



Names of God in the Old Testament

Why study the names of God? The essence of Christianity is to have a rapport love relationship with God. This is only accomplished by knowing about God - what He likes, what He does not like, who He is, and what He has already done and what He now does.

To learn about God, we must begin with the essence of God, which essence is always disclosed in association with the names of God. We can see the direct relationship between many of the names of God and his person and work. See category on [God's Essence](#).

It is clear that God likes to exploit a language to the maximum to get across the information of His plan. In English, we have a limited vocabulary when naming God, but it has increased – God, Lord, Father, and Jesus Christ. There is little to these names actually. Basically, the only thing we connect with them is the concept of deity.

The Hebrew language, which is a fantastically beautiful and descriptive language, utilizes that characteristic to the maximum in giving names to God.

1. El
2. Elah
3. Eloah
4. Elohim
5. El Elyon
6. El Shadday
7. Adon
8. Adonay
9. Jehovah
10. Jehovah of Hosts
11. The Holy One
12. The Branch
13. The Rock
14. The Mighty One
15. Mighty One
16. Shepherd of Israel
17. Son of Man

El: אֱלֹהִים ('êl), **Eloah:** אֱלֹהִים ('êlôah), **Elah:** אֱלֹהִים ('êlâh), and **Elohim:** אֱלֹהִים ('êlôhîym).

All are translated “God.” These are all basically from the same roots. There are some Hebrew words that can’t be traced to only one root. These four are such.

El is most likely a participle from this root and means the one who is strong, mighty, and prominent.



And, we can see omnipotence in that. There is connection to the root that means to declare, swear, curse make a covenant by oath. Again a participle would indicate the one who swears or declares. This would involve his sovereignty and activity of making covenants with mankind.

All four of these words then, have the idea of omnipotence and sovereignty inherent in the meaning of the word alone, creative and governing power. These are generic terms used for the concept of deity in general. However originally not so - deity, majesty and authority and power.

El: אֱל (’êl)

El occurs 204 times for the “true God” and 18 times for the “other than.” It is used primarily in Job (55 times), Psalms (59 times), and Isaiah (25 times). It is used once in Lamentations and once in Proverbs. It is characteristic of poetry and usually in compound with something else when used in prose.

The plural of El is Elim אֱלִים and is never used of the true God. El is never used with “their, his, your” but only with the first person, “my” or “our.” The word is used of men to indicate the strong and mighty concept. It is also used of gods, heathen type. Exodus 34:14; Psalms 81:10; Isaiah 44:10.

“—for you shall not worship any other god, for the LORD, whose name is Jealous, is a jealous God—” (Exodus 34:14, NASB)

““I, the LORD, am your God, Who brought you up from the land of Egypt; Open your mouth wide and I will fill it.” (Psalms 81:10, NASB)

“Who has fashioned a god or cast an idol to no profit?” (Isaiah 44:10, NASB)

El is used basically to indicate deity, the mighty and strong one. It is used in compounds such as Bethel, House of God, Mountain of God. All the following characteristics of deity are ascribed to the title El: Sovereignty, Righteous, Justice, Love, Eternal Life, Omnipresent, Omnipotent, Omniscient, Immutability, Veracity, and El as creator. El is used when the focus is on the deity of the Godhead with no emphasis on the plurality of the Godhead.

El אֱל executes judgment in Numbers 24:23, El brought Israel out of Egypt in Numbers 23:22.

“Then he took up his discourse and said, “Alas, who can live except God has ordained it?” (Numbers 24:23, NASB)

““God brings them out of Egypt, He is for them like the horns of the wild ox.” (Numbers 23:22, NASB)

El is identified as the Rock, the foundation of salvation, in Deuteronomy 32:18. El has redeemed people in Psalms 31:5.

““You neglected the Rock who begot you, And forgot the God who gave you birth.” (Deuteronomy 32:18, NASB)

“Into Your hand I commit my spirit; You have ransomed me, O LORD, God of truth.” (Psalms 31:5, NASB)

In Job 33:4, there is reference to the Spirit of El (Elihu). El is the object of prayer in Numbers 12:13 and Numbers 16:22. El provides military victory in Numbers 23:23.

“Moses cried out to the LORD, saying, “O God, heal her, I pray!”” (Numbers 12:13, NASB)

““For there is no omen against Jacob, Nor is there any divination against Israel; At the proper time it shall be said to Jacob And to Israel, what God has done!” (Numbers 23:23, NASB)



The words of Eternal life are found in Numbers 24:4 and Numbers 24:16. God calls Himself Eternal life in Genesis 46:3-4 to Jacob.

"The oracle of him who hears the words of God, Who sees the vision of the Almighty, Falling down, yet having his eyes uncovered," (Numbers 24:4, NASB)

"The oracle of him who hears the words of God, And knows the knowledge of the Most High, Who sees the vision of the Almighty, Falling down, yet having his eyes uncovered." (Numbers 24:16, NASB)

"He said, "I am God, the God of your father; do not be afraid to go down to Egypt, for I will make you a great nation there. "I will go down with you to Egypt, and I will also surely bring you up again; and Joseph will close your eyes."" (Genesis 46:3-4, NASB)

Elah: אֱלֹהַּ ('ēlāh)

This is an Aramaic word. Elah is used 84 times, 72 time of the "true God." Elah is used 37 times in Ezra and 46 times in Dan and once in Jeremiah 10:11 for "gods." Elah is used just like El is. El does not occur in Ezra and only 4 times in Daniel.

