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**The Names
and
Attributes
of God**

by Rev. Linda Smallwood, BBS, MMin.

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- Disclaimer, Scripture References, Sources of Reference, and Copyright/Permissions Notice

Important Notice

The name and titles God used to reveal Himself to humankind represent His power, actions, love, and reputation. The Almighty is not an object to be possessed, nor is He subject to or dependent upon anyone. The Bible forewarns us not to invoke the name of God for selfish or manipulative purposes. These materials are for educational purposes only and are not intended to offer some sort of mystical insight into the Divine nature of Almighty God.

Scripture References

Unless otherwise specified, Bible quotations are from:
the online "World English Bible" (WEB), which uses "Yahweh" for the name of God;
"The Scriptures 1998" (TS98), which employ the Hebrew letters יהוה for the name of God; or
the "Complete Jewish Bible" (CJB), which normally uses the name "Adonai" for the Hebrew name of God.

Sources of Reference

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Bible.org - Trustworthy Bible Study Resources
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Preface

In May 2006 God told me, "Teach My name to the Church." I thought it was an odd request because at the time, I believed His name was Yahweh or Jehovah and that most Christians already knew those names, plus the compound names Yahweh-Jireh, El Elyon, Yahweh-Rophe, El Shaddai and a few others. I had **no idea** I was embarking on a journey of study and discovery that would take almost **four years** to research, write, edit, rewrite, and finally publish in this "*Names & Attributes of God*" teaching! I also had **no idea** how passionate and jealous I would become for Father's **true name** during the course of researching and writing this study.

Introduction

*"Let them praise the **name** of the LORD: for His **Name** alone is excellent; His glory [is] above the earth and heaven."*

Psalm 148:1

*"And it shall come to pass that everyone who calls on the **name** of the LORD shall be saved."*

Joel 2:32a

Apostle Peter, quoting the Prophet Joel:

*"And it shall come to pass that everyone who calls upon the **name** of the Lord shall be saved."*

Acts 2:21

Apostle Paul, quoting the Prophet Joel:

*"For 'everyone who calls on the **name** of the Lord will be saved.'"*

Romans 10:13

The question has been asked, "Who changed God's name?" But what **HE** is asking is **who** or **what** power or authority under Heaven gave us **permission** to change it?!

HE chose to reveal Himself in the Hebrew language as יהוה (YHWH or YHVH). And He told Moses, "This is My Name forever, and this is My remembrance to all generations." (Exodus 3:15) He **never** revoked that, He **never** changed it, and He **never** gave us permission to anglicize it for **our** convenience!

The Bible says that whoever calls upon the **name** of the Lord shall be saved . . . that His **name** is excellent and majestic . . . that there is **power** in His **name**! It is only by His abundant grace and mercy that He honors our ignorant fumbling of His most-exalted name and our ascribing to Him the same titles given to the millions of pagan and false gods. YHWH alone is **the** God!

*God is asking, "What is man, that you should disregard and discard the name of the Most High God for other names to accommodate **your** desires and comfort?"*

His name is **not** "God"! His name is **not** "Jehovah"! And His name is **not** "Yahweh" (as I had thought prior to this)! At **no time** did He give us permission to change and pervert His holy (set-apart) name for **our** convenience in pronunciation or usage! The Psalmist asks, "What is man, that thou art mindful of him? and the son of man, that thou visitest him?" (Psalm 8:4 KJV) And YHWH now asks, "What is man, that you should disregard and discard the name of the Most High God for other names to accommodate **your** desires and comfort?!"

What arrogance and impudence for us to believe He doesn't mind when we add vowels to His name — thus, YHWH becoming Yahweh or YaHoWaH — or when we ascribe to Him the same titles ("Lord" and "God") that are assigned to the millions of pagan and false gods in the world!

While we must take every precaution to not use His name carelessly (in vain), my prayer is that through these studies, you'll also come to realize how passionate **HE** is for us to know His **correct**

name as He revealed it to Isra'el, and how much more power and authority is available to us when we ascribe to Him all "the glory **due His name!**" (Psalm 96:8a)

As you study the name and titles of our Most High God, please remember that this is a continuing work in progress — primarily because it is difficult, if not impossible, to find agreement among Bible scholars and translators when it comes to the proper transliteration of a name that's not been used for many centuries. Thus, the neutrality and factual accuracy of this study may be disputed. This teaching is a summation of those ideas and conclusions on which most sources agree. As I continue to study this topic, I may find, from time to time, a need to revisit and rewrite what I am presenting here.

What difference does it make what name I use?

A name is more than just a label; it is an **identity**. When people think of your specific **name**, they get a mental picture of you (of your face, your eyes, your smile) and of your attributes (the type of person you are — whether you're kind or mean-spirited, generous or stingy, encouraging or discouraging, arrogant or humble, polite or rude, strong or weak, able-bodied or disabled, whether you're helpful, boastful, bungling, loving, hateful....). And in the Bible, a name is more than an identity, it is the **distinct personality** of a person regarded as a persisting entity, an **exactness**, telling us everything we need to know about that person. For example...

- The name Jacob meant "over thrower" or "deceiver". Genesis 27:36a — "And he said, 'Is not he rightly named Jacob? for he hath supplanted me these two times:'" ([WEB](#))
- Later, God changed Jacob's name to Israel, which means "princely contender with God" or "God contended for". Genesis 32:28 — "And He said, 'Your name is no longer called Ya'aqob, but Yisra'el, because you have striven with Elohim and with men, and have overcome.'" ([TS98](#))
- The name Nabal meant "fool". 1 Samuel 25:25 — "[Abigail...said...] 'For as his name is, so is he; Nabal is his name, and folly is with him.'" (WEB)
- The name Jabez meant "pain" or "sorrowful". 1 Chronicles 4:9 — "...his mother called his name Jabez, saying, 'Because I bare him with sorrow.'" (WEB)

Thus, the name and titles God uses for Himself in the Bible reveal His characteristics — **who** He is, **what** He is, what He **does**, what He **can** do, and who or what He **wants** to be in our lives, both individually and collectively. When the Bible uses the phrase "the name of God" or "in the name of the Lord", it refers to His **total person** — all that He is. God's **name** is excellent and majestic, as in Psalm 8:1 — *וַיְהוָה אֱלֹהֵינוּ*, our Master, how excellent is Your Name in all the earth, You who set Your splendour above the heavens!" (TS98)

"Hallowed be Thy name..."?

"Our Father which art in heaven, Hallowed be thy name..." (Matthew 6:9)

What does that mean? What does it mean to **you**? It doesn't mean to reverence the words "God" or "Lord". It means to set His **name** apart, to exalt it — and thereby **HIM** — as being worthy of **absolute devotion** and **reverence**.

Who is God to you?

Is He El Elyon, God Most High . . . is He YHWH-Rohi, your Shepherd . . . YHWH-Rophe, your Healer . . . YHWH-Tsid'ke-nu, your Righteousness . . . YHWH-Jireh, the Lord Who Sees and Provides? God knows each of us by **name**: Revelation 3:5 — [Y'shua speaking to Apostle John] "The person who conquers in this way will wear white clothes, and I will never erase his **name** from the Book of Life. I will acknowledge his **name** in the presence of my Father and his angels." Shouldn't we know Him by **His**?

As you get to know God by the actual name and titles **He** ascribes to Himself — not the names/titles we imperfect, iniquitous humans have substituted for His name — your view of Him will change. He will become bigger, **more** majestic, **more** holy, more **able** to meet every one of your deepest needs, and more **worthy** of your heartfelt devotion and worship.

- Nehemiah 9:5b — "Rise, bless יהוה your Elohim forever and ever! And let them bless Your esteemed Name, which is exalted above all blessing and praise!" (TS98)
- Exodus 20:7 — "You do not bring the Name of יהוה your Elohim to naught, for יהוה does not leave the one unpunished who brings His Name to naught." (TS98)
- Leviticus 22:32 — "And do not profane My set-apart Name, and I shall be set-apart among the children of Yisra'el. I am יהוה, who sets you apart." (TS98)

Our God's *Name* Is Glorious and Awesome!

In Deuteronomy 28:58, God tells the Israelites that His **name** is "glorious and awesome (fearful)". And in the priestly command recorded in Numbers 6:22-27, God actually put His name **on** the children of Israel to bless them. But God did this, not because Israel was worthy, but because He wanted to restore the relationship between Himself and His creation through Abraham's Seed (Y'shua). Just as an adoptive parent gives his name/surname to the adopted child, in God putting His own name on them, He showed that He took pleasure in and utterly loved them. His name also assured them of His constant care and protection and that they possessed all the rights of sonship. "In all places where I record My name I will come to you, and I will bless you." (Exodus 20:24b WEB)

And because of the atoning work of Y'shua haMashiach (Jesus *the* Christ) on Calvary, we are adopted sons and daughters into that same heritage of love, care, authority, and protection: "...you have received the Spirit of adoption as sons, by whom we cry, 'Abba! Father!'" (Romans 8:15b WEB)

"So what?" you ask...

Just this: **יהוה** chose His name . . . **HE** determined which Hebrew words best describe His nature . . . and then, **HE** disclosed that name and various attributes to us! God chose to reveal Himself to humankind in the **Hebrew** language, **not** in the language of the Anglo-Saxon world. Consequently, all of His distinctive attributes, which cannot be ascribed to any other being, are entirely overshadowed in their translation into lesser words bearing *general* meaning to the millions of gods in the world. As Dr. Adam Clarke wrote:

"In both of these words ["God" and "Lord"] the centralising identity of the supreme Creator is lost, for they are used indiscriminately of the deities of the heathen and the God of the Christians; it would be far better if in the authorised Version of the Scriptures this "name of God" had been transferred untranslated. "Shaddai" is invariably translated "Almighty," in which word again the identity is lost; for the word "Almighty" is merely a word in common usage for the designation of the ordinary powers of the universe."

And His purpose in revealing His distinctive name and ±40 other names and titles was so that we might **know** Him, draw **near** to Him, and receive **from** Him. Unlike all the other gods of the nations, the God of the Bible is the only One who demands **nothing** from us in order to pursue a relationship with Him. Even under the Old Covenantal blood-sacrifice system, God didn't command the sacrifices to indulge some unquenchable thirst for blood — as the other gods possessed — but He required the sacrifices...

- to help us understand that sin is such a serious matter that He cannot simply disregard it, that atonement **must** be made for it;
- so we would accredit to Him absolute, **uncompromising** holiness, morality, and perfection; and
- to then make a way for **Him** to draw near to **us**.

And under the **New** Covenant, God provided the perfect, once-for-all-time sacrifice in the Person of Y'shua haMashiach. In the most dramatic and outrageous expression of His abounding love for us, the Almighty paid the ultimate price to atone for our detestable sin and He permanently destroyed the veil that separated us from Him (Matthew 27:51), so that we no longer have to offer sacrifices in order to draw near to Him.

No other god throughout all of man's history has ever done that! That's because no other god throughout history **could** do that....!

Only **יהוה** is the Creator and Sustainer of all that exists . . . only **יהוה** is thrice glorious in holiness . . . only **יהוה** is absolutely just while also being overwhelmingly merciful . . . only **יהוה** is both Judge

and Redeemer . . . only יהוה says, "Come to Me, all you who labor and are heavily burdened, and I will give you rest." (Matthew 11:28) Only יהוה is fully worthy of our love, our devotion, our praise, and our adoration.

While other gods require strict adherence to a list of regulations, repetitive ritualistic observances, and prescribed sacrifices (even blood sacrifices as continue to this day in Muslim countries, Israel and throughout parts of Asia) — while giving **nothing** in return — the God of the Bible asks only for your **heart**. And in return, He promises to never leave you nor forsake you, to provide your every need, to encourage you in life's struggles, to shelter you in your storms, to heal your deepest hurts, to comfort you in your sorrow....

**"To Him who sits on the throne, and to the Lamb be the blessing,
the honor, the glory, and the dominion, forever and ever! Amen!"**

Revelation 5:13b

How Many Times Does God's Word Reference the Use of His "Name"?

During the course of this study, I became aware of phrases referencing, not just God's actual name, but the **use** of His name. So, I thought it worthwhile to investigate just how many times God's Word talks specifically about His "name". In so doing, I gained even greater insight into how **YHWH** feels about His name — and I discovered that He's serious about us knowing His name **and** that He's quite concerned about **how, when, where, and why** His name is used. In the Old Testament, the Bible specifically references God's "**name**" almost 200 times.

- **YHWH wants people to know Him by knowing His name!**

At least 16 times YHWH says that His reason for doing certain things was so people would "**know [His] name**", "**fear [His] name**", or that His name would be "**declared**":

- Exodus 9:16 — "...but indeed for this cause I have made you stand: to show you My power, and that My **name** may be **declared** throughout all the earth;" (WEB)
- Psalm 9:10 — "Those who **know Your name** will put their trust in You, for You, Yahweh, have not forsaken those who seek You." (WEB)
- Jeremiah 16:21 — "Therefore see, I am causing them to know, this time I cause them to know My hand and My might. And they shall **know that My Name is יהוה!**" (TS98)
- Malachi 4:2 — "But to you who **fear My name** shall the sun of righteousness arise with healing in its wings. You will go out, and leap like calves of the stall." (WEB)
- See *also* 1 Kings 8:42-43; 2 Chronicles 6:33; Nehemiah 1:11; Psalm 61:5, 83:18, 86:11; Isaiah 52:6; Jeremiah 29:3; Ezekiel 20:44, 36:23, and 39:7.

- **YHWH cares deeply about where and in whom His name dwells!**

More than 50 times YHWH refers to a place for His "**name to dwell**" or His name being **in a person or place**:

- Exodus 23:21 — "Pay attention to him, and listen to his voice. Don't provoke him, for he will not pardon your disobedience, for My **name is in him.**" (WEB)
- Deuteronomy 16:11 — "And you shall rejoice before יהוה your Elohim . . . at the place where יהוה your Elohim chooses to make His **Name dwell.**" (TS98)
- 2 Chronicles 7:14 — "if My people, who are **called by My name**, shall humble themselves, and pray, and seek My face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land." (WEB)
- Nehemiah 1:9 — "but if you return to Me . . . yet will I . . .bring them to the place that I have chosen, to cause My **name to dwell** there." (WEB)
- See *also* Exodus 20:24; Numbers 6:27; Deuteronomy 12:11, 14:23, 16:2, 16:6, 26:2; Ezra 6:12; 2 Samuel 7:13; 1 Kings 5:5, 8:16-19, 8:29, 9:3, 11:36; 2 Kings 21:4, 21:7, 23:27; 1 Chronicles 22:8-10, 28:3; 2 Chronicles 6:5-10, 6:33, 7:16, 7:20, 33:4, 33:7; Numbers 1:9; Isaiah 43:7, 63:19, 65:1; Jeremiah 7:10-14, 7:30, 14:9, 15:16, 25:29, 32:34, 34:15; Daniel 9:18-19; and Amos 9:12.

- **YHWH cares about His name's reputation!**

At least 19 times YHWH references doing something for the **sake of His name**:

- 1 Samuel 12:22 — "For Yahweh will not forsake His people for His great **name's sake**, because it has pleased Yahweh to make you a people to Himself..." (WEB)
- Psalm 23:3 — "He restores my soul. He guides me in the paths of righteousness for His **name's sake**." (WEB)
- Ezekiel 20:22 — "Nevertheless I withdrew My hand, and worked for My **name's sake**, that it should not be profaned in the sight of the nations, in whose sight I brought them forth." (WEB)
- See also 1 Kings 8:41; 2 Chronicles 6:32; Psalm 25:11, 31:3, 79:9, 106:8, 109:21, 143:11; Isaiah 48:9, 66:5; Jeremiah 14:7, 14:21; Ezekiel 20:9, 20:14, 20:44, and 36:22.

