

Names of God

(ver. 5)

Adonai

Genesis 15:2 says, "But Abram said, 'Lord God, what will You give me, seeing I go childless, and the heir of my house is Eliezer of Damascus?'"

- ❖ While earlier chapters in Genesis describe God as Elohim (Creator) or Yahweh (LORD), Genesis 15 is the first instance of the specific name Adonai. In this passage, Abram (later Abraham) uses the term when questioning God regarding his lack of heirs, calling him Adonai Elohim (commonly translated as "Lord GOD" or "Sovereign Lord"), establishing a relationship of master and servant.

It is notable the name Adonai appears over 400 times in the Old Testament, frequently appearing in situations involving God's, authority or power. Also, Adonai is the plural of majesty and is used specifically for God. Adon (the singular root of Adonai) is used for human lords and masters (e.g., Adon it is used in Genesis 18:12 by Sarah to refer to her husband Abraham).

Almighty (Pantokratōr)

2 Corinthians 6:18 says, "And I will be a father to you, and you shall be sons and daughters to me, says the Lord [*Kurios*] Almighty [*Pantokratōr*]."

- ❖ Pantokratōr is a Greek name for God meaning "Ruler of All" or often translated in English as "Almighty." The title is derived from the Greek words *pas* (all) and *krateō* (to hold sway/rule). In the Septuagint, it translates El Shaddai (God Almighty) and Yahweh tseva'ot (LORD of Hosts), emphasizing God's total power. While modern translations often use "Lord of Hosts," the *Pantokratōr* emphasizes God's authority over all things rather than just His command over hosts of heavenly armies. In English it literal translates as "He who holds sway over all things." While often equated with "omnipotence" (the power to do anything – El Shaddai), it more accurately refers to sovereignty and the actual exercise of rule over all that exists.

This name for God appears only 10 times: In 2 Corinthians 6:18 used once by the Apostle Paul when quoting Old Testament covenant language, and nine times in the Book of Revelation (Rev 1:8, 4:8, 19:6, et. al.), where it highlights God's final victory, judgment, and eternal reign.



Alpha and Omega

Revelation 1:8 says, "'I am the Alpha and the Omega,' says the Lord God [*Kurios ho Theos* – LORD the God], 'who is, and who was, and who is to come, the Almighty [*ho pantokratōr*].'"

- ❖ "Alpha and Omega," the first and last letters of the Greek alphabet, is a divine title in the Bible representing God's eternal nature, completeness, absolute sovereignty, and role as Creator and finisher of all things. It signifies God's presence at the beginning and end of history and is used in Revelation for both God the Father and Jesus Christ. The concept mirrors God's self-description in the Old Testament, where He tells the prophet Isaiah 44:6b, "I am the first and I am the last; besides me there is no God [*Elohim*]." (also 41:4 and 48:12). In other O.T. passages, the name for the omnitemporal God is "*Elohei Qedem*" - see reference to name above. The specific phrase "Alpha and Omega" appears only in the Book of Revelation, specifically in three key verses:
 - Revelation 1:8
 - Revelation 21:6: "He said to me: 'It is done. I am the Alpha and the Omega, the Beginning and the End.'"
 - Revelation 22:13: "I am the Alpha and the Omega, the First [*rishon*] and the Last [*acharon*], the Beginning and the End."

Attiyq Youm

Daniel 7:9 says, "I watched till thrones were put in place, and the Ancient of Days [Attiyq Youm or Atik Yomin] was seated; His garment was white as snow, and the hair of His head was like pure wool. His throne was a fiery flame, its wheels a burning fire;"

- ❖ Attiyq Youm (Aramaic translated as "Ancient of Days") first appears in the Bible in Daniel 7:9. The name appears only three times in the Bible, all within the same chapter of Daniel: 7:9, 7:13, and 7:22. It is an Aramaic name for God that emphasizes Yahweh as the eternal, sovereign divine judge who exists before time, possessing absolute wisdom and authority. This name highlights His timeless nature and control over history. It does not mean a "feeble" elderly ruler, but rather a venerable, eternal, and all-powerful God who is from eternity to eternity. Theologically It highlights God's role as the final Judge (Daniel 7:22) who holds power over all earthly empires.



Christ (Greek: Christos)

Mark 1:1 says, "The beginning of the gospel of Jesus Christ, the Son of God."

- ❖ Christos (Χριστός) is the Greek word for "Anointed One" derived from the Greek verb *chriō* "to rub or smear with oil," and translated to Hebrew as *mashiach* (Messiah). It is a divine title designating Jesus as the promised King, Prophet, and Priest set apart by God. *Christos* indicates the fulfillment of Old Testament prophecy and Jesus' role as the Savior by representing the unification of the three roles of Prophet, Priest, and King in Jesus.

The word Christos was used by Greek-speaking Jews centuries before Jesus was translated to the Hebrew word *Mashiach* (Messiah). In the Septuagint (the Greek Old Testament), it appears dozens of times to describe kings and priests. In reference to Jesus as God, if following the chronological order of when the Gospels were written, it appears first in Mark 1:1.

