

# Old Testament Names for God

Topics		
Elohim	EI	Elah
Jehovah	Adonai	Old Testament names for God associated with EI
Names for God in combination with Jehovah	Symbolic, descriptive and other names for God	
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A Chart of the Names of God	The Names of God and the Meanings of these Names	How These Names Refer to God's Interaction with Man
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**Preface:** Unlike most doctrines, which I begin from scratch in the Scripture, I am going to cheat somewhat with this doctrine, and use a several sources almost verbatim. I will of course credit these sources and make their locations on the internet known. For this reason, I will not be covering each and every Scripture, as I often do. The primary reason for not doing that is time. To examine each and every Scripture with each and every name for God would take perhaps a year or two, and what I would prefer to do here is just offer up a quick and dirty guide to names which we find in the Bible for God.

Now, most of the time, I do not depend heavily upon others for this; however, I simply wanted to get this particular doctrine done. Furthermore, this is more of a list than anything else. This will give me the structure to go back on other days to make adjustments and additions, as I see fit.

1. **Elohim:** עֵלֹהִים (אֱלֹהִים) [pronounced *el-o-HEEM*] is generally translated *God* or *gods*; but it can also mean *rulers, judges; superhuman ones, angels*; and it is transliterated **Elohim**. Strong's #430 BDB #43.
  - a. This is a plural noun, but it is primarily found with singular verbs and it is presented in a singular way. This noun emphasizes the Trinity and the Unity of the Trinity. There are times when this noun is associated with plural verbs and pronouns (Gen. ).
  - b. Dolphin writes: *[Elohim] is a plural noun, more than two, used with singular verbs; which occurs 2,570 times in the OT, 32 times in Gen. 1. God as Creator, Preserver, Transcendent, Mighty and Strong. Ecclesiastes, Daniel and Jonah use Elohim almost exclusively. See Gen. 6:18 9:15 17:7 50:24 1Kings 8:23 Jer. 31:33 Isa. 40:1.*<sup>1</sup>
2. **EI:** The singular form of Elohim is עֵל (אֵל) [pronounced *ALE*], which means *God, god, mighty one, strong, hero*. Strong's #410 BDB #42. According to Lambert Dolphin, this word is found *250 times in the OT (Gen. 7:1 28:3 35:11 Num. 23:22 Joshua 3:10 2Sam. 22:31-32 Neh. 1:5 9:32 Isa. 9:6 Ezek. 10:5). EI is linguistically equivalent to the Moslem "Allah," but the attributes of Allah in Islam are entirely different from those of the God of the Hebrews.*<sup>2</sup>
3. **Elah:** Dolphin: **ELAH** is Aramaic, "god." Elah appears in the Hebrew Bible in Jer. 10:11 (which is in Aramaic, and is plural, "gods"). In Daniel (the Aramaic sections) Elah is used both of pagan gods, and of the true God, also plural. Elah is equivalent to the Hebrew Eloah which some think is dual; Elohim is three or more. The

<sup>1</sup> From <http://www.ldolphin.org/Names.html>

<sup>2</sup> From <http://www.ldolphin.org/Names.html>

gods of the nations are called "elohim." The origin of Eloah is obscure. Elohim is the more common plural form of El.<sup>3</sup>