- **YHWH cares about how His name is used!**

More than 30 times YHWH says, not only that **He** is holy, but that His **name** is holy or worthy of **glory**:

- 1 Chronicles 16:10 — "Glory you in his **holy name**; Let the heart of them rejoice who seek Yahweh." (WEB)
- Psalm 29:2 — "Ascribe to Yahweh the **glory due to his name**. Worship Yahweh in holy array." (WEB)
- Psalm 111:9 — "He has sent redemption to His people. He has ordained His covenant forever. His **name is holy** and awesome!" (WEB)
- Isaiah 57:15 — "For thus says the high and lofty One who inhabits eternity, whose **name is Holy** — I dwell in the high and holy place, with him also who is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite." (WEB)
- See also Leviticus 20:3, 22:2, 22:32; 1 Chronicles 16:29, 16:35, 29:16; Nehemiah 9:5; Psalm 30:4, 33:21, 97:12, 99:3, 103:1, 105:3, 106:47, 138:2, 145:21, 148:13; Isaiah 12:4, 47:4; Ezekiel 20:39, 36:20-22, 39:7, 39:25, 43:7-8; and Amos 2:7.

- **And finally, YHWH simply cares about people knowing His name**

The phrases "**My name**" and "**Your name**" (apart from the other more specific verses already provided) appear at least 58 times:

- Exodus 3:15 — "And Elohim said further to Mosheh, 'Thus you are to say to the children of Yisra'el, "יְהוָה Elohim of your fathers, the Elohim of Abraham, the Elohim of Yitshaq (Isaac), and the Elohim of Ya'aqob, has sent me to you. **This is My Name** forever, and this is My remembrance to all generations.'"" (TS98)
- Leviticus 19:12 — "'You shall not swear by **my name** falsely, and profane the name of your God. I am Yahweh." (WEB)
- 2 Samuel 7:26 — "Let **Your Name** be magnified forever, saying, Yahweh of hosts is God over Israel..." (WEB)
- 1 Chronicles 17:24 — "So let it stand fast, and **Your Name** be great forever, saying, 'יְהוָה of hosts, Elohim of Yisra'el, is Elohim to Yisra'el..." (WEB)
- 2 Chronicles 14:11 — "...Help us, O יְהוָה our Elohim, for we rest on You, and in **Your name** we go against this crowd..." (TS98)

- Isaiah 42:8 — "I am **יהוה**, that is **My name**, and My esteem I do not give to another, nor My praise to idols." (TS98)
- See *also* Exodus 6:3; Numbers 6:27; Deuteronomy 18:19-20; 2 Samuel 22:50; 1 Kings 8:33-48, 2 Chronicles 6:20-38, 14:11, 20:8-9; Psalm 89:24, 91:14; Isaiah 29:23, 41:25, 43:7, 48:11, 49:1, 52:5-6, 65:1; Jeremiah 12:16, 14:14-15, 23:25-27, 27:15, 29:9, 29:21-23, 34:16, 44:26; Zechariah 5:4, 13:9; Malachi 1:6, 1:11, 1:14, 2:2, and 2:5.

It's obvious that these aren't mere casual references to God's name, but that He cares deeply about **how, when, where, and why** His name is used. As Christians, shouldn't we care just as much as He does about how **we** address and worship the Most High God?

YHWH (YHVH/YHUH) / Jehovah

יהוה

Still don't understand why it's important to know God's name and titles?

The purpose of man — the reason we were created — is to worship and glorify God. "Whether, then, you eat or drink or whatever you do, do all to the glory of God" (1 Corinthians 10:31). In order to truly worship and glorify God, we must not only know **about** Him, but we must **know Him personally** based on what we know about Him.

The word "*glory*" in the Greek New Testament is "*doxa*", which means an "opinion", "estimation", or "reputation" in which one is held. It refers to all that we give to God as praise, thanksgiving, obedience, reverence, and service — a "doxology" — because of who He has **revealed** Himself to be and all that He does (past, present, and future).

The name and titles God gave us about Himself in the Bible impart to us revelations of His **character**, His **works**, His extravagant **love**, and His **relationship** to us. It's in the knowing and understanding of His name and designations that we gain greater insight, love, respect, and reverence for who He is.

The Messiah has a name:

- In Hebrew: יהושע (pronounced "Yeh-hah shoo'ah" or "Yeh-shoo'ah") meaning "God (YHWH) is Your Salvation";
- in Aramaic: Yêšû` (pronounced "Yá-soo");
- in Greek: Ἰησοῦς (Iota Eta Sigma Micron Upsilon Sigma) (pronounced "Há-soos"); or
- in English: Jesus (pronounced "Jee-zus").

You have a distinctive name. So, also, the God of the Bible has revealed Himself by a name. I believe, as Bible Scholar T. E. McComiskey so rightly wrote, "a blessing is lost when no attention is paid to the difference in usage of a title ("God" or "Lord") and the actual **name** of the God of Israel."

The name YHWH is used more than any other name in the Bible

Of all the identities God uses to reveal His characteristics to mankind, only one is His actual **name**; the others are primarily titles or designations disclosing all that He is and desires to be in His personal interactions with us. For example, my **name** is Linda, but I am also known as or called "Mother", "Mom", "Mama", "Sister", "Aunty", "Teacher", and "Pastor" by different people, depending on the level of our relationship. While all are valid "names" by which people know me, they are not my actual **name**.

And so it is with the God of the Bible. His **name**, the one which occurs most frequently in the Biblia Hebraica (Hebrew Bible) is the Tetragrammaton (from the Greek "word with four letters"), which is spelled (in the Hebrew alphabet) י (Yod or Yud) ה (Heh) ו (Vav) ה (Heh) or, reading right-to-left, יהוה (Yod Heh Vav Heh). Most scholars have transliterated the Hebrew letters as "YHWH" or "YHVH"; but a few believe it should actually be "YHUH", as they maintain that the letter "V" did not exist or was not generally used until the last few centuries, and the letter "W" was literally a "double U". However, as "YHWH" is more familiar to most, I will use "YHWH" throughout this study. Regardless of which transliteration one uses, the Hebrew Tetragrammaton is the distinctive **personal name** of the God of Israel. YHWH (written as "LORD" or "LORD" in most English Bibles) means "**the self-existent one**" and denotes God's **personal name** and His **eternality** ("**I AM**"). It is often used in relationship to God as a personal Redeemer and Covenant-keeper. (Interestingly, "Yod" or "Yud" is the smallest letter in the Hebrew alphabet, and it is used only in references to YHWH.)

Most translators and Hebrew scholars agree that the Tetragrammaton is a form of the Hebrew root "havah" which means "to be" or "to exist". Thus, YHWH becomes "**He who brings into being**".

*God desires us to understand the manner of
His character; He wants us to know, not only
His name, but to know Him through His name!*

Used more than any other name in the Bible, YHWH is first seen in Genesis 2:4 — "These are the births of the heavens and the earth when they were created, in the day that יהוה Elohim [LORD God] made earth and heavens." (TS98)

However, God did not reveal Himself to mankind as YHWH until He called Moses to deliver the children of Israel from Egypt.

- Exodus 3:14-15 — "And Elohim said to Mosheh (Moses), 'I am that which I am.' And He said, 'Thus you shall say to the children of Yisra'el, "I AM (YHWH) has sent me to you.'" And Elohim said further to Mosheh, 'Thus you are to say to the children of Yisra'el, "יהוה Elohim of your fathers, the Elohim of Abraham, the Elohim of Yitshaq (Isaac), and the Elohim of Ya'aqob (Jacob), has sent me to you." This is My Name **forever**, and this is My remembrance **to all generations**.'" (TS98) (emphasis added)
- Exodus 6:2-3 — "And Elohim spoke to Mosheh (Moses) and said to him, 'I am יהוה. And I appeared to Abraham, to Yitshaq (Isaac), and to Ya'aqob, as El Shaddai. And by My Name, יהוה, was I not known to them?'" (TS98) (**Note:** This is another area of minor disagreement among Bible scholars. In most English Bibles, as well as the Complete Jewish Bible, the last sentence is assertive, not interrogative as shown in "The Scriptures" version. Given that God said He appeared to Moses' ancestors as El Shaddai, I believe this last sentence is assertive, not interrogative. But that is a personal choice and should not cause division in the Body of Christ.)

From the choice of words in the above-referenced Scriptures, it's obvious that God desires us to understand the manner of His character; that He wants us to know, not only His name, but to know **Him . . . through** His name!

Exodus 14:4 further supports the view that the name YHWH embodies certain aspects of God's character that no other name or title can do. It says: "...and the Mitsrites (Egyptians) shall know that I am יהוה." (TS98) It isn't likely that God intended in this declaration that they would simply *learn* the name of the Hebrew God. There is a strong element of Divine self-disclosure within it, that יהוה is not **a** god, but is **the** God!

How do you pronounce YHWH?

The modern English spelling includes vowels to assist in pronunciation. Many, if not most, people add vowels and pronounce YHWH as "Yahweh" (Yä-wá') or "Yahveh" (Yä-vá') or "Yahua" (Yä-hooä'). However, I maintain that, if YHWH had wanted us to include vowels or vowel sounds in the pronunciation, He would have included them when He revealed His name to humankind. Since He didn't, I believe the name is most likely pronounced exactly as He revealed it to us in the Hebrew, "Yäd-Há-Väv-Há".

Traditional Judaism also supports this rendering and teaches that the four-letter name of God, YHWH, is forbidden to be uttered except by the High Priest in the Holy Temple on Yom Kippur. Throughout the entire Yom Kippur service, the High Priest would pronounce the name YHWH "just as it is written" in each blessing he made. When the people standing in the Temple courtyard heard the name, they would prostrate on the Temple floor. Since the Temple in Jerusalem does not exist today, this name is never said in religious rituals by Jews; thus, the correct pronunciation is currently disputed (the Complete Jewish Bible renders it "Yud-Heh-Vav-Heh").

Regardless of which pronunciation or transliteration one uses, I am deeply grateful that our Elohim doesn't let our awkward fumbling of His name come between us, but He still welcomes us into His presence and showers us with His extravagant love and mercy!

*God obviously wants us to know His name,
most likely for what it reveals about who He is
and who He wants to be to each of us!*

Some people render the four-letter name as "Jehovah". Here's why...

God's personal name was so sacred to most Jews that they didn't want to speak it or even write it for fear of violating the commandment in Leviticus 22:32 — "You shall not take the name of יהוה your God in vain, for יהוה will not hold him guiltless who takes His name in vain," (Exodus 20:7) and "You shall not profane My holy name, but I will be **made holy** [m'kaddesh] among the children of Israel. I am יהוה who *makes you holy* [YHWH-M'Kaddesh]." (TS98)

Thus, the Jewish practice was to read "Adonai" (Hebrew "Adonay") אֲדֹנָי in place of "YHWH". "Adonai" means "Master" or "Sovereign Ruler" and generally denotes **authority** and **exalted position**. And whenever the Hebrew compound name "YHWH Adonay" appeared, they read "Adonay Elohim" ("אֲדֹנָי אֱלֹהִים") to avoid the duplication of "Adonay" (The name "Elohim" contains the concept of might, creative power, rulership, and sovereignty. It denotes the **power** and **pre-eminence** [conspicuous glory] of God).

To remind the reader that he was not to pronounce the name "YHWH" (יהוה) but instead was to read the word as "Adonay" (אֲדֹנָי), they placed the vowels of Adonay (a, o, a) under the Tetragrammaton YHWH, thus creating יהוה. The first translators who transcribed YHWH's name had no reason to believe that the vowels of יהוה yielded an imprecise designation, so they transcribed it as "YaHoWaH", just as it was written in the Hebrew Scriptures.

Today the English transcription "Jehovah" (and sometimes Yehovah) is used by many English-speaking Protestant Christians, by Jehovah's Witnesses, and by people of other languages whose Bibles were influenced by the English King James Version (KJV) or the American Standard Version (ASV). Most modern scholars and theologians, however, agree that "Jehovah" is a philological improbability, based on the widespread belief that the written form יהוה (read normally "Yahovah") was only intended to remind the reader of the Hebrew Bible to say, "Adonay."

Today, the name "Adonai" is used almost exclusively in the Jewish scrolls and the Complete Jewish Bible as the proper name of YHWH. The Complete Jewish Bible only uses the actual Tetragrammaton or "Yud-Heh-Vav-Heh" four times:

- Exodus 3:15 — "God said further to Moshe, 'Say this to the people of Isra'el: 'Yud-Heh-Vav-Heh (יהוה) [Adonai], the God of your fathers, the God of Avraham, the God of Yitz'chak and the God of Ya'akov, has sent me to you.' This is my name forever; this is how I am to be remembered generation after generation.'" (WEB)
- Exodus 6:3 — "'I appeared to Avraham, Yitz'chak and Ya'akov as El Shaddai, although I did not make myself known to them by my name, Yud-Heh-Vav-Heh (יהוה) [Adonai].'" (WEB)
- Exodus 34:6 — "Adonai passed before him and proclaimed: "YUD-HEH-VAV-HEH!!! Yud-Heh-Vav-Heh (יהוה) [Adonai] is God, merciful and compassionate, slow to anger, rich in grace and truth;" (CJB)
- Leviticus 24:11 — "in the course of which the son of the woman of Isra'el uttered the Name [Yud-Heh-Vav-Heh (יהוה)] in a curse. So they brought him to Moshe. (His mother's name was Shlomit the daughter of Dibri, of the tribe of Dan.)" (WEB)

How many times does the name יהוה appear in the Old Testament?

- The Jewish Encyclopedia says that the Tetragrammaton יהוה appears 6823 times in the Biblia Hebraica;
- the American Standard Version (ASV) of the Bible uses the name "Jehovah" in place of "YHWH" 6886 times;
- the King James Version (KJV) uses the word "LORD" (representing YHWH) 6681 times;
- the Modern King James Version (MKJV) uses the name "Jehovah" in place of "YHWH" 6893 times;
- the World English Bible (WEB) uses the name "Yahweh" 5794 times;
- The Scriptures 1998 version (TS98) uses the Hebrew יהוה 6079 times; and
- the Complete Jewish Bible (CJB) uses "Adonai" in place of "YHWH" 6733 times and "Yud-Heh-Vav-Heh" four times.

Regardless of which numbers are correct, the fact that the name appears about **six thousand** times in the Old Testament tells us loudly and clearly that YHWH / YaHoWaH / Yod-Heh-Vav-Heh obviously **wants us to know His name**, most likely for what it reveals about who He is and who He **wants** to be to each of us! It is important, also, to keep in mind that יהוה is the name that **YHWH** used in revealing Himself to His ancient people; and He **never** gave us permission to change it for our convenience! In reading the Scriptures with this new information, I pray that we all would develop an affection for the **true** name itself over such inferior titles as "God" or "Lord".

- Exodus 3:15 — "And Elohim said further to Mosheh, 'Thus you are to say to the children of Yisra'el, "יהוה Elohim of your fathers, the Elohim of Abraham, the Elohim of Yitshaq, and the Elohim of Ya'aqob, has sent me to you." This is My Name **forever**, and this is My remembrance **to all generations**.'" (TS98) (emphasis added)
- Psalm 102:15-16 — "And the nations shall fear the Name of יהוה, And all the sovereigns of the earth Your esteem, For יהוה shall build up Tsiyon [Zion], He shall appear in His esteem." (TS98)
- Psalm 113:1-5 — "Praise Yah! Praise, O servants of יהוה, Praise the Name of יהוה! Blessed be the Name of יהוה, Now and forever! From the rising of the sun to its going down, The Name of יהוה is praised. יהוה is high above all nations, His esteem above the heavens. Who is like יהוה our Elohim, Who is enthroned on high?" (TS98)
- Psalm 135:1-6a — "Praise Yah! Praise the Name of יהוה; Praise, you servants of יהוה, Who are standing in the House of יהוה, In the courts of the House of our Elohim, Praise Yah, for יהוה is good; Sing praises to His Name, for it is pleasant. For Yah has chosen Ya'aqob for Himself, Yisra'el for His treasured possession. For I know that יהוה is great, And our Master is above all mighty ones. יהוה has done whatever pleased Him, In the heavens and in earth..." (TS98)
- Psalm 148:13 — "Let them praise the Name of יהוה, For His Name alone is exalted, His splendour is above the earth and heavens." (TS98)

And finally . . . there is **power** in the name!

