

THE OLD TESTAMENT NAMES OF GOD

A PERSPECTIVE

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P U B L I S H E R S

Eugene, Oregon

Wipf and Stock Publishers
199 W 8th Ave, Suite 3
Eugene, OR 97401

The Old Testament Names of God
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Copyright©1999 by Lockyear, W. H.
ISBN: 1-57910-281-6
Publication date 9/30/1999

**“And those who know Thy name
will put their trust in Thee
For Thou, O LORD, has not
forsaken those who seek Thee.”**

**Psalm 9:10
(NAS)**

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ACKNOWLEDGEMENTS

Many thanks and much appreciation to those behind the scenes who provided the support that made this book possible:

Bill, Sue and Beth for proofing early punctuation and spelling drafts.

Fred Emery for endless hours editing the several drafts.

Dr. Don Hagner for providing many words of encouragement and recommendations regarding the way to proceed.

Robbie Jones-Cook for patience beyond the call of duty in typing the final draft and ensuing corrections.

“Jinny” for great patience with her author husband. “It’s taking forever.”

INTRODUCTION

The documented study and detailing of the names of God is an individualistic endeavor with an approach suited to the writer's needs, desires and intents. An individual trained in theology proceeds in one manner. A member of the laity may well go another way. Neither approach is the more correct but each of the two documented points of view or perspectives contribute to the other and so are a blessing to all.

In the Perspective at hand, an individual with training as an engineer searches for names of God in the Old Testament Scriptures. As the search begins, it appears that a rather limited and finite number of names exist. These can be verified and cataloged and the search seemed complete. However, according to the applications of good engineering practices, it was early on realized there is much more to be done. A search of the literature, a thorough comparison of selected Scripture versions with one serving as a commentary on another, and detailed documentation of the findings has produced a unique compilation of facts from which have been extracted a significant inventory of the names of God in the OT.

Are all the names listed? No, no, no! Any effort to create such a list soon indicates that the listing must be conducted in phases. There is a quick list phase, mostly available from memory. It varies in length and thoroughness depending on the writer's familiarity with the Old Testament. Then there is a phase with a much more extensive register of names available from careful and detailed study, comparison of Scripture version materials and special preparation of details in cataloging. But this is not the end. There is a third phase of listings that will result from extended consideration of the literature, interpretation of English translations from the basic

Greek and Hebrew languages and even attention to such details as punctuation and word capitalization practices of the translators and editors.

The listings in this Perspective are detailed but are not exhaustive. It is fully realized that there are yet undiscovered appellations of deity to be found, verified and cataloged.

With a grasp of the possible trilogy of such a compilation arrangement of the names of God, the uniqueness of this Perspective is to be understood. It intends to include appellations from the simplest observation listings, but it also provides room for names yet to be discovered and verified.

FORWARD

“And they that know thy name will put their trust in thee: for thou, LORD, has not forsaken them that seek thee.” (Psa. 9:10.) “I will say of the LORD, He is my refuge and my fortress: my God; in him will I trust.” (Psa. 9:12.)

These and many other passages can be called upon to demonstrate the importance of divine names. They reveal to us vital truth about our relationship to God as One whose name we know and in whom we trust. And the question is asked, why study God’s name at all? Because, if we are to know Him better and ever trust Him more, we need to understand Him by His names.

These names, above every name, come in a marvelous variety. There is the generic appellation, Elohim, which corresponds to the English word God. Then there is the special name El that speaks of the great might and power of God. And there is His personal identity, Yahweh, which is translated into the English word LORD. These identifiers reveal something of His characteristics, nature and quality. Then, there are the large quantity of names that reveal something of His works and attributes.

Accepting the existence in Scripture of this massive quantity of words that reveal something of His character, we are also aware that even all of His appellations and definitions only begin to identify this One we call God, whom we are to trust. Verification of their applications as names needs to be established by their use in the Scriptures. Some names will be applied on many occasions. Other names will be used just a few times or will even be unique to a single passage and we want to know them all. We want to remember them, we want to study them, we want to itemize them for others to consider. To achieve this we will accept the

challenge to locate and verify as many names as possible. We will write them and their support data down in a manner that will produce a repository of information called a perspective.