* See additional commentary on Christos under Messiah.

El Chay (Elohim Chai)

Joshua 3:10 says, "So Joshua said to the children of Israel, 'Come here, and hear the words of the Lord your God.' And Joshua said, 'By this you shall know that the living God *is* among you, and *that* He will without fail drive out from before you the Canaanites and the Hittites and the Hivites and the Perizzites and the Girgashites and the Amorites and the Jebusites:'"

- ❖ Elohim Chai, meaning "The Living God," first appears in the Bible in Joshua 3:10. In this passage, Joshua uses this name to assure the people that God is active and powerful, promising He will drive out the nations (such as the Canaanites and Hittites) before them as they prepare to cross the Jordan River. The name distinguishes the God of Israel from the "dead" idols of surrounding nations, emphasizing His vitality, presence, and ability to act. ALL of the gods – lowercase "g" – idols made of wood and stone of the past as well as the entertainments, enticements, and stock-market tickers of today are not worthy of worship.

The Hebrew name Elohim Chai, translated as "the Living God," only appears 5 times in the Bible:

- **Deuteronomy 5:23:** Refers to hearing the voice of the living God.
- **1 Samuel 17:26, 36:** David refers to the "armies of Elohim Chai" (a plural form) when challenging Goliath.
- **Jeremiah 10:10:** Declares God as the true God, the living God, and an everlasting King.
- **Jeremiah 23:36:** Mentions perverting the words of the living God.
- **Psalms 42:2:** "My soul thirsts for God, for El Chai."
- **Psalms 84:2:** "My heart and my flesh cry out for El Chai."



El Chuwl

Isaiah 43:1-3b says, "But now, thus says the Lord, who created you, O Jacob, and He who formed you, O Israel: 'Fear not, for I have redeemed you; I have called you by your name; You are Mine. When you pass through the waters, I will be with you; And through the rivers, they shall not overflow you. When you walk through the fire, you shall not be burned, nor shall the flame scorch you. For I am the Lord your God, the Holy One of Israel, your Savior.'"

- ❖ In the Bible, the name El Chuwl (or El Chul) is most prominently identified with Isaiah 43:1, where God is described as the one who created and formed His people.

The name literally translates to "The God Who Gave You Birth" or "The God Who Travailed Over You." While the specific compound name "El Chuwl" is a theological designation used to describe God's nature, it is rooted in the Hebrew verb *chuwl*, which appears in several key passages regarding God's role as Creator: Deuteronomy 32:18 often cited as the earliest conceptual appearance, where Moses rebukes Israel for forgetting "the God who gave you birth" (*chuwl*); and Psalm 139:13-16 as a cornerstone passage for this name, describing God intricately "knitting" individuals together in the womb.

El Deah (El De'ot)

1 Samuel 2:3 says, "Talk no more so very proudly; let not arrogance come from your mouth; for the LORD is a God of knowledge [El Deah], and by him actions are weighed"

- ❖ These are the words of Hannah in her prayer of thanksgiving after bringing Samuel to the house of the LORD. El Deah, meaning "God of Knowledge" first appears in the Bible in 1 Samuel 2:3. This name emphasizes God's omniscience and perfect understanding. God's omniscience: He knows everything. God is the God of all knowledge. God inhabits eternity. God sees the beginning. God sees the middle. God sees the end. God sees it all at one time. He is the ultimate judge who "weighs" human actions and motives. It identifies God as the origin of all true understanding and wisdom.



El Elyon

Genesis 14:18-20 says, " Then Melchizedek king of Salem brought out bread and wine; he was the priest of God Most High. And he blessed him and said: 'Blessed be Abram of God Most High, Possessor of heaven and earth; and blessed be God Most High, Who has delivered your enemies into your hand.' And he gave him a tithe of all."

- ❖ The name El Elyon (Hebrew for "God Most High") first appears in the Bible in Genesis 14:18–20. This appearance occurs during a meeting between the patriarch Abram (later Abraham) and Melchizedek, the king of Salem and a priest of God Most High.

Shortly after, in Genesis 14:22, Abram uses the name himself when speaking to the king of Sodom, identifying "the Lord, God Most High" as the one to whom he had sworn an oath. It appears again later in the Old Testament, prominently in the Psalms.

Characteristics of El Elyon are Sovereignty (emphasizing God's absolute supremacy and majesty over all other powers), Creator (identifies Him specifically as the "Possessor" or "Creator" of heaven and earth), and Universal Authority (unlike names that highlight a specific covenant with Israel, El Elyon points to God's rule over all nations).

El Gibhor (El Gibbor)

Isaiah 9:6 says, "For unto us a Child is born, unto us a Son is given; and the government will be upon His shoulder. And His name will be called Wonderful, Counselor, Mighty God, Everlasting Father, Prince of Peace ..."

- ❖ El Gibhor first appears in the Bible in Isaiah 9:6. The name combines El (God) with Gibhor (strong, valiant, or warrior), depicting God as a mighty warrior who fights for His people. It is used as one of the names for the coming Messiah, highlighting a warrior-like strength to govern and defend.