- 2 Chronicles 14:11 — "And Asa called to יהוה his Elohim, and said, 'יהוה, there is no one but You to help between the mighty and the powerless. Help us, O יהוה our Elohim, for we rest on You, and **in Your Name** we go against this crowd. O יהוה, You are our Elohim, do not let man prevail against You!'" (TS98) (emphasis added)
- Jeremiah 16:21 — "'Therefore see, I am causing them to know, this time I cause them to **know My hand and My might**. And they shall **know that My Name is יהוה!**'" (TS98) (emphasis added)

Adonai (Adonay) & Elohim / El / Eloah

אלוה/אל/אלהים & אֲדֹנָי

Except for "YHWH", the two most-common names/titles for God in the Biblia Hebraica (Hebrew Bible) are "Adonai", which expresses authority or the exalted position of God, and "Elohim", which expresses concepts of creative divinity. Apart from the name "YHWH", it may be argued that the titles "Adonai" and "Elohim" say more about the God of Israel than any other name. Certainly, all that the names embody deserve considerable deliberation.

Because the two words are so similar to each other and "Elohim" is sometimes used as a substitute for "Adonai", I thought it logical to study these two nouns together.

Both "Adonai" and "Elohim" Are *Plural* Hebrew Nouns

"Adonai" is the plural form of "Adon", meaning "my lord"; and the name "Elohim" is the masculine plural form of "Eloah".

Since "Adonai" and "Elohim" are plural nouns, many Christians have used this as a foundation on which to build the Christian doctrine of the Trinity. However, while these names are written in the plural form, they regularly employ singular verbs in Hebrew grammar and are singular in usage. Therefore, acting in **usage** as singular nouns with singular verbs, many Bible scholars believe instead that these names represent a plural of **majesty**, perhaps pointing out that this **one God** embodies **all** the attributes of the many pagan gods worshipped by other peoples. [More discussion on the plurality of these words below...]

"Adonai" (Hebrew: Adonay) Was Read as a Substitute for the Name יהוה and "Elohim" Was Sometimes Read for "Adonay"

As we learned in the previous section, the Tetragrammaton "YHWH" appears approximately 6000 times in the Hebrew Scriptures. To avoid violating the commandment "You shall not take the name of Yahweh your God [Elohim] in vain" (Exodus 20:7), the vowels of "Adonay" — "a", "o", "a" — were inserted between the letters "YHWH" to remind the reader to not pronounce the name "YHWH", but to say "Adonay" instead. In fact, the most-current English versions of the Hebrew Scriptures now use "Adonai" almost exclusively in the place of "YHWH".

Since they substituted the name "Adonay" in place of "YHWH" when reading the Scriptures, then whenever the Hebrew compound name "YHWH Adonay" appeared in the scrolls, they read it as "Adonay Elohim" ("אֲדֹנָי אֱלֹהִים") to avoid the duplication of "Adonay".

And now..... several thousand years later and working only with English transliterations, we are left to sort out when "Lord" or "God" mean "Adonai" and when they mean "Elohim". It would be easy to skim over this, rendering only a superficial examination of all that these two names tell us about YHWH and when/where the names have been used — as I did in the original studies I published in 2006 — but YHWH is not permitting that liberty now. He has impressed upon me His desire for me to dig deeper into these names through several Bible translations and versions I've studied, and for me to separate when "Adonai" and "Elohim" are used as originally specified and not as interpretations of other names/titles.

The Origin of the Nouns "Adonai" and "Elohim"

Adonai: The singular "adon" was used by the Phoenicians for their pagan god Tammuz and is the origin of the Greek pagan god Adonis.

"Adonai" (often transliterated "Lord" in English Bibles) means "master", "owner", or "sovereign ruler" and generally denotes the authority and exalted position of God. Primarily, the name Adonai, as it pertains to God, stresses man's relationship to God as his **Master, Authority, and Provider** (not to be confused with YHWH-Jireh, which means "God Sees" / "God Will Provide").

Elohim: Unfortunately, the precise development of the word "elohim" is unknown. There are many theories, but most Bible scholars believe it is derived from the shorter word "el" — meaning "mighty", "strong" or "prominent" — or the Hebrew form of "eloah". The ordinary singular "Eloah" primarily refers to the pagan polytheistic religions, as well as to powerful men or judges as in Exodus 21:6 — "...then his master [eloah] shall bring him to God, and shall bring him to the door or to the door-post, and his master [eloah] shall bore his ear through with an awl, and he shall serve him for ever."

The use of "eloah" in the Bible is rare, occurring primarily in poetry and late prose, mainly in Job. The word "El", however, is itself translated "God" ±250 times and frequently in circumstances which especially indicate the **great power** of God. For example....

- El Shaddai (God Almighty or Almighty God) as in Genesis 17:1 — "And it came to be when Abram was ninety-nine years old, that יהוה appeared to Abram and said to him, 'I am El Shaddai – walk before Me and be perfect.'" (TS98)
- El Elyon (God Most High) as in Genesis 14:18 — "Malki-Tzedek (Melchizedek) king of Shalem (Salem) brought out bread and wine. He was cohen (Priest) of El 'Elyon [God Most High]." (CJB)
- El Gibhor (Strong & Mighty God) as in Isaiah 10:21 — "A remnant shall return, even the remnant of Jacob, to the mighty God [El Gibhor]."
- El Tzur (God our Rock) as in 2 Samuel 22:47 — "יהוה lives! And blessed is my Rock [El Tzur]! And exalted is my Elohim, The Rock [El Tzur] of my deliverance." (TS98)
- It is also one of the names given to the promised Messiah in Isaiah 9:6 — "For a child is born to us, a son is given to us; dominion will rest on his shoulders, and he will be given the name Pele-Yo'etz El Gibbor Avi-'Ad Sar-Shalom [Wonder of a Counselor, Mighty God, Father of Eternity, Prince of Peace]" (CJB)
- See *also* Genesis 7:1, 28:3, 35:11; Numbers 23:22; Joshua 3:10; 2 Samuel 22:31-32; Nehemiah 1:5, 9:32; Isaiah 9:6; Ezekiel 10.

"Elohim" is the name, or designation, of God that occurs first in Scripture in Genesis 1:1 — "In the beginning Elohim created the heavens and the earth." (TS98) When God is presented interacting with His creation — especially in the Pentateuch — the name "Elohim" is used most often.

"Elohim" is used in Scripture when emphasizing God's **might**, His **creative power**, and His attributes of **justice** and **rulership**. It denotes the power and pre-eminence (conspicuous glory) of God and is especially used in relation to God's sovereignty, creative work, and mighty works for Israel. Variations of this name include "El", "Eloha", "Elohai" (my God) and "Elohaynu" (our God). In the Pentateuch the name "Elohim" portrays God as the **transcendent Being**, the **Creator** of the universe.

Although "Adonai" and "Elohim" are similar, the distinguishing attributes that differentiate between them is that the name "Adonai" affirms the elevated position of authority and rulership of God, whereas the name "Elohim" refers to Him as the Creator who interacts with and reveals Himself to His creation.

"Elohim" Is a Proper Name and a Designation

"Elohim" is an appellative or designation of all that the name embodies. For example, in the frequent expression, "LORD (LORD) thy God" in most English Bibles, "LORD" (or "YHWH") functions as the *proper name*, while "thy God"/"your God" (or "your Elohim") or "the God of" ("the Elohim of") functions as an **adjective** or **designation** defining the deity. Throughout the first two chapters of the Bible, Elohim is used most often as a proper noun/name for the Creator. After Exodus 3, however, the name begins to occur with increasing frequency as a *designation*. As the Sovereign Authority and Creator over all creation, the name "Elohim" denotes God as **the** supreme deity of a person or people.

How the Names "Adonai" and "Elohim" Are Translated in English

As "Adonai" was and continues to be substituted for the actual **Name** of God (יהוה) in the Hebrew Scriptures, there is some confusion/disagreement among the different Bible translations as to when "LORD" (or "LORD", "God", or "GOD") means "יהוה" and when it means "Adonai". And.... since the name "Elohim" was substituted for "Adonai" when the compound name "YHWH Adonai" appeared in Scripture, there is added confusion as to when "Lord" or "God" means "Adonai" and when it means "Elohim". For example, we have the following transliterations, the middle column **probably** representing "YHWH Adonai" and the third column most likely representing "YHWH Elohim":

Bible Translation/Version	"יהוה Adonai"	"יהוה Elohim"
American Standard Version (ASV)	Lord Jehovah	Jehovah God
Darby's Translation (Darby)	Lord Jehovah	Jehovah Elohim
Complete Jewish Bible (CJB)	Adonai, God	Adonai, God
Contemporary English Version (CEV)	LORD God or LORD All-Powerful	LORD God
English Standard Version (ESV)	Lord GOD	LORD God
Good News Bible (GNB)	Sovereign LORD	LORD God
King James Version (KJV)	Lord GOD	LORD God
Modern King James Version (MKJV)	Jehovah God	Jehovah God
New Century Version	Lord God	LORD God
New International Version (NIV)	Sovereign LORD	LORD God
New Living Translation (NLT)	Sovereign LORD	LORD God
The Message (Message)	Sovereign LORD	GOD
The Scriptures (TS98)	Master יהוה	יהוה Elohim
World English Bible (WEB)	Yahweh God	Yahweh God
Young's Literal Translation (YLT)	GOD Master	Jehovah God

At first glance, the above can be confounding and may even **appear** to be contradictory. Given that the referenced Bible versions were translated by scholarly linguists either directly from Hebrew or from Latin translations, is it any wonder there is confusion among the rest of us concerning God's name(s) and titles?! I am not a scholar of Hebrew or Latin, nor do I have access to any of the ancient writings. Thus, except by the Holy Spirit's guidance, I hold out little hope of arriving at an indisputable conclusion.

Here are what I consider to be the most logical steps to determining which English transliterations are for "Adonai" and which ones are for "Elohim":

- The one consistency I found among the English translations/versions referenced above is that the ones that do **not** use the name "Yahweh", "Jehovah", or "Adonai" (in the CJB) for "יהוה" all employ the same standard of capitalizing the word they've apparently substituted for "יהוה" (i.e., "LORD", "LORD", "God", or "GOD"). Thus, I presume that the words in all lower-case letters represent either "Adonai" or "Elohim" as they were originally written in the Hebrew Scriptures.
- In reviewing hundreds of Scripture verses in the Old Testament, different themes started unraveling and coming together to aid in identifying when "Lord" or "God" are used for "Adonai" and when they're used for "Elohim". For example...
 - We have learned that "**Elohim**", as a designation or adjective, represents God's **might, creative power**, and **sovereign authority** over creation. We also learned that it's the name used in Genesis for the **Creator** and it's the name used when God interacts with, or reveals Himself to, His creation (not just humankind, but all creation). For example, Genesis 3:1 — "And the serpent was more crafty than any beast of the field which יהוה **Elohim had made**, and he said to the woman, 'Is it true that Elohim has said, "Do not eat of every tree of the garden?"' (TS98) (emphasis added)
 - We also learned that "**Adonai**" represents God as our **Master, Sovereign Ruler**, and **Provider**. For example, Judges 16:28 — "And Shimshon (Samson) called to יהוה, saying, 'O **Master** [Adonai] יהוה, remember me, I pray! Strengthen me, I pray, only this time, O Elohim, and let me avenge myself on the Philistines with vengeance for my two eyes!'" (TS98) (emphasis added)
- As I searched the Scriptures to try to determine which name/designation God revealed to us, I used a very simple pattern:
 1. I disregarded the references that employed the same name/title for both "Adonai" and "Elohim" (CJB, MKJV, and WEB).
 2. Using as a guide the Bible versions that actually employ the name "Elohim", I searched several versions of the Old Testament for additional usages of the same and marked them accordingly. (If you don't already have a computer-based electronic Bible, I encourage you to get one.
 3. Using the Bible versions that employ the words "Sovereign", "Master" or lower-case "Lord", I concluded that the original name for each of those words was most likely "Adonai"; and I searched the Scriptures for additional usages of the same and marked them accordingly.
 4. If the Bible version uses the lower-case "God" and refers to the Creator interacting with His creation, I concluded that the original name was "Elohim" and I marked all of those searches accordingly.

...insert and speak the Hebrew names as you read the Scriptures, and prayerfully meditate on what they tell us about our wonderfully-merciful, extravagantly-loving, and abundantly-compassionate God!

The simple fact is that the lesser titles "Lord" and "God" reveal so little about our Sovereign Most High God. It's only in learning what **HE** revealed to us and wants us to know about Himself in the names/designations He used that we can render to Him "all the glory due His name!" (cf. Psalm 29:2) I encourage you — using the Bible version you normally use, check verses by the names listed above, insert and speak the Hebrew names as you read the Scriptures, and prayerfully

meditate on what they tell us about our wonderfully-merciful, extravagantly-loving, and abundantly-compassionate God!

When and Where the Names "Adonai", "YHWH Adonai", "Elohim", and "YHWH Elohim" Are Used in Scripture

Using the pattern above, I determined that the name/title "Adonai" represented as "Master", "Sovereign", or "Lord" — *not* as a substitute for "יהוה" — appears in the Old Testament ±325 times, especially in Isaiah (30 times), Jeremiah (14 times), and almost exclusively in Ezekiel and Amos (208 times and 18 times respectively). Obviously, I can't list all them here, so I am presenting only a sampling of the verses that use the name "Adonai" to describe our Most High God.

- Psalm 8:1 — O יהוה, our Master [Adonai], how excellent is Your Name in all the earth, You who set Your splendour above the heavens!" (TS98)
- Psalm 109:21 — "But you, God [Adonai], Adonai [YHWH], treat me as your name demands; rescue me, because your grace is good." (CJB)
- Psalm 114:7 — "Tremble, earth, at the presence of the Lord [Adonai], at the presence of the God [Elohim] of Ya'akov" (CJB)
- Psalm 147:5 — "Our Lord [Adonai] is great, his power is vast, his wisdom beyond all telling." (CJB)
- Isaiah 3:15 — "What do you mean by crushing My people and grinding the faces of the poor?" declares the Master [Adonai], יהוה of hosts. (TS98)
- Isaiah 6:8 — "I heard the Lord's [Adonai's] voice, saying, 'Whom shall I send, and who will go for us?' Then I said, 'Here I am. Send me!'"
- Isaiah 25:8 — "He will swallow up death forever. Adonai [YHWH] Elohim [Adonai] will wipe away the tears from every face, and he will remove from all the earth the disgrace his people suffer. For Adonai [YHWH] has spoken. (CJB)
- Jeremiah 14:13 — "But I said, 'Ah, Master [Adonai] יהוה! See, the prophets say to them, 'You are not to see a sword, nor have scarcity of food, for I give you true peace in this place.'"" (TS98)
- Ezekiel 39:25 — "Therefore thus said the Master [Adonai] יהוה, 'Now I am going to bring back the captives of Ya'aqob. And I shall have compassion on all the house of Yisra'el, and shall be jealous for My set-apart (holy) Name.'" (TS98)
- Malachi 3:1 — "'Look! I am sending my messenger to clear the way before me; and the Lord [Adonai], whom you seek, will suddenly come to his temple. Yes, the messenger of the covenant, in whom you take such delight — look! Here he comes,' says Adonai [YHWH]-Tzva'ot." (CJB)

Using the same pattern as above, I learned that the name "Elohim"/"Eloah" appears in ±1300 verses in the Old Testament: the compound name "יהוה-Elohim" in ±75 verses, "your Elohim" in ±470 verses, "our Elohim" in ±175 verses, "the Elohim of" in ±350 verses; and the name "Elohim" alone — usually transliterated "God" — in 233 verses.

- Genesis 2:15-16 — "Yahweh [יהוה] God [Elohim] took the man, and put him into the garden of Eden to dress it and to keep it. Yahweh [יהוה] God [Elohim] commanded the man, saying, 'Of every tree of the garden you may freely eat'"
- Genesis 9:17 — "And Elohim said to Noah, 'This is the sign of the covenant which I have established between Me and all flesh that is on the earth.'" (TS98)

- Exodus 6:7 — "I will take you as my people, and I will be your God [Elohim]. Then you will know that I am Adonai [YHWH] your God [Elohim], who freed you from the forced labor of the Egyptians." (CJB)
- Deuteronomy 5:24 — "...Yahweh our God [יהוה our Elohaynu] has shown us His glory and His greatness, and we have heard His voice out of the midst of the fire..."
- Deuteronomy 8:11 — "Be careful not to forget Adonai [יהוה] your God [Elohim] by not obeying his mitzvot (commands), rulings and regulations that I am giving you today." (CJB)
- Psalm 68:1 — Let God [Elohim] arise! Let His enemies be scattered! Let them who hate Him also flee before Him."
- Isaiah 45:18 — "For thus says Adonai יהוה, who created the heavens, God [Elohim], who shaped and made the earth, who established and created it not to be chaos, but formed it to be lived in: 'I am Adonai [יהוה]; there is no other'" (CJB)
- Isaiah 54:5 — "For your Maker is your husband, יהוה of hosts is His Name, and the Set-apart (holy) One of Yisra'el is your Redeemer. He is called the Elohim of all the earth." (TS98)
- Jeremiah 32:27 — "'See, I am יהוה, the Elohim of all flesh. Is there any matter too hard for Me?'" (TS98)

...the plural words "Adonai" and "Elohim" teach us that no finite word(s) can adequately define the infinite personality of God.