Now, we could simply prepare a mental list of the verified names. However, be aware of two considerations. First, we need to write down the names, for as someone has said, “if we can’t write it, do we really know it?” Secondly, a listing by one individual is only that particular person’s thinking. This effort is a perspective of one person’s thoughts. Other perspectives are also needed in order to form a fuller picture of the names of God.

Thinking further about a perspective, it can be a simple list with no supporting detail; or it can be a collection of information, literature, research summaries, various Bible version comparisons, as well as a consideration of the application of similar materials from others. And from this perspective of detailed information, the desired end product, a summary list of names is produced.

A perspective, then, is a compilation of information. It must be arranged in a manner that allows it to assimilate additional data, with proper credits, to other contributors. Likewise, the perspective must be documented so that the collected material can be easily applied by others. Finally, remember—a perspective is really never finished. It always stands ready to accept new thinking additional facts, and corrections of old ideas demonstrated to be incorrect.

Along these lines of thought, this Manuscript or Perspective has been produced. Let us examine the internal requirements and utility of this document. First, it is to be limited to the names of God found in the Old Testament. All references and support materials are to be derived from or sustained by the Books of Genesis through Malachi.

Secondly, The King James Version¹ is used as the basic scripture for several reasons. This version has been accepted as, and bears the identification of, the AV (Authorized Version). The AV enjoys the test of time. The writings of many old masters and authors of yesteryear apply the AV as their primary referencing documentation. Of course the choice of the KJV as the basic study scripture does not limit the use of other Bible versions. The version of scripture which best meets the study needs of an individual should certainly be applied. Indeed, it is most advisable to compare versions, allowing one to serve as a commentary on another. The magnificent, more modern versions of scripture, including the NIV, NKJV, JER, TLB, BECK and many others have been used as strong supporting documentation in this detailed study.

There is another factor of importance as we consider use of the AV as the basic documentation. About the turn of the century, James Strong produced a concordance with a unique word identifier or numbering system (the Strong Reference Numbers = SRN). Each word in the Hebrew bible has been assigned a number. This numbering system provides the means to find Hebrew words and the equivalent English word quickly and accurately. It is common to identify either or both Hebrew and English words with this system allowing rapid reference to any given word without benefit of appreciable knowledge of the Hebrew language. This system is frequently used in this Perspective. When a word is identified by this method, it is referred to as being SRN identified or as a SRN term or word. Rapid application of the SRN system is made feasible by the use of a modified Macintosh IISi computer and "THE WORD processor"

¹ *THE HOLY BIBLE containing THE OLD AND NEW TESTAMENTS*, Authorized Version, Oxford University Press, New York © 1909, 1917. © renewed 1937, 1945 by Oxford University Press, New York.

software program.² In this system the Hebrew/English SRN identifiers are instantly located by the computer and displayed, as requested, for any word in the KJV.³

Regarding the abbreviations of the names of Bible Books: The applied computer software is designed to use a 3-digit system for book abbreviations. For example, Genesis is coded GEN., Deuteronomy is DEU., 1 Kings is 1KI. This method of abbreviation is followed in this manuscript using small letters. For example, Genesis is coded Gen., Deuteronomy is Deu., 1 Kings is 1Ki. (See attached table of Book Abbreviations).

Now consider the planned data to be produced by this Perspective. We, of course, will identify the located names of God. A discussion or argument is provided as to why the word—or compound of words—of particular interest is a name. Careful attention is given to the name locations(s). In many instances, multiple passages apply the name. This information is supplemented with appropriate passage comparison in various versions. The particular aspect of God's name that is highlighted or emphasized as well as the special human need that is met by it is discussed.

