



# NAMES OF GOD

Outline for "First Principles Class"

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## INTRODUCTION:

1. What do you know about God?
2. The oldest and most profound belief of man is his belief in God. Without such a belief life is not worth living, for it has no meaning. But a true understanding is also essential.
3. Man's view of God determines the extent and quality of his worship and service. It literally molds our life and action. Man is the result of his belief.
4. The word "God" occurs over 4,060 times in the English Bible.
5. God was before the Bible (Gen. 1:1).
6. His eternity, existence, and presence is affirmed in the Bible.
7. It is vital that man know God, for man's chief purpose is to glorify his Maker. Our Lord prayed (John 17:3).
  - a. Paul gave as his great goal in life (Phil. 3:10). Solomon gave the conclusion of the whole matter (Eccl. 12:13).
  - b. People are destroyed because of a failure to know God (Hosea 4:6; II Thess. 1:7-9; 2:10-12).
8. With God and morality coming increasingly under attack it is critical that one understand who God is. Pharaoh asked the question (Ex. 5:2; Judges 2:10; The wicked sons of Eli. I Sam. 2:12; cf. Job 21:14; Psa. 73:11; Jer. 6:15,16).
9. Only a fool says there is no God (Psa. 14:1; 53:1). But it seems every age has made its attempt to disprove God; however, their efforts have only proved Him.
10. The Bible fool as described by Robert Taylor Jr. is the man who is empty headed, empty hearted and will stand before God empty handed.
11. What comes to mind when the word God is mentioned?
12. Is a name important (Acts 4:12)? Names are descriptive. What are the names used in the Old Testament to describe God?

## I. GOD (Hebrew EL [410], ELOAH [433], or ELOHIM [430]).

- A. This term denotes "strength" or "power."
- B. It especially emphasizes the power of God in such acts as the creation (Gen. 1:1).
- C. Elohim is the plural form (Gen. 1:1,26,27; John 1:1), this emphasis the plurality of the Godhead

## II. LORD (Hebrew ADON [113] or ADONAI [136]).

- A. This word suggest "master" or "ruler."
- B. Its emphasis is the authority of the Lord; the plural form adonai is only used of God in the Old Testament. This is the word the Jews would use every time they came to the Name Jehovah.
- C. This word stresses the obedience that man owes to his Master (Mal. 1:6 "A son honoureth his father, and a servant his master: if then I be a father, where is mine honour? and if I be a master, where is my fear? saith the LORD of hosts unto you, O priests, that despise my name. And ye say, Wherein have we despised thy name;" Heb. 5:8,9 "Though he were a Son, yet learned he obedience by the things which he suffered; And being made perfect, he became the author of eternal salvation unto all them that obey

him”).

- D. Abram first used this name for God (Gen. 15:2 “And Abram said, Lord GOD, what wilt thou give me, seeing I go childless, and the steward of my house is this Eliezer of Damascus”).

### III. ALMIGHTY GOD (EL SHADDAI).

- A. El means strong and shaddai may be derived from the noun shad, meaning breast, hence to nourish. This name may thus suggest “him who is strong to nourish, to satisfy his people (Gen. 49:24,25; Isa. 60:15,16; 66:10-13).
- B. God almighty is able to abundantly supply all the needs of His people (Phil. 4:19).

### IV. MOST HIGH, OR MOST HIGH GOD (EL [410] EHYON [5945]).

- A. The distinctive meaning suggested in this title is revealed in Genesis 14:17-24 “the most high God, possessor of heaven and earth” (Gen. 14:22).
- B. This was the common name of God among Gentile nations (Deut. 32:8; Dan. 4:17; Isa. 14:14 ).

### V. EVERLASTING GOD (EL [410] OLAM [5769]).

- A. God is eternal in nature (Psa. 90:2).
- B. God is the deity of everlasting things (Gen. 21:33; Eph. 1:9,10; 3:3-6).

### VI. JEHOVAH (YAHWEH [3068]).

- A. Jehovah is derived from the Hebrew havah meaning to be or being. It denotes God’s self-existent nature. Most frequently used name of God in the Old Testament (6,823 times) (Gen. 2:4; Ex. 3:14,15; 6:2,3).
- B. Jehovah (translated Lord in the KJV) is the covenant name, the redemptive designation of Israel’s God. Jehovah is the loving, revealed, saving God of those who respond to His holy will.
- C. “Angel of the Lord” occurs frequently in the Old Testament and is a ready reference to the Second Person of the Godhead on errands to earth on behalf of the First Person and His errands were vividly depicted by the Third Person.

