

NAMES OF GOD

by Lambert Dolphin

Dolphin's study of the divine names and titles used for God throughout Scripture, examining both Hebrew and Greek terminology including Kurios, Despotes, Theos, and other designations that reveal different aspects of God's nature and character.

18 Chapters

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01 OT Names of God

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Old Testament (The Hebrew Scriptures, or Tanach):

EL: God ("mighty, strong, prominent") used 250 times in the OT See Genesis 7:1; Genesis 28:3; Genesis 35:11; Numbers 23:22; Joshua 3:10; 2 Samuel 22:31; 2 Samuel 22:32; Nehemiah 1:5; Nehemiah 9:32; Isaiah 9:6; Ezekiel 10:5. El is linguistically equivalent to the Moslem "Allah," but the attributes of Allah in Islam are entirely different from those of the God of the Hebrews. ELAH is Aramaic, "god." Elah appears in the Hebrew Bible in Jeremiah 10:11 (which is in Aramaic, and is plural, "gods"). In Daniel (the Aramaic sections) Elah is used both of pagan gods, and of the true God, also plural. Elah is equivalent to the Hebrew Eloah which some think is dual; Elohim is three or more. The gods of the nations are called "elohim." The origin of Eloah is obscure. Elohim is the more common plural form of El. Eloah is used 41 times in Job between Job 3:4 and Job 40:2, but fewer than 15 times elsewhere in the OT. See the Catholic Encyclopedia entry on Elohim.

ELOHIM: God (a plural noun, more than two, used with singular verbs); Elohim occurs 2,570 times in the OT, 32 times in Gen. 1. God as Creator, Preserver, Transcendent, Mighty and Strong. Eccl., Dan. Jonah use Elohim almost exclusively. See Genesis 17:7; Genesis 6:18; Genesis 9:15; Genesis 50:24; 1 Kings 8:23; Jeremiah 31:33; Isaiah 40:1.

EL SHADDAI: God Almighty or "God All Sufficient." 48 times in the OT, 31 times in Job. First used in Genesis 17:1; Genesis 17:2. (Genesis 31:29; Genesis 49:24; Genesis 49:25; Proverbs 3:27; Micah 2:1; Isaiah 60:15; Isaiah 60:16; Isaiah 66:10-13; Ruth 1:20; Ruth 1:21) In Revelation 16:7, "Lord God the Almighty." The Septuagint uses Greek "ikanos" meaning "all-sufficient" or "self-sufficient." The idols of the heathen are called "sheddim."

ADONAI: Lord in our English Bibles (Capitol letter 'L ', lower case, 'ord') (Adonai is plural, the sing. is "adon"). "Master" or "Lord" 300 times in the OT always plural when referring to God, when sing. the reference is to a human lord. Used 215 times to refer to men. First use of Adonai, Genesis 15:2. (Exodus 4:10; Judges 6:15; 2 Samuel 7:18-20; Ps. 8, Psalms 114:7; Psalms 135:5; Psalms 141:8; Psalms 109:21-28). Heavy use in Isaiah (Adonai Jehovah). 200 times by Ezekiel. Ten times in Dan. 9.

JEHOVAH: LORD in our English Bibles (all capitals). Yahweh is the covenant name of God. Occurs 6823 times in the OT First use Genesis 2:4 (Jehovah Elohim). From the verb "to be", havah, similar to chavah (to live), "The Self-Existent One," "I AM WHO I AM" or 'I WILL BE WHO I WILL BE" as revealed to Moses at the burning bush, Ex.3. The name of God, too sacred to be uttered, abbreviated (. . . .) or written "YHWH" without vowel points. The tetragrammaton. Josh., Judges, Sam., and Kings use Jehovah almost exclusively. The love of God is conditioned upon His moral and spiritual attributes. (Daniel 9:14; Psalms 11:7; Leviticus 19:2; Habakkuk 1:12). Note Deuteronomy 6:4; Deuteronomy 6:5 known to Jews as the Sh'ma uses both Jehovah and Elohim to indicate one God with a plurality of persons.

JEHOVAH-JIREH: "The Lord will Provide." Genesis 22:14. From "jireh" ("to see" or "to provide," or to "foresee" as a prophet.) God always provides, adequate when the times come.

JEHOVAH-ROPHE: "The Lord Who Heals" Exodus 15:22-26. From "rophe" ("to heal"); implies spiritual, emotional as well as physical healing. (Jeremiah 30:17; Jeremiah 3:22; Isaiah 61:1) God heals body, soul and spirit; all levels of man's being.

