAH-HELEYON** = (Ps. 97:9, 7:17; 47:2; 83:18) Reveals God as the high and lofty One who inhabits eternity (Is. 57:15).

♦ **JEHOVAH-HOSEENU** = (Ps. 95:6) The Lord our Maker. Refers to God's ability to fashion something out of what already exists (Heb. 11:10; Eph. 2:22), as opposed to His ability to speak and create out of nothing.

♦ **JEHOVAH-JIREH** = (Gen. 22:14) The Lord is provision; the Lord will see and provide.

♦ **JEHOVAH-M'KADDESH** = (m-kad-desh) (Lev. 20:8) The Lord is sanctification; the Lord who sanctifies; the Lord does sanctify (sanctify = to set apart). Root = sanctify; holy; hallow; consecrate; dedicate; sanctuary; Holy One. The term "holiness" from the Hebrew "kodesh" is allied to sanctify, which is translated by words such as dedicate, consecrate, hallow, and holy in the Scriptures. God wants us to know Him as JEHOVAH-M'KADDESH, JEHOVAH who sets us apart unto Himself. In connection with man, JEHOVAH-M'KADDESH (JEHOVAH who sanctifies), empowers us with His presence to set us apart for His service. The Lord wants us to be a holy nation (Ex. 19:5,6) that appreciates our high, holy, and heavenly calling (Ex. 31:13). We have no inherent holiness or righteousness apart from Him. God's command, "Sanctify yourselves", can be fulfilled only in the imparted and imputed righteousness of Christ, for "I am the Lord that sanctifies you."

♦ **JEHOVAH-NISSI** = (nis-see) (Ex. 17:8-15) The Lord is a Banner; The Lord my Banner; The Lord our Banner. Root = Banner; an ensign; a standard (Is. 5:26; 49:22; 62:10; compare Ps. 20:5; 60:4). A sign (Num. 26:10); and a pole in connection with the brazen serpent (Num. 21:9). Jesus is our victory over Amalek (the flesh) through the Cross; He is our banner leading us to victory. Dr. F.E. Marsh says: "The Lord in His death for us is our Banner in victory...our Standard in life...our Ensign in testimony...our Sign to all that He is the Triumphant Lord."

♦ **JEHOVAH-ROHI** = (ro-ee) (Ps. 23:1) The Lord is a Shepherd; the Lord my Shepherd. Root = shepherd; feed; to lead to pasture; tend a flock.)

♦ **JEHOVAH-ROPHE** = (ro-phay) (Ex. 15:22-26) The Lord is healing (physical and spiritual); the Lord who heals you; the Lord the Physician. Root = heals; healing; restore; repair; make whole. Ex. 15:26 can be "I Am Jehovah, thy Healer." Heals or healeth = to mend (as a garment is mended); to repair (as a building is constructed); and to cure (as a diseased or unhealthy person is restored to health: physically, mentally, emotionally). (Compare Ps. 103:3; 147:3; Jer. 3:22; Gen. 20:17; 2 Kings 20:5).

♦ **JEHOVAH-SABAOTH** = Hebrew: Tsebaoth; Greek: Sab-a-oth (Rom. 9:29; Jas. 5:4). Sabaoth = host or hosts, with special reference to warfare or service. The Lord of Hosts (1 Sam 1:3; Jer. 11:20. Used about 260 times in the OT). Lord of all power and might (material or spiritual). The Lord of Powers; the Lord all-controlling and all-

possessing. Lord of heaven and earth; sole God and Ruler of the world; Lord of all angels, men and demons; the Absolute Monarch of this universe (Dan. 4:33). Hallelujah!!! Amen!!!

♦ **JEHOVAH-SHALOM** = (Jud. 6:24) The Lord is Peace; the Lord my Peace; the Lord our Peace; the Lord is or sends peace. Root = peace; welfare; good health; whole; favor; perfect; full; prosperity; rest; make good; pay or perform in the sense of fulfilling or completing an obligation.

♦ **JEHOVAH-SHAMMAH** = (Ez. 48:35) The Lord is there; the Lord is present. Root = presence.

♦ **JEHOVAH-TSEBAOTH** = Same as JEHOVAH-SABAOTH: Lord of Hosts. Hebrew: "Sabaoth" [Saw-Baw], 1 Sam. 1:3. Word literally means hosts; combines the ideas of divine maker and controller with special reference to warfare; implies divine revelation and authority; armies; a gathering together in His Name.

♦ **JEHOVAH-TSIDKENU** = (tsid-kay-noo) (Jer. 23:5; 6; 33:16) The Lord is Righteous; the Lord our Righteousness; the Lord my Righteousness. Root = straight; right; righteous; just; justify. This word represents God's dealing with men under the ideas of righteousness, justification, and acquittal.

*From: *The Exhaustive Dictionary of Bible Names*, by Dr. Judson Cornwall and Dr. Stelman Smith.