"Thus you shall say to them, "The gods that did not make the heavens and the earth will perish from the earth and from under the heavens."" (Jeremiah 10:11, NASB)

So this too focuses on the deity of the Godhead and not the plurality. Elah is almost entirely used in connection with sovereignty and omnipotence. Elah refers to God's sovereignty, God of heaven, many times in Ezra and in Daniel 2:21-22.

"It is He who changes the times and the epochs; He removes kings and establishes kings; He gives wisdom to wise men And knowledge to men of understanding. "It is He who reveals the profound and hidden things; He knows what is in the darkness, And the light dwells with Him." (Daniel 2:21-22, NASB)

Elah refers to God's Omnipotence in Daniel 3:17 and Daniel 2:20. Elah refers to God's Omniscience in Ezra 7:25 and Daniel 2:20.

"If it be so, our God whom we serve is able to deliver us from the furnace of blazing fire; and He will deliver us out of your hand, O king." (Daniel 3:17, NASB)

"Daniel said, "Let the name of God be blessed forever and ever, For wisdom and power belong to Him." (Daniel 2:20, NASB)

"You, Ezra, according to the wisdom of your God which is in your hand, appoint magistrates and judges that they may judge all the people who are in the province beyond the River, even all those who know the laws of your God; and you may teach anyone who is ignorant of them." (Ezra 7:25, NASB)

Eloah: אֱלֹהִים ('ēlōah)

Eloah is used 57 times, 50 times as the "true God." Eloah is used 41 times in Job, four times in Psalms, once in Proverbs 30:5 and once in Isaiah 44:8. Eloah is used ten times in prose, 49 times in poetry. Only three of those used in prose for the "true God." Always used in poetry for the "true God."

Eloah is the singular of Elohim, but primarily it is used in poetry and has the same function as does El and Elah. That is the focus is on deity of the Godhead and not on the plurality of it.

Eloah emphasizes God's sovereignty in Psalms 18:31 and Isaiah 44:8. Eloah emphasizes God's justice and immutability in Nehemiah 9:17 and in Job.



“For who is God, but the LORD? And who is a rock, except our God,” (Psalms 18:31, NASB)

“Do not tremble and do not be afraid; Have I not long since announced it to you and declared it? And you are My witnesses. Is there any God besides Me, Or is there any other Rock? I know of none.”” (Isaiah 44:8, NASB)

“They refused to listen, And did not remember Your wondrous deeds which You had performed among them; So they became stubborn and appointed a leader to return to their slavery in Egypt. But You are a God of forgiveness, Gracious and compassionate, Slow to anger and abounding in lovingkindness; And You did not forsake them.” (Nehemiah 9:17, NASB)

Eloah emphasizes God's omnipotence and as the Creator in Job 35:10 and God's immutability in Nehemiah 9:19.

“But no one says, 'Where is God my Maker, Who gives songs in the night,’ (Job 35:10, NASB)

“You, in Your great compassion, Did not forsake them in the wilderness; The pillar of cloud did not leave them by day, To guide them on their way, Nor the pillar of fire by night, to light for them the way in which they were to go.” (Nehemiah 9:19, NASB)

Eloah is a God of forgiveness, gracious, compassionate, slow to anger, and abounding in lovingkindness in Nehemiah 9:17. In Proverbs 30:5, every word of God is tested and He is our shield.

“They refused to listen, And did not remember Your wondrous deeds which You had performed among them; So they became stubborn and appointed a leader to return to their slavery in Egypt. But You are a God of forgiveness, Gracious and compassionate, Slow to anger and abounding in lovingkindness; And You did not forsake them.” (Nehemiah 9:17, NASB)

“Every word of God is tested; He is a shield to those who take refuge in Him.” (Proverbs 30:5, NASB)

Eloah emphasizes God as the Creator in Deuteronomy 32:15. Eloah gave His good Spirit to instruct in Nehemiah 9:20.

“But Jeshurun grew fat and kicked— You are grown fat, thick, and sleek— Then he forsook God who made him, And scorned the Rock of his salvation.” (Deuteronomy 32:15, NASB)

“You gave Your good Spirit to instruct them, Your manna You did not withhold from their mouth, And You gave them water for their thirst.” (Nehemiah 9:20, NASB)

El, Elah and Eloah can refer to the Godhead or to any member of the Godhead. When referring to any member of the Godhead, there will be additional names with it to indicate which person. Of course, the function of that particular member of the Godhead will be according to the whole plan of the Godhead.

Elohim: אֱלֹהִים ('ēlôhîm)

Elohim occurs 2,555 times, 3,210 for “God” and 245 in other ways. Elohim is plural in form, but when referring to God, it usually takes singular verbs and adjectives. The first issue is the significance of the plural.

There is not agreement among theologians, but evidence is overwhelmingly convincing that it is plural of persons to indicate the three members of the Godhead, the Trinity. The singular can't express the presence of the three persons.