JEHOVAH-NISSI: "The Lord Our Banner." Exodus 17:15. God on the battlefield, from word which means "to glisten," "to lift up," See Psalms 4:6.

JEHOVAH-M'KADDESH: "The Lord Who Sanctifies" Leviticus 20:8. "To make whole, set apart for holiness."

JEHOVAH-SHALOM: "The Lord Our Peace" Judges 6:24. "Shalom" translated "peace" 170 times means "whole," "finished," "fulfilled," "perfected." Related to "well," welfare." Deuteronomy 27:6; Daniel 5:26; 1 Kings 9:258:61; Genesis 15:16; Exodus 21:34; Exodus 22:5; Exodus 22:6; Leviticus 7:11-21. Shalom means that kind of peace that results from being a whole person in right relationship to God and to one's fellow man.

SHEPHERDPsa. 23, Psalms 79:13; Psalms 95:7; Psalms 80:1; Psalms 100:3; Genesis 49:24; Isaiah 40:11.

JUDGE:Psalms 7:18; Psalms 96:13.

JEHOVAH ELOHIM: "LORD God" Genesis 2:4; Judges 5:3; Isaiah 17:6; Zephaniah 2:9; Psalms 59:5, etc.

JEHOVAH-TSIDKENU: "The Lord Our Righteousness" Jeremiah 23:5; Jeremiah 23:6; Jeremiah 33:16. From "tsidek" (straight, stiff, balanced - as on scales - full weight, justice, right, righteous, declared innocent.) God our Righteousness.

JEHOVAH-ROHI: "The Lord Our Shepherd" Psa. 23, from "ro'eh" (to pasture).

JEHOVAH-SHAMMAH: "The Lord is There" (Ezekiel 48:35).

JEHOVAH-SABAOTH: "The Lord of Hosts" The commander of the angelic host and the armies of God. Isaiah 1:24; Psalms 46:7; Psalms 46:11; 2 Kings 3:9-12; Jeremiah 11:20 (NT: Romans 9:29; James 5:24, Revelation 19:11-16).

EL ELYON: 'Most High' (from "to go up") Deuteronomy 26:19; Deuteronomy 32:8; Psalms 18:13; Genesis 14:18; Numbers 24:16; Psalms 78:35; Psalms 7:17; Psalms 18:13; Psalms 97:9; Psalms 56:2; Psalms 78:56; Psalms 18:13; Daniel 7:25; Daniel 7:27; Isaiah 14:14.

ABHIR: 'Mighty One', ("to be strong") Genesis 49:24; Deuteronomy 10:17; Psalms 132:2; Psalms 132:5; Isaiah 1:24; Isaiah 49:26; Isaiah 60:1.

BRANCH: (tsemach), The Branch: Zechariah 3:8; Zechariah 6:12; Isaiah 4:2; Jeremiah 23:5; Jeremiah 33:15.

KADOSH: "Holy One" Psalms 71:22; Isaiah 40:25; Isaiah 43:3; Isaiah 48:17. Isaiah uses the expression "the Holy One of Israel" 29 times.

SHAPHAT: "Judge" Genesis 18:25

EL ROI: "God of Seeing" Hagar in Genesis 16:13. The God Who opens our eyes.

KANNA: "Jealous" (zealous). Exodus 20:5; Exodus 34:14; Deuteronomy 5:9; Isaiah 9:7; Zechariah 1:14; Zechariah 8:2.

PALET: "Deliverer" Psalms 18:2.

YESHA: (Y'shua) "Savior" Isaiah 43:3. Jesus is the Greek equivalent of the Hebrew "Joshua." The latter is a contraction of Je-Hoshua. ("Christ", the anointed one is equivalent to the Hebrew Maschiah, or Messiah).

GAOL: "Redeemer" (to buy back by paying a price). Job 19:25; For example, the antitype corresponding to Boaz the Kinsman-Redeemer in the Book of Ruth.

MAGEN: "Shield" Psalms 3:3; Psalms 18:30.

EYALUTH: "Strength" Psalms 22:19.

TSADDIQ: "Righteous One" Psalms 7:9.

EL-OLAM: "Everlasting God" (God of everlasting time) Genesis 21:33; Psalms 90:1-3; Psalms 93:2; Isaiah 26:4.

EL-BERITH: "God of the Covenant" Used of Baal in Judges 9:46. Probably used originally to refer to the God of Israel.

EL-GIBHOR: Mighty God (Isaiah 9:6)

ZUR: "God our Rock" Deuteronomy 32:18; Isaiah 30:29.