4. **Eloah:** There is an alternate plural form for El, which is **Eloah:** ʾēlôhah (אֱלֹהָהּ) [pronounced *el-OH-hah*], which is a word for God or deity found primarily in Job (e.g., Job 3:4, 23 4:9, 17 5:17 6:4, 8, 9) and found scattered throughout the Bible in approximately a dozen other places. This name of God is found 41 times in the book of Job. Strong's #433 BDB #43. Dolphin: *Eloah is used 41 times in Job between 3:4 and 40:2, but fewer than 15 times elsewhere in the OT.*<sup>4</sup>
5. **Jehovah/YHWH: YHWH** (יהוה) [pronunciation *unknown*], rendered variously as *LORD, Jehovah, Yahweh, Y<sup>e</sup>howah*. Now, personally, I believe that this is an onomatopoetic word and that it sounds like air being exhaled. The allusion I believe is to Jehovah breathing life into man. I have other reasons for this point of view, and they are buried somewhere in my studies.<sup>5</sup> This particular name could be very specifically related to man in a personal way—more so than to angels—but that is only an hypothesis on my part. Strong's #3068 BDB #217.
  - a. YHWH is used of the individual members of the Trinity when acting within the specific framework of their function. Primarily, this name is used of the revealed member of the Trinity, Jesus Christ in the Old Testament.
  - b. We do not find the transliterated equivalent of this noun in the New Testament for two reasons: (1) the pronunciation of this name has been lost to history; and (2) Jesus Christ has come in the flesh, and therefore, we do not need the name YHWH. When a New Testament passage quotes an Old Testament passage where Y<sup>e</sup>howah is found, the Greek equivalent of Adonai is used (Κύριος).
6. **Adonai/Lord: Adonai** (or **Lord**) is from the Hebrew noun: ʾādōwn (אָדוֹן) [pronounced *aw-DOHN*], which means *lord, master, owner, superior, sovereign*. It is a word used of both man and God. It is not necessarily a term referring to *God*, and can be used as a simple term of respect. When it comes to the plural, we can either interpret this as referring to the Trinity or as an intensification of the noun. Strong's #113 BDB #10.
  - a. There are actually 3 forms here: ʾādōnây (אָדוֹנָי) [pronounced *uh-doh-NAY*]; ʾādōnay (אָדוֹנַי) [pronounced *uh-doh-NAY*]; and ʾādōnîy (אָדוֹנֵי) [pronounced *uh-doh-NEE*].
  - b. These are various forms of Strong's #113, where there are three explanations given for the yodh ending: (1) this is a shortened form of the plural ending, usually written -îym (יָיִם) [pronounced *eem*], an older form of the *pluralis excellentiæ* (the plural of excellence), where God's sovereignty and lordship are emphasized by the use of the plural; (2) this is the actual, but ancient, plural of the noun, which refers to the Trinity; or (3) this is the addition of the 1<sup>st</sup> person singular suffix, hence, *my Lord* (the long vowel point at the end would distinguish this from *my lords*). With respect to the 3<sup>rd</sup> explanation: often affixed to Adōwn is the 1<sup>st</sup> person suffix; which gives us *my lord (my Lord)*. In Psalm 73:20, (Judges 6:15, 22 16:28), the word is in the plural with a first person singular suffix, making it ʾādōnây (אָדוֹנָי) [pronounced *uh-doh-NAY*]. Even though this is literally *my LORD*, almost every English translator renders this *LORD* or *Adonai*. This takes us back to explanation 1 or 2.
  - c. Dolphin: *Adonai is found 300 times in the OT always plural when referring to God, when in the singular, the reference is to a human lord. Used 215 times to refer to men. First use of Adonai, Gen. 15:2 (see also Ex. 4:10 Judges 6:15 2Sam. 7:18-20 Psalm 8 114:7 135:5 141:8 109:21-28). Heavy use in Isaiah (Adonai Jehovah). 200 times by Ezekiel.*<sup>6</sup>
  - d. I should point out that this noun can be used of man as well as of God. In the plural, when applied to man, refers to all of his superiors. For a slave, this is just about everyone in his periphery.
7. Old Testament names for God associated with El:<sup>7</sup>
  - a. **EI Berith** - God of the covenant. "I will make you into a great nation and I will bless; I will make your name great, and you will be a blessing. I will bless those who bless you, and whoever curses you I will curse; and all peoples on earth will be blessed through you." (Genesis 12:2-3). "I will confirm my

<sup>3</sup> From <http://www.ldolphin.org/Names.html>

<sup>4</sup> From <http://www.ldolphin.org/Names.html>

<sup>5</sup> I worked on this particular topic many years ago, before I began to organize and categorize my studies.

<sup>6</sup> From <http://www.ldolphin.org/Names.html>

<sup>7</sup> From <http://www.godandscience.org/doctrine/godsnames.html> and <http://www.mcu.edu/papers/names.htm>