In usage, it is very closely related to the other three words we've looked at. This one, however, while focusing on deity, power and covenant making, stresses the plurality of the Godhead, not three Gods, but



one Godhead with three members.

Elohim is the name for God which the Bible begins with in Genesis 1. Here, we definitely see the omnipotence in creation emphasized. In Genesis 1:1 through Genesis 2:4 it occurs (and only it) 35 times. One of the best indications of a Trinity is also found in Genesis 1:26. "Let us make man in our image."

"Then God said, 'Let Us make man in Our image, according to Our likeness; and let them rule over the fish of the sea and over the birds of the sky and over the cattle and over all the earth, and over every creeping thing that creeps on the earth.'" (Genesis 1:26, NASB)

Elohim is used with or without the definite article with no change in meaning. Elohim is called the Rock in Psalms 18:31 and Psalms 78:35.

"For who is God, but the LORD? And who is a rock, except our God," (Psalms 18:31, NASB)

"And they remembered that God was their rock, And the Most High God their Redeemer." (Psalms 78:35, NASB)

Elohim provides victory in war. Psalms 44:1, Psalms 44:4. Elohim will redeem my (David) soul from the grave. Psalms 49:15.

"For the choir director. A Maskil of the sons of Korah. O God, we have heard with our ears, Our fathers have told us The work that You did in their days, In the days of old." (Psalms 44:1, NASB)

"You are my King, O God; Command victories for Jacob." (Psalms 44:4, NASB)

"But God will redeem my soul from the power of Sheol, For He will receive me. Selah." (Psalms 49:15, NASB)

David addresses prayer to Elohim in Psalms 51. Elohim will regather Israel in Psalms 53:6 and Psalms 69:35. Elohim has taught David from his youth in Psalms 71:17.

"Oh, that the salvation of Israel would come out of Zion! When God restores His captive people, Let Jacob rejoice, let Israel be glad." (Psalms 53:6, NASB)

"For God will save Zion and build the cities of Judah, That they may dwell there and possess it." (Psalms 69:35, NASB)

"O God, You have taught me from my youth, And I still declare Your wondrous deeds." (Psalms 71:17, NASB)

Enoch and Noah walked with Elohim. Elohim brought Noah and crew safely to shore after the flood. Gen. 8. Elohim is the one who made the Noahic Covenant. Gen. 9. In Exodus 2, it is Elohim who remembers His covenant with Abraham, Isaac and Jacob. Elohim is the Godhead in Exodus 3 where the Godhead gives itself the name, Jehovah.

In Judges 13:9, the Angel of the Lord (Jehovah) is called the Angel of God (Elohim). Elohim is used of heathen gods in many places also with singular verbs as in Judges 11:24.

"God listened to the voice of Manoah; and the angel of God came again to the woman as she was sitting in the field, but Manoah her husband was not with her." (Judges 13:9, NASB)

"Do you not possess what Chemosh your god gives you to possess? So whatever the LORD our God has driven out before us, we will possess it." (Judges 11:24, NASB)

Elohim is used of human judges in Exodus 22:8-9, Exodus 22:28, Exodus 21:6, and Psalms 82:1-6. In



Psalms 82:6, God gives them the title of gods. John 10:34. This title is given to them because as judges they represent God to the people.

"If the thief is not caught, then the owner of the house shall appear before the judges, to determine whether he laid his hands on his neighbor's property. For every breach of trust, whether it is for ox, for donkey, for sheep, for clothing, or for any lost thing about which one says, 'This is it,' the case of both parties shall come before the judges; he whom the judges condemn shall pay double to his neighbor." (Exodus 22:8-9, NASB)

"You shall not curse God, nor curse a ruler of your people." (Exodus 22:28, NASB)

"then his master shall bring him to God, then he shall bring him to the door or the doorpost. And his master shall pierce his ear with an awl; and he shall serve him permanently." (Exodus 21:6, NASB)

"I said, 'You are gods, And all of you are sons of the Most High.' (Psalms 82:6, NASB)

"Jesus answered them, 'Has it not been written in your Law, 'I SAID, YOU ARE GODS'?" (John 10:34, NASB)

Jehovah tells Moses that Aaron will function as the mouth of Moses to represent Moses and that Moses will be to Aaron as God (Elohim). The preposition used here has many meanings, but here it means “for, on behalf of” and is used in the sense of representation. Aaron will function as Moses’ mouth and Moses will function as representative to him of God.

In Exodus 7:1, “make” is נָתַן (nâthan) in the Hebrew and means to give or appoint. “I have appointed you Elohim to Pharaoh.” Moses as the representative of God to Pharaoh has the full authority of God, thus the designation. “And your brother Aaron shall be your prophet.” Moses as having full authority of God has a prophet to administer that authority to those he deals with in his chain of command. Moses represents Elohim to the Egyptians and also administers divine judgements through his prophet Aaron.

"Then the LORD said to Moses, 'See, I make you as God to Pharaoh, and your brother Aaron shall be your prophet.' (Exodus 7:1, NASB)

Elohim is used of angels in Psalms 97:9 and Hebrews 1:6. Compare Psalms 8:5 with Hebrews 2:7.