Malachi calls Messiah "The Sun of Righteousness" (Malachi 4:2).

Isaiah calls Messiah "Wonderful, Counselor, Mighty God (El Gibhor), Everlasting Father, Prince of Peace" (Isaiah 9:6).

'Attiq Yomin (Aramaic): "Ancient of Days," Daniel 7:9; Daniel 7:13; Daniel 7:22.

MELEKH: "King" Psalms 5:2; Psalms 29:10; Psalms 44:4; Psalms 47:6-8; Psalms 48:2; Psalms 68:24; Psalms 74:12; Psalms 95:3; Psalms 97:1; Psalms 99:4; Psalms 146:10; Isaiah 5:1; Isaiah 5:5; Isaiah 41:21; Isaiah 43:15; Isaiah 44:6; Isaiah 52:7; Isaiah 52:10.

"The Angel of the Lord: " Genesis 16:7 ff; Genesis 21:17; Genesis 22:11; Genesis 22:15 ff; Genesis 18:1-33; Genesis 19:1; Genesis 24:7; Genesis 19:40; Genesis 31:11-13; Genesis 32:24-30; Exodus 3:6; Exodus 13:21, Ezekiel 1:10-13. Seen in the theophanies, or pre-incarnate appearances of the Son of God in the OT (See 1 Corinthians 10:3 NT).

FATHER: Numbers 1:9; 1 Samuel 16:6; Exodus 4:22-23; 2 Samuel 7:14-15; Psalms 2:7; Isaiah 63:16; Isaiah 64:8; Malachi 1:6.

THE FIRST AND LAST: Isaiah 44:6; Isaiah 48:12.

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DESPOTES: "Lord" 5 times: Luke 2:29; Acts 4:24; 2 Peter 2:1; Jude 1:4; Revelation 6:10.

THEOS: "God" (equivalent to the Hebrew Elohim), 1,000 times in the NT. In the NT all the persons of the trinity are called "God" at one time or another.

I AM: Jesus upset his generation especially when He said, "Before Abraham was, I AM," John 8:58. Note also his claim to be Jehovah in such phrases as "I AM the Light of the world," "the bread of life," living water," "the Resurrection and the Life," "the Way, Truth and the Life" in John's Gospel. From the Hebrew OT verb "to be" signifying a Living, Intelligent, Personal Being.

THEOTES: "Godhead" Colossians 2:9; Romans 1:20.

HUPSISTOS: "Highest" Matthew 21:9.

SOTER: "Savior" Luke 1:47.

JESUS: Derived from the Hebrew "Joshua" (Y'shua) or "Je-Hoshua" meaning JEHOVAH IS SALVATION.

CHRIST: is equivalent to the Hebrew 'Messiah' (Meshiach), "The Anointed One."

Other NT Titles for Jesus: Shepherd of the Sheep; Master; King of kings; Lord of lords; Bishop and Guardian of our Souls; Daystar, Deliverer, Advocate, Last (or Second) Adam, Ancient of Days, Branch, Chief Cornerstone, Immanuel, First Born, Head of the Body, Physician, Rock, Root of Jesse, Stone, Potentate; Chief Apostle; Great High Priest; Pioneer and Perfecter of our Faith (or Author and Finisher); Lamb of God; Lamb Slain before the Foundation of the World; Lord God Almighty.

LOGOS: "The Word of God" John I; Revelation 19:13.

SOPHIA: "The Wisdom of God," referring to Christ, refers back to Proverbs (1 Corinthians 1:2)

Father, Son, Holy Spirit: Christian orthodoxy has always understood God to be One God in Three Persons (Elohim). In The NT each person of the godhead is called "God" and "Lord" at least once.

Names for the Holy Spirit: Counselor; Comforter; Baptiser; Advocate; Strengtheners; Sanctifier; Spirit of Christ (not the same as the spirit of Christ); Seven-Fold Spirit (Rev.); Spirit of Truth; Spirit of Grace; Spirit of Mercy; Spirit of God; Spirit of Holiness; Spirit of Life. Symbolized in OT and NT by (1) breath or wind; (2) fire; (3) water; (4) oil; (5) light; (6) a dove.

