

Names of God

Matthew 6:9 Hallowed be thy name. Hallowed means “to regard and venerate as holy, to hallow (Matt. 6:9; Luke 11:2; 1 Pet. 3:15; Sept.: Is. 8:13; 10:17; 29:23). Thus, the verb *hagiázō*, to sanctify, when its object is filthy or common, can only be accomplished by separation (*aphorízo* [G0873]) or withdrawal. It also refers to the withdrawal from fellowship with the world and selfishness by gaining fellowship with God.” The name is “emphatic, the name of God, of the Lord, of Christ, as the metonymic expression for God Himself, Christ Himself, in all their being, attributes, relations, manifestations.”

1. Elshad-di, or the All-Sufficient One, Lord God Almighty, used seven times in Scripture, first in Genesis 17:1. (**Genesis 17:1** And when Abram was ninety years old and nine, the Lord appeared to Abram and said unto him, I am the Almighty God; walk before me, and be thou perfect.)

When realizing that God is the All-Sufficient One, Lord Almighty, we respond by our path in blamelessness. As we walk this road of life, we don't walk it alone; instead, we walk through life before the face of the Lord Almighty.

2. El El-yone', or The Most High God, used twenty-eight times in the Bible— nineteen in Psalms, and first used in Genesis 14:18. (**Genesis 14:18** And Melchizedek king of Salem brought forth bread and wine: and he was the priest of the most high God.)

3. Adonai, or Lord, Master, is used 434 times; it occurs 200 times in Ezekiel, eleven times in Daniel chapter 9, and is first used in Genesis 15:2. (**Genesis 15:1-2** After these things, the word of the Lord came unto Abram in a vision, saying, Fear not, Abram: I am thy shield, and thy exceeding great reward. **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?)

4. Yahweh, or LORD, Jehovah, occurs 6,519 times, and is first used in Genesis 2:4. (**Genesis 2:4** These are the generations of the heavens and of the earth when they were created, in the day that the Lord God made the earth and the heavens.)

5. Jehovah Nissi, The Lord My Banner, The Lord My Miracle, occurs only in Exodus 17:15. (**Exodus 17:15-16** And Moses built an altar and called the name of it Jehovah-nissi: **16** For he said Because the Lord hath sworn that the Lord will have war with Amalek from generation to generation.) In Exodus 17:8, we see some of Esau's descendants: “A proper noun designating Amalek. Amalek was the son of Esau's son Eliphaz and his concubine Timnah. Hence, he was the grandson of Esau's wife, Adah, who was Canaanite and Hittite (Gen. 36:2, 10-12). His descendants became the Amalekites, according to the biblical record. After the Exodus, they were hostile toward Israel and threatened God's people through guerrilla warfare (Deut. 25:17-19). God cursed them to exterminate them for attacking His people (Ex. 17:8-16).” William MacDonald says, “Amalek, a descendant of Esau, is a type of the flesh—that is, man's evil, corrupt, Adamic nature. Observe the following parallels between the flesh and Amalek: (1) It presents itself after the Holy Spirit is given at conversion to fight against the Spirit; (2) The LORD will have war with the flesh from generation to generation; (3) It is never eradicated from the believer till death or the Rapture of the church; (4) Two means of triumph over the flesh are suggested— prayer and the Word.” The Lord is my banner, my miracle, in the war against the flesh.

6. Jehovah-Raa, The Lord my Shepherd, is used in Psalm 23. (**Psalms 23:1** The Lord is my shepherd; I shall not want.) Those whose Lord is their shepherd will not want (“to be lacking, being needy; to decrease”). (**Psalms 23:2-6** He maketh me to lie down in green pastures: he leadeth me beside the still waters.

He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me. Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over. Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord forever.)

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7. Jehovah Rapha, or The Lord Who Heals, is used in Exodus 15:26. (**Exodus 15:26** And said, If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for -- am the Lord that healeth thee.) The context of the verse falls in recording the historical fact of the bitter water at Marah being made sweet.
8. Jehovah Shammah, or The Lord is There, used once in Ezekiel 48:35. (**Ezekiel 48:35** It was round about eighteen thousand measures: and the name of the city from that day shall be, The Lord is there.) William MacDonald says, "This name reminds us of what was always in the heart of God: He loves His creatures so much that He always planned to have them close to Himself. He is ever searching, asking, 'Where are you?' calling to repentance and faith. As the Son of God, He even came down to earth to die for us. So, His wish will be fulfilled: man will be close to His heart. We can engage in His search for the lost while living close to His heart here on earth. This is God's desire for us."
9. Jehovah Tsidkenu, or the Lord our Righteousness, used twice in Scripture. It is used in Jeremiah 23:6 and in 33:16. (**Jeremiah 23:6** In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS. **33:16** In those days shall Judah be saved, and Jerusalem shall dwell safely: and this is the name wherewith she shall be called, The Lord our righteousness.)
10. Jehovah Mekoddishkem, or The Lord who Sanctifies You, or The Lord Who Makes Holy, used twice in Exodus 31:13. (**Exodus 31:13** Speak thou also unto the children of Israel, saying, Verily my sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you.)
11. El Olam, or The Everlasting God, The God of Eternity, The God of the Universe, The God of Ancient of Days, used first in Genesis 21:33. (**Genesis 21:33** And Abraham planted a grove in Beer-sheba, and called there on the name of the Lord, the everlasting God.) The context of the verse is Abraham's and Abimelech's agreement about wells in Beersheba.
12. Elohim, or God, Judge, Creator, occurs over 2,000 times, and is first used in Genesis 1:1.
13. Qanna, or Jealous, Zealous, is used six times and first occurs in Exodus 20:5. (**Exodus 20:5** Thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me.) "In every instance of this word [jealous], it is used to describe the character of the Lord. He is a jealous God who will not tolerate the worship of other gods (Ex. 20:5; Deut. 5:9)."
14. Jehovah Jireh, or The Lord will Provide, occurs only in Genesis 22:14. (**Genesis 22:14** And Abraham called the name of that place Jehovah-Jireh: as it is said to this day, In the mount of the Lord it shall be seen.) The context of this verse is found in verse 13: "And Abraham lifted up his eyes, and looked, and behold behind him a ram caught in a thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt offering in the stead of his son."
15. Jehovah Shalom, or The Lord is Peace, occurs only in Judges 6:24. (**Judges 6:24** Then Gideon built an altar there unto the Lord, and called it Jehovah-shalom: unto this day it is yet in Ophrah of the Abi-ezrites.)
16. Jehovah Sabaoth, or The Lord of Hosts, The Lord of Powers, is used over 285 times, mostly in Isaiah and Jeremiah. It first occurs in I Samuel 1:3. (**1 Samuel 1:3** And this man went up out of his city yearly to worship and to sacrifice unto the Lord of hosts in Shiloh. And the two sons of Eli, Hophni and Phinehas, the priests of the Lord, were there.)