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# OLD TESTAMENT NAMES OF GOD

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# Old Testament Names of God

Names of God	Explanation with Scripture Passages	Additional Notes
Introductory Matters	When studying the names of God, it is important to realize that these names aren't indicative of a polytheistic God, as God is one (Deut 6:4; 1 Tim 2:5). Each name represents a different aspect of God's character. Furthermore, in the Hebrew language, it displays the significance of the personality of the one named <sup>1</sup> . In some cultures, names are generally meant as identification.	In the Old Testament, names may also be a reflection of the character (Gen 27:36) of the one named or reflect the situation in birth (Gen 5:29).
	The name Jesus meant Savior (Mat 1:21). Mattaniah's name was changed to Zedekiah (II Kings 24:17), either for the purpose of subjection to the king or to make him be inclined toward the justice of God. <sup>2</sup> To see another example, see 2 Kings 23:34. The importance of the name of God (Ps 8:1; 23:3) can be seen throughout the Old Testament (Deut 12:5; Ps 138:2) in being lifted up for his glory (Ps 79:9) and for praise (Isa 48:9).	While names of people in the OT at times appeared somewhat prophetic, there were limitations in this, but with God, his works would prove his character and the meaning of the names of God.
Significance of the Name	Even with American culture putting less stress on the meaning and significance of the name, the significance of the name is still of utmost importance as the name is representative of the person. Individuality, a respected aspect in American culture, can be seen in the name when the spelling is tweaked. Many cultures, including OT times, did have the name reflect the character of significance of the person being named.	Pronunciation and spelling of the name are important aspects of the name. Numerous blunders have been made in this regard like causing a passenger to get on the wrong plane.

[Help us, O God of our salvation, for the glory of thy name: and deliver us, and purge away our sins, for thy name's sake. –Ps 79:9]

<sup>1</sup> New Bible Dictionary, Inter-Varsity Press, 421.

<sup>2</sup> John Gill

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Names of God	Explanation with Scripture Passages	Additional Notes
Yahweh (Jehovah) יהוה	Yahweh or Jehovah, a proper name, became Israel's most distinctive name for God <sup>6</sup> . Yahweh is never ascribed to (false) gods, only to the one true God. Strong defines יהוה as the self-existent or eternal one, also the Jewish national name of God <sup>7</sup> . God's personal name יהוה was introduced to Moses (Ex 6:2-3). After God's introduction as Yahweh or Jehovah, Israel would recognize God as יהוה from then on. Further, you can not separate the vowels and consonants for God's name יהוה in Chinese, 耶和華. Jehovah's name was pronounced by people before it's formal introduction to Moses (Gen 9:26; 28:13, 16). We can say the full import <sup>A</sup> of יהוה's name came at God's formal introduction to Moses in Exodus 6:3.	When the post-exilic Jews stopped pronouncing Yahweh's name, the pronunciation of Yahweh's name was lost <sup>8</sup> . Moreover, according to the New Bible Dictionary, YHWH originally didn't have vowels, hence no pronunciation, so in the 12th century AD, the vowels of Adonai were added to YHWH <sup>9</sup> .
El אל	In the Semitic languages, אל is the most common term for God <sup>3</sup> and is one of the generic names of God. In the OT, the term El is used of the true God as well as for false gods. El is translated as God 213x and as god 16x.	El can be used in a singular form or in a compound format, as in Gen 31:13, "the God of Bethel."
Elohim God אלהים	Elohim, which is the plural form of God, but when used for the one true supreme deity, it is used as a singular <sup>4</sup> . When referring to the God of the Bible, adjectives and verbs will be in the singular, but when referring to false gods, plural verbs will be used (see Psa 96:5; 97:7). Elohim can be construed as a generic name for deity, which can also be used for false gods, and is less personal <sup>5</sup> . You can also say that Elohim is defined as the sovereign one, the highest power, master of the universe.	Elohim is the first name of God that appears in the Bible (Gen 1:1). In Psalm 82:1, אלהים is respectively used both for the one true God, the God of the Bible, and for false gods.
Never throughout history has a man who lived a life of ease left a name worth remembering. –Theodore Roosevelt		

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<sup>3</sup> ISBE  
<sup>4</sup> New Bible Dictionary, p420.  
<sup>5</sup> ISBE  
<sup>6</sup> Ibid  
<sup>7</sup> Strong

<sup>8</sup> <https://amologetics.wordpress.com/2013/12/24/yhwh-the-lost-pronunciation/>  
<sup>9</sup> New Bible Dictionary, p421.  
<sup>A</sup> Barnes in Esword, notes for Exodus 6:2.