More about the Plurality of "Adonai and "Elohim"

As mentioned previously, since "Adonai" and "Elohim" are plural nouns, many Christians have used this as a foundation on which to build the Christian doctrine of the Trinity. However, while these names are written in the plural form, they regularly employ singular verbs in Hebrew grammar and are singular in usage. For instance...

- Deuteronomy 10:17 — "For יהוה your Elohim is Elohim of mighty ones and Master [Adonai] of masters [adonai], the great El, mighty and awesome, who shows no partiality nor takes a bribe." (TS98)
[If using plural verbs and pronouns along with the plural "Adonai" and "Elohim", the verse would read: "For יהוה your Elohim **are** Elohim of mighty ones . . . who **show** no partiality nor **take** a bribe."] (TS98)
- 2 Samuel 7:22 — "You are great indeed, O Master [Adonai] יהוה. For there is none like You, and there is no Elohim but You, according to all that we have heard with our ears."
[If using plural verbs and pronouns along with the plural "Adonai" and "Elohim", the verse would read: "You are great indeed, O Master [Adonai] יהוה. For there **are** none like You, and there **are** no Elohim but You..."]
- Psalm 35:23 — "Stir up Yourself and awake to my right-ruling — To my cause, my Elohim and my Master." (TS98)
[If using plural verbs and pronouns along with the plural "Adonai" and "Elohim", the verse would read: "Stir up **Yourselves** and awake..."]

Therefore, acting in **usage** as singular nouns with singular verbs, some Bible scholars reject the idea of the Trinity in the words "Adonai" and "Elohim". They suggest that the plural "Adonai" and "Elohim" are plurals of **majesty**, such as used by rulers and kings. However, apart from God intentionally referring to Himself as more than One (Genesis 1:26, Genesis 3:22, Isaiah 6:8), there's no record of any *earthly* king speaking of himself as "we" or "us" 4000-6000 years ago. Thus, I maintain that it's highly improbable that the original Hebrew texts would employ such usage in the names "Adonai" and "Elohim" unless YHWH deliberately intended to convey the concept of plural identities in the one God.

Other scholars call it a plural of **intensity**. They argue that the Hebrews often expressed a word in the plural to give it a stronger meaning (such as in Isaiah 6:3 with "Holy" being expressed three times). But as one Theologian points out, the use of the plural "only implies (even in the plural of majesty) that the word in the singular is not full enough to set forth all that is intended."

Thus, whether plural of majesty . . . plural of intensity . . . or implying a Triune God . . . the plural words "Adonai" and "Elohim" teach us that no finite word(s) can adequately define the infinite personality of God!

As Nathan Stone wrote concerning the name "Elohim": "There is blessing and comfort in this great name of God signifying supreme **power, sovereignty, and glory** on the one hand . . . and on the other hand signifying a covenant relationship which He is ever faithful to keep. Thus He says to us, 'I will be to you Elohim,' that we may say, 'My Elohim; in Him will I trust.' (Psalm 91:2)."

El Shaddai

אל שדי

Pronounced el shad-dY', this is the best-known of the "El" compound names. It means **The All-Sufficient One** and is usually translated in English Bibles as "God Almighty", "the Almighty" or "Almighty God". The exact derivation of the word "shaddai" is not known. According to my research, all of the following words have been used at various times in the development of the name:

- The Hebrew word "dai" (meaning "sheds forth", "pours out", or "to heap benefits") suggests **provision, sustenance, and blessing**. Thus, God is the **All-Sufficient, All-Bountiful** El. (Genesis 42:24-25)
- The Hebrew word "shad" or "shadayim" (meaning "breast" or "breasts") occurs 24 times as "Shaddai" and signifies One who **nourishes, supplies, and satisfies** (Isaiah 60:16, 66:10-13). Combined with the word for God, "El", it then becomes the **"One mighty to nourish, satisfy, and supply"**.
- The Hebrew root word "shadad" (meaning "to overpower" or "to destroy") suggests **absolute power**. While Elohim is the God who **creates**, in the name "Shaddai" God reveals Himself as the God who compels nature to do what is contrary to itself. He is able to triumph over every obstacle and all opposition; He is able to subdue all things to Himself.
- An Akkadian word "Šadu" (meaning "mountain"), suggests **great strength**.

All of these names — whether individually or collectively — naturally would be intensified when combined with "El" and would refer to YHWH as the One who **mightily nourishes, satisfies, protects, and supplies** His people. El Shaddai is our **All-Sufficient Sustainer**. It is God as "El" who helps, and it is God as "Shaddai" who **abundantly** blesses with all manner of blessings.

As Nathan Stone wrote: "...the idea of One who is all-powerful and all-mighty is implied . . . for only an all-powerful One could be all-sufficient and all-bountiful. He is almighty because He is able to carry out His purposes and plans to their fullest and most glorious and triumphant completion. . . . So He is able to save to the uttermost. And He is able to do exceedingly abundantly above all that we can ask or think."

*...to experience God's sufficiency,
we must realize our own insufficiency.*

The name "Shaddai", by itself, occurs 41 times in the Old Testament, 29 times in Job alone, and is translated "Almighty" in most English Bibles. In fact, the name "Shaddai" is the one written on the Mezuzah scroll.

- Genesis 49:25 — "from the El of your father who helps you, and by the Almighty [Shaddai] who blesses you with blessings of the heavens above, blessings of the deep that lies beneath, blessings of the breasts and of the womb." (TS98)
- Job 5:17 — "Look, blessed is the man whom Eloah does reprove, so do not despise the discipline of the Almighty." (TS98)
- Job 33:4 — "It is the Spirit of God that made me, the breath of Shaddai that gives me life." (CJB)
- Psalm 91:1 — "He who dwells in the secret place of the Most High [Elyon] Will rest in the shadow of the Almighty [Shaddai]." (WEB)

- Isaiah 13:6 — "Howl, for the day of הַיּוֹם is near! It comes as a destruction from the Almighty [Shaddai]." (TS98)
- See *also* Numbers 24:4, 16; Ruth 1:20,21; Job 6:4, 6:14, 8:3-5, 11:7, 13:3, 15:25, 21:15,20 22:3, 22:17, 22:23-26, 23:16, 24:1, 27:2, 27:10-13, 29:5, 31:2, 31:35, 32:8, 34:10,12, 35:13, 37:23, 40:2; Psalm 68:14; Ezekiel 1:24; Joel 1:15.

The compound name "El Shaddai" first appears in Genesis 17:1: — "When Avram [Abraham] was 99 years old Adonai appeared to Avram and said to him, 'I am El Shaddai [God Almighty]. Walk in my presence and be pure-hearted.'"

And one particular passage that employs both "El" alone and the compound "El Shaddai" is Genesis 49:24-25 — "but his bow remained taut; and his arms were made nimble by the hands of the Mighty One (El) of Ya'akov (Jacob), from there, from the Shepherd, the Stone of Isra'el, by the God [El] of your father, who will help you, by El Shaddai, who will bless you with blessings from heaven above, blessings from the deep, lying below, blessings from the breasts and the womb." (CJB)

Further passages in the Old Testament that use the name "El Shaddai":

- Genesis 28:3 — "May El Shaddai bless you, make you fruitful and increase your descendants, until they become a whole assembly of peoples." (CJB)
- Genesis 35:11 — "And Elohim said to him, 'I am El Shaddai. Bear fruit and increase, a nation and a company of nations shall be from you, and sovereigns come from your body.'" (TS98)
- Exodus 6:3 — (God spoke to Moses...) "I appeared to Avraham, Yitz'chak (Isaac) and Ya'akov (Jacob) as El Shaddai, although I did not make myself known to them by my name, Yud-Heh-Vav-Heh (יהוה) [Adonai]." (CJB)
- See *also* Genesis 43:14, 48:3; Numbers 24:4,16; Ruth 1:20,21; Job 5:17, 6:14, 8:3,5, 11:7, 13:3, 15:25, 21:15,20, 22:3,17,23-26, 23:16, 24:1, 27:2,10-13, 29:5, 31:2,35, 32:8, 33:4, 34:12, 35:13, 37:23, 40:2; Psalm 68:14; Isaiah 13:6, 60:15,16, 66:10-13; Ezekiel 1:24, 10:5; Joel 1:15.

It's important to note here that to experience God's sufficiency as our all-sufficient El Shaddai, we must realize our own *insufficiency*. To experience God's fullness as He has revealed Himself through His names, we must first empty ourselves — that is, make ourselves empty vessels which El Shaddai can then fill and use.

Akkadian (lišanum akkaditum)

A Semitic language (part of the greater Afro-Asiatic language family) spoken in ancient Mesopotamia, particularly by the Assyrians and Babylonians. The name of the language is derived from the city of Akkad, a major center of Mesopotamian civilization.



Mezuzah scroll

Religious texts from Deuteronomy inscribed on cloth parchment, rolled up and placed into a decorative case, and attached to the doorframe of Jewish households in accordance with Jewish Law.

El Elyon / El 'Elyon

אל עליון

The name "Elyon" is sometimes written as "'Elyon" (with an accent mark before the "E"). For the purpose of clarity only — and not to dispute which representation is correct — I have arbitrarily chosen to use "Elyon" (without the accent mark).

Pronounced 'El-yān, the word "elyon" is an adjective and derives from the Hebrew root 'lh, meaning to "go up" or "ascend". In each case in which the adjective occurs, it denotes that which is highest or uppermost. It is used to describe...

- the height of objects:
 - 2 Kings 15:35 — "However, the high [elyon] places were not taken away. The people still slaughtered and burned incense on the high [elyon] places. He built the Upper Gate of the House of יהוה." (TS98)
 - 2 Kings 18:17 — "The king of Assyria sent Tartan and Rabsaris and Rabshakeh from Lachish to king Hezekiah with a great army to Jerusalem. They went up and came to Jerusalem. When they were come up, they came and stood by the conduit of the upper [elyon] pool, which is in the highway of the fuller's field." (WEB)
- the prominence of persons:
 - Psalm 89:27 — "'I will also appoint him my firstborn, the highest [elyon] of the kings of the earth.'" (WEB)
- the prominence of Israel as a nation:
 - Deuteronomy 26:19 — "...so as to set you high above [elyon] all nations which He has made, for a praise, and for a name, and for esteem, and for you to be a set-apart people to יהוה your Elohim, as He has spoken." (TS98)
 - Deuteronomy 28:1 — "And it shall be, if you diligently obey the voice of יהוה your Elohim, to guard to do all His commands which I command you today, that יהוה your Elohim shall set you high above [elyon] all nations of the earth." (WEB)

When applied to Yahweh, the name "Elyon" stresses His **highest supremacy**. When the two names "El" and "Elyon" are combined, the resultant name can be literally translated as "**the Extremely-Exalted, Sovereign, High God**", as in Psalm 57:2 — "I cry out to the Most High Elohim, To El who is perfecting all matters for me." (TS98)

The Name "Elyon" Standing Alone

The single name "Elyon" appears in the Scriptures 34 times — many in poetic passages, especially in the Psalms, and it appears in Moses' final song in Deuteronomy 32:8 — "When 'Elyon gave each nation its heritage, when he divided the human race, he assigned the boundaries of peoples according to Isra'el's population." (CJB)

Further passages in the Old Testament that use the single name "Elyon":

- Numbers 24:16 (as a separate name parallel to El) — "the speech of him who hears God's words; who knows what 'Elyon knows, who sees what Shaddai [the Almighty] sees, who has fallen, yet has open eyes:" (CJB)
- 2 Samuel 22:14 — "Yahweh thundered from heaven, the Most High [Elyon] uttered His voice." (WEB)
- Psalm 7:17 — "I will give thanks to Yahweh according to His righteousness, and will sing praise to the name of Yahweh Most High [Elyon]." (WEB)

- Psalm 83:18 — "That they may know that You alone, whose name is Yahweh, are the Most High [Elyon] over all the earth." (WEB)
- Psalm 91:1 — "He who dwells in the secret place of the Most High [Elyon] will rest in the shadow of the Almighty [Shaddai]." (WEB)
- Psalm 97:9 — "For you, Yahweh, are most high [Elyon] above all the earth." (WEB)
- See *also* Deuteronomy 32:8; 2 Samuel 22:14; Psalm 9:2, 18:13, 21:7, 46:4, 47:2, 50:14, 73:11, 77:10, 78:17, 82:6, 87:5, 91:9, 92:1, 97:9, 107:11; Isaiah 14:13-14; Lamentations 3:35,38; Daniel 4:17, 24-25, 32, 34, 7:18, 22, 25, 27; Hosea 7:16, 11:7.

The Compound Name "El Elyon"

The compound name "El Elyon" (translated "God Most High" or "Most High God") occurs 12 times in the Old Testament. It first occurs 4 times in Genesis 14:18-22 — "Melchizedek king of Salem brought forth bread and wine: and he was priest of God Most High [El Elyon]. He blessed him, and said, 'Blessed be Abram of God Most High [El Elyon], possessor of heaven and earth, and blessed be God Most High [El Elyon], who has delivered your enemies into your hand.' Abram gave him a tenth of all. Abram said to the king of Sodom, 'I have lifted up my hand to Yahweh, God Most High [El Elyon], possessor of heaven and earth.'"

Further passages in the Old Testament that use the compound name "El Elyon":

- Psalm 78:35 — "They remembered that God [Elohim] was their [rock](#), the Most High God [El Elyon] their redeemer." (WEB)
- Psalm 78:56 — "Yet they tempted and rebelled against the Most High God [El Elyon], and didn't keep His testimonies;" (WEB)
- Daniel 3:26 — "Then Nebuchadnezzar came near to the mouth of the burning fiery furnace: he spoke and said, 'Shadrach, Meshach, and Abednego, you servants of the Most High God [El Elyon], come forth, and come here.' Then Shadrach, Meshach, and Abednego came forth out of the midst of the fire." (WEB)
- See *also* Psalm 9:2; Daniel 3:26, 4:2, 5:18, 21.

Other "El" Compound Names

Throughout Scripture, "El", "Eloah" and "Elohe" are combined with other words to describe certain characteristics of YHWH. We've already looked at a few of these compound names or designations in previous studies: Elohim, El Shaddai, and El Elyon.

In addition to those we've already studied, there are at least 35 other "El" compound names/designations. However, several of those names could not be verified by two or more Bible scholars. Therefore, I am only presenting the 25 compound names for which I found two or more scholarly sources. (**Note:** Names are listed in alphabetical order, not in order of importance or usage.)