While Isaiah 9:6 is the most famous and first instance of the exact pairing as a name, this name appears together, or in similar forms, later in the Bible.

Isaiah 10:21 mentioning a remnant returning to the "Mighty God" (El Gibhor), Jeremiah 32:18 referring to the "great and mighty God" (HaEl HaGibbor), and Deuteronomy 10:17 describing God as the "great God, mighty and awesome," using the root word gibbor to describe His power.



El Olam

Genesis 21:33 says, "Then Abraham planted a tamarisk tree in Beersheba, and there called on the name of the Lord, the Everlasting God."

- ❖ In this passage, the patriarch Abraham calls upon the name of the Lord after a series of significant events. The planting of a tamarisk tree, which is an evergreen, represents the endurance and permanence of El Olam. El Olam is one of several names Abraham used to describe his growing understanding of God's character, following El Elyon (Most High) and El Shaddai (Almighty). God is everlasting – Omnitemporal. God does not change – Immutable!

El Qanna (El Kanna)

Exodus 34:14 says, "for you shall worship no other god, for the Lord, whose name is Jealous, is a jealous God,"

- ❖ Note that El Qanna ("Jealous God" or "Zealous God") first appears in the Bible in Exodus 20:5 within the Ten Commandments where God describes Himself using this term to explain His attitude toward idolatry and His demand for exclusive worship: "You shall not bow down to them or serve them, for I the LORD your God [El Qanna] am a jealous God, ..." However, Exodus 34:14 is the first time God explicitly gives Himself this name as a proper noun in renewing the Covenant with the Nation of Israel.

El Roi

Genesis 16:13 says: "Then she called the name of the Lord who spoke to her, You-Are-the-God-Who-Sees; for she said, 'Have I also here seen Him who sees me?'"

- ❖ El Roi, meaning "The God Who Sees Me," first and only appears in the Bible in Genesis 16:13. Hagar, Sarah's servant, was a foreigner, a woman, and a slave—socially marginalized—yet God initiated contact with her. Hagar used this name to describe God after an angel found her in the wilderness, indicating that God sees her and her affliction. It highlights that God is not distant, but intimately aware of individuals in their distress: God sees you right now, God knows your very thoughts. Hagar, as an Egyptian, was of the line of Ham, the father of Canan. And unlike the distant, detached Egyptian deities she was well acquainted with, El Roi is intimately aware of individual struggles, heartaches, and silent battles.



El Shaddai

Genesis 17:1-2 says, "When Abram was ninety-nine years old, the Lord appeared to Abram and said to him, 'I am Almighty God [El Shaddai]; walk before Me and be blameless. And I will make My covenant between Me and you, and will multiply you exceedingly.'"

- ❖ El Shaddai, meaning "The All-Sufficient One," is first mentioned in the Bible in Genesis 17:1 and commonly translated as "God Almighty." This revelation occurs just before God changes Abram's name to Abraham and promises to make him the "father of many nations," emphasizing God's power to fulfill promises that seem humanly impossible.

In Exodus 6:3, God explicitly breaths this history through the Holy Spirit to Moses as the writer, that He appeared to Abraham, Isaac, and Jacob as El Shaddai before revealing His personal name, Yahweh.

The compound name El Shaddai appears 7 times in the Old Testament, while the standalone name Shaddai appears an additional 41 times, most prominently in the Book of Job, where it is used 31 times.

Elohim/Elohei

Genesis 1:1 says, "In the beginning, God [Elohim] created the heavens and the earth."

- ❖ Elohim is first mentioned in the Bible in Genesis 1:1. As the initial, dominant name for God in the creation narrative, it emphasizes His power, majesty, and role as the supreme Creator of all things. Elohim is the name for God, Our Creator.

A Hebrew word from two root words 'El' [strength and unlimited power] and 'allah' [to keep a promise]. Elohim is a masculine plural noun (the "-im" suffix denotes plurality) showing the Holy Trinity - God the Father, God the Son, and God the Holy Spirit and appears over 2,500 times in the Bible, starting in Genesis 1:1, and represents the divine complexity of a single, omnipotent God.

The literal singular noun form of *Elohim* is *Eloah* and appears 57 times in the Bible, which emphasizes a single Divine Power or Deity and is almost universally used when describing the God of Israel.

Elohim is often seen as Elohei, which is a construct/possessed form of Elohim changing the plural ending translated as "God of." As such, Elohei it is never used alone and always requires a qualifier (e.g., Elohei Qedem – God of the Beginning), designating the personal or functional relationship between God and a person, people, or attribute. For example, Elohei Yisrael is "God of Israel."



Elohei Qedem

Deuteronomy 33:27 says, “ The eternal God is your refuge, and underneath are the everlasting arms; He will thrust out the enemy from before you, and will say, ‘Destroy!’”

- ❖ The Hebrew name Elohei Qedem or Elohei Kedem (God of the Beginning/Ancient God), first appears in the Bible in Deuteronomy 33:27. The name combines Elohei (a form of Elohim, meaning "God") with Qedem (meaning "ancient" or "from of old"), emphasizing God's existence before time began.