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Eloah אלוה	Eloah is the singular form of Elohim. It's translated 52x as God and 5x as god. This term is chiefly found in the poetic sections of the Bible.	Job 5:17 & Job 35:10 are two samples in this regard.
Adonai Lord אדני	Adonai was the spoken name of God instead of YHWH for the purpose of showing reverence to God <sup>10</sup> . Originally an attributive name, in prehistoric Hebrew history, the name had already turned into a generic name <sup>11</sup> . In the OT, the LORD GOD is YHWH Elohim (e.g. Gen 2:4) while the Lord God would be Adonai YHWH (e.g. Gen 15:8). The name signifies (Psa 2:4) sovereignty (Isa 7:7), and with the numerous translations of My Lord, we must conclude that this refers to the Lord's sovereignty over our lives.	Since the Lord is sovereign, and certainly that would include sovereignty over every aspect of life like circumstance and ability, it is imperative that we be willing to submit to the Lord, even when it's hard to do so. He knows what is best for us.
El-Elyon The Most High אל עליון	El-Elyon, translated as the most high God in Genesis 14:18, succinctly put, means "highest." <sup>12</sup> A later verse further develops the meaning of the most high, that is, he is in charge of all of heaven and earth. Elohim created all, and now the most high has charge of it all. The deity here is not claiming to be a local deity, such as a god over a city or country or even just having charge over the earth. This includes sovereign power over heaven and earth.  Melchizedek, a Gentile, serving the most high shows us that even in the OT, the Gentiles could be saved. Since being the Most High is our God, there is nothing to fear (Rom 8:31). We believers have everything going for us.	The most high God is the real God, who is above all others. Abraham having just returned from a victorious battle certainly reflects the power of the Most High whom Abraham served. If you are saved, the Most High welcomes your plea for help, even in trivial matters (Ps 57:2).
Where the name of God is not known, he himself cannot be known. – John Gill (Body of Divinity)		

<sup>10</sup> Brown-Driver-Briggs

<sup>11</sup> ISBE

<sup>12</sup> C.I. Scofield

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El-Olam The Everlasting God אל עולם	The meaning of Olam is eternity, forever, or everlasting <sup>13</sup> . Thus, we have the Eternal or Everlasting God. Abraham called God the Everlasting God when he was planting a tree. The tree would eventually die, but the God he served would reign forever and ever. The righteous God who has omnipotent power will be the righteous God forever and forever. The everlasting God made the soul to live forever, thus securing everlasting allegiance to him from true believers. Praise be to God for showering us with mercy for ever and ever.	For more references to this particular name, see the following passages: Gen 21:33; Jer 10:10; & Isa 26:4. It would be in our best interest to make the everlasting God (the God of the Bible) our God.
El-Roi God of my Vision אל ראי	Hagar acknowledged that God saw her (Gen 16:13). God's eye of omniscience and providence saw her affliction and sorrow, after which he sent an angel to comfort her. On the contrary, the false gods can't see (Psa 135:16) because they don't actually exist. Be rest assured that God sees your affliction, and if you are in his will, all will be made right.	What exactly God's shape is isn't clear in scripture (John 5:37). He may not have eyes as we have, but he is well aware of the situation.
El-Shaddai God All-Powerful אל שדי	El-Shaddai can be translated as The Almighty God, the All-Powerful, or the All-Sufficient God. Basically, the Almighty can make the impossible possible (Matt 19:26). The patriarchs had become acquainted with the name El-Shaddai (Gen 17:1), but not with the name YHWH.	To realize God's total sufficiency, man must first realize his insufficiency <sup>14</sup> . [Two core texts are Ex 6:3 & Psa 91:1.]
El-Gibbor; The Lord, The Mighty אל גבור	Mighty in the Hebrew means the strong man, the brave man, or the mighty man <sup>15</sup> . The word mighty is also used of a hunter <sup>16</sup> . When it comes to being strong, the Lord will be there for you. However, you must first be on his side.	Here are some references where mighty is attributed to God: Deut 10:17; Psa 24:8; Is 9:6; Is 42:13.
Core Principle: The names of God reveal the richness of his character.		