The Deity of the Lord Jesus Christ: Most Study Bibles have notes which give references to the Deity of our Lord Jesus Christ. Here is what the Scofield Study Bible Notes say:

(1) In the intimations and explicit predictions of the O.T. (a) The theophanies intimate the appearance of God in human form, and His ministry thus to man (Genesis 16:7-13; Genesis 18:2-23. especially v. Genesis 18:17; Genesis 18:28; Genesis 18:32 with Hosea 12:3-5; Exodus 3:2-14). (b) The Messiah is expressly declared to be the Son of God (Psalms 2:2-9), and God (Psalms 45:6; Psalms 45:7 with Hebrews 1:8; Hebrews 1:9; Psa. 110. with Matthew 22:44; Acts 2:34 and Hebrews 1:13; Psalms 110:4 with Hebrews 5:6; Hebrews 20:7; Hebrews 20:17-21; and Zechariah 6:13). (c) His virgin birth was foretold as the means through which God could be "Immanuel," God with us (Isaiah 7:13; Isaiah 7:14 with Matthew 1:22; Matthew 1:23). (d) The Messiah is expressly invested with the divine names (Isaiah 9:6; Isaiah 9:7). (e) In a prophecy of His death He is called Jehovah's "fellow" (Zechariah 13:7 with Matthew 26:31). (f) His eternal being is declared (Micah 5:2 with Matthew 2:6; John 7:42).

(2) Christ Himself affirmed His deity. (a) He applied to Himself the Jeho-vistic I AM. (The pronoun "he" is not in the Greek; cf. John 8:24; John 8:56-58. The Jews correctly understood this to be our Lord's claim to full deity [v. John 8:59]. See, also, John 10:33; John 18:4-6, where, also "he" is not in the original.) (b) He claimed to be the Adonai of the O.T. (Matthew 22:42-45. See Genesis 15:2, note). (c) He asserted His identity with the Father (Matthew 28:19; Mark 14:62; John 10:30; that the Jews so understood Him is shown by vs. John 10:31-32; John 14:8; John 14:9; John 17:5). (d) He exercised the chief prerogative of God (Mark 2:5-7; Luke 7:48-50). (e) He asserted omnipresence (Matthew 18:20; John 3:13); omniscience (John 11:11-14, when Jesus was fifty miles away; Mark 11:6-8); omnipotence (Matthew 28:18; Luke 7:14; John 5:21-23; John 5:6. is); mastery over nature, and creative power (Luke 9:16:17; John 2:9; John 10:28). (f) He received and approved human worship (Matthew 14:33; Matthew 28:9, John 20:28; John 20:29).

(3) The N.T. writers ascribe divine titles to Christ (John 1:1; John 20:28; Acts 20:28; Romans 1:4; Romans 9:5; 2 Thessalonians 1:12; 1 Timothy 3:16; Titus 2:23; Hebrews 1:8; 1 John 5:20).

(4) The N.T. writers ascribe divine perfections and attributes to Christ (e.g. Matthew 11:28; Matthew 18:20; Matthew 28:20; John 1:2; John 2:23-25; John 3:13; John 5:17; John 21:17; Hebrews 1:3; Hebrews 1:11; Hebrews 1:12 with Hebrews 13:8; Revelation 1:8; Revelation 1:17; Revelation 1:18; Revelation 2:23; Revelation 11:17; Revelation 22:13).

(5) The N.T. writers ascribe divine works to Christ (John 1:3:16:17, Colossians 1:16; Colossians 1:17; Hebrews 1:3).

(6) The N.T. writers teach that supreme worship should be paid to Christ (Acts 7:59; Acts 7:60; 1 Corinthians 1:2; 2 Corinthians 13:14, Php 2:9; Php 2:10; Hebrews 1:6; Revelation 1:5; Revelation 1:6; Revelation 5:12; Revelation 5:13).

(7) The holiness and resurrection of Christ prove His deity (John 8:46; Romans 1:4).

Philippians 2 is the great Chapter on the kenosis or self-emptying of the Lord Jesus Christ when He became a man. His equality with the Father as the Son of God is stated here.

Note also John 5:18 "This was why the Jews sought all the more to kill him, because he not only broke the sabbath but also called God his Father, making himself equal with God." A well-known NT passage of mine is Romans 9:5 "...to them (the Jewish race) belong the patriarchs, and of their race, according to the flesh, is the Messiah (who is) God who is over all, blessed for ever. Amen."

ALPHA AND OMEGA: The First and the Last, The Beginning and The End (Rev. 1).

03Names of God with Strong's

03Names of God with Strong's ai (el shad-di')

All-Sufficient One, Lord God Almighty

Use in the Bible: In the Old Testament El Shaddai occurs 7 times. El Shaddai is first used in Genesis 17:1.