The phrase is part of Moses' final blessing over the tribes of Israel, where he says: "The eternal God is your refuge, and underneath are the everlasting arms; ..." It emphasizes and focuses on God's role as the, "God of the Beginning" who is eternal, unchanging, and active in protection and salvation.

NOTE: The distinctions between Attiyq Youm (Ancient of Days) previously and Elohei Qedem (Eternal God) lie primarily in their context, imagery, and specific emphasis on God's nature— Attiyq Youm focusing on judicial, transcendent sovereignty and Elohei Qedem on relational, immanent protection.

Elohai

Ruth 1:16 says, “Your people shall be my people, and your God, my God [Elohai].”

- ❖ Elohai is the noun "Eloah" combined with a singular possessive suffix, explicitly meaning and translated as “my God.” It is frequently used to describe a personal relationship with God and appears approximately 250 times throughout the Old Testament.

The form *Elohai* is famously used by Ruth in her declaration to Naomi: "Your people shall be my people, and your God [Eloheicha], my God [*Elohai*]."

In Psalm 22:1, David cries out, "Eli, Eli (translated: My God , my God), why have you forsaken me?" Note that while Eli is the more common poetic short form for "my God," the longer form Elohai is used extensively in the Psalms to express a personal relationship. Elohai is transliterated in Mark 15:34 as *Eloi, Eloi* - "My God, my God."



Eloheicha (singular)/Eloheichem (plural)

Exodus 20:2 says, "I am the Lord your God, who brought you out of the land of Egypt, out of the house of bondage."

- ❖ The word is a form of Elohim with the pronominal suffix specifically identifying the LORD (Yahweh) in a personal relationship. The distinction between Eloheichem and Eloheicha lies in the Hebrew possessive suffix indicating whom the covenant "Yahweh" belongs to. Eloheicha means "Yahweh your God" (singular "your," addressing an individual or collective unit), while Yahweh Eloheichem means "Yahweh your God" (plural "your," addressing the whole nation).

It is different from *Eloheinu* ("our God") and is commonly used in Deuteronomy in the phrase "Hashem Eloheicha" (The LORD your God).

Eloheinu

Exodus 3:18 says, "Then they will heed your voice; and you shall come, you and the elders of Israel, to the king of Egypt; and you shall say to him, 'The LORD God of the Hebrews has met with us; and now, please, let us go three days' journey into the wilderness, that we may sacrifice to the LORD our God.'"

- ❖ The first appearance of Eloheinu (meaning "our God") in the Bible is in Exodus 3:18. Eloheinu is a specific first-person plural possessive form of Elohim and does not typically appear in the same way as the root name "Elohim."

Eloheinu denotes a personal, communal relationship which highlights the covenant relationship between God and the people of Israel. Note that this name is distinct from *Eloheicha* (your God, singular).

Father (Aramaic: Abba)

Mark 14:36 says, "Abba, Father, all things are possible for you. Take this cup from me. Yet not what I will, but what you will."

- ❖ The name Abba first appears in the Bible in Mark 14:36, where Jesus uses the Aramaic term, meaning father or papa, while praying in the Garden of Gethsemane.

It appears only three times in the entire New Testament: once in the Gospels (Mark 14:36) and twice in the letters of the Apostle Paul (Romans 8:15 and Galatians 4:6). In all three instances, the Aramaic Abba is immediately followed by the Greek translation *ho patēr* ("the Father").



Father (Greek: Patēr)

Luke 2:49 says, "Why were you searching for me?" he asked. "Didn't you know I had to be in my Father's house?"

- ❖ *Patēr* (Πατήρ), meaning "Father," was Jesus' most frequent way of addressing God. The first usage of the Greek term *Pater*, based on chronological order of writing (Mark, Mathew, Luke, John), was by Jesus in the New Testament to refer to God in the context of his teaching at age 12 with reference to "my Father's house" in Luke 2:49. In the context of God, occasionally called "Father" in the Old Testament, Jesus used the Aramaic *Abba* (instead of *Pater*) to indicate a direct, intimate, and personal relationship, often leading to conflict with Jewish leaders who viewed this as blasphemous. The combined term "*Abba, Father [Pater]*" occurs three times in the N.T., most notably during Jesus' prayer in Gethsemane (Mark 14:36).

Ha-Shem

Leviticus 24:11 says, "And the Israelite woman's son blasphemed The Name [Ha-Shem] of the LORD and cursed; and so they brought him to Moses."

- ❖ HaShem is comprise of root words *ha* ("the") and *shem* ("name"), which is literally "The Name" and first appears in Lev. 24:11 as a standalone reference to God describing a man who "blasphemed **The Name**." While *shem* appears frequently in the Bible, "Ha-Shem" as a substitute title for Yahweh is rarely used for God in the biblical text. The common use today is as a Jewish substitute to avoid pronouncing the tetragrammaton (YHWH), Yahweh to honor the commandment not to take God's name in vain. This name for God should not be confused with the "Hashem" used as a personal name for a human in 1 Chronicles 11:34 referring to "the sons of Hashem the Gizonite" in the list of David's might men.