- **El Chaiyim (El Chaiyai): *Living God or God of My Life***
"Chaiyim" means "life", as seen in...
 - Jeremiah 10:10 — "But Yahweh is the true God; he is the living God [El Chaiyim], and an everlasting King: at His wrath the earth trembles, and the nations are not able to abide His indignation." (WEB)
 - Psalm 42:2 — "My soul thirsts for God, for the living God [El Chaiyim]. When shall I come and appear before God?" (WEB)
 - See also Deuteronomy 5:26; Joshua 3:10; 1 Samuel 17:26, 36; 2 Kings 19:4, 16; Psalm 42:8, 84:2; Isaiah 37:4, 17; Jeremiah 23:36; Daniel 6:20,26; Hosea 1:10.
- **El De'ot: *The God of Knowledge***
"De'ot" means "all-knowing" in Hebrew. God is omniscient; that is, He has perfect knowledge of all things, as seen in...
 - 1 Samuel 2:3 — "Talk no more so exceeding proudly; don't let arrogance come out of your mouth; for Yahweh is a God of knowledge [El De'ot], by Him actions are weighed." (WEB)
- **El Echad: *The One God***
"Echad" means "one" in Hebrew, as seen in...
 - Malachi 2:10a — "Don't we all have one Father? Hasn't one God [El Echad] created us?" (WEB)
- **El Emet: *The God of Truth***
"Emet" means "firmness", "faithfulness", and "reliability", as seen in...
 - Psalm 31:5 — "Into Your hand I commend my spirit. You redeem me, Yahweh, God of truth [El Emet]." (WEB)
 - Isaiah 65:16 — "...so that he who blesses himself in the earth shall bless himself in the God of truth [El Emet]; and he who swears in the earth shall swear by the God of truth [El Emet]; because the former troubles are forgotten, and because they are hid from my eyes." (WEB)
- **El Gibhor (Gibbor): *The Strong and Mighty God***
"Gibhor" means "strong" or "mighty". Combined with "El", it exclaims to us that YHWH is **The Strong and Mighty God**, as declared in...
 - Jeremiah 32:17-18 — "Ah Lord Yahweh! Behold, You have made the heavens and the earth by Your great power and by Your outstretched arm; there is nothing too hard for You, who show loving kindness to thousands, and recompense the iniquity

of the fathers into the bosom of their children after them; the great, the mighty God [El Gibhor], YHWH of Hosts [YHWH-Tzva'ot] is His name".

- Isaiah 10:21 — "A remnant shall return, even the remnant of Jacob, to the mighty God [El Gibhor]." (WEB)
- **El HaGadol (El Haggadol): *The Great God***
"Gadol" means "great", "grand", "awesome", as revealed to us in...
 - Deuteronomy 10:17 — "For Yahweh your God, He is God of gods, and Lord of lords, the great God [El HaGadol], the mighty, and the awesome, who doesn't regard persons, nor takes reward." (WEB)
 - Nehemiah 8:6 — "and Ezra blessed Yahweh, the great God [El HaGadol]. All the people answered, 'Amen, Amen,' with the lifting up of their hands: and they bowed their heads, and worshiped Yahweh with their faces to the ground." (WEB)
 - See *also* Ezra 5:8; Daniel 2:45b
- **El HaKadosh (Hakkadosh, Elohim Kedoshim, El Kadosh):
*The Holy God or The Holy One***
"Kadosh" means "holy" and appears in the Old Testament 51 times. The most frequent use of El HaKadosh is found in Isaiah where the prophet uses the expression "the Holy One of Israel" 30 times (Isaiah 1:4, 5:16,19,24, 10:17,20, 12:6, 17:7, 29:19,23, 30:11,12,15, 31:1, 37:23, 40:25, 41:14,16,20, 43:3,14,15, 45:11, 47:4, 48:17, 49:7, 54:5, 55:5, 60:9,14). Other Scripture verses in which inspired writers use the name El HaKadosh are...
 - 1 Samuel 6:20 — "The men of Beth-shemesh said, 'Who is able to stand before Yahweh, this holy God [El HaKadosh]? And to whom shall he go up from us?'" (WEB)
 - Joshua 24:19 — "Joshua said to the people, 'You can't serve Yahweh; for He is a holy God [El HaKadosh]; He is a jealous God [El Kanno]; He will not forgive your disobedience nor your sins.'" (WEB)
 - See *also* 2 Kings 19:22; Job 6:10; Psalm 10:20, 16:10, 71:22, 78:41, 89:18; Proverbs 9:10, 30:3; Jeremiah 50:29, 51:5; Ezekiel 39:7; Daniel 4:13,23, 8:13; Hosea 11:9,12; Habakkuk 1:12, 3:3.
- **El HaKavod: *The God of Glory***
"Kavod" means "glory", "weight", and "honor". Combined with "El", it points to YHWH as the **Most Glorious God** and appears only once in Scripture...
 - Psalm 29:3 — "Yahweh's voice is on the waters. The God of glory [El HaKavod] thunders, even Yahweh on many waters." (WEB)
- **El HaNe'eman (El Hanne'eman): *The Faithful God***
This name is derived from "aman", which means "to support and nourish", as seen in...
 - Deuteronomy 7:9 — "Know therefore that Yahweh your God, He is God, the faithful God [El HaNe'eman], who keeps covenant and loving kindness with them who love Him and keep His commandments to a thousand generations." (WEB)
- **El HaShamayim (Elah Sh'maya): *The God of the Heavens***
"Shamayim" ("Sh'maya") refers to the abode or dwelling place of God, as seen in...
 - Nehemiah 1:4-5 — "It happened, when I heard these words, that I sat down and wept, and mourned certain days; and I fasted and prayed before the God of heaven [El HaShamayim], and said, 'I beg you, Yahweh, the God of heaven [El HaShamayim], the great and awesome God, who keeps covenant and loving kindness with those who love Him and keep His commandments.'" (WEB)

- Psalm 136:26 — "Oh give thanks to the God of heaven [El HaShamayim]; For His loving kindness endures forever." (WEB)
- See *also* Genesis 24:3,7; 2 Chronicles 36:23; Ezra 1:2, 5:11-12, 6:9-10, 7:12,21,23; Nehemiah 2:4,20; Daniel 2:18-19,37,44; Jonah 1:9.
- **El Kanno (Qanna): *The Jealous God***
Kanno (Qanna) suggests a marriage relationship between YHWH and ourselves. God is a jealous God, wanting all our praise for Himself and no one else, as stated in...
 - Exodus 20:5 — "...you shall not bow yourself down to them, nor serve them, for I, Yahweh your God, am a jealous God [El Kanno]..." (WEB)
 - Zechariah 1:14 — "So the angel who talked with me said to me, 'Proclaim, saying, 'Thus says Yahweh of Hosts [YHWH-Tzva'ot]: 'I am jealous [El Kanno] for Jerusalem and for Zion with a great jealousy.'"" (WEB)
 - See *also* Exodus 34:14; Deuteronomy 4:24, 5:9, 6:15; Joshua 24:19; Zechariah 8:2; Nahum 1:2.
- **El Kedem: *God of the Beginning or Eternal God***, as seen in...
 - Deuteronomy 33:27 — "The eternal God [El Kedem] is your dwelling place, underneath are the everlasting arms. He thrust out the enemy from before you..." (WEB)
- **El Mauzi: *God of My Strength***, as seen in...
 - Psalm 43:2 — "For You are the God of my strength [El Mauzi]. Why have You rejected me? Why do I go mourning because of the oppression of the enemy?" (WEB)
- **El Mishpat: *God Of Justice***, as seen in...
 - Isaiah 30:18 — "Therefore will Yahweh wait, that He may be gracious to you; and therefore will He be exalted, that He may have mercy on you: for Yahweh is a God of justice [El Mishpat]; blessed are all those who wait for Him." (WEB)
 - Malachi 2:17 — "You have wearied Yahweh with your words. Yet you say, 'How have we wearied Him?' In that you say, 'Everyone who does evil is good in the sight of Yahweh, and He delights in them;' or 'Where is the God of justice [El Mishpat]?' (WEB)
- **El Olam: *The God of Everlasting Time (Eternity) or The Everlasting God***
"Olam" derives from the root word "lml" and literally means "forever", "eternity", or "everlasting". When combined with "El", the name denotes the ***Everlasting God Who Never Changes***, as seen in...
 - Psalm 90:1-2 — "Lord, You have been our dwelling place for all generations. Before the mountains were brought forth, or ever You had formed the earth and the world, even from everlasting to everlasting, You are God [El Olam]." (WEB)
 - Isaiah 26:4 — "Trust in Yahweh forever [El Olam]; for in Yah, Yahweh, is an everlasting Rock." (WEB)
 - See *also* Genesis 21:33; Psalm 93:2; Isaiah 40:28; Jeremiah 10:10

- **El Rachum (El Rechem): *The Merciful God***
The root word, "rechem", means "womb", which suggests the compassion a mother has for her child, as seen in...
 - Deuteronomy 4:31 — "...Yahweh your God is a merciful God [El Rachum]; He will not fail you, neither destroy you, nor forget the covenant of your fathers which He swore to them." (WEB)
 - Nehemiah 9:31 — "Nevertheless in Your manifold mercies You did not make a full end of them, nor forsake them; for You are a gracious and merciful God [El Rachum]." (WEB)
- **El Ro'i (El Rah'ee, El Rot): *The God Who Sees Me***, as seen in...
 - Genesis 16:13 — "She called the name of Yahweh who spoke to her, 'You are a God who sees [El Ro'i],' for she said, 'Have I even stayed alive after seeing Him?'" (WEB)
- **El Sali: *God of My Strength or God my Rock***
"Sali" means "cliff" or "rugged rockface", as seen in...
 - 2 Samuel 22:47 — "Yahweh lives; Blessed be my rock [El Sali]; Exalted be God, the rock [El Tzur] of my salvation.
 - Psalm 42:9 — "I will ask God, my rock [El Sali], 'Why have you forgotten me? Why do I go mourning because of the oppression of the enemy?'" (WEB)
 - Psalm 43:2 — "For You are the God of my strength [El Sali]. Why have You rejected me? Why do I go mourning because of the oppression of the enemy?" (WEB)
 - Habakkuk 1:12 — "Aren't You from everlasting, Yahweh my God, my Holy One [El Kadosh]? We will not die. Yahweh, You have appointed him for judgment. You, Rock [El Sali], have established him to punish." (WEB)
- **El Selichot: *God of Forgiveness***, as used in...
 - Nehemiah 9:17 — "...neither were mindful of Your wonders that You did among them, but hardened their neck, and in their rebellion appointed a captain to return to their bondage. But You are a God ready to pardon [El Selichot], gracious and merciful, slow to anger, and abundant in loving kindness, and didn't forsake them." (WEB)
- **El Tehilati: *God of My Praise***, as seen in...
 - Psalm 109:1 — "God of my praise [El Tehilati], don't remain silent..." (WEB)
- **El Tsadik (El T'sadik): *The Righteous God***
"Tsadik" ("t'sadik"), very similar to the Hebrew word "tsedek", means "just" or "righteous". When combined with "El", it stresses that there is no more righteous authority to compare with Him, as seen in...
 - Isaiah 45:21 — "'Declare you, and bring it forth; yes, let them take counsel together: Who has shown this from ancient time? Who has declared it of old? Haven't I, Yahweh? And there is no God else besides Me, a just God [El Tsadik] and a Savior; there is no one besides Me.'" (WEB)
 - See *also* Isaiah's other righteous proclamations against Israel that correspond with the one above.

- **El Tzur (El Zur): *God Our Rock***, as seen in...
 - Deuteronomy 32:4 — "The Rock [El Tzur], His work is perfect; For all His ways are justice: A God of faithfulness and without iniquity, just and right is He." (WEB)
 - 2 Samuel 22:47 — "Yahweh lives; Blessed be my rock [El Sali]; Exalted be God, the rock [El Tzur] of my salvation.
 - Isaiah 26:4 — Trust in Yahweh forever [El Olam]; for in Yah, Yahweh, is an everlasting Rock [El Tzur]." (WEB)
 - See *also* Deuteronomy 32:15,18,30-31; 2 Samuel 23:3; Isaiah 30:29.

- **El Yerush'lem: *God of Jerusalem***, as seen in...
 - 2 Chronicles 32:19 — "They spoke of the God of Jerusalem [El Yerush'lem], as of the gods of the peoples of the earth, which are the work of men's hands." (WEB)
 - Ezra 7:19 — "The vessels that are given you for the service of the house of your God, deliver you before the God of Jerusalem [El Yerush'lem]." (WEB)

- **El Yeshuati (El Yishi): *The God of My Salvation***
 "Yeshuati" is derived from "yeshuah", which means "salvation", "deliverance", and "victory", as seen in...
 - Isaiah 12:2 — "Behold, God is my salvation [El Yeshuati]. I will trust, and will not be afraid; for Yah, Yahweh, is my strength and song; and He has become my salvation [El Yeshuati]." (WEB)
 - Psalm 25:5 — "Guide me in Your truth, and teach me, for You are the God of my salvation {El Yeshuati}, I wait for You all day long." (WEB)
 - See *also* Psalm 18:46, 27:9, 51:14, 62:7, 88:1; Micah 7:7; Habakkuk 3:18.

- **El Yisra'el (Elah Yisrael, Elohe Israel): *The God of Israel***
 The name "El Yisrael" appears 199 times in the Old Testament, the most frequent use being in Jeremiah where the prophet uses the expression "El Yisra'el" 48 times. Other Scripture verses in which inspired writers use the name El Yisra'el include...
 - Genesis 33:20 — "He erected an altar there, and called it El Elohe Israel." (WEB)
 - Ezra 1:3 — "Whoever there is among you of all His people, his God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of Yahweh, the God of Israel [El Yisra'el] (He is God), which is in Jerusalem." (WEB)
 - Psalm 68:35 — "You are awesome, God, in Your sanctuaries. The God of Israel [El Yisrael] gives strength and power to His people. Praise be to God!" (WEB)
 - See *also* Exodus 24:10; Numbers 16:9; Joshua 7:19-20; Judges 4:6; Ruth 2:12; 1 Samuel 5:7-8,10-11; 2 Samuel 7:27; 1 Kings 8:15,17,20,23,25-26; 2 Kings 22:15,18; 1 Chronicles 15:12,14; 2 Chronicles 6:4,7,10,14,16-17; Ezra 4:1,3; Psalm 68:8,35; Isaiah 21:10,17; Jeremiah 29:4,8,21,25, 32:14-15,36, 35:13,17-19; Ezekiel 10:19-20; Zephaniah 2:9; Malachi 2:16.

Of course, this study would not be complete without including other proper nouns that incorporate the name "El". For instance....

- **Bethel (Beit-El, Beyth El): *House of El (God)***
The name "Bethel" occurs 61 times in the Old Testament. For example....
 - Genesis 12:8 — "He left from there to the mountain on the east of Bethel, and pitched his tent, having Bethel on the west, and Ai on the east. There he built an altar to Yahweh, and called on the name of Yahweh." (WEB)
 - See also Genesis 13:3, 28:19, 31:13; Joshua 7:2, 8:9,12; Judges 1:22-23; 1 Samuel 7:16; 1 Kings 12:29-33; 2 Kings 23:4,15-19; 1 Chronicles 7:28; 2 Chronicles 13:19; Ezra 2:28; Nehemiah 7:32; Jeremiah 48:13; Hosea 10:15; Amos 3:14; Zechariah 7:2.
- **Daniel (Dani'el): *My Judge Is Elohim (God) or Elohim (God) Is My Judge***
The name "Daniel" occurs 81 times in the Old Testament, most frequently, of course, in the book of Daniel where it appears 75 times. Three of the other six instances refer to Daniel's genealogy, two of the remaining three verses are almost identical as YHWH informs the Prophet Ezekiel of His disgust and judgment against Israel, and the last one is in the context of YHWH's pronouncement through Ezekiel against the King of Tyre....
 - Ezekiel 14:14 — "'though these three men, Noah, Daniel, and Job, were in it (Israel), they should deliver but their own souls by their righteousness,' says the Lord [Elohim] Yahweh." (WEB)
 - Ezekiel 28:3 — "'behold, you are wiser than Daniel; there is no secret that is hidden from you;" (WEB)
 - See also 1 Chronicles 3:1; Ezra 8:2; Nehemiah 10:6; Ezekiel 14:20.
- **Ezekiel (Yechezk'el, Yehezqel): *God Will Strengthen or God Strengthens***
The name "Ezekiel" occurs only twice in the Old Testament, both times in the book of Ezekiel....
 - Ezekiel 1:3 — "the word of Yahweh came expressly to Ezekiel the priest, the son of Buzi, in the land of the Chaldeans by the river Chebar; and the hand of Yahweh was there on him." (WEB)
 - Ezekiel 24:24 — "'Thus shall Ezekiel be to you a sign; according to all that he has done shall you do: when this comes, then shall you know that I am the Lord [Elohim] Yahweh.'" (WEB)
- **Gabriel (Gabri'el, Gavri'el): *Strong Man of God***
From the Hebrew name "Gavri'el", Gabriel is one of the seven archangels in Hebrew tradition. The name appears four times in both the Old and New Testaments....
 - Luke 1:19 — "The angel answered him, 'I am Gabriel, who stands in the presence of God. I was sent to speak to you, and to bring you this good news.'" (WEB)
 - See also Daniel 8:16, 9:21; Luke 1:26
- **Immanuel (Immanu El, Immanu'el, Emmanuel): *God Is with Us***
From Hebrew "Emmanu" meaning "with us" and "El" meaning "God", the name "Immanuel" occurs only twice in the Old Testament....
 - Isaiah 7:14 — "Therefore the Lord Himself will give you a sign. Behold, the virgin will conceive, and bear a son, and shall call His name Immanuel." (WEB)
 - Isaiah 8:8 — (YHWH speaking prophetically to Isaiah about the Messiah, in whom the faithful will be comforted and who will not suffer His Church to be utterly destroyed) "'It will sweep through Y'hudah (Judah), flooding everything and passing on. It will reach even up to the neck, and its outspread wings will fill the whole expanse of the land.' God is with us! [Immanu'El]" (CJB)

- **Israel (Yisrael, Yisra'el): *God Contended For***
The name "Israel" occurs more than 2000 times in the Old Testament. For example....
 - Genesis 33:20 — "He erected an altar there, and called it El Elohe Israel [God, the God of Israel]." (WEB)
 - Exodus 40:38 — "For the cloud of Yahweh was on the tent by day, and there was fire in the cloud by night, in the sight of all the house of Israel, throughout all their journeys." (WEB)
 - Numbers 8:17 — "'For all the firstborn among the children of Israel are Mine, both man and animal. On the day that I struck all the firstborn in the land of Egypt, I sanctified them for Myself.'" (WEB)
 - Deuteronomy 10:12 — "Now, Israel, what does Yahweh your God require of you, but to fear Yahweh your God, to walk in all His ways, and to love Him, and to serve Yahweh your God with all your heart and with all your soul," (WEB)

- **Joel: *YHWH Is God***
The name "Joel" occurs 20 times in the Old Testament....
 - Joel 1:1 — "The Word of Yahweh that came to Joel, the son of Pethuel." (WEB)
 - See *also* 1 Samuel 8:2; 1 Chronicles 4:35, 5:4,8,12, 6:28,33,36, 7:3, 11:38, 15:7,11,17, 23:8, 26:22, 27:20; 2 Chronicles 29:12; Ezra 10:43; Nehemiah 11:9.