Variant spellings: None

TWOT Reference:H2333

Strong's Reference:H7706

El Shaddai in the Septuagint:theou saddai - God Shaddai; pantokratôr (for Shaddai) - the Almighty

Meaning and Derivation:El is another name that is translated as "God" and can be used in conjunction with other words to designate various aspects of God's character. Another word much like Shaddai, and from which many believe it derived, is shad meaning "breast" in Hebrew (some other scholars believe that the name is derived from an Akkadian word Šadu, meaning "mountain," suggesting strength and power). This refers to God completely nourishing, satisfying, and supplying His people with all their needs as a mother would her child. Connected with the word for God, El, this denotes a God who freely gives nourishment and blessing, He is our sustainer.

Further references of the nameEl Shaddai in the Old Testament:Genesis 17:1; Genesis 28:3; Genesis 35:11; Genesis 43:14;Genesis 48:3

04 El Elyon

04 El Elyon (el el-yone')

The Most High God

Use in the Bible: In the Old Testament El Elyon occurs 28 times. It occurs 19 times in Psalms. El Elyon is first used in Genesis 14:18.

Variant spellings: None

TWOT Reference:G1624, H1624

Strong's Reference:H5945

El Elyon in the Septuagint:ho theos ho hupsistos - the God most high

Meaning and Derivation:El is another name that is translated as "God" and can be used in conjunction with other words to designate various aspects of God's character. Elyon literally means "Most High" and is used both adjectivally and substantivally throughout the Old Testament. It expresses the extreme sovereignty and majesty of God and His highest preeminence. When the two words are combined - El Elyon - it can be translated as "the most exalted God."(Psalms 57:2)

Further references of the name El Elyon in the Old Testament:Genesis 14:18; Genesis 14:19; Genesis 14:20; Genesis 14:22; Psalms 57:2; Psalms 78:35

05 Adonai

05 Adonai (ad-o-noy')

Lord, Master

Use in the Bible: In the Old Testament Adonai occurs 434 times. There are heavy uses of Adonai in Isaiah (e.g., Adonai Jehovah). It occurs 200 times in Ezekiel alone and appears 11 times in Daniel Chapter 9. Adonai is first used in Genesis 15:2.

Variant spellings: None

TWOT Reference:H27

Strong's Reference:H136

Adonai in the Septuagint:kurios - Lord, Master

Meaning and Derivation:Adonai is the verbal parallel to Yahweh and Jehovah. Adonai is plural; the singular is adon. In reference to God the plural Adonai is used. When the singular adon is used, it usually refers to a human lord. Adon is used 215 times to refer to men. Occasionally in Scripture and predominantly in the Psalms, the singular adon is used to refer to God as well (cf.Exodus 34:23). To avoid contravening the commandment "Thou shalt not take the name of the LORD thy God in vain" (Exodus 20:7), sometimes Adonai was used as a substitute for Yahweh (YHWH). Adonai can be translated literally as, "my lords' " (both plural and possessive).

06 Jehovah Nissi

06 Jehovah Nissi (yeh-ho-vaw' nis-see')

The Lord My Banner, The Lord My Miracle Use in the Bible: In the Old Testament Jehovah-Nissi occurs only once in Exodus 17:15.

Variant spellings: Jehovah Nisi; Jehovahnissi

TWOT Reference: None

Strong's Reference:H3071

Jehovah Nissi in the Septuagint:kurios kataphugê mou - the Lord is my refuge

Meaning and Derivation:Jehovah is translated as "The Existing One" or "Lord." The chief meaning of Jehovah is derived from the Hebrew word Havah meaning "to be" or "to exist." It also suggests "to become" or specifically "to become known" - this denotes a God who reveals Himself unceasingly. Nes (nês), from which Nissi derived, means "banner" in Hebrew. In Exodus 17:15, Moses, recognizing that the Lord was Israel's banner under which they defeated the Amalekites, builds an altar named Jehovah-Nissi (the Lord our Banner). Nes is sometimes translated as a pole with an insignia attached. In battle opposing nations would fly their own flag on a pole at each of their respective front lines. This was to give their soldiers a feeling of hope and a focal point. This is what God is to us: a banner of encouragement to give us hope and a focal point.

Further references of the nameJehovah Nissi in the Old Testament:Exodus 17:15

06 Yahweh or Jehovah

06 Yahweh or Jehovah (yah-weh)

Lord, Jehovah

Use in the Bible: In the Old Testament Yahweh occurs 6,519 times. This name is used more than any other name of God. Yahweh is first used in Genesis 2:4.