- covenant between Me and you and will greatly increase your numbers." (Genesis 17:2). "God of the Covenant" (Judges 9:46) transforms the Canaanite Baal Berith (8:33) to show God alone makes and keeps covenant.<sup>8</sup>
- b. **EI Shaddai** means *the many-breasted one; the All-Sufficient One, Lord God Almighty*. Found 48 times in the OT, 31 times in Job.<sup>9</sup> Gen. 17:1, 2 31:29 49:24–25 Prov. 3:27 Micah 2:1 Isa. 60:15–16 66:10-13 Ruth 1:20, 21. Since another source<sup>10</sup> says we find El Shaddai but 7 times in the Bible, perhaps the difference is using this noun in conjunction with *El*. The name suggests *strength and power*. This refers to God completely nourishing, satisfying, and supplying His people with all their needs as a mother would her child.<sup>11</sup> "I am the LORD. I appeared to Abraham, to Isaac and to Jacob as God Almighty." (Exodus 6:3). "I am God Almighty, walk before me and be blameless." (Genesis 17:1). "Holy, holy, holy is the LORD Almighty; the whole earth [inserted, the whole universe] is full of His glory." (Isaiah 6:3). This term is more closely associated with the patriarchal period and can be found most frequently in the Books of Genesis and Job. Exodus 6:3 underlines *El-Shaddai* as the name revealed to the patriarchs. God used it to make His Covenant with Abraham.<sup>12</sup> (Gen. 17:1-2). Strong's #7706 BDB #994.
  - c. **EI Elyon** means *the Most High God, the Most Exalted God*. In the Old Testament *El Elyon* occurs 28 times. It occurs 19 times in Psalms. *El Elyon* is first used in Gen 14:18.<sup>13</sup> "Blessed be Abram by God Most High, Creator of heaven and earth. And blessed be God Most High, who delivered your enemies into your hand." (Genesis 14:19-20). Melchizadek was a priest of *El-Elyon* and blessed Abraham in this name (Gen. 14:19-20), referring to *El-Elyon* as "Maker of heaven and earth." Canaanites at Ugarit also worshiped god as *El-Elyon*. *El-Elyon* seems to have had close ties to Jerusalem.<sup>14</sup> See also Gen 14:18–20, 22 Num. 24:16 2Sam. 22:14 Psalm 7:17 18:13 56:2 57:2 78:35, 56 Dan. 7:25, 27 Isa. 14:14.
  - d. **EI Olam** means *The Everlasting God, The God of Eternity, The God of the Universe, The God of Ancient Days*. "Abraham planted a tamarisk tree in Beersheba, and there he called upon the name of the LORD, the Eternal God." (Genesis 21:33). "Trust in the LORD forever, for the LORD, the LORD, is the Rock eternal." (Isaiah 26:4). "Before the mountains were born or you brought forth the earth and the world, from everlasting to everlasting you are God." (Psalms 90:2). God's sovereignty extends through the passing of time and beyond our ability to see or understand.<sup>15</sup> See also Jer 10:10. Strong's #5769.
  - e. **EI Roi** - *God who sees*. "You are the God who sees me." (Genesis 16:13). God sees needs of His people and responds.<sup>16</sup>
  - f. **EI Hoseem** - *God who creates*. "I am the LORD, who has made all things, who alone stretched out the heavens, who spread out the earth by myself." (Isaiah 44:24).
  - g. *Other Uses* The name *El* is frequently combined with other nouns or adjectives. Some examples are: *Israe-el* (One who is ruled by God), *Beth-el* (House of God), *Peni-el* (Face of God). In the crucifixion narrative (Mark 15:34), Jesus employed a form of *El* when he cried from the cross, "Eloi, Eloi," "my God, my God," quoting Psalm 22.<sup>17</sup>
8. Names for God in combination with **Jehovah** (all taken from Lambert Dolphin):<sup>18</sup>

<sup>8</sup> From <http://www.mcu.edu/papers/names.htm>

<sup>9</sup> From <http://www.ldolphin.org/Names.html>

<sup>10</sup> From [http://www.blueletterbible.org/study/misc/name\\_god.html#link2](http://www.blueletterbible.org/study/misc/name_god.html#link2)

<sup>11</sup> From [http://www.blueletterbible.org/study/misc/name\\_god.html#link2](http://www.blueletterbible.org/study/misc/name_god.html#link2)

<sup>12</sup> From <http://www.mcu.edu/papers/names.htm>

<sup>13</sup> From [http://www.blueletterbible.org/study/misc/name\\_god.html#link3](http://www.blueletterbible.org/study/misc/name_god.html#link3)

<sup>14</sup> From <http://www.mcu.edu/papers/names.htm>

<sup>15</sup> From <http://www.mcu.edu/papers/names.htm>

<sup>16</sup> From <http://www.mcu.edu/papers/names.htm>

<sup>17</sup> From <http://www.mcu.edu/papers/names.htm>

<sup>18</sup> From <http://www.ldolphin.org/Names.html> Also: [http://www.blueletterbible.org/study/misc/name\\_god.html](http://www.blueletterbible.org/study/misc/name_god.html) and <http://www.godandscience.org/doctrine/godsnames.html> and <http://www.mcu.edu/papers/names.htm>