"For You are the LORD Most High over all the earth; You are exalted far above all gods." (Psalms 97:9, NASB)

"And when He again brings the firstborn into the world, He says, 'AND LET ALL THE ANGELS OF GOD WORSHIP HIM.'" (Hebrews 1:6, NASB)

"Yet You have made him a little lower than God, And You crown him with glory and majesty!" (Psalms 8:5, NASB)

"YOU HAVE MADE HIM FOR A LITTLE WHILE LOWER THAN THE ANGELS; YOU HAVE CROWNED HIM WITH GLORY AND HONOR, AND HAVE APPOINTED HIM OVER THE WORKS OF YOUR HANDS;" (Hebrews 2:7, NASB)

Sons of God (Elohim), Beni Ha Elohim בְּנֵי־הָאֱלֹהִים. Angels of Genesis 6, Job 1, and Job 38:7.

"When the morning stars sang together And all the sons of God shouted for joy?" (Job 38:7, NASB)

El Elyon; אֱלֹהֵי עֵלְיוֹן or Elyon standing alone.

There is the Aramaic form אֱלִי which occurs nine times and only in Daniel. The emphasis is always on



the sovereignty of God with omnipotence also, in view. The Hebrew form **עֶלְיוֹן** occurs four times in Daniel for “saints of the Most High.” Sovereignty is in view as they belong to Him.

El Elyon occurs in other places 31 times mostly in Psalms 19. El Elyon is first used in Genesis 14:18. Melchizedek uses the title as the possessor of heaven and earth. Strong focus on sovereignty. Abraham says Jehovah is the Most High God.

“And Melchizedek king of Salem brought out bread and wine; now he was a priest of God Most High.” (Genesis 14:18, NASB)

We see His omniscience in Numbers 24:16 and Psalms 73:11.

“The oracle of him who hears the words of God, And knows the knowledge of the Most High, Who sees the vision of the Almighty, Falling down, yet having his eyes uncovered.” (Numbers 24:16, NASB)

“They say, “How does God know? And is there knowledge with the Most High?”” (Psalms 73:11, NASB)

The Most High God is the Redeemer in Psalms 78:35. The Most High is our Protector in Psalms 91:1 and Psalms 91:9.

“And they remembered that God was their rock, And the Most High God their Redeemer.” (Psalms 78:35, NASB)

“He who dwells in the shelter of the Most High Will abide in the shadow of the Almighty.” (Psalms 91:1, NASB)

“For you have made the LORD, my refuge, Even the Most High, your dwelling place.” (Psalms 91:9, NASB)

Two times we have Jehovah the Most High with sovereignty in focus in Psalms 7:17 and Psalms 37:5.

“I will give thanks to the LORD according to His righteousness And will sing praise to the name of the LORD Most High.” (Psalms 7:17, NASB)

“Commit your way to the LORD, Trust also in Him, and He will do it.” (Psalms 37:5, NASB)

In Psalms 107:11, the children of Israel are said to have disdained the counsel of the Most High. Actually this is an attack on His sovereignty.

“Because they had rebelled against the words of God And spurned the counsel of the Most High.” (Psalms 107:11, NASB)

It is clear that Satan, in Isaiah 14:14, has his eyes on God’s position of sovereignty for here he uses the term the Most High. In all 35 places, the focus is on the sovereignty of God. After the examination of the passages we also can see that the title refers to God the Father the first person of the Godhead, not the second or third.

“I will ascend above the heights of the clouds; I will make myself like the Most High.” (Isaiah 14:14, NASB)

The term “on high” or **מָרוֹם** (mârôm) in the hebrew is from a verb **רָם** (rûm) meaning to be high, exalted, and occurs once in Micah 6:6 for the Most High and here the focus is on sovereignty in a context of worship.

“With what shall I come to the LORD And bow myself before the God on high? Shall I come to Him with



burnt offerings, With yearling calves?" (Micah 6:6, NASB)

In the Septuagint, the Most High is consistently translated as ὑψιστος (hupsistos). This Greek word is also used four times in the New Testament with definite reference to the sovereignty of God the Father. Luke 1:32, Luke 1:35, Luke 1:76, Luke 6:35.

"He will be great and will be called the Son of the Most High; and the Lord God will give Him the throne of His father David;" (Luke 1:32, NASB)

"But love your enemies, and do good, and lend, expecting nothing in return; and your reward will be great, and you will be sons of the Most High; for He Himself is kind to ungrateful and evil men." (Luke 6:35, NASB)

El Shadday: אֵל שַׁדַּי ('êl Shadday) or Shadday standing alone.

El Shadday occurs 48 times with 31 of those in Job standing alone. The Almighty or all powerful provider is our self-sufficient provider of nourishment, blessing, etc. In the English it is translated as the Almighty or God Almighty.

In Genesis 17:1-8, The Almighty makes the Abrahamic Covenant, a Covenant of blessing and fruitfulness. In Genesis 28:3-4, Isaac speaks to Jacob of blessing and many descendants.