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<sup>13</sup> [https://www.blueletterbible.org/study/misc/name\\_god.cfm](https://www.blueletterbible.org/study/misc/name_god.cfm)

<sup>14</sup> <http://www.myredeemerlives.com/namesofgod/el-shaddai.html>

<sup>15</sup> Brown-Driver-Briggs

<sup>16</sup> Gesenius' Hebrew-Chaldee Lexicon

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El-Moshaah God who Saves אל מושעה	The main proof text being in Psa 68:20, we can see that the only salvation available to mankind is from God, the one true God, the God of the Bible. Jesus is the only one who can deliver us from this body of death and sin.	Apart from salvation, the Lord is very capable of delivering us from the many pitfalls in life.
El-Oheenu The Lord Our God יהוה אלהינו	At this point the inspired author not only acknowledges the Lord, but addresses him as his own God (Psa 99:5, 8-9). What good is it to acknowledge the God of Israel, but not have him as your own God. Of course, this would include getting saved and serving the Lord afterwards.	Ruth, a Moabitess, would have originally worshipped the false god Chemosh, but she told Naomi that Israel's God is "my God (Ruth 1:16)."
El-Emeth The God of Truth אל אמון	Emeth means faithfulness, sureness, reliability, stability, continuance <sup>17</sup> . In terms of truth, it speaks of the spoken word, divine instruction, true doctrine, religious knowledge, or in regards to testimony and making a judgment call <sup>18</sup> . God is true to his promises and covenants <sup>19</sup> . God only speaks the truth (Num 23:19; Titus 1:2), and he is always faithful (1 Co 10:13). Always.	Core texts for the God of Truth are Deut 32:4, Psa 31:5, & Isa 65:16.
Jehovah-Nissi The Lord my Banner. יהוה נסי	Jehovah-Nissi, appearing only once (Ex 17:15), means "The Lord is my Banner." Banner has been translated as miracle <sup>21</sup> , victory <sup>22</sup> , Flag <sup>23</sup> , or staff. The first mention of any writing in the Bible was here. As Moses lifted up his hand, so you lift up a banner – most likely related. The Lord was their victory against Amalak as he is even today.	The Lord is also our victory today. There are times when he waits before he moves in victory. Be patient. God moves in his own, perfect timing.
Core Principle: Since truth never lies, we can put our complete and total trust in our God.		