- **Michael (Mika'el): *Who Is Like God?***
From the Hebrew name Mika'el, this is the name of one of the seven archangels in Hebrew tradition and the only one identified as an archangel in the Bible. The name "Michael", referring to the archangel of Heaven, appears only once in the Bible....
 - Jude 1:9 — "But Michael, the archangel, when contending with the devil and arguing about the body of Moses, dared not bring against him an abusive condemnation, but said, 'May the Lord rebuke you!'" (WEB)
 - He is referenced four other times, not by name but as "the archangel" in 1 Thessalonians 4:16, an angel having special charge of the nation of Israel in Daniel 10:13 and 21, and as a leader of the angelic armies in Revelation 12:7.

So exalted are the position and offices ascribed to Michael, that many think they refer to the Messiah, not as God, but as the highest angel of God.

- **Samuel (Shemu'el): *God Has Heard***
The name "Samuel" occurs 109 times in 1 Samuel alone and 9 times in other books of the Old Testament, as in....
 - Psalm 99:6 — "Moses and Aaron were among His priests, Samuel among those who call on His name; They called on Yahweh, and He answered them." (WEB)
 - Jeremiah 15:1 — "Then said Yahweh to me, 'Though Moses and Samuel stood before Me, yet My mind would not be toward this people: cast them out of My sight, and let them go forth.'" (WEB)
 - See *also* 1 Chronicles 6:28,33, 9:22, 11:3, 26:28, 29:29; 2 Chronicles 35:18.

YHWH-Jireh (Yireh)

יהוה יראה

YHWH Sees (YHWH Will Provide)

Most of YHWH's compound names and titles arise out of some historic incident, and portray God in some aspect of His character meeting human needs. Naturally, all of these names are significant because of their relation to the name "YHWH". As we've already learned, the name "YHWH" reveals God as the **Covenant-Keeping Eternal I AM**, the **Self-Existent One**, the **Holy God**, and the **God of Revelation**.

It isn't enough that we simply know these names as some sort of rote learning exercise. If we truly desire to know YHWH on an intimate and personal level, then we must study these names and designations and their significance in the historical settings in which they're given. Only then, may we even come **close** to grasping all that the Elohim of Heaven and Earth wants us to know about Himself. Why else would He inspire these revelations about His character and His interactions with His creation?

Pronounced Yä-wá' (or Yād-Há-Väv-Há') Yir-á', the compound name appears in the Old Testament only once — in Genesis 22:14 by Abraham to memorialize God's intervention in the sacrifice of Isaac by providing an animal substitute for the sacrifice of his son: "And Abraham called the name of the place, 'יהוה יראה'-Yireh,' as it is said to this day, 'On the mountain יהוה provides.'"

The word "jireh" is a transliteration of a Hebrew word which means "to see" or "to foresee". In the Hebrew Bible, it is translated "to see" or "to appear", and it is often used to refer to certain people who could foresee — prophets — as in...

- 1 Samuel 9:9 — "Formerly, in Yisra'el, when a man went to inquire of Elohim, he spoke thus, 'Come, let us go to the seer [jireh],' for the prophet of today was formerly called a seer [jireh]." (TS98)
- 2 Kings 17:13 — "Yet Yahweh-testified to Israel, and to Judah, by every prophet, and every seer [jireh], saying, 'Turn you from your evil ways, and keep My commandments and My statutes, according to all the law which I commanded your fathers, and which I sent to you by My servants the prophets.'" (WEB)
- 1 Chronicles 9:22 — "All these who were chosen to be porters in the thresholds were two hundred and twelve. These were reckoned by genealogy in their villages, whom David and Samuel the seer [jireh] did ordain in their office of trust." (WEB)
- See also 1 Samuel 9:11,18-19; 2 Samuel 15:27, 24:11; 1 Chronicles 21:9, 25:5, 26:28, 29:29; 2 Chronicles 9:29, 12:15, 16:7,10, 19:2, 29:25,30, 35:15; Amos 7:12.

Obviously, there might be some confusion as to how the word "to see" can then also be translated to "provide", unless we consider the **nature** of Almighty God [El Shaddai]. As the 19th Century Anglican pastor H. W. Webb-Peploe wrote in *"The Titles of Jehovah"*:

"...with God, to see is also to **foresee**. As the One who possesses eternal wisdom and knowledge, He knows the end from the beginning. . . . From eternity to eternity He foresees everything. . . . Thus with God foreseeing is **prevision**. As the Jehovah of righteousness and holiness, and of love and redemption, having prevision of man's sin, and fall, and need, He makes **provision** for that need. For provision, after all, is merely a compound of two Latin words meaning "to see beforehand". And we may learn from a dictionary that "provide" is simply the verb and "prevision" the noun of seeing beforehand. Thus to God prevision is necessarily followed by provision, for He certainly **will** provide for that need which His foreseeing shows Him to exist. With Him prevision and provision are one and the same thing." (emphases added)

Thus, "YHWH **Sees**" becomes "YHWH **Provides**" or "YHWH **Will** Provide".

In the circumstance of the compound name in [Genesis 22:14](#), YHWH-Jireh is significant because it commemorated a great deliverance. Naming the place "YHWH-Jireh" serves as a perpetual reminder of the marvelous, awe-inspiring grace of YHWH.

YHWH-M'Kaddesh (Mekeddeshem, Mekadesh, Mekoddishkem)

יהוה מקדשכם

YHWH Who Sanctifies You / YHWH Who Makes Holy

It may be argued that no other name more accurately expresses the bounteous nature and character of God and the requirements He places on His people than the name "Yahweh-M'Kaddesh".

Pronounced *Yă-wá'* (or *Yad-Há-Väv-Há')* M-ka'dash, the compound name itself appears only twice in the Old Testament:

- Exodus 31:13 — "Speak also to the children of Israel, saying, 'Most assuredly you shall keep my Sabbaths: for it is a sign between Me and you throughout your generations; that you may know that I am *Yahweh who sanctifies you* [YHWH-M'Kaddesh].'" (WEB)
- Leviticus 20:7,8 — "Sanctify yourselves therefore, and be holy; for I am Yahweh your God. You shall keep my statutes, and do them. I am *Yahweh who sanctifies you* [YHWH-M'Kaddesh]." (WEB)

The word "m'kaddesh" derives from the Hebrew word "qâdash" or "kadosh" and is translated in English to "sanctify", "holy", "dedicate", "consecrate", "sanctuary", or "hallow" — but primarily by the word "holy", as in "the Holy [M'Kaddesh] One". "Sanctify" means "to set apart an object or person to the dedication of the holy".

The word "m'kaddesh" alone first appears in Genesis 2:3a when God sanctified the Sabbath: "God blessed the seventh day and *separated it as holy* [m'kaddesh]..." (CJB) The word isn't mentioned again until Exodus 13:1,2 — "*Sanctify* [m'kaddesh] to Me all of the firstborn, whatever opens the womb among the children of Israel, both of man and of animal. It is Mine."

YHWH our God is holy!

This was the first truth Israel learned about YHWH: Deuteronomy 6:4-5 — "Hear, O Yisra'el: יהוה our Elohim, יהוה is one! And you shall love יהוה your Elohim with all your heart, and with all your being, and with all your might." (TS98)

As Himself **the** Holy One, YHWH is separate from and exalted above all else in the universe:

- Deuteronomy 4:35 — "To you it was shown, that you might know that Yahweh He is God; there is none else besides Him." (WEB)
- 1 Samuel 2:2 — "There is none *holy* [m'kaddesh] as Yahweh; For there is none besides You, Neither is there any rock like our God." (WEB)
- Isaiah 44:6 — "Thus says Yahweh, the King of Israel, and his Redeemer, Yahweh of Hosts: 'I am the first, and I am the last; and besides Me there is no God.'" (WEB)
- Isaiah 45:21b — "...there is no God else besides Me, a just God and a Savior; there is no one besides Me.'" (WEB)

The most fundamental, solemn, and impressive of all the attributes of YHWH is His **holiness**. As author Nathan Stone quoted in "*The Names of God*":

"It is this holiness of which an old Scottish divine writes: 'It is the balance . . . of all the attributes of Deity. Power without holiness would degenerate into cruelty; omniscience without holiness would become craft; justice without holiness would degenerate into revenge; and goodness without holiness would be passionate and intemperate fondness doing mischief rather than accomplishing good.' It is this holiness which gives to God

grandeur and majesty, and more than anything else constitutes His fullness and perfection."

YHWH our God is **holy**! All the Law and the miraculous events that followed on Mt. Sinai and in the wilderness were intended to indelibly impress upon Israel the truth of the holiness of their God.

It is this holiness of which YHWH is so jealous: "for you shall worship no other god: for Yahweh, whose name is Jealous [El Kanno], is a jealous God." (Exodus 34:14) His holiness is so pure, so intense, that He cannot abide the worship of another god among His people: "You shall have no other gods before Me." (Exodus 20:3) YHWH's people are to sanctify Him, not only in their actions, but in their hearts: "Yahweh of Hosts, Him shall you *sanctify* [m'kaddesh]; and let Him be your fear, and let Him be your dread." (Isaiah 8:13); and we are to "worship the LORD in the beauty of holiness." (1 Chronicles 16:29, Psalm 29:2)

...how wonderfully exciting that this holy God doesn't leave us struggling in our own strength, trying to achieve a state of holiness that's impossible to attain. No! He is "YHWH-M'Kaddesh", "The God Who Makes Holy". What we cannot do on our own, He is willing to do in us...!

YHWH wishes to impart the glory and beauty of His holiness to us....

...when He tells us, "You shall be *holy* [m'kaddesh]; for I Yahweh your God am *holy* [m'kaddesh] (Leviticus 19:2) or "I am Yahweh who *sanctifies* [m'kaddesh] you" (Exodus 31:13, Leviticus 20:8). As people inevitably become like the god(s) they serve, it follows then that **the** Holy God would require holiness in His people. As Nathan Stone wrote: "A God separate from all that is evil, too pure to behold evil, the very antithesis of all evil, requires that the people He chooses be also separate from all evil and separated to the purpose for which He chose them."

In its different translations, the word "m'kaddesh" appears ±685 times in the Old Testament. Whatever seeming differences the various English words above may suggest, the primary idea of separating or setting apart is common to them all. It is used to...

- set apart specific **days** for worship, rest, or celebration:
 - Exodus 20:8,11 — "Remember the Sabbath day, to keep it *holy* [m'kaddesh]. . . the seventh day is a Sabbath to Yahweh-your God. . . . therefore Yahweh blessed the Sabbath day, and *made it holy* [m'kaddesh]." (WEB)
 - Numbers 29:12 — "On the fifteenth day of the seventh month you shall have a *holy* [m'kaddesh] convocation; you shall do no servile work, and you shall keep a feast to Yahweh seven days." (WEB)
 - See *also* Exodus 12:16, 31:15, 35:2; Numbers 28:18,25-26, 29:1,7,12; 1 Samuel 21:5; 1 Kings 8:8; Nehemiah 8:9-11; Isaiah 58:13.
- emphasize the **difference** between the Holy God of the Bible and the many detestable pagan deities:
 - Ezekiel 36:23 — "'I will *sanctify* [m'kaddesh] My great name, which has been profaned among the nations, which you have profaned in the midst of them; and the nations shall know that I am Yahweh,' says the Lord Yahweh, 'when I shall *be sanctified* [m'kaddesh] in you before their eyes.'" (WEB)
 - Isaiah 29:23 — "'But when he sees his children, the work of My hands, in the midst of him, they shall *sanctify* [m'kaddesh] My name; yes, they shall *sanctify*

[m'kaddesh] the *Holy* [M'kaddesh] One of Jacob, and shall stand in awe of the God of Israel." (WEB)

- set aside certain **articles** for service to YHWH:
 - 2 Samuel 8:11 — "These also did king David dedicate [m'kaddesh] to Yahweh, with the silver and gold that he *dedicated* [m'kaddesh] of all the nations which he subdued;" (WEB)
 - Exodus 40:9 — "You shall take the anointing oil, and anoint the tent, and all that is in it, and shall *make it holy* [m'kaddesh], and all its furniture: and it will *be holy* [m'kaddesh]." (WEB)
 - See also Exodus 28:2 & 4; Zechariah 14:21.
- set apart **individuals** or even an entire **nation**:
 - Exodus 19:6a — "...and you shall be to Me a kingdom of priests, and a *holy* [m'kaddesh] nation." (WEB)
 - Exodus 32:29 — "Moses said, '*Consecrate* [m'kaddesh] yourselves today to Yahweh, yes, every man against his son, and against his brother; that He may bestow on you a blessing this day.'" (WEB)
 - See also Exodus 13:2, 28:36; Deuteronomy 7:6; Jeremiah 1:5.
- designate a particular **place** as holy:
 - Exodus 25:8 — "'Let them make Me a *sanctuary* [m'kaddesh], that I may dwell among them.'" (WEB)
 - Zechariah 8:3 — "Thus says Yahweh: 'I have returned to Zion, and will dwell in the midst of Jerusalem. Jerusalem shall be called "The City of Truth;" and the mountain of Yahweh of Hosts, "The *Holy* [m'kaddesh] Mountain.'" (WEB)
 - See also Leviticus 10:13; Joel 3:17; Obadiah 1:17.

Note: The lists of verses above are only a sampling of the ±685 verses in the Old Testament that use the referenced English words.

In all of these cases, the use of the word "m'kaddesh" refers to contact with **the** Holy God. The Sabbath day was holy because YHWH rested in it; the mountain of the Lord and the sanctuary were holy because YHWH dwelt there; the people of YHWH were to be holy because He would dwell among them and they would represent Him to the rest of the world.

Thus, the term "sanctified" or "set apart" means more than just position or relationship in regard to YHWH. It means **participation in the divine nature** of YHWH: His holiness, justice, omniscience, goodness, compassion, righteousness, majesty, fullness, and perfection.