"I will establish My covenant between Me and you, And I will multiply you exceedingly." (Genesis 17:2, NASB)

"May God Almighty bless you and make you fruitful and multiply you, that you may become a company of peoples. May He also give you the blessing of Abraham, to you and to your descendants with you, that you may possess the land of your sojournings, which God gave to Abraham." (Genesis 28:3-4, NASB)

In Genesis 35:11-12, God Almighty confirms the Abrahamic Covenant to Jacob. "Be fruitful and multiply." In Genesis 43:14, Jacob asks God Almighty to give his children mercy before "that man" in Egypt.

"God also said to him, I am God Almighty; Be fruitful and multiply; A nation and a company of nations shall come from you, And kings shall come forth from you. The land which I gave to Abraham and Isaac, I will give it to you, And I will give the land to your descendants after you." (Genesis 35:11-12, NASB)

"and may God Almighty grant you compassion in the sight of the man, so that he will release to you your other brother and Benjamin. And as for me, if I am bereaved of my children, I am bereaved." (Genesis 43:14, NASB)

In Genesis 49:22-26, in blessing Joseph, Joseph was a fruitful bough.

"Joseph is a fruitful bough, A fruitful bough by a spring; Its branches run over a wall. The archers bitterly attacked him, And shot at him and harassed him; But his bow remained firm, And his arms were agile, From the hands of the Mighty One of Jacob (From there is the Shepherd, the Stone of Israel), From the God of your father who helps you, And by the Almighty who blesses you With blessings of heaven above, Blessings of the deep that lies beneath, Blessings of the breasts and of the womb. The blessings of your father Have surpassed the blessings of my ancestors Up to the utmost bound of the everlasting hills; May they be on the head of Joseph, And on the crown of the head of the one distinguished among his brothers." (Genesis 49:22-26, NASB)



In Numbers 24:4-7, the vision of the Almighty of Balaam indicates blessing, prosperity and production. In Numbers 24:16, is the vision of the Almighty indicating ultimate provision and a promise of Messiah and victory over enemies.

"The oracle of him who hears the words of God, Who sees the vision of the Almighty, Falling down, yet having his eyes uncovered, How fair are your tents, O Jacob, Your dwellings, O Israel! "Like valleys that stretch out, Like gardens beside the river, Like aloes planted by the LORD, Like cedars beside the waters. "Water will flow from his buckets, And his seed will be by many waters, And his king shall be higher than Agag, And his kingdom shall be exalted." (Numbers 24:4-7, NASB)

"The oracle of him who hears the words of God, And knows the knowledge of the Most High, Who sees the vision of the Almighty, Falling down, yet having his eyes uncovered." (Numbers 24:16, NASB)

In Ruth 1:20-21, The Almighty afflicted Ruth. Divine discipline for her husband and two sons. Her undeserved suffering was for her ultimate benefit and blessing. The greatest periods of blessing and grace provision will be during and after times of undeserved suffering.

"She said to them, "Do not call me Naomi; call me Mara, for the Almighty has dealt very bitterly with me. "I went out full, but the LORD has brought me back empty. Why do you call me Naomi, since the LORD has witnessed against me and the Almighty has afflicted me?" (Ruth 1:20-21, NASB)

In Job, the Almighty is used as the normal title for God other than Eloah. We see Him in discipline, in Job's opinion and in Eliphaz's opinion. Wrath of the Almighty. Almighty your defense. Almighty the life giver. Make supplication to Almighty. Almighty won't pervert judgment.

So we can see that the emphasis is on God as the provider of personal blessing and prosperity, military victory, spiritual prosperity and blessing.

Adon: אֲדֹנָי ('âdôn)

Adnon means master, sir, or Lord. It is used in the singular for men (as expected). However, when it is used of God, it occurs in the plural and in the singular. The name signifies ownership or mastership and indicates the truth that God is the owner of every believer and that he consequently claims the unrestricted obedience of all. It indicates sovereignty, ownership, rulership, slave-master relation and usually is used to express deity and sovereignty more than the other attributes.

In Psalms 97:5, God of the whole earth is referenced. In Psalms 114:7, God's sovereign deliverance of Israel from Egypt is emphasized.

"The mountains melted like wax at the presence of the LORD, At the presence of the Lord of the whole earth." (Psalms 97:5, NASB)

"Tremble, O earth, before the Lord, Before the God of Jacob," (Psalms 114:7, NASB)

In Genesis 18:3, "My Lord" and in Genesis 24:12, "my master."

"and said, "My Lord, if now I have found favor in Your sight, please do not pass Your servant by." (Genesis 18:3, NASB)

"He said, "O LORD, the God of my master Abraham, please grant me success today, and show lovingkindness to my master Abraham." (Genesis 24:12, NASB)

Adonay: אֲדֹנָי ('âdônây)

It also mean's master, Lord, sir, Lord. A title of respect. Used only of God. The form is in the plural and



looks like it has a first person singular suffix. Being in the plural, it has the same significance as does Elohim. It indicates the plurality of the Godhead. Adonay occurs 425 times, mostly in Psalms, Isaiah and mostly in Ezekiel. Mostly it occurs with Jehovah as “Adonay Jehovah.”

“And the LORD said to Abraham, 'Why did Sarah laugh, saying, 'Shall I indeed bear a child, when I am so old?'" (Genesis 18:13, NASB)

In Genesis 20:1-6, Abimelech calls Lord (Elohim Adonay) as he talks with Him in a dream. There is indication of an attitude of submission.