<sup>17</sup> Brown-Driver-Briggs

<sup>18</sup> Ibid

<sup>19</sup> Albert Barnes

<sup>21</sup> John Gill

<sup>22</sup> CEV

<sup>23</sup> ERV

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Jehovah-Shalom The Lord is Peace. יהוה שלום	Jehovah-Shalom, found in the scriptures only once, is the title Gideon named an altar in Palestine. This was the place where God spoke peace to Gideon and his people. The name signifies wholeness, recompensing of a loss, well being, and to be complete. Sin destroys, but Christ's perfect sacrifice on the cross reconciles the broken relationship to God. [See Judges 6:23-24]	Peace is a big word in the Bible as well as in the world. The gospel reconciling us to God lets us know that this peace is even for us today.
Jehovah-Tsidkenu The Lord Our Righteousness יהוה צדקנו	The Lord Our Righteousness, which is found in the OT twice (Jer 23:6; 33:16), displays how mankind needs God's righteousness for his own (Rom 4:5-6). The imputation of righteousness onto man is explained very clearly in the NT, but the concept is found as early as Gen 15:6. Christ will judge righteously in all, and we can only be found innocent if the righteousness of Christ has been put onto our account.	The name, The Lord our Righteousness, outright explains that the righteousness that we need is found in Christ.
Jehovah-Jireh The Lord will Provide יהוה יראה	Jehovah-Jireh (Gen 22:14) proper means that Jehovah sees or that Jehovah will see to it <sup>24</sup> . Basically, God sees what is needed at the time and provides what is necessary for the occasion. In the context of the account, a suitable animal was needed for sacrifice (Gen 22:8). Abraham was supposed to offer a sacrifice to Jehovah God, and so God provided a ram, which incidentally was caught in the thickets by his horns, which meant that the sacrifice was without blemish. Basically, the Lord is well aware of what is necessary, and as difficult as life can seem from time to time, experienced Christians will attest to the faithfulness of our God in providing for us just at the right time.	With us people living in a material world, it would seem automatic that our God would provide for us. With this aspect unfolding as we serve the Lord (Matt 6:30), we can know the things needed will be provided. If it's not provided, it means that we didn't need it.
Core Principle: Our God is a very able provider; if it's not provided, it means that we didn't need it..		

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<sup>24</sup> Brown-Driver-Briggs

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Jehovah-Shammah The Lord is There יהוה שמה	<p>[Eze 48:35] When you run into trouble, you think if only the problem could be solved or if only the right person could remedy for the situation. As long as the Lord is with you or as long as the Lord is there to help, everything is going to be okay. God is always faithful. Our task in this is to trunk anything that would get in the way of the presence of the Lord. If we have him, what else do we need? The results are in God's hands.</p>	Cain leaving the presence of the Lord (Gen 4:16) would have compromised his joy (Psa 16:11). Of course, His presence won't promise a perfect life on planet earth (John 16:33).
Jehovah-Rohi The Lord, My Shepherd יהוה רעה	The word shepherd proper can literally be defined as one who tends a flock or figuratively as in associating as a friend, keeping company, keeper, or pastor <sup>25</sup> . The good shepherd (John 10:14) guides and directs his sheep. And he also defends and saves (Heb 13:20) them. The omniscient shepherd knows how to employ his omnipotent power as he takes care of us. The key to not being in want is to make shepherd your Lord. Get saved and obey him.	The core text is Psalm 23:1. Often it is easy to question how the Lord is leading and guiding us. He is the only one who will never lead us astray. So, don't even think about it.
Jehovah-Sabbaoth Lord of hosts יהוה צבא	The word "hosts" proper means the whole creation, or the sun, moon, and stars, or the term is that of warfare and that which goes to war <sup>26</sup> . Strong defines "hosts" as a "mass of persons" prepared for a campaign, particularly prepared for war <sup>27</sup> . This name was often used in a time of war (Josh 5:13-14; I Sam 17:45), but wasn't necessarily always limited to times of war (I Sam 1:11) as was the case when Hannah sent her request up to heaven.	The Lord is willing to fight (John 18:36) when necessary (Ex 15:3), as history has shown this (Ecc 3:8) to be true. However, believers look forward to the time when wars cease (Isa 2:4).
Core Principle: The key to not being in want is to make shepherd your Lord.		

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<sup>25</sup> Brown-Driver-Briggs