- a. **Jehovah-jireh**: "The Lord will Provide." Gen. 22:14. From "jireh" ("to see" or "to provide," or to "foresee" as a prophet.) God always provides, adequate when the times come. *Jehovah-Jireh is a symbolic name given to Mount Moriah by Abraham to memorialize the intercession of God in the sacrifice of Isaac by providing a substitute for the imminent sacrifice of his son.*<sup>19</sup> "Abraham looked up and there in a thicket he saw a ram caught by its horns. He went over and took the ram and sacrificed it as a burnt offering instead of his son. So Abraham called that place The LORD will Provide. And to this day it is said, 'On the mountain of the LORD it will be provided.'" (Genesis 22:13-14). "And my God will meet all your needs according to His glorious riches in Christ Jesus." (Philippians 4:19). Strong's #3070.
- b. **Jehovah-rophe** (also spelled **Jehovah-Rapha**): "The Lord Who Heals" Ex. 15:22-26. From "rophe" ("to heal") implies spiritual, emotional as well as physical healing. (Ex. 15:26 Psalm 103:3 Jer. 3:22 30:17, 3:22 Isa. 30:26 61:1). God heals body, soul and spirit all levels of man's being. "If you listen carefully to the voice of the LORD your God and do what is right in His eyes, if you pay attention to His commands and keep all His decrees, I will not bring on you any of the diseases I brought on the Egyptians, for I am the LORD, who heals you." (Exodus 15:26). Strong's #7495.
- c. **Jehovah-nissi**: "The Lord Our Banner" or "The Lord [is] my Miracle." Ex. 17:15. God on the battlefield, from word which means "to glisten," "to lift up," See Psalm 4:6. *Moses, recognizing that the Lord was Israel's banner under which they defeated the Amalekites, builds an altar named Jehovah-Nissi (the Lord our Banner). Nes is sometimes translated as a pole with an insignia attached. In battle opposing nations would fly their own flag on a pole at each of their respective front lines. This was to give their soldiers a feeling of hope and a focal point. This is what God is to us: a banner of encouragement to give us hope and a focal point.*<sup>20</sup> "Moses built an altar and called it The LORD is my Banner." (Exodus 17:15). Strong's #3071.
- d. **Jehovah-m'kaddesh** (also spelled **Jehovah Mekoddishkem, Yahweh Mekaddsh**): "The Lord Who Sanctifies" Ex. 31:13 Lev. 20:8. "To make whole, set apart for holiness." "Keep My decrees and follow them. I am the LORD, who makes you holy." (Leviticus 20:8). Strong's #6942.
- e. **Jehovah-shalom**: "The Lord Our Peace" Judges 6:24. "Shalom" translated "peace" 170 times means "whole," "finished," "fulfilled," "perfected." Related to "well," "welfare." Gen. 15:16 Ex. 21:34, 22:5, 6 Lev. 7:11-21 Deut. 27:6 1Kings 8:61 9:25 Dan. 5:26. Shalom means that kind of peace that results from being a whole person in right relationship to God and to one's fellow man. *Jehovah-Shalom is the name of an altar built by Gideon in Ophrah.*<sup>21</sup> "So Gideon built an altar to the LORD there and called it The LORD is Peace." (Judges 6:24). Strong's #3073.
- f. **Jehovah Elohim**: "LORD God" Gen. 2:4 Judges 5:3 Isa. 17:6 Zeph. 2:9 Psalm 59:5, etc.
- g. **Jehovah-tsidkenu** "The Lord Our Righteousness" Jer. 23:5-6 33:16. From "tsidek" (straight, stiff, balanced - as on scales - full weight, justice, right, righteous, declared innocent.) God our Righteousness. *This was the name Jeremiah gave to God, the Righteous King, who would rule over Israel after the return from captivity. He would establish a new kingdom of justice.*<sup>22</sup> "In his days Judah will be saved and Israel will live in safety. This is the Name by which He will be called: The LORD Our Righteousness." (Jeremiah 23:6). Strong's #3072.
- h. **Jehovah-rohi** (or Jehovah-Raah): "The Lord Our Shepherd" or "the Lord is my Friend." Psalm 23, from "ro'eh" (to pasture). "The LORD is my shepherd, I shall not be in want." (Psalms 23:1). Gen. 48:15 49:24 Psalm 23 80:1 Strong's #7462.
- i. **Jehovah-shammah**: "The Lord is There" or the "Jehovah the Existing One" (Ezek. 48:35). *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.*<sup>23</sup> "And the name of the

<sup>19</sup> From [http://www.blueletterbible.org/study/misc/name\\_god.html](http://www.blueletterbible.org/study/misc/name_god.html)