“Now Abimelech had not come near her; and he said, 'Lord, will You slay a nation, even though blameless?'” (Genesis 20:4, NASB)

Moses addresses Jehovah as both Jehovah and Adonay, mostly Jehovah. He uses it to indicate the relationship of master-servant. Exodus 4:10, Exodus 4:13, Exodus 5:22, Exodus 34:9. These are the only places for Adonay in Exodus.

“Then Moses said to the LORD, 'Please, Lord, I have never been eloquent, neither recently nor in time past, nor since You have spoken to Your servant; for I am slow of speech and slow of tongue.'" (Exodus 4:10, NASB)

“Then Moses returned to the LORD and said, 'O Lord, why have You brought harm to this people? Why did You ever send me?'” (Exodus 5:22, NASB)

The only two times that Joshua addresses Jehovah he uses Adonay. Joshua 7:7-8. As the eye of a servant looks to his master, so Joshua in defeat and distress looks for direction to Adonay Jehovah.

“Joshua said, 'Alas, O Lord GOD, why did You ever bring this people over the Jordan, only to deliver us into the hand of the Amorites, to destroy us? If only we had been willing to dwell beyond the Jordan! 'O Lord, what can I say since Israel has turned their back before their enemies?'” (Joshua 7:7-8, NASB)

Adonay is used only once in Job 28:28. Job says the fear of Adonay is wisdom. Fear here meaning reverential trust, reverence and obedience, an attitude of worship. Fear indicates relationship and fellowship.

“"And to man He said, 'Behold, the fear of the Lord, that is wisdom; And to depart from evil is understanding.'"” (Job 28:28, NASB)

So, basically we can trace in Adonay a master/slave relationship. Blessing while the slave does his master's bidding, but when the slave cuts off fellowship there is discipline. When Adonay judges the nations who come against his slaves we see the master faithful in protection. In the prophecies of the Messiah and the regathering, we see the master providing maximum blessing for those who serve him. So, throughout the Old Testament those who know God as Adonay acknowledge themselves as servants. Abraham, Isaac and Jacob are thus spoken of in Exodus 32:13 and elsewhere. Over and over we read, “Moses, my servant, Moses the servant of Jehovah.” David addressing God as Adonay uses the phrase “your servant.” Solomon, Nehemiah, Samuel. Joshua 24:29.

“"Remember Abraham, Isaac, and Israel, Your servants to whom You swore by Yourself, and said to them, 'I will multiply your descendants as the stars of the heavens, and all this land of which I have spoken I will give to your descendants, and they shall inherit it forever.'"” (Exodus 32:13, NASB)

“It came about after these things that Joshua the son of Nun, the servant of the LORD, died, being one hundred and ten years old.” (Joshua 24:29, NASB)



Jehovah: יהוה (yehôvâh), YHWH, the ineffable name.

The etymology of this name is not preserved, but through Exodus 3:14-15 we can trace the name to the root הָיָה Hawah (arc), or הָיָה Hayah meaning be, become, come to pass. In Exodus 3:14-15, “I Am” is הָיָה (hâyâh) and means “I am being” or “that which I am.” Same word, same form. “I Am has sent me to you.” Same word, same form. From this time on the name was used for God, a personal name for God.

“God said to Moses, ‘I AM WHO I AM’; and He said, ‘Thus you shall say to the sons of Israel, ‘I AM has sent me to you.’” God, furthermore, said to Moses, ‘Thus you shall say to the sons of Israel, ‘The LORD, the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, has sent me to you.’ This is My name forever, and this is My memorial-name to all generations.” (Exodus 3:14-15, NASB)

But instead of the first common singular from Hayah, the third masculine singular from Hawah was used. Thus the form יהוה YHWH. He is, He exists. The concept in the name is personal everlasting existence, being. Isaiah 43:10-11.

“‘You are My witnesses,’ declares the LORD, ‘And My servant whom I have chosen, So that you may know and believe Me And understand that I am He. Before Me there was no God formed, And there will be none after Me. ‘I, even I, am the LORD, And there is no savior besides Me.’” (Isaiah 43:10-11, NASB)

It is the only personal name of God which was a personal name from the beginning of its usage. There are other personal names but these mostly have arisen from attributive titles for God. Jehovah will serve as a vocabulary word, but we must understand from where it has arisen.

“In the name Jehovah, the personality of the supreme is distinctly expressed. It is everywhere a proper name denoting the person of God, and Him only. The Hebrew may say ‘the Elohim, the true God,’ in opposition of all false gods, but never says ‘the Jehovah,’ for Jehovah is the name of the true God only. He says again and again ‘my God,’ but never ‘my Jehovah,’ for when he says ‘my God,’ he means Jehovah. He speaks of the God of Israel, but never of the Jehovah of Israel, for there is no other Jehovah. He speaks of the living God, but never of the living Jehovah, for he cannot conceive of Jehovah as other than living.” Girdlestone Synonyms of the Old Testament.

Jehovah very frequently occurs in compound with Elohim...Jehovah Elohim. This name recognizes the personal name of the Godhead in one name. Also, very often it is rendered, Jehovah Our, Your Elohim. Since Jehovah refers to the personality of the Godhead, it is actually used for one of the persons of the Godhead. The context will indicate whether it is the first, second or third person.