But how wonderfully exciting that this holy God doesn't leave us struggling in our own strength, trying to achieve a state of holiness that's impossible to attain. No! He is "YHWH-M'Kaddesh", "The God Who **Makes** Holy". What we cannot do on our own, He is willing to do in us if we **let** Him. Praise His most glorious name!

YHWH-Nissi

יהוה נסי

YHWH Is My Banner, YHWH Is My Refuge

Pronounced *Yä-wá'* (or *Yäd-Há-Väv-Há')* *Nee-see'*, the compound name "YHWH-Nissi" appears in the Old Testament only once in Exodus 17:15 — "Moses built an altar, and called the name of it Yahweh our Banner [YHWH-Nissi]." Moses had built the altar to memorialize that YHWH was Israel's banner under which they had defeated the Amalekites.

The noun "nissi" derives from the Hebrew "nês", which means "banner" or "flee for refuge". "Nês" is also sometimes translated as "standard", a pole with an insignia attached. In battle, opposing nations would fly their own standard at each of their respective front lines to give their soldiers a feeling of hope and a point of focus.

Combined with God's personal name, "YHWH", the name becomes "YHWH Is My Banner" or "YHWH Is My Refuge". This is what God is to us: a banner of encouragement to give us hope and a focal point.

In addition to the single employment of the compound name in Exodus 17:15, the single word "nissi", meaning "banner", appears in...

- Psalm 60:4 — "You have given a *banner* [nissi] to those who fear You, that it may be displayed because of the truth. *Selah*." (WEB)
- Song of Solomon 2:4 — "He brought me to the banquet hall. His *banner* [nissi] over me is love." (WEB)
- Isaiah 5:26 — "He will lift up a *banner* [nissi] to the nations from far, and He will whistle for them from the end of the earth. Behold, they will come speedily and swiftly." (WEB)
- Isaiah 31:9 — "'And he shall pass over to his stronghold for fear, and his rulers shall be afraid of the *banner* [nissi],' says Yahweh, whose fire is in Zion, and His furnace in Jerusalem." (WEB)
- Isaiah 49:22 — "Thus says the Lord Yahweh, 'Behold, I will lift up my hand to the nations, and set up my *ensign* [nissi] to the peoples; and they shall bring your sons in their bosom, and your daughters shall be carried on their shoulders.'" (WEB)
- See *also* Numbers 1:52, 2:2, 3, 18, 25; Isaiah 11:10, 12, 13:2, 18:3, 62:10; Jeremiah 4:6, 21, 50:2, 51:12, 27; Zechariah 9:16.

YHWH-Rohi (Ro'i, Ro'eh)

יהוה רעי

YHWH Is My Shepherd / YHWH Is My Friend

Pronounced *Yä-wá'* (or *Yäd-Há-Väv-Há'*) *Ro-ee'*...

the compound name first appears directly and personally in Psalm 23 wherein the psalmist refers to Yahweh in the most intimate figurative language possible: "YHWH is **my** shepherd..."

This beloved psalm is so familiar to many of us that one might be tempted to give it little more than a cursory glance. **Don't!** It's important that we take time to consider all that this name reveals about Yahweh and our relationship with Him — or better yet, His **desired** relationship with us.

Before we delve into the specifics of the name, "YHWH Is My Shepherd", please consider more closely the relationship of the shepherd to his sheep. Following is Harriet-Louise Holland Patterson's observation about shepherding:

"Shepherding does not change much in Palestine, where wild beasts may descend still upon unprotected sheep and suddenly destroy them. The Palestine shepherd lives night and day with his animals. He establishes a degree of intimacy with them which is touching to observe. He calls them all by their names and they, knowing his voice and hearing his only, heed. He protects the sheep from thieves and preying animals who would devour them at night, by sleeping in the opening of the often makeshift sheepfold and they, sensing his watchfulness, fear 'no evil.' He provides pasture and water even in the wilderness and the presence of enemies and they, casting all their anxiety upon him, are fed. There is a singular communion between the shepherd and his sheep which, after one has visited Palestine and observed it, makes the symbol of the good Shepherd peculiarly apt and the Twenty-third Psalm strangely moving." ["*Around the Mediterranean with My Bible*"]

The Hebrew word "rohi" (or "ro'i" or "ro'eh") is both a noun and a verb, meaning "a shepherd" and "a pasture", as well as "to shepherd" or "to pasture". An extended translation of the word as a noun is also "friend" or "companion". This indicates the intimacy YHWH desires between Himself and His people. He doesn't want mentally- and emotionally-detached children simply going through repetitious religious exercises. He wants a close **personal** involvement in every aspect of our lives, one in which we would come to **truly** depend on Him for our every need.

The word "rohi" alone first appears in Genesis 37:2: "...Joseph . . . was *feeding the flock* [rohi] with his brothers..." A more direct reference to the role of shepherding appears in Genesis 47:3-4 when Joseph's brothers told Pharaoh, "...Your servants are *shepherds* [rohi], both we, and our fathers . . . We have come to live as foreigners in the land, for there is no *pasture* [rohi] for your servants' flocks..."

However, the word "rohi" was not limited to shepherding flocks. In the Old Testament, it was also sometimes used...

- to represent the relationship between a political or religious leader and the people:
 - 2 Samuel 5:2 — "In times past, when Saul was king over us, it was you who led out and brought in Israel; and Yahweh said to you, 'You shall be *shepherd* [rohi] of My people Israel, and you shall be prince over Israel.'" (WEB)
 - Jeremiah 3:15 — "'and I will give you *shepherds* [rohi] according to My heart, who shall *feed* [rohi] you with knowledge and understanding.'" (WEB)
 - See also Isaiah 44:28; Ezekiel 34:2, 8, 10.

- with regard to figuratively 'feeding' on folly:
 - Proverbs 15:14 — "The heart of one who has understanding seeks knowledge, But the mouths of fools *feed* [rohi] on folly." (WEB)
 - See *also* Isaiah 44:20; Hosea 12:1; Ezekiel 34:16.
- to express companionship or friendship:
 - Exodus 33:11a — "Yahweh spoke to Moses face to face, as a man speaks to his *friend* [rohi]."
 - Judges 11:38 — "He said, 'Go.' He sent her away for two months; and she departed, she and her *companions* [rohi]..." (WEB)

Thus, the word "rohi" symbolizes "associating with", "taking pleasure in", and "cherishing".

Combined with the name YHWH, the above relationships find their most affectionate and exalted verbal expression — YHWH, the Shepherd of His people — as in...

- Psalm 80:1 — "Hear us, *Shepherd* [Rohi] of Israel, You who lead Joseph like a flock, You who sit above the cherubim, shine forth." (WEB)
- Isaiah 40:10-11 — "Behold, the Lord [Elohim] Yahweh will come as a mighty one . . . He will *feed His flock like a shepherd* [rohi], He will gather the lambs in His arm, and carry them in His bosom, and will gently lead those who have their young." (WEB)
- Ezekiel 34:11-16a — "For thus says the Lord [Elohim] Yahweh: 'Behold, I Myself, even I, will search for My sheep, and will seek them out. As a *shepherd* [rohi] seeks out his flock in the day that he is among his sheep that are scattered abroad, so will I seek out My sheep; and I will deliver them . . . I will *feed* [rohi] them with good *pasture* [rohi]; and on the mountains of the height of Israel shall their fold be: there shall they lie down in a good fold; and on fat *pasture* [rohi] shall they feed on the mountains of Israel. I Myself will be the *shepherd* [Rohi] of My sheep, and I will cause them to lie down,' says the Lord [Elohim] Yahweh. 'I will seek that which was lost, and will bring back that which was driven away, and will bind up that which was broken, and will strengthen that which was sick...'" (WEB)

Notice that last verse: He will "seek that which was lost" . . . "bring back that which was driven away" . . . "bind up that which was broken." No other revealed name of God denotes such caring intimacy as the name YHWH-Rohi. As author Nathan Stone wrote in "*The Names of God*":

"Everything that the shepherd is to the sheep, Jehovah is to His people. If there can exist such a tender intimacy between a man and sheep, how much more so between Jehovah and the spirits He has created and redeemed; and what a marvelous thing that God should offer Himself for such a relationship. He had said, 'I will dwell among the children of Israel' (Exodus 29:45), and the word **dwell** is the word **Shekinah**, denoting His glorious presence. Jehovah as Shepherd offers His people the intimacy of His presence. He may be as intimately known as the shepherd is of the sheep. . . . The intimacy of the shepherd is the most precious privilege and possession of the sheep, and this the Lord's people, as His sheep, should cultivate and enjoy. But it comes only by long and constant association and abiding in His presence." (emphasis added)

Referring back to Psalm 23, YHWH-Rohi isn't only the Shepherd of His **people**, He is *my* Shepherd. As sheep of His fold, you and I can rest in the sure knowledge that we are precious to Him and that our God cares about every one of our needs. We need not fear, nor doubt, nor wonder. YHWH is **my** Shepherd . . . YHWH is **your** Shepherd . . . Oh, praise His most holy **name**!

YHWH-Rophe (Rapha, Rophecha, Roph'ekha)

יהוה רפאך

YHWH Heals / YHWH Who Heals

Pronounced *Yä-wá'* (or *Yäd-Há-Väv-Há'*) *Roh-fee'*...

"YHWH-Rophe" appears only once in Scripture and is the second name YHWH used to reveal Himself to His people. It arises out of one of Israel's earliest experiences in the wilderness after their exodus from Egypt: Exodus 15:26 — "And He said, 'If you diligently obey the voice of יהוה your Elohim and do what is right in His eyes, and shall listen to His commands and shall guard all His laws, I shall bring on you none of the diseases I brought on the Mitsrites (Egyptians), for I am יהוה *who heals you* [YHWH-Rophe].'" (TS98)

The Hebrew word "rophe" (or "rapha" or "rophecha") means "to restore", "to heal", or "to make healthful", and it appears alone, in **reference** to Yahweh, more than 60 times, as in...

- Psalm 103:2-3 — "Praise Yahweh, my soul, And don't forget all His benefits; Who forgives all your sins; Who *heals* [rophe] all your diseases;" (WEB)
- Isaiah 30:26 — "Moreover the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days, in the day that Yahweh *binds up* [rophe] the hurt of His people, and heals [rophe] the stroke of their wound." (WEB)
- Isaiah 61:1 — "The Spirit of the Lord [Elohim] Yahweh is on me; because Yahweh has anointed me to preach good news to the humble; He has sent me to *bind up* [rophe] the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to those who are bound;" (WEB)
- Jeremiah 3:22 — "'Return, you backsliding children, I will *heal* [rophe] your backsliding.' Behold, we are come to you; for you are Yahweh our God [Elohim]." (WEB)
- Jeremiah 30:17a — "'For I will *restore* [rophe] health to you, and I will *heal* [rophe] you of your wounds,' says Yahweh;" (WEB)
- See *also* Numbers 12:13; Deuteronomy 32:39; 2 Kings 20:5,8; 2 Chronicles 7:14; Psalm 6:2, 41:4; Ecclesiastes 3:3; Isaiah 19:22, 57:18-19; Jeremiah 3:22, 17:14, 30:17, 33:6; Lamentations 2:13; Hosea 5:13, 6:1, 7:1, 14:4; Zechariah 11:16.

From the above Scriptures, we may conclude that YHWH is the Great Physician who not only heals the physical needs of His people, but also our emotional and spiritual needs.

What great comfort, peace, and blessed hope there is in embracing the names "YHWH-Rohi", our loving Shepherd, and "YHWH-Rophe", the El who heals us! The great Elohim of the universe isn't far off and disinterested in His creation. Rather, He desires to have the kind of intimate relationship with us that the shepherd [rohi] has with his sheep — one by which He calls us each of us by name, and we may abide in complete safety and peace. And the Great Physician [Yahweh-Rophe] loves us so much that He willingly and purposely turned His back to be scourged and offered His body to be crucified in order to fully heal us — spirit, soul, and body: Isaiah 53:5 — "But he was wounded because of our crimes, crushed because of our sins; the disciplining that makes us whole fell on him, and by his bruises [Or: and in fellowship with him] we are *healed* [rophe]." (CJB)

YHWH-Shalom

יהוה שלום

YHWH Is Peace, The Name of YHWH Is Peace

Pronounced Yä-wá' (or Yōd-Há-Väv-Há') shä-lām...

the compound name appears in the Old Testament only once in Judges 6:24 — "And Gid'on (Gideon) built an altar there to יהוה, and called it: יהוה Shalom. To this day it is still in Ophrah of the Abi'ezerites." (TS98)

The word "shalom" derives from the Hebrew "sh'lomo", which literally means "peace" or "absence of strife". Since the Talmud translates "Yahweh-Shalom" as "The *Name* of God is Peace", it is considered to be so sacred that one is not permitted to greet another with "Shalom" in unholy places such as a bathroom.

Although the *compound* name appears only once in the Old Testament, the word "shalom" itself appears ±70 times, and in its various contexts means "whole", "finished", "fulfilled", or "perfected" as pertaining to wellness or welfare. Thus, we can conclude that "shalom" means that kind of peace that results from being a whole person in right relationship with God and one's fellow man, as seen in...

- Genesis 26:29 — "...that you will do us no harm, as we have not touched you, and as we have done to you nothing but good, and have sent you away in *peace* [shalom].¹ You are now the blessed of Yahweh." (WEB)
- Deuteronomy 27:6-7 — "You shall build the altar of Yahweh your God of uncut stones; and you shall offer burnt offerings thereon to Yahweh your God; and you shall sacrifice *peace* [shalom] offerings, and shall eat there; and you shall rejoice before Yahweh your God." (WEB)
- 1 Samuel 20:42 — "Jonathan said to David, 'Go in *peace* [shalom], because we have sworn both of us in the name of Yahweh, saying, Yahweh shall be between me and you, and between my seed and your seed, forever.' He arose and departed: and Jonathan went into the city." (WEB)
- Haggai 2:9 — "'The glory of this new house will surpass that of the old,' says Adonai Tzva'ot [YHWH-Tzva'ot], 'and in this place I will grant shalom [peace],¹ says Adonai-Tzva'ot [YHWH-Tzva'ot]." (CJB)
- See *also* Genesis 24:21, 28:21; Leviticus 3:1-9, 4:31,35, 7:11,14,20-21,29, 9:4, 10:3, 17:5, 19:5, 22:21; Numbers 6:14,17,26; Judges 6:23, 11:31, 18:6; 1 Samuel 20:13,21; 1 Kings 2:33, 5:12, 22:17,28; 2 Kings 2:3,5, 20:19; 2 Chronicles 18:16,27; Psalm 4:8, 29:11, 85:8, 125:5; Proverbs 16:7; Isaiah 9:7, 26:12, 39:8, 42:19, 45:7, 48:22, 54:10,13, 57:19, 62:6, 64:12, 66:12; Jeremiah 4:10, 12:12, 14:13, 16:5, 23:17, 28:9, 29:7,11, 30:5, 34:5; Ezekiel 13:16; Micah 3:5; Zechariah 1:11, 6:13, 8:19.

YHWH-Shammah

יהוה שמת

YHWH Is There/Here

Pronounced Yä-wá' (or Yōd-Há-Väv-Há') shäm'-mä...

the compound name appears in the Old Testament only once in Ezekiel 48:35 to portray YHWH's presence in the coming millennial kingdom: "It shall be eighteen thousand reeds round about; and the name of the city from that day shall be, *Yahweh Is There* [YHWH-Shammah]." (WEB)

The name "YHWH-Shammah" may very well be the most exciting and comforting name God has given us. Why? Because in "YHWH-Shammah" is the promise and pledge of God completing the work He began in us at creation, to bring us to our final rest and glory; for as the Catechism says: "The chief end of man is to glorify God and to enjoy Him forever."

The word "shammah" is derived from the Hebrew word "sham", which means "there" or "at that place". YHWH-Shammah is the last name God revealed through His Old Testament prophets. In the historic setting in which it's given, this name reassured Israel that God had not abandoned them during their 70-year period of Babylonian captivity, and that there would eventually be a restoration of Jerusalem and the Temple.