<sup>20</sup> From [http://www.blueletterbible.org/study/misc/name\\_god.html](http://www.blueletterbible.org/study/misc/name_god.html)

<sup>21</sup> From [http://www.blueletterbible.org/study/misc/name\\_god.html](http://www.blueletterbible.org/study/misc/name_god.html)

<sup>22</sup> From <http://www.mcu.edu/papers/names.htm>

<sup>23</sup> From [http://www.blueletterbible.org/study/misc/name\\_god.html](http://www.blueletterbible.org/study/misc/name_god.html)



city from that time on will be: **The LORD is There.**" (Ezekiel 48:35). *This is the name of God associated with the restoration of Jerusalem, God's dwelling place.*<sup>24</sup> Strong's #3074.

- j. **Jehovah-sabaoth:** "The Lord of Hosts" or "the Lord of Powers" or "The Lord of the Armies." The commander of the angelic host and the armies of God. *This title designates God as King and ruler of Israel, its armies, its Temple, and of all the universe.*<sup>25</sup> 1Sa 1:11 17:45 2Sa 6:18 7:27 1Ki 19:14 2Ki 3:9-12, 14 1Ch 11:9 Psalm 24:10 46:7, 11 48:8 80:4, 19 84:3 Isa 1:24 3:15 5:16 6:5 9:19 10:26 14:22 Jer 9:15 11:20 48:1 Hosea 12:5 Amos 3:13 Micah 4:4 Nahum 3:5 Hag 2:6 Zech. 1:3 Mal 1:6 Hab 2:13 Zep 2:9 (NT: Rom. 9:29 James 5:4, Rev. 19: 11-16). Strong's #6635.
- 9. Symbolic, descriptive and other names for God, also taken from Lambert Dolphin)<sup>26</sup> and from Rev. Rick L. Patterson, Th.D.<sup>27</sup>
  - a. **Shepherd:** *God is frequently described as a Shepherd. This was a nurturing term to describe the care given to His covenantal people. It also had political or ruling connotations. Yahweh is the Shepherd King (Ezk. 34). In the New Testament, the image of God as shepherd is continued in parables (Luke 15:4-7) and in John's portrayal of Christ as the Good Shepherd (John 10:1-18).*<sup>28</sup> Psalm 23, 79:13, 95:7, 80:1, 100:3 Gen. 49:24 Isa. 40:11.
  - b. **Judge:** *The Judge was the political ruler during the time of tribal confederacy. Yahweh is the Judge who arbitrates disputes, sets things right, and intervenes for Israel in its military campaigns.*<sup>29</sup> Psalm 7:8, 96:13.
  - c. **King:** *In the Ancient East, it was common to address gods as king. Kingship was also ascribed to Yahweh. His covenant people were to obey Him as a Sovereign. This title is the key to understanding the kingdom of God, which is the most frequent title used in Scripture to describe God's rule.*<sup>30</sup>
  - d. **Ancient of Days** (Dan. 7:9,13,22) The picture presented is of an old man who lived for many years. This, of course, is not a literal description of God, but a confession that He lives forever and His kingdom is everlasting. His rule encompasses the expanses of time. Unlike the portrait presented in other religions where the gods are bound within time, Yahweh is active in time and history. He gives history meaning and is drawing it to a conclusion. He is from "everlasting to everlasting." (Psalm 90:2).
  - e. **Rock** (Deut. 32:18; Psalm 19:14; Isa. 26:4) God is strong and permanent. Yahweh is sometimes identified as "The Rock of Israel."
  - f. **Refuge** (Psalm 9:9; Jer. 17:17) God is a haven from the enemy.
  - g. **Fortress** (Psalm 18:2; Nah. 1:7) God is a defense against the foe.
  - h. **Shield** (Gen. 15:1; Psalm 84:11) God is protection.
  - i. **Sun** (Psalm 84:11) God is the source of light and life.
  - j. **Refiner** (Mal. 3:3) God is purifier.

Let me boil this down, naming the primary names for God:

### A Chart of the Names of God

Name	Short Explanation
<b>Elohim (God, gods)</b>	A plural noun, mostly used with singular verbs, emphasizing the Trinity, but the unity of action of the Trinity.
<b>YHWH, Y<sup>h</sup>owah, Jehovah (LORD)</b>	This is a specific reference to a member of the Godhead. Most of the time, in the Old Testament, this refers to Jesus Christ. This may be taken as a proper noun.