Immanuel

Isaiah 7:14 says, "Therefore the Lord Himself will give you a sign: Behold, the virgin shall conceive and bear a Son, and shall call His name Immanuel."

- ❖ Immanuel first appears in the Bible in Isaiah 7:14, where the prophet Isaiah tells King Ahaz of Judah during a time of national crisis that a sign will come from the Lord – His incarnate Son coming from a virgin. Theologically, while "Jesus" was His given name (meaning "The Lord saves"), "Immanuel" (meaning "God with us") is a descriptive name that signifies His divine nature as God dwelling among humanity. The only other occurrence is in Isaiah 8:8 used again in reference to the land of Judah. However, Matthew in the New Testament quotes the original prophecy from Isaiah in the Old Testament to identify Jesus as the fulfillment of prophecy given by God through Isaiah.

Jehovah-Bore

Isaiah 40:28 says, "Hast thou not known? Hast thou not heard, that the everlasting God, the LORD, the Creator [Jehovah-Bore] of the ends of the earth, fainteth not, neither is weary? There is no searching of his understanding."

- ❖ The specific name Jehovah-Bore (also spelled Jehovah-Boreh) is used as a compound name meaning "The LORD Creator." While the concept of God as Creator is introduced in Genesis 1:1, the Hebrew root for "Creator" used in this name appears most prominently in Isaiah 40:28. The name combines Jehovah (the self-existent, eternal God) with Boreh (the Hebrew participle of bara, meaning "to create out of nothing"). The theological significance is that, unlike other names that focus on God's relationship with people like Jehovah-Jireh (the Provider), Jehovah-Bore emphasizes His absolute sovereignty over all physical and spiritual existence.



Jehovah-Jireh (Yahweh-Yireh)

Genesis 22:13-14 says, "Then Abraham lifted his eyes and looked, and there behind him was a ram caught in a thicket by its horns. So Abraham went and took the ram and offered it up for a burnt offering instead of his son. And Abraham called the name of the place, The-Lord-Will-Provide; as it is said to this day, 'In the Mount of the Lord it shall be provided.'"

- ❖ Jehovah-Jireh (or Yahweh-Yireh) first appears in the Bible in Genesis 22:14. Abraham named the place "Jehovah-Jireh" (meaning "the Lord will provide") after God provided a ram for sacrifice instead of his son, Isaac, on Mount Moriah. It signifies "the LORD will see to it" or "the LORD provides". Yireh [Jireh] is from the same Hebrew word as Moriah, which is the region where God sent Abraham to sacrifice Isaac in Genesis 22. The Hebrew root ra'ah literally means "to see". In this context, it carries the sense that God "sees to it" or "foresees" the need and makes provision. Jehovah-Jireh provided our substitutionary sacrifice.

Jehovah-M'Kaddesh (Jehovah Mekoddishkem)

Exodus 31:13 says, "Speak also to the children of Israel, saying: 'Surely My Sabbaths you shall keep, for it is a sign between Me and you throughout your generations, that you may know that I am the Lord who sanctifies you.'"

- ❖ Jehovah-M'Kaddesh (or Jehovah Mekoddishkem), meaning "The LORD Who Sanctifies You," first appears in the Bible in Exodus 31:13. In this passage, God identifies Himself as the one who makes Israel holy, specifically regarding the observance of the Sabbath as a sign of their sanctification.

The name emphasizes God's role in setting His people apart for His purpose, often associated with observing His statutes and holiness (also found in Leviticus 20:7-8).

It is one of the compound names of God (Jehovah/Yahweh) introduced during the establishment of the Mosaic Covenant. God describes who He is [holy] and what He does [makes us holy].



Jehovah-Nissi

Exodus 17:14-15 says, “ Then the Lord said to Moses, ‘Write this for a memorial in the book and recount it in the hearing of Joshua, that I will utterly blot out the remembrance of Amalek from under heaven.’ And Moses built an altar and called its name, The-Lord-Is-My-Banner.”

- ❖ The name Jehovah-Nissi (translated as “The Lord Is My Banner”) only appears in Exodus 17:15. The name was given by Moses to an altar he built at Rephidim following the Israelites' victory over the Amalekites. NOTE: Numbers 13:33 associates the Anakim with giants. The Amalekites are typically described as a distinct desert-dwelling nation, sometimes linked to other "giant" clans like the Rephaim or Amorites. An overview of the battle with the Amalekites is that, while Joshua led the troops in the valley, Moses stood on a hilltop holding the “rod of God.” As long as Moses held his hands up, Israel prevailed; when they dropped due to fatigue, the Amalekites gained the upper hand. Aaron and Hur helped Moses by holding his arms steady until sunset, ensuring a complete victory. To honor God's intervention and acknowledge Him as their banner of victory.

In ancient warfare, a banner or "standard" was a visible signal for troops to gather around for identity and encouragement. protection Moses built the altar and named it Jehovah-Nissi: “The Lord Is My Banner.”