The gathered information has been assembled in manuscript form. Pertinent facts, applied impressions and concepts and unusual passages containing the names are all a part of this manuscript. In some cases, certain paramount side issues are presented. These are discussed when they have particular bearing on the located names. For instance, the possessive case is given special consideration, since the genitive is so prevalent in the Old Testament (i.e., The God of Abraham, The spirit of God and The spirit of Israel). Then the application of metaphors

² The WORD processor *Family of Products*, Version 5, Bible Research Systems, Austin, TX, Copyright 1982, 1990.

³ The WORD processor *Family of Products* continues to be expanded, currently containing several Bible versions as well as the SRN system applied to the NIV.

represented by the phrase “The LORD is my Shepherd” is carefully scrutinized.

Significant study effort is given to proper name (noun) capitalization and punctuation, as these communication mechanics affect the discovery or separation of the names of God in the KJV or other various scripture versions.

Before we conclude this thinking about the text contents and preparation, let us add a few comments about the Appendices, their purpose and relationship to the main text.

During the preparation of the text material, it became obvious that some information would be more advantageously presented in an appendix format rather than burdening the main text with extra detail, perhaps of limited interest to all readers. This material includes the explanation of the methods applied in the verification of some names. Also, the inclusion of comparison tables and extended justification arguments for certain names.

Since Appendices inclusion is only deemed necessary with certain names, not every chapter requires appendix representation. Also, in any given chapter some names need appropriate appendix support, while others do not. To lessen the Appendix identification confusion, the inclusion of appendix material (or not) is indicated on each Chapter Title Page where all names with appendix information support are marked with a star (*).

Then, in conclusion, a name is an appellation, title, identifier or epithet. This name may be a word or phrase (compound name) by which a person is known or called. The name points out some quality considered characteristic or descriptive of the person or thing. In regard to a name, Unger⁴ writes,

⁴ Merrill F. Unger, *The New Unger's Bible Dictionary*, R.K. Harrison editor, Moody Press, Chicago, Update Edition 1988, p. 903.

In Hebrew a name is sometimes used to signify the collected attributes or characteristics of the object named. The expression “name of God” indicates the entire administration of God by which He reveals Himself and His attributes to men; the glory and power of God displayed in nature (Psa. 8:1); God’s revelation of Himself to His people (Zec. 10:12); and when God announces His mighty presence it is said, “Thy name is near” (Psa. 75:1).

Bible Book Abbreviations

Genesis	Gen.	Proverbs	Pro.
Exodus	Exo.	Ecclesiastics	Ecc.
Leviticus	Lev.	Song of Solomon	Son.
Numbers	Num.	Isaiah	Isa.
Deuteronomy	Deu.	Jeremiah	Jer.
Joshua	Jos.	Lamentations	Lam.
Judges	Jdg.	Ezekiel	Eze.
Ruth	Rth.	Daniel	Dan.
1 Samuel	1Sa.	Hosea	Hos.
2 Samuel	2Sa.	Joel	Joe.
1 Kings	1Ki.	Amos	Amo.
2 Kings	2Ki.	Obadiah	Oba.
1 Chronicles	1Ch.	Jonah	Jon.
2 Chronicles	2Ch.	Micah	Mic.
Ezra	Ezr.	Nahum	Nah.
Nehemiah	Neh.	Habakkuk	Hab.
Esther	Est.	Zephaniah	Zep.
Job	Job	Haggai	Hag.
Psalms	Psa.	Zechariah	Zec.
		Malachi	Mal.



The Old Testament Names of God

A Perspective

Chapter 1

Introduction To God



The very title of this book suggests that God has more than one name and appellation. To confirm this, turn to the first page of the Old Testament in an English Bible—to be more specific, a copy of the King James Version of the Scripture. Here we find, first of all, the word God; in fact in the first chapter of Genesis the term God appears at least once in all but five verses, while in six verses the word God appears twice. In the 31 verses of the chapter the word God is displayed 32 times. So, we ask, who is being called God? But something more, we find in Genesis 2:4 the compound name, the LORD God, and this term is used exclusively for the remainder of Chapter 2 and on into Chapter 3, where at verse 1 both this compound name and the unaugmented designation God appear in the same passage. Then these two names continue to appear, sometimes the compound and sometimes the word God used alone. After this, in Genesis 4:1, another variation appears, in that the title LORD takes over.