<sup>26</sup> Ibid

<sup>27</sup> Strong



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Jehovah-Shaphat The Lord is our Judge יהוה שפטנו	Judge defined is to "judge, govern, vindicate, punish." <sup>28</sup> Whether it is to vindicate a situation or simply judging us, we can know that his judgment is always just (John 5:30). All will be made right (Mark 4:22).	[See Isa 33:22] The time comes when time is up.
Jehovah-Tsuri The Lord My Rock יהוה צורי	A rock is a symbol of trust and confidence. Our God is one in whom we can trust now and forever. He's a sure foundation. In a world where nothing is sure, it is great to be able to put our trust in God.	Core texts are Psalm 28:1 & Psalm 18:31. Also, any plan not in God's will is sure to fail.
Jehovah Uzzi, The Lord is my Strength יהוה עזי	The Lord is our strength in the physical realm and in the spiritual world <sup>29</sup> . The Lord is our support and he's the one who carries us. Without him life would not be worth living. After all, the source of life is the Lord.	The core text is Psalm 28:7.
Jehovah-Ori The Lord my light יהוה אורי	Light in Psalm 27:1 is concerning direction in life. The Lord gives his children direction in life as direction is necessary. The scriptures and the Holy Spirit lead us in our decisions. At 30, you need direction you weren't ready for at age 20.	[Some excellent CF: Psalm 119:105; John 8:12] Proverbs 3:5-6 contains this concept. God leads. We must follow.
Jehovah-Magen The Lord our Defense יהוה ומגננו	Whether it's trouble (John 16:33) or enemies coming at us, the Lord is very capable of defending us. Whether it is helping us escape the trouble or providing the necessary barriers, the Lord protects us.	Core texts are Psalm 33:20 & Psalm 89:18. It is certain that God will protect New Israel.
"Darkness is the emblem of distress, trouble, perplexity, and sorrow; light is the emblem of the opposite of these." –Albert Barnes		

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<sup>28</sup> Brown-Driver-Briggs

<sup>29</sup> John Gill

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Jehovah-Rophe The Lord who Heals יהוה רפא	Rophe in the Qal, Niphal, Piel, and Hithpael all refer to healing <sup>31</sup> . The healing (Ex 15:26) here refers to both the preservation and healing of diseases <sup>32</sup> . The book <i>None of These Diseases</i> testifies of the health the Israelites enjoyed by following the commandments of the Torah <sup>33</sup> . Being free from sin also frees us from stress in life, which also contributes to health <sup>34</sup> .	Were the Israelites not to obey the Lord God, they would be smitten with incurable diseases (Deut 28:27). The most important healing is that of the soul.
Jehovah-Maccaddeshcem The Lord Sanctifier יהוה מקדשכם	Qadash is to be hallowed, sanctified, consecrated, be holy <sup>35</sup> . Sanctify, a life-long process, is basically to be made holy. It's very clear the Lord initiates the process, without which mankind would never reach such a stage. The Lord initiated his relationship with the patriarchs in the giving of the law and rest of scripture. Jesus also initiated his coming to earth to become God in the flesh. In the proof texts, the sanctification process goes both ways. God has power to cleanse in which he takes the initiative, but it is imperative that his children follow his lead. (Keeping the sabbath was only one example.)	Old Testament proof texts for the Lord sanctifying Israel are as follows: Ex 31:13; Lev 20:8; 21:8, 23 & Lev 22:9. The sanctification process starts at salvation and continues throughout the Christian life. Both the Lord and us partake in this, but he initiates it.
Elohim Kadoshim The Holy God קדוש יהוה	While the Lord is perfectly (I Pet 2:22) holy (Lev 11:44), which is a communicative attribute, and while he commands his children to be holy, there is a big difference between his perfect holiness and ours. With Christ's victory over sin on the cross, we are able to increase in holiness. With God's deified holiness, this must certainly be reason for us to revere, praise, and worship him forever and ever.	Core texts are as follows: Ps 99:9; Josh 24:19; I Sam 6:20. The Lord our God is holy.
"He will not endure a partner in his worship; you cannot serve him and idols together." – Joseph Benson		