<sup>24</sup> From <http://www.mcu.edu/papers/names.htm>

<sup>25</sup> From <http://www.mcu.edu/papers/names.htm>

<sup>26</sup> From <http://www.lldolphin.org/Names.html>

<sup>27</sup> From <http://www.mcu.edu/papers/names.htm>

<sup>28</sup> From <http://www.mcu.edu/papers/names.htm>

<sup>29</sup> From <http://www.mcu.edu/papers/names.htm>

<sup>30</sup> From <http://www.mcu.edu/papers/names.htm>

## A Chart of the Names of God

Name	Short Explanation
<b>EI (God)</b>	A singular form of Elohim. This may be taken more as a title than as a proper noun.
<b>Adonai (Lord, lord)</b>	Most of the time when we find this noun, it is in the plural form (there is a great deal of explanation associated with this previously given). Since this name is often <i>spoken</i> instead of <i>Jehovah</i> , we may take this as a very personal title referring to God.

This particular chart is original, but no doubt based upon the teaching I received at Berachah Church.

### Chapter Outline

### Charts, Maps and Short Doctrines

This was taken from a website where the first paragraph reads: *Yeshua is the given Hebrew name of Jesus of Nazareth, the one and only Messiah, and creator and redeemer of the whole world. Yeshua is the name of G-d come in the flesh. Yeshua is the name that He was known by all the apostles and first century saints. Every time you see the word salvation in the scriptures it is Yeshua. There are 2 situations in which you should KNOW to use His real given Hebrew name. #1 Whenever speaking of Messiah to a Jew. #2 Whenever you are in spiritual warfare to overcome demonic principalities.*<sup>31</sup>

## The Names of God and the Meanings of these Names

Name	Meaning
<b>Elohim</b>	God - The One and Only True God
<b>Yahweh</b>	LORD - He that is who He is, The eternal I AM
<b>Adonai</b>	Lord - Master
<b>EI Shaddai</b>	God Almighty - The All-sufficient One
<b>EI Elyon</b>	Most High - Possessor of heaven and earth
<b>EI Olam</b>	Everlasting God - God over eternal things; the Everlasting God
<b>EI Gibbor</b>	Mighty God - The Only All Powerful God
<b>Yahweh Jireh</b>	The LORD will provide
<b>Jehovah Mekoddishkem</b>	The Lord Who Sanctifies You
<b>Jehovah-Raah</b>	The Lord My Shepherd
<b>Yahweh Rapha</b>	The LORD who heals
<b>Yahweh Nissi</b>	The LORD is my banner, The LORD is my victory
<b>Yahweh Shalom</b>	The LORD our peace, The LORD gives peace
<b>Yahweh Tsidkenu</b>	The LORD Our Righteousness
<b>Yahweh Shammah</b>	The LORD is present, the Lord Who is There
<b>Yahweh Sabaoth</b>	The LORD of Hosts, LORD Almighty, King of Glory; the Lord of the Armies

<sup>31</sup> From <http://www.dccsa.com/greatjoy/namesof.htm>

These are all taken from: <http://www.dccsa.com/greatjoy/namesof.htm>  
 Some came from: [http://www.blueletterbible.org/study/misc/name\\_god.html](http://www.blueletterbible.org/study/misc/name_god.html)

**Chapter Outline**

**Charts, Maps and Short Doctrines**

The next 3 charts are completely original, but they will be based upon what has come before. These names of God in the Old Testament must be consistent with the way that God interacts with man, with the salvation which God has provided for man, and with God’s character and essence. In fact, these names of God should reveal truths about these three doctrines, truths which should remain consistent throughout Scripture.

I have to put this in for the person who constantly says, *but what does this have to do with me?* Almost every bit of doctrine deals with our relationship with God, and therefore has direct bearing upon who we are, why we are here, and what we ought to do.

**How These Names Refer to God’s Interaction with Man**

Name	Meaning	God’s Interaction with Man
<b>EI Berith</b>	<i>God of the covenant</i>	God has, from the very beginning, established a relationship with man through a variety of covenants, most of which were oral contracts. We find this as early on as Gen. 3, after the fall of man. The several covenants which God made with Abraham are the basis for God’s relationship to Israel.  Essentially, in a covenant, God lays out what He will do and what He expects of us. In an unconditional covenant, God simply tells us what He will do.

For a complete examination of the covenants which God made with Abraham, Isaac and Jacob, see **Psalm 105** which is located at: <http://kukis.org/Psalms/Psalm105.htm> and more specifically at: <http://kukis.org/Psalms/Psalm105.htm#God%EF%BF%BDs%20Contract%20with%20Abraham,%20Isaac,%20Jacob%20and%20the%20Nation%20Israel>

R. B. Thieme III, in his study of 1Corinthians, has gone into great detail on God’s covenant relationship with man in late February 2008 and early March 2008 (beginning with lesson #674, which can also be found in my **notes**).