### VII. JEHOVAH GOD (YAHWEH [3068] ELOHIM [430]).

- A. Denotes God’s relationship to man as: Creator (Gen. 2:7-15), Master (Gen. 2:16,17), Ruler (Gen. 2:18-24), Redeemer (Gen. 3:8-15).
- B. Jehovah’s relationship to Israel (Gen. 24:7; Ex. 3:15,18; Deut. 12:1).

### VIII. LORD OF HOSTS (YAHWEH [3068] SABOATH [6635]).

- A. Used with special reference to warfare or service.
- B. Indicates a display of God’s power and glory (Psa. 24:10; 46:7,11).
- C. Hosts may suggest angels or all heavenly powers available for the needs of the Lord’s people.

### IX. IN ADDITION TO THESE NAMES IT IS INTERESTING TO NOTE THAT THERE ARE EIGHT USES OF THE NAME “JEHOVAH” AS A COMPOUND WITH OTHER EXPRESSIONS.

- A. Jehovah-jireh [3070] (Gen. 22:13,14) means the Lord will provide. As the Lord provided Abraham with a ram to offer in the place of Isaac, so He provided His Son to die in our stead. He has provided us all things that are necessary for life and godliness (II Peter 1:3).

- B. Jehovah-rophé (Ex. 15:26) denotes “Jehovah heals.”** When Israel marched into the wilderness and came to Marah, they found bitter waters that they could not drink (Ex. 15:23). By a miracle, God healed the waters from bitter to sweet. Similarly, the Lord, by the gift of His Son, has provided spiritual healing for the nations through His redemptive plan.
- C. Jehovah-nissi (Ex. 17:8-15) suggests “Jehovah is our banner.”** In their wilderness trek, Israel was assaulted by the hostile Amalekites, descendants of Esau. In spite of the fact that the Hebrews were an inexperienced and ill-equipped military force, the Lord gave them a great victory over their enemies. He was their banner of triumph! Through Christ, we become more than conquerors over all opposition.
- D. Jehovah-m’kaddesh (Lev. 20:8 “And ye shall keep my statutes, and do them: I am the LORD which sanctify you”) means “Jehovah who sanctifies.”** The book of Leviticus has to do with the consecration of God’s redeemed nation. The term sanctify in its various original forms, appears some 700 times in the Old Testament. The word sanctify means to set apart. Sanctification was effected once for all by the offering of Christ (Heb. 10:10; Eph. 5:26). To sanctify merely means to set apart (Ex. 13:2,12 “Sanctify unto me all the firstborn, whatsoever openeth the womb among the children of Israel, both of man and of beast: it is mine...That thou shalt set apart unto the LORD all that openeth the matrix, and every firstling that cometh of a beast which thou hast; the males shall be the LORD’S”).
- E. Jehovah-shalom (Judges 6:24) affirms that “Jehovah is our peace.”** When the children of Israel did evil in the Lord’s sight, He sold them into the hand of their enemies and they were sorely oppressed (Judges 6:1ff). During these dark days, the Messenger of the Lord appeared to Gideon and gave him a promise of deliverance. In anticipation of that hope, Gideon built an altar and called it “Jehovah-shalom.” Today in a much higher sense, God is our peace. Through Christ, who effected peace by the blood shed on the cruel cross (Col. 1:20), we can be in harmony with our Creator (Rom. 5:1).
- F. Jehovah-rohi (Psa. 23:1 “The LORD is my shepherd; I shall not want”) is the beautiful expression, Jehovah is my Shepherd.** God is the kind Shepherd who sustains and protects His people. Even so Christ is our good Shepherd who will lead us safely home (John 10:1-18).
- G. Jehovah-tsidkenu (Jer. 23:6) means Jehovah our righteousness.**
- H. Jehovah-shammah (Ezekiel 48:35) means Jehovah is there.** 14 years after the conquest of Jerusalem (586 BC) the prophet Ezekiel, a captive in Babylon, saw a vision of the restoration and glory of the kingdom of God. It was set forth under the imagery of the rebuilding of the temple (Ezek. 40-48). The name of the city of that wonderful temple is called by the prophet Jehovah is there, in the final words of his narrative. The church is the place where Jehovah is to be found today. The person who wants fellowship with his Creator will seek such within the house of God, the church of Christ (I Tim. 3:15,16).