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<sup>30</sup> ISBE

<sup>31</sup> Brown-Driver-Briggs

<sup>32</sup> Joseph Benson

<sup>33</sup> David Guzik

<sup>34</sup> Ibid

<sup>35</sup> Brown-Driver-Briggs

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<p>El-Kanna The Jealous God אל קנא</p>	<p>In the context of the Pentateuch, Kanna, translated as jealous, is defined as "righteous zeal," which refers to the zeal of God's name and glory<sup>30</sup>. Today, the term carries a heavy sinister connotation as opposed to zeal for God. Basically, God doesn't want any material or subjective idols in our lives. He wants to be the only one we serve and worship (Matt 4:10). Anything that gets in the way of our walk with Christ needs to get trunked.</p>	<p>Core texts are Ex 20:5; 34:14 &amp; Deut 5:9. If you are going to be jealous of people, be jealous of their spiritual maturity. Desiring spiritual maturity is a good thing.</p>
<p>Ancient of Days יומין עתיק</p>	<p>In contrast to earthly kings<sup>35</sup> and "transitoriness of successive world powers"<sup>36</sup>, the name Ancient of Days depicts ability to judge the world<sup>37</sup>, and this name also describes old age<sup>38</sup>. With most commentators taking the Ancient of Days to be God the Father, this would be the only name of God in the scriptures that depict God using human means.</p>	<p>The only three core texts are in Daniel: Dan 7:9, 13, &amp; 22. With the Ancient of Days sitting on the throne, this clearly refers to power and ability in judgment.</p>
<p>Man of Sorrows איש מכאבות</p>	<p>While sorrows for mankind oftentimes is merely comprised of self-pity<sup>40</sup>, from the cradle to the cross, Jesus Christ ate the bread of sorrow in having to deal with sinners and then having to face the wrath of God on the cross because of sin of the world<sup>41</sup>. Originally having been acquainted with the perfect life in heaven, life on earth would have been all the more difficult, but Christ fulfilled the will of the Father without even once complaining about the situation.</p>	<p>The core text and only text for this name is Isaiah 53:3. The sorrow was not to last forever. When Jesus said, "It is finished (John 19:30)," the agony of the work on the cross was over for ever.</p>
<p>"The sorrows of the lofty he knew, for he was the King of Israel; the sorrows of the poor he knew, for he 'had not where to lay his head.'"<sup>39</sup></p>		

<sup>35</sup> Easton  
<sup>36</sup> Fausset  
<sup>37</sup> Hastings  
<sup>38</sup> ISBE

<sup>39</sup> A Charles Haddon Spurgeon quote

<sup>40</sup> David Guzik  
<sup>41</sup> John Gill

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Eloheeka The Lord thy God יהוה אלהיך	The name, The Lord thy God, which is found in the Old Testament 259 times, speaks of the personal relationship that God established with the children of Israel. Obedience to the Lord's commandments often follow this title.	In many of these occurrences, the Lord's work in the earth, especially in Israel, is discussed.
Lord God of Israel יהוה אלהי ישראל	The Lord God of Israel, a title which refers to national Israel, occurs 107 times in the Old Testament. This title is often used in times of war or when the situation pertained to the entire country.	In Exodus 5:1, its first occurrence, Moses and Aaron were dialoging with the Pharaoh regarding Israel.
The Holy One of Israel קדוש ישראל	The title, appearing 30 times in total, generally appears with other names of God as a secondary title. See footnote for textual examples <sup>43</sup> . Holiness, defined as holy, sacred, or set apart <sup>44</sup> , speaks of the complete holiness of God.	There are two occurrences <sup>42</sup> in the Gospels where Jesus is called The Holy One of God.
The Lord God יהוה אלהים	The Lord God occurs 532 in an English search of the name <sup>45</sup> , but appears only 39 times as YHWH (Jehovah) Elohim <sup>46</sup> . YHWH, his personal name, and Elohim, a generic name for God, could be viewed as God's full name.	Gen 2:4, the first occurrence, speaks of God finishing the creation.
My Redeemer גאלי	To redeem is to ransom or redeem <sup>47</sup> something or someone, and in this case, the redeemer would be Jesus Christ.	Two main core texts are Psa 19:14 & Job 19:25.
The Branch נֹצֵר	Netser, figuratively speaking, is a sprout or shoot <sup>47</sup> , or in the physical world, a branch as the "greenness as a striking color." <sup>48</sup> In one passage, Christ is described as a branch (Isa 11:1), and in another a root (Rev 22:16).	Perhaps this simply refers to Jesus becoming flesh and developing (Isa 4:2) into our salvation.
"The glorious God of creation and revelation was also the glorious God of personal relationship and redemption for His people." -Guzik		

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<sup>42</sup> Mark 1:24; Luke 4:34

<sup>43</sup> Psa 89:18; Isa 1:4; 41:14; Ezek. 39:7.