<b>EI Shaddai</b>	<i>the many-breasted one; the All-Sufficient One, Lord God Almighty</i>	God alone provide for all of our needs.
<b>Jehovah-jireh</b>	<i>The Lord will Provide.</i>	God will provide for all of our needs.
<b>Jehovah-rophe (also spelled Jehovah-Rapha)</b>	<i>The Lord Who Heals</i>	Jesus Christ is the ultimate physician, Who will heal our souls as well as our bodies. In time, God does this as well. During His 1 <sup>st</sup> Advent, Jesus Christ healed men in order to portray salvation and, in part, out of compassion. In time during the Church Age, God also heals us, but not with the spectacular healings of His incarnation, but through doctors, medicine and an occasional unusual cure (I hesitate to refer to these as miraculous healings, although that is certainly possible; but I do not want to give any credence to those who claim to be healers). .

How These Names Refer to God's Interaction with Man		
Name	Meaning	God's Interaction with Man
<b>Jehovah-nissi</b>	<i>The Lord Our Banner</i>	One of the problems in our lives is we get our eyes on the wrong things. We look at other people, at their sins and their faults, and overreact; we look at the things of this world and are enticed by them; we look at ourselves, our failures and our weaknesses, and we react to those. In the Christian life, our focus should be upon Jesus Christ and His Word. Life is much simpler if we focus upon what Christ has done for us, upon His promises to us, and upon our function in this world.
<b>Jehovah-rohi (or Jehovah-Raah)</b>	<i>The Lord Our Shepherd</i>	God guides us and looks after us, as a shepherd looks over his sheep.
<b>Jehovah-shammah</b>	<i>The Lord is There or Jehovah the Existing One</i>	This use of God's name refers to His faithfulness. We find this name of God used in conjunction with Israel when Israel is under the 5 <sup>th</sup> cycle of discipline. The idea is, no matter how bad it gets, God is still there.
<b>Jehovah-sabaoth</b>	<i>The Lord of Hosts, the Lord of Powers, or The Lord of the Armies</i>	This name emphasizes God's absolute power.

### Chapter Outline

### Charts, Maps and Short Doctrines

The salvation outlined in Scripture is different from all other religions. In every other religion or cult, we have to figure out, *what do we have to do in order to please and/or impress God enough to save us*. Christianity is different; Christianity is a relationship to God through Jesus Christ, a relationship which is established completely and totally on the basis of Who and What God is and What He has done for us (primarily, the cross, which gives us access to a relationship with Him). What cannot be overemphasized is, our salvation comes from faith alone in Christ alone which is our non-meritorious expression of positive volition toward God. What Jesus did for us on the cross is the work and suffering required to save us. We can offer nothing to God; He gives us everything. Salvation (an eternal relationship with God) is a gift, a gift which we cannot earn or deserve, and which we appropriate by faith in Christ Jesus. What we find throughout Scripture is consistent with this, including God's names.

How These Names Relate to God's Salvation for Man		
Name	Meaning	God's Salvation for Man
<b>EI Shaddai</b>	<i>the many-breasted one; the All-Sufficient One, Lord God Almighty</i>	God does everything that is required for our salvation and eternal relationship with Him. We simply respond to Him with positive volition.
<b>Jehovah-jireh</b>	<i>The Lord will Provide.</i>	What is fascinating is, we find this name of God used in Gen. 22, where Abraham is told to offer up his son to God (a shadow of God offering up His Son for us). We are to learn from these images that God will provide the sacrifice which we require (in Gen. 22, God provided a ram, to be offered up instead of Abraham's son).