Theologically, it signifies that victory does not come from human military might but from God's presence and protection.

Jehovah-Rapha

Exodus 15:26 says, “If you listen carefully to the LORD your God and do what is right in his eyes, if you pay attention to his commands and keep all his decrees, I will not bring on you any of the diseases I brought on the Egyptians, for I am the LORD, who heals you.”

- ❖ Jehovah-Rapha (“The Lord Who Heals”) first appears in Exodus 15:26. Following the Israelites' departure from Egypt and the miraculous parting of the Red Sea, God revealed this name after healing the bitter waters of Marah. In this verse, God promises to protect the Israelites from diseases if they obey Him, declaring, “I am the LORD who heals you.” The LORD Who Heals is a Hebrew combination of Jehovah (the self-existent "I AM") and Rapha, a Hebrew verb meaning to heal, restore, or make whole. So, while the verb for healing (rapha) appears earlier as in Genesis 20:17 when God healed Abimelech, Exodus 15:26 is the first time it is used as a formal name for God.



Jehovah-Rohi (Jehovah-Raah)

Psalm 23:1 says, “The Lord is my shepherd; I shall not want.”

- ❖ Jehovah-Rohi ("The Lord is my Shepherd") first appears in the Bible in Genesis 48:15. In this passage, Jacob (Israel) blesses his son Joseph, referring to God as “the God who has been my shepherd all my life to this day,” while Psalm 23 is the most famous reference.

The compound name is used as a specific name, the underlying Hebrew word for shepherd (*rohi* or *ra’ah*) is used to describe God and is also in Genesis 49:24.

Jehovah-Sabaoth

1 Samuel 1:3a says, “This man [Elkanah] went up from his city yearly to worship and sacrifice to the Lord of hosts in Shiloh.”

- ❖ Jehovah-Sabaoth literally means the Lord Almighty but often translated as “Lord of hosts” or “Lord of Armies.”. This name of God is also used in 1 Samuel 1:11 during the time of Hannah and Eli, as Hannah cries out to the Lord of Hosts for a child. In 1 Samuel 17:45, David said to Goliath, “You come to me with a sword, with a spear, and with a javelin. But I come to you in the name of the Lord of hosts, the God of the armies of Israel, whom you have defied.”

It appears over 250 times in the Old Testament, most frequently in the prophetic books of Isaiah, Jeremiah, and Zechariah.

Notably, this name for God is absent from the Pentateuch, only appearing as Israel transitioned toward a monarchy. It appears over 250 times in the Old Testament, most frequently in the prophetic books of Isaiah, Jeremiah, and Zechariah.

Jehovah-Shalom

Judges 6:23-24 says, “Then the Lord said to him, ‘Peace be with you; do not fear, you shall not die.’ So Gideon built an altar there to the Lord, and called it The-Lord-Is-Peace (Jehovah shalom). To this day it is still in Ophrah of the Abiezrites.”

- ❖ Jehovah-Shalom, meaning "The LORD Is Peace," first appears in the Bible in Judges 6:24. During a period of Midianite oppression, an angel appeared to Gideon while he was threshing wheat in a winepress to hide it from the enemy. Gideon built an altar and named it "The LORD is Peace" (Jehovah-Shalom) after the Angel of the LORD appeared to him in Ophrah and reassured him.

It means peace, but more importantly, it means the Lord, our peace. When your heart is content, you are at peace. And where does that contentment come from? The grace of God.



Jehovah-Shammah

Ezekiel 48:35 says, "All the way around shall be eighteen thousand cubits; and the name of the city from that day shall be: THE LORD IS THERE."

- ❖ Jehovah-Shammah, meaning "The LORD is There," only appears in Ezekiel 48:35. It is the final word in the book of Ezekiel, serving as the name for the restored city of Jerusalem in the prophet's vision. Shammah refers to a specific prophetic description of God's presence.

While "Jehovah-Shammah" is specific to Ezekiel, the concept of God's presence is echoed in the New Testament through the description of the New Jerusalem in Revelation 21:3.

Jehovah-Tsidkenu

Jeremiah 23:6 says, "In His days Judah will be saved, And Israel will dwell safely; Now this is His name by which He will be called: THE LORD OUR RIGHTEOUSNESS."

- ❖ This compound name is translated as "The LORD Our Righteousness." It occurs only twice in the entire Bible, both times within the prophecies of Jeremiah: Jeremiah 23:6 and Jeremiah 33:16.

In the first instance (Jeremiah 23), the name refers to a future King, a "righteous Branch" from the line of David. In the second instance (Jeremiah 33), the name is applied to the city of Jerusalem itself, symbolizing that the city will eventually partake in the nature of its righteous King.

Jehovah-Tsuri

Psalms 18:2 says, "The Lord is my rock [tsuri] and my fortress and my deliverer; my God, my strength, in whom I will trust; my shield and the horn of my salvation, my stronghold."