Variant spellings: YHWH, Jehovah

TWOT Reference:H484

Strong's Reference:H3068

Yahwehin the Septuagint:kurios - Lord, Master

despotês - Lord, Master, denoting the omnipotence of God (TDNT), despot, absolute ruler

Meaning and Derivation:Yahweh is the promised name of God. This name of God which (by Jewish tradition) is too holy to voice, is actually spelled "YHWH" without vowels. YHWH is referred to as the Tetragrammaton (which simply means "the four letters"). YHWH comes from the Hebrew letters: Yud, Hay, Vav, Hay. While YHWH is first used in Genesis 2, God did not reveal Himself as YHWH until Exodus 3. The modern spelling as "Yahweh" includes vowels to assist in pronunciation. Many pronounce YHWH as "Yahweh" or "Jehovah." We no longer know for certain the exact pronunciation. During the third century A.D., the Jewish people stopped saying this name in fear of contravening the commandment "Thou shalt not take the name of the LORD thy God in vain" (Exodus 20:7). As a result of this, Adonai is occasionally a substitute for YHWH. The following compound names which start with "YHWH" have been shown using "Jehovah." This is due to the common usage of "Jehovah" in the English of these compound names in the early English translations of the Bible (e.g., the Geneva Bible, the King James Version, etc.).

07 Jehovah-Raah

07 Jehovah-Raah (yeh-ho-vaw' raw-aw')

The Lord My Shepherd

Use in the Bible: In the Old Testament Jehovah-Raah (The Lord my Shepherd) is used in Psalm 23.

Variant spellings: Jehovah Rohi; Jehovah Ro'eh

TWOT Reference:H2185, H2186

Strong's Reference:H7462

Jehovah-Raahin the Septuagint:kurios poimainei me - the Lord shepherds me

Meaning and Derivation:Jehovah is translated as "The Existing One" or "Lord." The chief meaning of Jehovah is derived from the Hebrew word Havah meaning "to be" or "to exist." It also suggests "to become" or specifically "to become known" - this denotes a God who reveals Himself unceasingly. Rô'eh from which Raah derived, means "shepherd" in Hebrew. A shepherd is one who feeds or leads his flock to pasture (Ezekiel 34:11-15). An extend translation of this word, rea', is "friend" or "companion." This indicates the intimacy God desires between Himself and His people. When the two words are combined - Jehovah Raah - it can be translated as "The Lord my Friend."

Further references of the nameJehovah-Raahin the Old Testament:Genesis 48:15; Genesis 49:24; Psalms 23:1; Psalms 80:1

08 Jehovah-Rapha

08 Jehovah-Rapha (yeh-ho-vaw' raw-faw')

The Lord That Heals Use in the Bible: In the Old Testament Jehovah-Rapha (The Lord that Heals) is used in Exodus 15:26.

Variant spellings: Jehovah-Rophe; Jehovah Rophecha; Jehovah Raphah

TWOT Reference:H2196

Strong's Reference:H7495

Jehovah Raphain the Septuagint:kurios ho iômenos se - the Lord your healer

Meaning and Derivation:Jehovah is translated as "The Existing One" or "Lord." The chief meaning of Jehovah is derived from the Hebrew word Havah meaning "to be" or "to exist." It also suggests "to become" or specifically "to become known" - this denotes a God who reveals Himself unceasingly. Rapha (râpâ') means "to restore", "to heal" or "to make healthful" in Hebrew. When the two words are combined - Jehovah Rapha - it can be translated as "Jehovah Who Heals." (cf.Jeremiah 30:17; Jeremiah 3:22; Isaiah 30:26; Isaiah 61:1; Psalms 103:3). Jehovah is the Great Physician who heals the physical and emotional needs of His people.

Further references of the nameJehovah Raphain the Old Testament:Exodus 15:26

09 Jehovah Shammah

09 Jehovah Shammah (yeh-ho-vaw' shawm'-maw)

The Lord Is There Use in the Bible: In the Old Testament Jehovah Shammah occurs only once in Ezekiel 48:35.

Variant spellings: Jehovah Samma

TWOT Reference: None

Strong's Reference:H3074

Jehovah Shammah in the Septuagint:estai to onoma autês - the name thereof

Meaning and Derivation:Jehovah is translated as "The Existing One" or "Lord." The chief meaning of Jehovah is derived from the Hebrew word Havah meaning "to be" or "to exist." It also suggests "to become" or specifically "to become known" - this denotes a God who reveals Himself unceasingly. Shammah is derived from the Hebrew word sham, which can be translated as "there." Jehovah Shammah is a symbolic name for the earthly Jerusalem. The name indicates that God has not abandoned Jerusalem, leaving it in ruins, but that there will be a restoration.