So far we have little information as to the nature, attributes and ways of the Persons bearing these designations. We are well aware from other sources of information that these names are all used to refer to the same deity, who is depicted here as our Creator, our Covenant maker, our Sovereign Judge, and our Redeemer. But how do these names relate to each other? What do the names mean or, more importantly, where did the names come from? Certainly it is well for us to investigate the many aspects of these names, because, as we will learn soon enough, there are an abundance of designations for God in the Bible. Each name reveals some aspect of

the character of God and His dealings with mankind. In this study we will begin by considering the appellations that correctly are referred to as names. Then we will proceed to terms that are properly called titles rather than names, but always keeping in mind the fact that names and titles are very similar and that many times they get intermingled and confused in their application and usage.

Looking More Closely at the Name of God:

We have already referred to the first chapter of Genesis, where Scripture opens with the statement, "In the beginning God..." This word God is translated from the Hebrew term 'ēlohim, meaning god in the general sense. 'ēlohim, particularly in the singular, is also sometimes used to indicate men (Exo. 7:1), angels (Gen. 31:11), or heathen gods (Gen. 31:30). Normally the plural form 'ēlohim is specifically used, as in Genesis 1, to refer to the Supreme Being.¹ That is, the Hebrew word 'ēlohim has the standard ending of all masculine nouns in the plural. Modifying verbs and adjectives in each context may be singular even though this noun is plural. God=Elohim is a distinct term identifying or separating from others this Awesome One who makes Himself known by His great acts and works. Etymologically it contains within it the idea of creative and governing power, omnipotence and sovereignty. He has absolute authority as the Creator and Ruler of the universe. Elohim has the power and right to make covenants and as such stands in a covenant-relationship to His people. It is

¹ Demonstration of the plural tense of Elohim occurs consistently in the OT. For examples see Gen. 1. 36:7; Deu. 32:39; Isa. 45:5; Psa. 7:9, 57:2.

Elohim who keeps covenant (1Ki. 8:23) who is the foundation of His creatures' hope in all generations.² It is not the intent here to lay out a full description of God, for all the attributes of all the names and titles of this manuscript only begin to describe Him. And yet, even with His characteristics and ways so elaborate beyond our comprehension, we often times refer to Him simply by the generic or general name God with minimum attention being given to whom we are addressing. Indeed this divine name, although not the most frequent in Scripture, appears more than 2500 times in the Old Testament.

There are two other Hebrew terms also used to indicate god in the generic sense. These are the words El(Heb. 'el) and Eloah(Heb. 'eloah). El=God is frequently used, especially where the great might and powerful nature of God is a distinctive (for example Num. 23:22 or Isa. 9:6). El either applied alone and meaning the One True God of Israel or in compound with other qualifying names such as in El Shaddai (God Almighty) or El Elyon (God Most High)—or even applied to angels(Psa. 89:6) or men(Eze. 32:21)—occurs some 227 times in the Old Testament. It should be noted that this name is in the singular. Eloah=God—some argue Eloah is the singular of 'elohim—is the least often used of the three general terms. It occurs 57 times in the OT. It is found mostly in the book of Job in the dialogues between Job and Eliphaz and in Elihu's monologue. The word is also sparsely found in Deuteronomy, Chronicles, Psalms, Proverbs, Isaiah, Daniel, and Habakkuk.

² For example, Elohim made covenants with Noah (Gen. 6:13, 18 and Gen. 9:9), with all Flesh upon the Earth (Gen. 9:17), with Abram (Abraham) (Gen. 17:1-8), with Isaac (Gen. 26:24), with Jacob (Gen. 28:13, 14) with Moses (Exo. 6:2, 3, 4, 7, 8; Deu. 7:9) with David Psa. 111:5).