How These Names Relate to God's Salvation for Man		
Name	Meaning	God's Salvation for Man
<b>Jehovah-rophe (also spelled Jehovah-Rapha)</b>	<i>The Lord Who Heals</i>	We are born with a sin nature and we sin from our own volition as well. Our sin nature is a soul-cancer, one which God will eradicate in eternity and one which He has given us victory over in time.
<b>Jehovah-nissi</b>	<i>The Lord Our Banner</i>	The banner, on the battlefield, is to be the guide and the inspiration for battle. In life, we look to Jesus Christ our Banner, for our salvation.
<b>Jehovah-m'kad desh (also spelled Jehovah Mekoddishkem , Yahweh Mekaddsh):</b>	<i>The Lord Who Sanctifies</i>	The Bible reads, <b>Be holy, because I am holy.</b> However, it is God Who sanctified us; it is God Who sets us apart; it is God Who makes us holy. We are sanctified because we are in Christ. He is holy; He is set-apart to God; and we share this by being in Him. We are placed into Christ by the baptism of the Holy Spirit, which is done at salvation (1Cor. 12:13). In any case, we are sanctified because of what God does, not because of what we do.
<b>Jehovah-shalom</b>	<i>The Lord Our Peace</i>	Jesus Christ becomes the peace between man and God. Because we have sinned, because we have the sin nature, and because we have Adam's original sin impute to us, we are at war with God. Jesus Christ breaks down these barriers with the cross, when He died for our sins, becoming out peace (Rom. 5:1 Eph. 2:14-17 6:15 Col. 1:20 1Thess. 5:13 2Thess. 3:16 Heb. 13:20). This is a doctrine which does not receive enough coverage in Christianity. Too many superficial types look upon <i>peace</i> as a cessation of human warfare; but the key is, there is a cessation of warfare between man and God.
<b>Jehovah-tsidkenu</b>	<i>The Lord Our Righteousness</i>	Like above, our righteousness is in Christ. He is our righteousness; being in Him makes us righteous. Our day-to-day actions, our morality and our behavior patterns do not make us righteous (again, this is in opposition to all forms of religion).
<b>Jehovah-shammah</b>	<i>The Lord is There or Jehovah the Existing One</i>	Since this is used when Israel is under the 5 <sup>th</sup> cycle of discipline, the idea is, God is faithful to us in all circumstances. Salvation is always available to all mankind and our salvation is kept for us by God's faithfulness.
<b>Jehovah-sabaoth</b>	<i>The Lord of Hosts, the Lord of Powers, or The Lord of the Armies</i>	This indicates that God has the power to save. If God is able to command the great armies, surely He is able to do that which He has promised.

### Chapter Outline

### Charts, Maps and Short Doctrines

Sometimes a name is given to God so that we might better understand Who and What He is. And, as a bonus, I have inserted what our shadow image is; as we were created in the image of God.

<b>How These Names Relate to God's Character and Essence</b>			
<b>Name</b>	<b>Meaning</b>	<b>God's Character and Essence</b>	<b>Our Shadow Essence</b>
<b>EI Shaddai</b>	<i>The many-breasted one; the All-Sufficient One, Lord God Almighty</i>	God provides for all of His creatures.	We provide for our own family.
<b>EI Elyon</b>	<i>The Most High God</i>	God is sovereign over all; and God created all things.	We have volition.
<b>EI Olam</b>	<i>The Everlasting God, The God of Eternity, The God of the Universe, The God of Ancient Days</i>	God is eternal life.	We have life.
<b>EI Roi</b>	<i>The God who sees.</i>	God is omniscient.	We perceive the world with 5 senses and a mind.
<b>EI Hoseem</b>	<i>The God who creates.</i>	God is a creative Person.	We are creative beings.
<b>Jehovah-shammah</b>	<i>The Lord is There or Jehovah the Existing One</i>	Since this is used when Israel is under the 5 <sup>th</sup> cycle of discipline, the idea is, God is faithful to us in all circumstances.	We tend to have a sense of obligation toward our job, our parents, our spouse and/or out children.
<b>Jehovah-sabaoth</b>	<i>The Lord of Hosts, the Lord of Powers, or The Lord of the Armies</i>	Another indication that God is sovereign.	We have volition.

### Chapter Outline

### Charts, Maps and Short Doctrines

Since this primarily came from other sources, let me note them below:

#### Internet Sources

Lambert Dolphin's the Names of God: <http://www.ldolphin.org/Names.html> (Dolphin lists a number of other names as well).

The Names of God in the Old Testament: [http://www.blueletterbible.org/study/misc/name\\_god.html](http://www.blueletterbible.org/study/misc/name_god.html)

See also:

[http://www.hebrew4christians.com/Names\\_of\\_G-d/names\\_of\\_g-d.html](http://www.hebrew4christians.com/Names_of_G-d/names_of_g-d.html)

<http://www.dccsa.com/greatjoy/techname.htm>

<http://www.dccsa.com/greatjoy/namesof.htm>

<http://www.godandscience.org/doctrine/godsnames.html>

<http://www.mcu.edu/papers/names.htm>

Most of what is found in this doctrine was taken from these sources.

**Chapter Outline**

**Charts, Maps and Short Doctrines**