We know that only the second person of the Trinity is the revealed member so whenever Jehovah is revealed by seeing, communications, etc. we know that the second person is in view. Jehovah also frequently occurs in compound with Adonay, Adonay Jehovah, Lord Jehovah, or some places my Lord Jehovah, Lord God. When this name is used we see the attitude of the speaker toward Jehovah. An attitude of service and devotion, love and worship.

Some of the uses of Jehovah in Genesis

Jehovah is first used in Genesis 2 where we find Jehovah Elohim creating man. It is the revealed member of the Godhead who deals with mankind.

The first real contrast between Elohim and Jehovah is found in Genesis 3. Jehovah indicates relationship with God. Satan does not use the name Jehovah. Eve is distracted and ignores her relationship with



Jehovah, and uses the name that Satan uses, Elohim. This is generic and impersonal. It is Jehovah Elohim who then restored fellowship and gave the first promise of a redeemer.

Jehovah recognized the tainted humanity that, angelic infiltration caused. Jehovah determines to destroy all but Noah. Gen. 6:5-8.

"Then the LORD saw that the wickedness of man was great on the earth, and that every intent of the thoughts of his heart was only evil continually. The LORD was sorry that He had made man on the earth, and He was grieved in His heart. The LORD said, 'I will blot out man whom I have created from the face of the land, from man to animals to creeping things and to birds of the sky; for I am sorry that I have made them.' But Noah found favor in the eyes of the LORD." (Genesis 6:5-8, NASB)

When the time comes for the flood, Jehovah gives the instructions and it is Jehovah who shuts Noah in the ark. Gen. 7:16

"So they went into the ark to Noah, by twos of all flesh in which was the breath of life. Those that entered, male and female of all flesh, entered as God had commanded him; and the LORD closed it behind him." (Genesis 7:15-16, NASB)

Jehovah makes Abrahamic Covenant in Genesis 12. Jehovah destroys Sodom and Gomorrah in Genesis 19.

The Angel of Jehovah

We have seen basically the significance of Jehovah. The Hebrew word for angel is מַלְאָךְ (mâlak), meaning messenger or representative. It is in the construct relation. Almost all devout scholars agree that the Angel of Jehovah is the preincarnate second person of the Godhead – the deity of Jesus Christ.

We must determine the deity of the Angel of Jehovah and we must identify the Angel of Jehovah with the revealed member of the Godhead. The best way is just to look at some of the passages. It is clear in the English. Gen. 22:11-12; Joshua 5:13-15; Judges 6:11-24; Psalms 34:7.

"But the angel of the LORD called to him from heaven and said, 'Abraham, Abraham!' And he said, 'Here I am.' He said, 'Do not stretch out your hand against the lad, and do nothing to him; for now I know that you fear God, since you have not withheld your son, your only son, from Me.'" (Genesis 22:11-12, NASB)

"Now it came about when Joshua was by Jericho, that he lifted up his eyes and looked, and behold, a man was standing opposite him with his sword drawn in his hand, and Joshua went to him and said to him, 'Are you for us or for our adversaries?' He said, 'No; rather I indeed come now as captain of the host of the LORD.' And Joshua fell on his face to the earth, and bowed down, and said to him, 'What has my lord to say to his servant?' The captain of the LORD'S host said to Joshua, 'Remove your sandals from your feet, for the place where you are standing is holy.' And Joshua did so." (Joshua 5:13-15, NASB)

"The angel of the LORD encamps around those who fear Him, And rescues them." (Psalms 34:7, NASB)

The Angel of Jehovah appeared to Moses to commission him. Gen. 3:4; Gen. 3:10.

"When the LORD saw that he turned aside to look, God called to him from the midst of the bush and said, 'Moses, Moses!' And he said, 'Here I am.'" (Exodus 3:4, NASB)

"Therefore, come now, and I will send you to Pharaoh, so that you may bring My people, the sons of



Israel, out of Egypt." (Exodus 3:10, NASB)

Jehovah of Hosts: יְהוָה צְבָא (yehôvâh tsâbâ')

It occurs 2754 times as Jehovah of Hosts; Adonay Jehovah of Hosts; Jehovah Elohim of Hosts; Elohim of Hosts. As a verb it is to wage war. It is in the plural in the names for God. A good definition is found in 1 Samuel 17:45. The Elohim of the battle ranks, lines of Israel. Battle line, rank מערכה (ma'ârâkâh). It is usually used in connection with warfare and service, judgment and blessing.

"Then David said to the Philistine, 'You come to me with a sword, a spear, and 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 taunted.' (1 Samuel 17:45, NASB)

The Holy One: קדוש (Qâdôsh)

Qâdôsh means set apart, separated. It is used 41 times. This title is used to emphasize the fact that Jehovah is the Elohim of Israel and He is set a part for their protection and blessing. In Isaiah 43:3, *Qâdôsh* refers to Jehovah your Elohim, the Holy One of Israel, our Savior.