As Ezekiel had prophesied 25 years earlier that Jerusalem and the Temple would be utterly destroyed — and the people's hopes of one day returning were declining — this prophecy was a promise to them that God was indeed in Jerusalem: YHWH-Shammah! There are several beliefs concerning the fulfillment of Ezekiel's prophecy:

- Orthodox Judaism believes this has a strictly literal interpretation that will be fulfilled in the restoration of the Temple and the sacrificial system, following which time the Messiah will come to reign in Jerusalem as the Son of David. Then, "Yahweh-Shammah" will be realized.
- Other Bible scholars interpret the name solely in a spiritual sense with no fulfillment in an earthly Jerusalem.
- A third group of scholars combine the two interpretations and believe it has both a literal and a spiritual fulfillment.

If one considers the **entire** Scripture, both Old and New Testaments, then the third theory seems most plausible. As Bible scholar Nathan Stone wrote in "*The Names of God*":

"It has been seen that the fulfillment of this name was limited in the Old Testament both in its manifestation and scope. Every manifestation of God's presence in the midst of His people, though real, could only be but a shadow of a glorious reality to come. As to its scope, it was limited to the nation Israel.

"In the New Testament dispensation it has a wider scope in that it is more spiritual than symbolic, and more personal rather than national. For now it has been fulfilled ideally in the Person of the Lord Jesus Christ.

"As man, and representing the human race, 'the whole fullness of God was pleased to dwell in Him' (Colossians 1:19, marg.). He was the effulgence of God's glory and the very image of His substance (Hebrews 1:3, ASV). 'The Word became flesh and tabernacled among us,' says John, 'and we beheld his glory' (John 1:14, ASV). Thus He became 'God with us,' the Immanuel of Isaiah 7:14, the Child, the Son, the mighty God, the everlasting Father of Isaiah 9:6.

"The One who in the Old Testament came in occasional, mysterious appearances as the Angel of Jehovah, the Angel of His Presence, the Angel of the Covenant, the Angel in whom is Jehovah's name — became in Christ both the Presence itself and the Temple in whom the Presence resided so that in Him and of Him it could be said Jehovah-Shammah, Jehovah is there.

"This Presence is now in believers as living temples of God. 'Know ye not that ye are a temple of God, and that the Spirit of God dwelleth in you' (I Corinthians 3:16, ASV)."

What an excellent name is this YHWH-Shammah! YHWH is there . . . YHWH is here . . . YHWH is in **me** . . . YHWH is in **you**....! As you meditate on that, remember what we learned in the third section in this study: YHWH is very serious about **where** and in **whom** His name abides!

Oh, praise His holy name! YHWH, the Covenant-Keeping God of the Universe, has chosen for His name — His very **essence**, His fundamental **nature**, His inherent **characteristics**, and His **authority** — to abide in me and in you! Knowing that He is always with us should bring immediate comfort, an infusion of courage, and a sense of confidence to endure. Hallelu YAH!

YHWH-Tsid'Ke-nu (Tsidkenu, Tzidkaynu, Tsidqenuw) יהוה צדקנו

YHWH Is Our Righteousness / YHWH Is the Righteous One

Pronounced *Yä-wá'* (or *Yäd-Há-Väv-Há'*) *T-sid'-kay'-noo...*

the compound name appears only twice, both times in Jeremiah:

- Jeremiah 23:5, 6 — "'Behold, the days come,' says Yahweh, 'that I will raise to David a righteous Branch, and He shall reign as king and deal wisely, and shall execute justice and righteousness in the land. In His days Judah shall be saved, and Israel shall dwell safely; and this is His name by which He shall be called: *Yahweh our righteousness* [YHWH-Tsid'Ke-nu].'" (WEB)
- Jeremiah 33:16 — "In those days shall Judah be saved, and Jerusalem shall dwell safely; and this is the name by which she shall be called: *Yahweh our righteousness* [YHWH-Tsid'Ke-nu]." (WEB)

Historical Backdrop to Jeremiah's Use of the Compound Name

As a result of Judah's rejection of the one true God and their turning to idols, the time for Judah's punishment by exile was drawing near. In sharp contrast to YHWH's laws (*cf.* Deuteronomy 16:18), the people of Judah further added to their sin by perverting righteous judgment and ordaining unrighteous decrees, as in...

- Isaiah 5:23 — "Who acquit the guilty for a bribe, But deny justice for the innocent!" (WEB)
- Isaiah 10:1 — "Woe to those who decree unrighteous decrees, and to the writers who write perverseness..." (WEB)

Since their actions indicated that they despised YHWH's provision of redemption as YHWH-Jireh, He could not continue to be YHWH-Rophe, their Healer (*cf.* Isaiah 1:6); and without the protection of YHWH-Nissi, their Banner, they were defeated at every turn. Nevertheless, they stubbornly refused to repent and return to YHWH-M'Kaddesh, their Sanctifier, and they became more corrupt and degenerate. And having forsaken YHWH-Shalom, their Peace, they were torn by internal dissension and violence, and subjected by outward aggression and conquest.

It is in these contexts, therefore, that YHWH pronounced judgment against Judah and Israel, while at the same time promising through the Prophet Jeremiah that a time was coming in the future when He would save Judah once again and execute justice and righteousness in the land through the "righteous Branch", none other than Y'shua haMashiach (Jesus *the* Christ).

Origin of and Other Uses of "Tsid'Ke-nu"

The word "tsid'ke-nu" derives from the Hebrew word "tsedek", which means "stiff", "straight", or "righteous".

No matter how hard we try or what words we use, mere human language is totally insufficient to convey a full understanding of the ideas of righteousness and justification contained in the word "tsid'ke-nu". Only when we study it in the context of YHWH's character as the "Perfectly Righteous One" can we begin to see it clearly.

The words "tsedek" or "tsid'ke-nu" appear hundreds of times in Scripture in reference to outward obligations and relationships with each other as well as with our holy God...

- Leviticus 19:35, 36 — "'You shall do no unrighteousness in judgment, in measures of length, of weight, or of quantity. *Just* balances, *just* weights, a *just* ephah, and a *just* hin [tsid'ke-nu], shall you have. I am Yahweh your God, who brought you out of the land of Egypt.'" (WEB)

- Psalm 71:16 — "I come in the might of the Master יְהוָה; I make mention of Your *righteousness* [tsid'ke-nu], Yours alone." (TS98)
- Isaiah 45:19 — "'I have not spoken in secret, in a place of the land of darkness; I didn't say to the seed of Jacob, "Seek you me in vain": I, Yahweh, speak *righteousness* [tsid'ke-nu], I declare things that are *right* [tsedek].'" (WEB)
- Isaiah 45:24 — "'I have not spoken in secret, in a dark place of the earth. I have not said to the seed of Ya'aqob, "Seek Me in vain." I am יְהוָה, speaking *righteousness* [tsid'ke-nu], declaring matters that are *straight* [tsedek].'" (WEB)
- Zephaniah 2:3 — "Seek יְהוָה, all you meek ones of the earth, who have done His right-ruling. Seek *righteousness* [tsid'ke-nu], seek meekness, if so be that you are hidden in the day of wrath of יְהוָה." (TS98)
- See also Genesis 15:6; Deuteronomy 6:25, 9:4-6, 24:13; 1 Samuel 26:23; 2 Samuel 22:21,25; Psalms 4:5, 5:8, 7:8,17, 11:7, 18:20,24, 24:5, 31:1, 33:5, 35:24,27, 36:6, 40:9, 51:17, 96:13, 98:2,9, 103:6,17, 118:19, 119:75, 143:1,11; Proverbs 15:9; Isaiah 5:7,16, 26:10, 33:5, 42:6,21, 45:8,13, 48:1, 51:1, 54:17, 56:1, 58:8, 61:3,10-11, 62:2; Jeremiah 4:2, 9:24, 22:3, 23:6, 33:16, 51:10; Ezekiel 14:14,20; Daniel 9:7,16; Hosea 10:12; Joel 2:23; Micah 6:5, 7:9; Malachi 3:3.

As the eternal, self-existent "I AM", and Master, sovereign Ruler and covenant-keeping Mighty God, YHWH is Himself perfectly righteous or perfect righteousness, as in...

- Psalm 11:7 — "For Yahweh is *righteous* [tsid'ke-nu]. He loves *righteousness* [tsedek]. The upright shall see His face." (WEB)
- Psalm 129:4 — "Yahweh is *righteous* [tsid'ke-nu]. He has cut apart the cords of the wicked." (WEB)
- 1 Samuel 12:7 — "Now therefore stand still, that I may plead with you before Yahweh concerning all the *righteous* [tsid'ke-nu] acts of Yahweh, which He did to you and to your fathers." (WEB)
- Ezra 9:15 — "Yahweh, the God of Israel, You are *righteous* [tsid'ke-nu]; for we are left a remnant that is escaped, as it is this day: behold, we are before You in our guiltiness; for none can stand before You because of this." (WEB)
- Deuteronomy 32:4 — "The Rock [El Sali], His work is perfect; For all His ways are justice: A God of faithfulness and without iniquity, *Just* and *right* [tsid'ke-nu] is He." (WEB)
- Psalm 119:142, 144 — "Your *righteousness* [tsid'ke-nu] is an everlasting *righteousness* [tsid'ke-nu]. Your law is truth....Your testimonies are *righteous* [tsid'ke-nu] forever. Give me understanding, that I may live." (WEB)
- See also Exodus 9:27; 2 Chronicles 12:6; Psalms 11:7, 37:39, 129:4, 145:17; Lamentations 1:18.

Oh! Worship Him, Church! See Him as He truly is! Stand in awe of Him. Bow in reverence of Him. YHWH, our God is holy . . . YHWH, our God is righteous . . . YHWH, our God is just . . . YHWH, our God is **the** God, fully deserving of all our praise and adoration and worship and obedience! When we finally begin to comprehend and acknowledge our holy God's perfect righteousness, we cannot help but acknowledge our own guilt before the Righteous One, as the Prophet Daniel did in Daniel 9:7, 8 — "Oh, יְהוָה, to You is the *righteousness* [tsid'ke-nu], and to us shame, as it is this day — to the men of Yehudah (Judah), to the inhabitants of Yerushalayim (Jerusalem) and all Yisra'el, those near and those far off in all the lands to which You have driven them, because of their trespass which they have trespassed against You. O Master [Adonai], to us is shame, to our sovereigns, to our heads, and to our fathers, because we have sinned against You."

YHWH-Tzva'ot (Sabaoth, Sabbaoth)

יהוה צבאות

YHWH of Hosts (of Armies) / YHWH of Powers

Pronounced *Yä-wá'* (or *Yäd-Há-Väv-Há'*) *Sa-bâ'ôt*...

the name derives from sabaôth, which means "armies" or "hosts" (a vast multitude).

The compound name appears more than 285 times in the Old Testament, primarily in Isaiah, Jeremiah, Haggai, Zechariah and Malachi, as well as many times in the Psalms. Interestingly, the name never appears in the Torah (the first five books).

- **The name YHWH-Tzva'ot appears first in connection with the cult center at Shiloh:**
 - 1 Samuel 1:3a — "This man went up out of his city from year to year to worship and to sacrifice to *Yahweh of Hosts* [YHWH-Tzva'ot] in Shiloh." (WEB)
 - 1 Samuel 1:11 — "She vowed a vow, and said, '*Yahweh of hosts* [YHWH-Tzva'ot], if You will indeed look on the affliction of Your handmaid, and remember me, and not forget Your handmaid, but will give to Your handmaid a man-child, then I will give him to *Yahweh* all the days of his life, and there shall no razor come on his head.'" (WEB)
- **The name is also associated with the Ark of the Covenant:**
 - 1 Samuel 4:4 — "So the people sent to Shiloh; and they brought from there the ark of the covenant of *Yahweh of Hosts* [YHWH-Tzva'ot], who sits above the cherubim: and the two sons of Eli, Hophni and Phinehas, were there with the ark of the covenant of God." (WEB)
 - 2 Samuel 6:18 — "When David had made an end of offering the burnt offering and the *peace* [shalom] offerings, he blessed the people in the name of *Yahweh of Hosts* [YHWH-Tzva'ot]." (WEB)
- **The name is often associated with the military activities of Israel, as well as in the life of individuals:**
 - 1 Samuel 15:2-3 — "Thus says *Yahweh of Hosts* [YHWH-Tzva'ot], "I have marked that which Amalek did to Israel, how he set himself against him in the way, when he came up out of Egypt. Now go and strike Amalek..." (WEB)
 - 2 Samuel 5:10 — "David grew greater and greater; for *Yahweh, the God of hosts* [YHWH-Elohe Tzva'ot], was with him." (WEB)
 - 2 Samuel 7:26-27 — "Let Your name be magnified forever, saying, *Yahweh of hosts* [YHWH-Tzva'ot] is God over Israel; and the house of your servant David shall be established before You. For You, *Yahweh of Hosts* [YHWH-Tzva'ot], the God of Israel, have revealed to Your servant, saying, I will build you a house: therefore has Your servant found in his heart to pray this prayer to You." (WEB)
 - Psalm 46:6-7 — "The nations raged. The kingdoms were moved. He lifted his voice, and the earth melted. *Yahweh of Hosts* [YHWH-Tzva'ot] is with us. The God of Jacob is our refuge. *Selah*." (WEB)
 - Psalm 59:5 — "You, *Yahweh God of hosts* [YHWH-Elohe Tzva'ot], the God of Israel, Rouse yourself to punish the nations. Show no mercy to the wicked traitors. *Selah*." (WEB)

- Psalm 69:6 — "Don't let those who wait for You be shamed through me, *Lord Yahweh of Hosts* [Adonai YHWH-Tzva'ot]. Don't let those who seek You be brought to dishonor through me, *God of Israel*." (WEB)
- Psalm 80:7 — "Turn us again, *God of hosts* [Elohe Tzva'ot]. Cause Your face to shine, And we will be saved." (WEB)
- Isaiah 1:24 — "Therefore the *Lord, Yahweh of Hosts* [Adonai YHWH-Tzva'ot], The Mighty One of Israel, says: 'Ah, I will get relief from my adversaries, And avenge myself of my enemies;'" (WEB)
- Isaiah 5:16 — "But *Yahweh of Hosts* [YHWH-Tzva'ot] is exalted in justice, And God the Holy One is *sanctified* [m'kaddesh] in *righteousness* [tsid'ke-nu]." (WEB)
- See also 1 Samuel 17:45; 1 Kings 19:14; 2 Kings 3:9-12,14; 1 Chronicles 11:9; Psalm 24:10, 46:11, 48:8, 80:4,19, 84:3; Isaiah 3:15, 6:5, 9:19, 10:26, 13:4, 14:22; Jeremiah 9:15, 11:20, 48:1; Hosea 12:5; Amos 3:13; Micah 4:4; Nahum 3:5; Haggai 2:6; Zechariah 1:3; Malachi 1:6; Habakkuk 2:13; Zephaniah 2:9.
- **The compound name also appears, or is referenced, several times in the New Testament:**
 - Romans 9:29 — "As Isaiah has said before, 'Unless the *Lord of Hosts* [YHWH-Tzva'ot] had left us a seed, We would have become like Sodom, And would have been made like Gomorrah.'" (WEB)
 - James 5:4 — "Behold, the wages of the laborers who mowed your fields, which you have kept back by fraud, cry out, and the cries of those who reaped have entered into the ears of the *Lord of Hosts* [Yahweh-Tzva'ot]." (WEB)
 - Revelation 19:11-16 — "Next I saw heaven opened, and there before me was a white horse. Sitting on it was the one called Faithful and True, and it is in *righteousness* [tsid'ke-nu] that he passes judgment and goes to battle. His eyes were like a fiery flame, and on his head were many royal crowns. And he had a name written which no one knew but himself. He was wearing a robe that had been soaked in blood, and the name by which he is called is, 'THE WORD OF GOD.' The armies of heaven, clothed in fine linen, white and pure, were following him on white horses. And out of his mouth comes a sharp sword with which to strike down nations — 'He will rule them with a staff of iron.' It is he who treads the winepress from which flows the wine of the furious rage of *Adonai, God of heaven's armies* [YHWH, Elohe Tzva'ot]. And on his robe and on his thigh he has a name written: KING OF KINGS AND LORD OF LORDS." (CJB)

The military connotation of the name cannot be over-emphasized. As the name reveals, the sovereign King of the Universe brings all the Armies of heaven to do battle with our adversary on our behalf. Thus, the victory is already ours! Hallelu YAH!