- ❖ The Hebrew word *tsur* denotes a large rock or boulder, symbolizing stability and shelter in times of trouble. The earliest conceptual use for rock (*tsur*) is first applied to God in Exodus 17:6, where God tells Moses, "Behold, I will stand there before you by the rock (*tsur*) at Horeb." First Use as a Descriptive Name: The specific poetic name of God as "The Rock" is most prominently established in the Song of Moses in Deuteronomy 32:4, which says: "He is the Rock (Ha-Tsur), his work is perfect."

The first personal declaration "The LORD is my rock" (Jehovah-Tsuri) is by David who uses this imagery heavily, included in the song found in 2 Samuel 22:2-3 and Psalm 18:2, where he refers to God as "my rock."



Jesus (Yeshua/Lēsous)

Habakkuk 3:13 says, “You went forth for the salvation of Your people, for salvation with Your Anointed. You struck the head from the house of the wicked, by laying bare from foundation to neck. Selah.”

- ❖ The name Yeshua meaning “Yahweh is salvation” first appears in the Old Testament post-exilic books, such as Ezra 2:1 and Nehemiah 7:7, referring to Joshua the High Priest. However, as a reference to Jesus as God, it is identified by believers in the prophetic text of Habakkuk 3:13. More specific references to Jesus are Yeshua HaMashiach (Jesus the Messiah) and Yeshua HaNotzri (Jesus the Nazarene). While the New Testament was originally recorded in Greek, “Yeshua HaMashiach” is the direct Hebrew equivalent of “Jesus Christ” (Iēsous Christos).
 - **Matthew 1:1:** This is the first time the name appears as a formal introduction: “The book of the genealogy of Jesus Christ, the son of David, the son of Abraham.”
 - **Matthew 1:21:** An angel explicitly instructs Joseph on the name: “You shall call His name Yeshua (Jesus), for He will save His people from their sins.”
 - **Luke 2:30-32:** “For my eyes have seen Your salvation which You have prepared before the face of all peoples, a light to *bring* revelation to the gentiles, and the glory of Your people Israel.” (Simeon does not say “I have seen a savior,” but rather, “I have seen Your salvation.” Jesus is not merely bringing a message of salvation; He is the embodiment of it.



King of kings and Lord of lords / only Potentate

1 Timothy 6:15 says, "which He will manifest in His own time, He who is the blessed and only Potentate [*monos Dunastes*], the King of kings and Lord of lords [*ho Basileus tōn basileuontōn kai Kyrios tōn kyrieuontōn*],"

- ❖ The phrase *Basileus basileōn kai Kyrios kyriōn* (King of kings and Lord of lords) appears most prominently in the New Testament, specifically in the writings of Paul (1 Timothy) and the Apostle John (Revelation). In the Greek New Testament, the titles "King of kings" and "Lord of lords" are translated using two slightly different grammatical forms but the same concept:
 - *ho Basileus tōn basileuontōn kai Kyrios tōn kyrieuontōn* in 1 Timothy meaning "The King of those who are reigning and Lord of those who are exercising lordship," referring to the Lord Jesus Christ (*tou kyriou hēmōn Iēsou Christou*) appearing at the end of verse 14, that the "only Potentate [*monos Dunastes*]," referring to God the Father guaranteeing the visible appearing of Christ (Second Advent), which He will bring about at the proper time. NOTE: This is the only use of "*monos Dunastes*" naming God as "only Potentate" or "only Sovereign."
 - *Basileus basileōn kai Kyrios kyriōn* in Revelation meaning "King of kings and Lord of lords" describing what was written on Jesus' robe and thigh.

Chronologically by the date of writing, the first use is in 1 Timothy 6:15 and in this passage, the Apostle Paul applies the title to God the Father. The title appears twice more in the Book of Revelation, where it is explicitly applied to Jesus Christ: Rev. 17:14 and 19:16.



Kinsman-Redeemer (Go'el)

Job 19:25 says, “For I know that my Redeemer [Go'e/] lives, And He shall stand at last on the earth;”

- ❖ The first explicit use of the name Redeemer as a name for God in the Bible occurs in Job 19:25 with Job’s iconic reference making his declaration “For I know that my Redeemer [Go'e/] lives.” The primary Hebrew word translated as "Redeemer" in the Bible is Go'el (or Goel), often used as Ha-go'el ("The Redeemer"). It refers to a kinsman-redeemer responsible for rescuing family members, buying back lost land, or restoring justice. God is frequently referred to as the Redeemer of Israel, especially in Isaiah. The Hebrew term go'el originally referred to a "Kinsman-Redeemer," a close relative responsible for buying a family member out of slavery, reclaiming lost land, or avenging a death. By applying this name to Himself, God identifies as the "next of kin" to His people, legally and relationally committed to their rescue. The name highlights God as not just a distant Creator, but a close family member (kinsman) who intervenes to save. This is a significant sign between the Antichrist (counterfeit) who is raised up by Satan during the Great Tribulation and present himself as redeemer, but Jesus Christ will come later, at God’s appointed time, having shed his blood as *Go'el* – The Kinsman-Redeemer – to establish His eternal kingdom. The name emphasizes God's absolute sovereignty and uniqueness against the backdrop of idol worship.