Further references of the nameJehovah Shammah in the Old Testament:Ezekiel 48:35

10 Jehovah Tsidkenu

10 Jehovah Tsidkenu (yeh-ho-vaw' tsid-kay'-noo)

The Lord Our Righteousness

Use in the Bible: In the Old Testament Jehovah Tsidkenu occurs 2 times. Jehovah Tsidkenu is first used in Jeremiah 23:6.

Variant spellings: Jehovah Tzidkaynu; Jehovah Tsidqenuw

TWOT Reference: None

Strong's Reference: H3072

Jehovah Tsidkenu in the Septuagint: kuriou tou theou hêmôn elalêsen pros hêmas - the Lord our God spoke to us

Meaning and Derivation: Jehovah is translated as "The Existing One" or "Lord." The chief meaning of Jehovah is derived from the Hebrew word Havah meaning "to be" or "to exist." It also suggests "to become" or specifically "to become known" - this denotes a God who reveals Himself unceasingly. Tsedek (tseh'-dek), from which Tsidkenu derived, means "to be stiff," "to be straight," or "righteous" in Hebrew. When the two words are combined - Jehovah Tsidkenu - it can be translated as "The Lord Who is our Righteousness."

Further references of the name Jehovah Tsidkenu in the Old Testament: Jeremiah 23:6; Jeremiah 33:16

11 Jehovah Mekoddishkem

11 Jehovah Mekoddishkem (yeh-ho-vaw' M-qadash)

The Lord Who Sanctifies You, The Lord Who Makes Holy

Use in the Bible: In the Old Testament Jehovah Mekoddishkem occurs 2 times. Jehovah Mekoddishkem is first used in Exodus 31:13.

Variant spellings: Jehovah M'kaddesh

TWOT Reference:H1990

Strong's Reference:H6942

Jehovah Mekoddishkemin the Septuagint:kurios ho hagiazôn humas - the Lord that sanctifies you

Meaning and Derivation:Jehovah is translated as "The Existing One" or "Lord." The chief meaning of Jehovah is derived from the Hebrew word Havah meaning "to be" or "to exist." It also suggests "to become" or specifically "to become known" - this denotes a God who reveals Himself unceasingly. Mekoddishkem derives from the Hebrew word qâdash meaning "sanctify," "holy," or "dedicate." Sanctification is the separation of an object or person to the dedication of the Holy. When the two words are combined - Jehovah Mekoddishkem - it can be translated as "The Lord who sets you apart."

Further references of the nameJehovah Mekoddishkemin the Old Testament:Exodus 31:13; Leviticus 20:8

12 El Olam

12 El Olam (el o-lawm')

The Everlasting God, The God of Eternity, The God of the Universe, The God of Ancient Days Use in the Bible:El Olam is first used in Genesis 21:33.

Variant spellings: None

TWOT Reference:H1631

Strong's Reference:H5769

El Olamin the Septuagint:[ho] theos [ho] aiônios - the everlasting God

Meaning and Derivation:El is another name that is translated as "God" and can be used in conjunction with other words to designate various aspects of God's character. Olam derives from the root word 'lm (which means "eternity"). Olam literally means "forever," "eternity," or "everlasting". When the two words are combined - El Olam - it can be translated as "The Eternal God."

Further references of the nameEl Olamin the Old Testament:Genesis 21:33; Jeremiah 10:10; Isaiah 26:4

13 Elohim

13 Elohim (el-o-heem')

God, Judge, Creator

Use in the Bible: : In the Old Testament Elohim occurs over 2000 times. Elohim is first used in Genesis 1:1.

Variant spellings: None

TWOT Reference:H93

Strong's Reference:H430

Elohim in the Septuagint:theos - the standard Greek word for god, "a transcendent being who exercises extraordinary control in human affairs or is responsible for bestowal of unusual benefits" (BDAG). It specifically refers to the monotheistic God of Israel.

Meaning and Derivation:Elohim is translated as "God." The derivation of the name Elohim is debatable to most scholars. Some believe it derived from 'êl which, in turn, originates from the root word, 'wl (which means "strong"). Others think that Elohim is derived from another two roots: 'lh (which means "god") in conjunction with 'elôah (which means "fear"). And still others presume that both 'êl and Elohim come from 'eloah.

14 Qanna

14 Qanna (kan-naw')

Jealous, Zealous

Use in the Bible: In the Old Testament Qanna occurs 6 times. Qanna is first used in Exodus 20:5.