Now-Consider Another Word For God, Yahweh:

One encyclopedia³ details the name Yahweh in this manner:

In addition to the general names and qualifying names, God also bears a qualifying name that is His OT name par excellence, that characterizes Him as the living God of revelation and reconciliation in a particular way, and that thus comes to have the nature of a proper name. This is the name Yahweh..., which consists basically of the consonants YHWH.

Some English Bibles⁴ transliterate His name Yahweh directly. Other English Bibles present the name Yahweh in the hybrid form Jehovah.⁵ But most of our English Bibles translate Yahweh by the word LORD (all capital letters) to distinguish it from another English word of concern, Lord. Modern Christian literature in English has employed a hybrid word, Jehovah, which is a flawed rendering of Yahweh. But application of this hybrid word can be confusing. It is recommended that the transliteration Yahweh or the translation LORD be substituted where possible for the hybrid form. This practice is followed in this book. The Tetragrammaton YHWH or, with added vowel sounds, Yahweh, translated LORD, is by far the most frequent name of

³ See *The International Standard Bible Encyclopedia*, Vol. 2; p. 497.

⁴ The Jerusalem Bible

⁵ The English form "Jehovah" arose by a latinized combination of the four consonants (YHWH) with the vowel points that the Masoretes used to show that they meant the reader to say " 'Adonai" when reading the Tetragrammaton. That is, they left the consonants for "Yahweh" in the text but put with them the vowels for " 'Adonai"-^a,o,a. Though the older English versions sometimes used this hybrid form with compound names (such as Jehovah-Jireh [Gen. 22:14]), usually the divine name has been rendered "the LORD." *The International Standard Bible Encyclopedia*, Vol. 2; p. 507.

deity in the Old Testament, occurring 6823 times either alone or in a compound expression.

One writer⁶ points out that, "in the name Yahweh (Jehovah) the personality of the Supreme is distinctly expressed. It is everywhere a proper name denoting the person of God, and Him only."

For example, "the Jews may say 'The Elohim', the true God, in opposition to all the false gods; but he never says 'The Yahweh' for Yahweh is the sacred personal name of the true God. The Jew says again and again, 'My God' or 'My Elohim', but never 'My Yahweh', for when he says my God he means Yahweh. He speaks of the God (Elohim) of Israel but never the Yahweh of Israel, for there is no other Yahweh. He speaks of the living God, but never of the living Yahweh, for he cannot conceive of Yahweh as other than living."

When God wishes to make a special revelation of Himself, He used the name Yahweh, for as Yahweh He is especially the God of revelation to creatures who can apprehend and appreciate the Infinite—the becoming One. Elohim is the general name of God concerned with the creation and preservation of the world, that is, His works. As Yahweh, He is the God of revelation in the expression of Himself in His essential moral and spiritual attributes. For example, the marvelous passage of Exo. 34:5-7 reveals

⁶ Stone, Nathan J. *Names of God*. Chicago: Moody Press, 1944. p. 20.

something of what is contained in that wonderful name. "And Yahweh descended in the cloud...and proclaimed Yahweh by name. And Yahweh passed by before him, and proclaimed, Yahweh, Yahweh, El, merciful and gracious, slow to anger, and abundant in lovingkindness and truth; keeping mercy for thousands, forgiving iniquity and transgression, and sin...."

To Make This Trio Of Primary Names Complete, Consider Adonai

The Hebrew words 'adon' and 'adoni' are respectively translated lord, and my lord, master and my master, husband, sir if applied to men. The latter word is changed to 'adonây' when deity, the lord par excellence, is indicated, in the case of deity, the English word Lord is spelled with an initial capital letter, the other letters remaining as usual. The word 'adon' is commonly applied to men out of respect for the person (Gen. 18:12, 40:1 and many others). Its application to God clearly implies dignity and dominion (Psa. 2:4; Isa. 7:7). Adonai, Lord, occurs frequently in the Old Testament (277 occurrences). As a substitute for the tetragrammaton YHWH the special form of the title, the Lord, occurs more than 6000 times.