"For I am the LORD your God, The Holy One of Israel, your Savior; I have given Egypt as your ransom, Cush and Seba in your place." (Isaiah 43:3, NASB)

In Isaiah 43:15, *Qâdôsh* refers to the creator of Israel, our King. In Isaiah 47:4, *Qâdôsh* refers to our Redeemer, Jehovah, the Holy One of Israel.

"I am the LORD, your Holy One, The Creator of Israel, your King." (Isaiah 43:15, NASB)

"Our Redeemer, the LORD of hosts is His name, The Holy One of Israel." (Isaiah 47:4, NASB)

Holy One: חַסִּיד (Châsîyd)

Châsîyd is used once and means holy, merciful, blameless. Psalms 16:10.

"For You will not abandon my soul to Sheol; Nor will You allow Your Holy One to undergo decay." (Psalms 16:10, NASB)

The Branch: צֶמַח (tsemach)

Tsemach is used five times and refers to titles for Messiah and means sprout, growth, shoot. A sprout from the tree of David, the seed of David. Isaiah 4:2; Jer. 23:5; Jer. 33:15; Zech. 3:8; Zech. 5:12.

"In that day the Branch of the LORD will be beautiful and glorious, and the fruit of the earth will be the pride and the adornment of the survivors of Israel." (Isaiah 4:2, NASB)

"Now listen, Joshua the high priest, you and your friends who are sitting in front of you—indeed they are men who are a symbol, for behold, I am going to bring in My servant the Branch." (Zechariah 3:8, NASB)

The Rock: סֵלַע (sela')

Sela' is used five times. *Sela'* is a cliff or crag, an elevated rock, the rock of resurrection. It is not used in the salvation context, but always in connection with deliverance from enemies. 2 Sam. 22:2; Psalms 18:2; Psalms 31:3; Psalms 42:9; Psalms 71:3.

"He said, 'The LORD is my rock and my fortress and my deliverer;" (2 Samuel 22:2, NASB)

"I will say to God my rock, 'Why have You forgotten me? Why do I go mourning because of the



oppression of the enemy?" (Psalms 42:9, NASB)

The Rock: צֶרֶף (tsûr)

Tsûr is used 29 times. This is also a cliff or crag, but it is used for a piece of rock, sharp and jagged from being broken off from the whole, thus a picture of judgment at the crucifixion. In Deuteronomy 32:4, God's character as the Rock is presented.

"The Rock! His work is perfect, For all His ways are just; A God of faithfulness and without injustice, Righteous and upright is He." (Deuteronomy 32:4, NASB)

In Deuteronomy 32:15 and Deuteronomy 32:18, *tsûr* refers to salvation, security in salvation and the benefits of salvation.

"But Jeshurun grew fat and kicked— You are grown fat, thick, and sleek— Then he forsook God who made him, And scorned the Rock of his salvation." (Deuteronomy 32:15, NASB)

"You neglected the Rock who begot you, And forgot the God who gave you birth." (Deuteronomy 32:18, NASB)

The Mighty One: אֲבִיר ('âbîr)

Abîr is the word used for The Mighty One, six times. It is always combined with Israel or Jacob. From פָּזַז (pâzaz) which means to be strong, agile. In Genesis 49:24, God's omnipotence in protecting His people is emphasized.

"But his bow remained firm, And his arms were agile, From the hands of the Mighty One of Jacob (From there is the Shepherd, the Stone of Israel)," (Genesis 49:24, NASB)

In Isaiah 49:26 and Isaiah 60:16, God as our Redeemer is in view.

"I will feed your oppressors with their own flesh, And they will become drunk with their own blood as with sweet wine; And all flesh will know that I, the LORD, am your Savior And your Redeemer, the Mighty One of Jacob." (Isaiah 49:26, NASB)

"You will also suck the milk of nations And suck the breast of kings; Then you will know that I, the LORD, am your Savior And your Redeemer, the Mighty One of Jacob." (Isaiah 60:16, NASB)

Mighty One: גִּבּוֹר (gibbôr)

Gibbor means strong, mighty, powerful. Psalms 24:8, Psalms 45:3, Isaiah 9:6, Jer. 32:18.

"Who is the King of glory? The LORD strong and mighty, The LORD mighty in battle." (Psalms 24:8, NASB)

"For a child will be born to us, a son will be given to us; And the government will rest on His shoulders; And His name will be called Wonderful Counselor, Mighty God, Eternal Father, Prince of Peace." (Isaiah 9:6, NASB)

Shepherd of Israel: יֵשׁוּעָה (Raah Yîsrâ'êl)

Emphasis on His dealing with His people. Psalms 80:1.

"For the choir director; set to El Shoshannim; Eduth. A Psalm of Asaph. Oh, give ear, Shepherd of Israel, You who lead Joseph like a flock; You who are enthroned above the cherubim, shine forth!" (Psalms 80:1, NASB)



Son of Man: אִנּוֹשׁ בֶּר (Bar 'Ēnâsh)

Here is emphasis on the humanity of Jesus Christ whether in connection with His ministry, His sacrifice, His resurrection or His second advent. Most often its use is in connection with His Messianic office.

Dan. 7:13.

"I kept looking in the night visions, And behold, with the clouds of heaven One like a Son of Man was coming, And He came up to the Ancient of Days And was presented before Him." (Daniel 7:13, NASB)