<sup>44</sup> Brown-Driver-Briggs

<sup>45</sup> The Lord God can have different configurations of YHWH, Adonai, and God.

<sup>46</sup> Adonai Jehovah is another frequent arrangement translating into Lord God.

<sup>47</sup> Brown-Driver-Briggs

<sup>48</sup> Strong



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Prince of Peace שַׁר שְׁלוֹם	The title, Prince of Peace, is given to Christ because he is the author of peace <sup>49</sup> . Even though Jesus said that he is bringing a sword to earth <sup>50</sup> (Matt 10:34), his aim in ruling the nations won't be to bring war to earth, but rather peace (Isa 2:4; Eph 2:15). Many rulers in history had an aim to conquer other countries via the sword. Furthermore and more importantly, Christ's atonement brings lost sinners to a state of peace with God.	Core text is Isa 9:6 with Acts 5:31 as an excellent CF. Giving the gospel is spreading his message, which can also be construed as peace-making.
Counselor יַעַזְר	With Counselor meaning advise, guide, determine <sup>51</sup> , give counsel, devise, or plan <sup>52</sup> , Counselor is representative of great wisdom in guiding the human race or the Lord is capable of advising heads of state <sup>53</sup> . Jesus knows the counsel of God and how much needs to be revealed to mankind. Jesus' necessary and faithful counsel will always lead us down the right road. Christ can counsel those in power, the sick, the lowly, the needy, and the successful.	Core text is Isa 9:6 with Rom 11:34 as an excellent CF. The key is being willing to accept his counsel, otherwise his counsel does nothing for us.
Wonderful פְּלֵא	Wonderful refers to being marvelous in knowledge (hard to understand) as well as in acts of judgment and redemption <sup>54</sup> . The Lord is wonderful, marvelous, even miraculous in all that he does. Praise his name.	Core text is Isa 9:6. We should honor and praise him every day.
The Everlasting Father עַד אָב	With a literal translation being "Father of eternity," <sup>55</sup> and the Vulgate's translation as 'The Father of the future age,' the intent isn't in regard to the God the Father, the head of the trinity, but rather the supreme power of eternity past to eternity future (John 8:58; Heb 1:10-11).	Core text is Isa 9:6 with John 8:58 as an excellent cross reference. Christ, the author of eternal life, holds eternity in his hands.
"Let us learn to leave providence in the hand of the Counsellor." –Spurgeon		

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<sup>49</sup> John Gill

<sup>50</sup> Opposition to Christianity is the reference to the sword.