Kurios (Latin: Kyrios)

Isaiah 7:14 says, " But why is this granted to me, that the mother of my Lord[Kurios] should come to me?"

- ❖ The first use of *Kurios* (Lord/Owner) applied to Jesus occurs early in the Gospels, notably when Elizabeth refers to Jesus as "my Lord" in Luke 1:43 before His birth, establishing His ownership over believers. Later, Jesus affirms this role, stating, "You call Me Teacher and Lord [Kurios]; and you are right, for so I am" in John 13:13). *Kurios* implies absolute dominion, describing Jesus as Master or owner.

Kurios appears over 700 times in the New Testament to designate divine authority, primarily referring to Jesus or God the Father, and nearly 7,000 times in the Septuagint Greek O.T. to translate the O.T. covenant name YHWH to equate Jesus with YHWH from the Old Testament.

Key examples include Philippians 2:11 (Jesus is Lord), John 20:28 ("My Lord and my God"), and Matthew 4:7 (referring to God).

Kurios is fundamental to New Testament theology, bridging the gap between YHWH (God's divine name in the Old Testament) and the identity of Jesus as the Son of YHWH.

The Greek word Paul uses for "Lord's" in the phrase "the Lord's supper" (*kuriakon deipnon*) in 1 Corinthians 11:20 is *kuriakos* (κυριακός), which means "belonging to the Lord," denoting exclusive ownership by Christ, which is consistent with the words written by Paul, breathed to him by the Holy Spirit, in 1 Corinthians 6:19b-20a "...and you are not your own? For you were bought at a price;..."

Logos

John 1:1 says, "In the beginning was the Word, and the Word was with God, and the Word was God."

- ❖ The Greek term Logos, translated as "Word," first appears in the Bible in direct reference to Jesus as God in John 1:1. Logos refers to Jesus as the divine expression, reason, or message of God. While the word logos appears over 300 times in the Greek New Testament with various meanings – such as a speech, an account, or a message – its unique application as a personified name for Jesus is almost exclusively found in the writings of the Apostle John. John adapted a term familiar to both Greek philosophers (who saw Logos as an impersonal "universal reason") and Jewish thinkers (who saw it as God's active self-expression) to present Jesus as the personal, incarnate Creator.



Ma'on

Psalm 90:1 says, "Lord, You have been our dwelling place in all generations."

- ❖ Moses called God His dwelling place. While Ma'on is used elsewhere in the Old Testament to refer to a physical home, a lion's lair, or the Temple, its use in Psalm 90:1, and later in Deuteronomy 33:27 and Psalm 91:9, defines it as a divine title signifying God as a place of safety and abiding presence.

Messiah (Mashiach/Christos)

John 1:41 says, "He first found his own brother Simon, and said to him, 'We have found the Messiah' (which is translated, the Christ)."

- ❖ The term mashiach (anointed one) first appears regarding priests in Leviticus 4:3-5, 16-17 in reference to the anointing of the priests. The first explicit "Messiah" mention is translated in John 1:41 and 4:25, when it is used to identify Jesus of Nazareth as the Anointed One. Jesus's self-revelation identifies himself as the Messiah for the first time to the Samaritan woman in John 4:26.

Shmî (My Name)

Exodus 3:15b says, "Moreover God [Elohim] said to Moses, 'Thus you shall say to the children of Israel: '...This is My Name [Shmî] forever, and this is My memorial to all generations.'"

- ❖ Shmî is what God calls His own name when He is speaking to mankind. The first use is in **Exodus 3:15** when God declares to Moses, "This is **My Name** forever." Shmî is comprised of the root word shem ("name") and î (a suffix meaning "my"), which is literally "Name-of-Me" referring to the "I AM" in the tetragrammaton YHWH (Yahovah). The root word shem also appears in Ha-Shem (see above), and it first appears as the name of Noah's son, Shem, in Genesis 5:32.



YahWeh (Yehovah/Jehovah)

Genesis 2:4 says, “This is the history of the heavens and the earth when they were created, in the day that the Lord God made the earth and the heavens,”

- ❖ The name Yahweh (YHWH, Jehovah) first appears in the Bible in Genesis 2:4, where it is transliterated in the phrase LORD God or Hebrew “YHWH Elohim” to describe the creator in the Garden of Eden.

While it appears early in Genesis, the significance and meaning of the name are formally revealed to Moses in Exodus 3:14, the personal covenant name of Israel's God. The Hebrew root of this name means "self-existing," one who never came into being, and one who always will be - I AM THAT I AM.

The name Jehovah is used some 6,800 times in the Bible, but the tetragrammaton, refers to the four Hebrew letters Yod-Heh-Vav-Heh, or YHWH/YHVH (יהוה) and is first used in Genesis 2:4 as Yahweh Elohim (LORD God). In most modern English bibles, Yahweh or Jehovah is translated as “LORD” (often in all capital letters), while Elohim is translated as “God.”