Regarding the relationship of the Tetragrammaton YHWH and the word 'adonây': so holy and sacred was the name Yahweh to Israel that they feared to pronounce it. Perhaps that fear was based on Moses' injunction that they should not profane that name; the penalty was death imposed for blasphemy of the name (Lev. 24:16). To this day the name Yahweh is never vocalized in the synagogue or uttered by the people, the word 'adonây' being the spoken substitute. Indeed, the original pronunciation of the

name we call Yahweh, regarded as too sacred to be uttered, has been lost to this day. It is said by orthodox Jewry that one of the signs of true Messiahship will be the ability to pronounce this Name and convince Israel it is done correctly.

Think Now, How Are We Going To Sort These Names?

After some short time studying these names of God, it becomes readily apparent that some method of categorization of the vast amount of information must be developed if one is ever to track the tremendous detail available. How might this be done?

Scofield⁷ in his notes arranges the names of deity in groups designated The Primary Names, The Compound Names with El=God and The Compound Names with Yahweh=LORD. Nine names are ordered among these three groups this way. There are three names listed in each group.

On the other hand, Andrew Jukes⁸ leans toward arranging the names of deity in different categories pertaining to God's nature or His relationship to things or people as follows:

<u>God's Nature</u>	<u>God's Relationship to Things or Persons</u>
Elohim (Unchanging Love)	Adonai
Yahweh (Righteousness/Truth)	El Olam

⁷ The Holy Bible, Scofield Reference Notes entitled Summary of the OT revelation of Deity, p. 983. C. 1909, 1917, Oxford University Press, New York; and The Holy Bible, New KJV Reference Notes entitled Deity (OT)-its revelation, Summary: p 1110, C 1967, Oxford University Press, New York, N.Y.

⁸ Andrew Jukes, *The Names of God in Holy Scripture*. Forward by Charles R. Wood. Grand Rapids, Michigan, 1991. p. 109-110.

God's Nature

God's Relationship to Things or Persons

El Shaddai (Giver of Self for Others)

Yahweh Sabaoth

El Elyon (Most High yet He is of a kindred nature)

It would be understood from the Jukes writings that the included names are only the ones he has considered to the date of his listing. He does not hint of other names that are yet to be considered. Therefore, the lists allow for other names under the two categories. Jukes simply does not consider them (for instance; El Hai, El Roi and others). On the other hand, Scofield places some limit on the names by his triad system. This is a detail to be considered. What shall be done with the other names?

In this study a modified application of the Scofield groupings is employed. Adherence to the so-called Primary names, because of their frequency of appearance in the Old Testament, is retained. However, the compound name groupings relating to both El and Yahweh are enlarged and modified as necessary to accommodate additional compounds. A selection of the Elohim compound names is also provided. These changes are discussed as they appear in the manuscript.

Look At The Names Of God With El=God

The literature⁹ suggests that there are only three or four compound names with El=God. However, in excess of 34 compounds of this nature have been located. The

⁹ Scofield, p. 983.

location process (and its limitations) applied in our search for the EI=God compounds are explained in Appendix 1 of this document, where Table A.1.3 displays the 34 Compound Names with EI. Table A.1.5, shown here and also in the Appendix, displays all the EI compound names appearing 4 times or more in the OT. These are referred to as the "Prominent EI Compound Names".

Table A.1.5

Prominent El Compound Names Appearing at least 4 Times in The OT

English Name	Hebrew Name	References
Almighty God	El Shaddai	Gen. 17:1; 28:3; 35:11; 43:14; 48:3; Exo. 6:3; Eze. 10:5
Great God	El Gadowl	Deu. 10:17; Neh. 1:5; Job 36:26; Psa. 77:13; 95:3; Jer. 32:18; Dan. 9:4
Jealous God	El Quanna	Exo. 20:5; 34:14; Deu. 4:24; 5:9; 6:15; Jos. 24:19; Nah. 1:2
Mighty God	El Gibbor	Deu. 7:21; Neh. 9:32; Job 36:5; Psa. 50:1; Isa. 9:6; 10:21; Jer. 32:18
Most High God	El Elyon	Gen. 14:18, 19, 20, 22; Psa. 78:35; Isa. 45:15
Living God	El Hai	Jos. 3:10; Psa. 42:2; 84:2; Hos. 1:10
Terrible (Awesome) God	El Yare	Deu. 7:21; 10:17; Neh. 1:5; 9:32