Variant spellings: Kanna

TWOT Reference:H2038

Strong's Reference:H7067

Qannain the Septuagint:zêlôtês - jealous

Meaning and Derivation:Qanna is translated as "jealous," "zealous," or "envy." The fundamental meaning relates to a marriage relationship. God is depicted as Israel's husband; He is a jealous God, wanting all our praise for Himself and no one else. (cf.Exodus 34:14)

Further references of the nameQannain the Old Testament:Exodus 20:5; Exodus 34:14; Deuteronomy 4:24; Deuteronomy 5:9; Deuteronomy 6:15

15 Jehovah Jireh

15 Jehovah Jireh (yeh-ho-vaw' yir-eh')

The Lord Will Provide Use in the Bible: In the Old Testament Jehovah-Jireh occurs only once in Genesis 22:14.

Variant spellings: None

TWOT Reference: None

Strong's Reference:H3070

Jehovah Jirehin the Septuagint:kurios eiden - the Lord has seen

Meaning and Derivation:Jehovah is translated as "The Existing One" or "Lord." The chief meaning of Jehovah is derived from the Hebrew word Havah meaning "to be" or "to exist." It also suggests "to become" or specifically "to become known" - this denotes a God who reveals Himself unceasingly. Jehovah-Jireh is a symbolic name given to Mount Moriah by Abraham to memorialize the intercession of God in the sacrifice of Isaac by providing a substitute for the imminent sacrifice of his son.

Further references of the nameJehovah Jirehin the Old Testament:Genesis 22:14

16 Jehovah-Shalom

16 Jehovah-Shalom (yeh-ho-vaw' shaw-lome')

The Lord Is Peace Use in the Bible: In the Old Testament Jehovah-Shalom occurs only once in Judges 6:24.

Variant spellings: None

TWOT Reference: None

Strong's Reference:H3073

Jehovah-Shalomin the Septuagint:eirênê kuriou - peace of the Lord

Meaning and Derivation: Meaning and Derivation: Jehovah is translated as "The Existing One" or "Lord." The chief meaning of Jehovah is derived from the Hebrew word Havah meaning "to be" or "to exist." It also suggests "to become" or specifically "to become known" - this denotes a God who reveals Himself unceasingly. Shalom is a derivative of shâlêm (which means "be complete" or "sound") Shalom is translated as "peace" or "absence from strife." Jehovah-Shalom is the name of an altar built by Gideon in Ophrah.

Further references of the nameJehovah-Shalomin the Old Testament:Judges 6:24

17 Jehovah Sabaoth

17 Jehovah Sabaoth (yeh-ho-vaw' se ba'ôt)

The Lord of Hosts, The Lord of Powers

Use in the Bible: Jehovah and Elohim occur with Sabaoth over 285 times. It is most frequently used in Jeremiah and Isaiah. Jehovah Sabaoth is first used in 1 Samuel 1:3.

Variant spellings: None

TWOT Reference: H1865, G1865

Strong's Reference: H6635

Jehovah Sabaoth in the Septuagint: kurios sabaôth - the Lord of hosts (sabaôth: Gr. transliteration of Heb. "hosts")

Meaning and Derivation: Jehovah is translated as "The Existing One" or "Lord." The chief meaning of Jehovah is derived from the Hebrew word Havah meaning "to be" or "to exist." It also suggests "to become" or specifically "to become known" - this denotes a God who reveals Himself unceasingly. Sabaoth (se bâ'ôt) means "armies" or "hosts." Jehovah Sabaoth can be translated as "The Lord of Armies" (1 Samuel 1:3). This name denotes His universal sovereignty over every army, both spiritual and earthly. The Lord of Hosts is the king of all heaven and earth. (Psalms 24:9-10; Psalms 84:3; Isaiah 6:5).

Further references of the name Jehovah Sabaoth in the Old Testament: 1 Samuel 1:11; 1 Samuel 17:45; 2 Samuel 6:18; 2 Samuel 7:27; 1 Kings 19:14; 2 Kings 3:14; 1 Chronicles 11:9; Psalms 24:10; Psalms 48:8; Psalms 80:4; Psalms 80:19; Psalms 84:3; Isaiah 1:24; Isaiah 3:15; Isaiah 5:16; Isaiah 6:5; Isaiah 9:19; Isaiah 10:26; Isaiah 14:22; Jeremiah 9:15; Jeremiah 48:1; Hosea 12:5; Amos 3:13; Micah 4:4; Nahum 3:5; Haggai 2:6; Zechariah 1:3; Malachi 1:6; Habakkuk 2:13; Zephaniah 2:9

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