<sup>51</sup> Strong

<sup>52</sup> Brown-Driver-Briggs

<sup>53</sup> Albert Barnes

<sup>54</sup> Brown-Driver-Briggs

<sup>55</sup> Albert Barnes

# Old Testament Names of God

Names of God	Explanation with Scripture Passages	Additional Notes
<p>I am that I am  <b>אהיה אשר אהיה</b></p>	<p>"I am that I am," one of the great names of God in the Old Testament, expresses the magnitude of the greatness of God. God is who is he, and God does as he does. God will do as he will do. Basically, God is the eternal, self-existent, immutable<sup>56</sup> God. Being self-existent also means he is self-sufficient. God is the very God we need; for what we need, he is just that. He provides us with all our physical and spiritual needs, especially salvation. None other could play the role of this God. Only he. All other gods are false.</p>	<p>I am that I am (Ex 3:14), the name of God as revealed to Moses, was new in its revelation to Moses, but old in that God had already had this name. When Jesus needed to declare his deity (John 8:58), he referred to this passage, which the Jews knew to be God.</p>
<p>Immanuel                      God with us  <b>עִמָּנוּאֵל</b></p>	<p>Immanuel means "God with us<sup>57</sup>," or "with us is God."<sup>58</sup> The el means God and immanu means "with us."<sup>59</sup> In the historical context of Isaiah's day, they were needing protection from God. So, he promised a sign. Basically, a child would be born, which guaranteed their existence up until the time of the birth of the child<sup>60</sup>. The distance of the prophecy being fulfilled was a good thing, not a bad thing. Matthew quoted Isaiah's passage (Matt 1:23) as the prophecy that the Messiah would be born from a virgin.</p>	<p>There are only three references: Isa 7:14, Isa 8:8, &amp; Mat 1:23. Christ's hypostatic union most certainly had much to do with the name Immanuel. By becoming man, Christ was able to reach us.</p>
<p>Messiah  <b>מָשִׁיחַ</b></p>	<p>Messiah proper means a consecrated person<sup>60</sup>, anointed one, of the king of Israel<sup>61</sup>. With the use of the title Messiah first being used by Jews as a future king<sup>62</sup>, being partially guided by instinct, the use of the term in the New Testament validated the use of the title. Core OT passage is Dan 9:25.</p>	<p>The Jews' misunderstanding the Messiah's ministry during his first advent wouldn't negate Christ's atonement for the sin of man.</p>
<p>He is the wonderful counsellor, a wonder or miracle of a counsellor. –Matthew Henry</p>		

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<sup>56</sup> John Gill  
<sup>57</sup> ISBE  
<sup>58</sup> Strong  
<sup>59</sup> Albert Barnes

<sup>59</sup> John Wesley  
<sup>60</sup> Strong  
<sup>61</sup> Brown-Driver-Briggs  
<sup>62</sup> Instinct on the part of the Jews also played a role. ISBE

# Old Testament Names of God

Names of God	Explanation with Scripture Passages	Additional Notes
Cur Rock צוּר	<p>As related to deity, rock can be a proper name or description of the true God or false gods<sup>63</sup>. Tsûr was translated as "the Mighty One" in Isa 30:29 and as "strength" in Isa 26:4. One commentator states that tsûr refers to origin, fountain, or a first cause<sup>64</sup>. The strength translation certainly makes sense.</p> <p>Whatever the case, rock communicates strength and stability, a translation that certainly makes sense.</p>	<p>A core verse is Deut 32:37. Other references include Psalm 62:2, 6, 89:26, &amp; Psalm 92:15. Chevrolet's commercial slogan "like a rock" communicates strength and stability, even though any vehicle would still be a dead investment.</p>
Shiloh שִׁילֹה	<p>Apart from "tranquility"<sup>65</sup> and the term being an "epithet of the Messiah,"<sup>66</sup> its meaning is uncertain.<sup>67</sup> The issue in this text normally isn't so much the meaning of the name, but how it could be said that Israel was under the power of Judah until Christ's coming. It does take some research, but it can be proven that after King David's assuming of the throne, the tribe of Judah had some sort of authority in the Holy Land until Christ's first advent, even though that authority didn't always entail a Jewish head of state.</p>	<p>While under the rule of Persia, Syria, and the Romans, Old Israel had rulers out of the tribe of Judah<sup>68</sup>. The powerful Sanhedrin was chiefly comprised of men from the tribe of Judah<sup>69</sup>. Only core text is Gen 49:10.</p>
Abhir The Mighty One אבִיר	<p>The term, âbîr, meaning is only used of God<sup>70</sup>. God's strength doesn't fail. It can't ever fail. This name is normally used in the context where there is weakness or enemies coming against the children of God.</p>	<p>First usage is found in Gen 49:24. Next time you are in trouble, you can remember this name for God.</p>
Praise be to the one, true God, the God of the Bible. The God with many names.		

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<sup>63</sup> Brown-Driver-Briggs

<sup>64</sup> Adam Clarke

<sup>65</sup> Brown-Driver-Briggs

<sup>66</sup> Strong

<sup>67</sup> Brown-Driver-Briggs

<sup>68</sup> Albert Barnes

<sup>69</sup> Ibid

<sup>70</sup> Brown-Driver-Briggs