Consider First The Name Almighty God:

God Almighty (Hebrew 'el-Shadday) appears in the Old Testament according to Strong's Concordance, only 7 times; however, the name Almighty, referred to God, appears 47 times. The El here is expressing the idea of God with might and power, exaltation and elevation, the Supreme Being. But look now at the other portion of this name, Shadday. The literature indicates that the root meaning of the word shadday is at variance. Some scholars argue that shadday is simply translated almighty, possibly

producing the aforementioned concordance count. Stone¹⁰ suggests that some scholars believe that a root meaning of "strong, powerful," or "to do violence," particularly to violate the laws of nature or the ordinary course of nature, is more accurate. But still other scholars more correctly feel that the derivation of shadday is from a different word altogether a word that appears 14 times in the Old Testament. This is the Hebrew word shad, translated "breast." Indeed it is interesting to note that both Nathan Stone¹¹ and Andrew Jukes¹² agree that shadday primarily means breasted, or more exactly a woman's breast, yielding the idea of one who nourishes, supplies and satisfies. Jukes¹³ goes on to say that it probably is mothers who best understand this meaning. A baby is crying. Nothing can quiet the child. But the breast can. Indeed, the breast can give fresh life and nourishment. Stone comments,¹⁴ "It is God as El who helps, but it is God as Shaddai who abundantly blesses with all manner of blessings of the breast." Jukes says,¹⁵ "It is El Shaddai, the Pourer-forth, who pours Himself out for His creatures; who gives them His life-blood; and who sheds forth His spirit..."

¹⁰ Stone, Nathan J. *Names of God*, Chicago: Moody Press, 1944. p. 33-35.

¹¹ Ibid. 10, p. 35.

¹² Andrew Jukes, *The Names of God in Holy Scripture*. Forward by Charles R. Wood. Grand Rapids, Michigan, 1991. p. 66-67.

¹³ Ibid. 12, p. 67.

¹⁴ Ibid. 10, p. 34.

¹⁵ Ibid. 12, p. 69.

Nathan Stone sums it all up this way:¹⁶ the name of God is seen to be the power or shedder-forth of blessings, the all-sufficient and the all bountiful One, for only an all-powerful One could be all sufficient and all bountiful.

He is Almighty, because He is able to carry out His purposes and plans to their fullest and most glorious and triumphant completion. He is able to triumph over every obstacle and over all opposition; that is, He is sufficient for all these things. He is able to subdue all things to Himself. But the word able applied to God refers more than anything else to what He wants to be and do for man. So He is able to save to the uttermost. And He is able to do exceedingly abundantly above all that we ask or think. From all this it is felt that the name El Shaddai or God Almighty is much better understood as that El who is sufficient and all bountiful, the source of all blessing and fullness and fruitfulness.

On the other hand, Jukes reminds the reader that he has observed that the thought of fruitfulness is present wherever El Shaddai is spoken of. When Isaac sends Jacob away to Padan-aram to seek a wife, it is El Shaddai that he calls upon, saying, "God Almighty bless thee, and make thee fruitful and multiply thee, that thou mayest be a multitude of people." (Gen. 28:3).

We also read of Jacob, "And God said unto him, 'I am God Almighty: be fruitful and multiply; a nation and a company of nations shall be of thee and kings shall come

¹⁶ Ibid. 10, p. 36.

out of thee' " (Gen. 35:11). It is to God Almighty that this same Jacob looks to save his children when he hears that Simeon is detained in Egypt and that his beloved Benjamin is required to go there (Gen. 43:14). And in his blessing upon his sons it is under this name, "Almighty," that he blesses Joseph with "blessings of the breasts and of the womb." (Gen. 49:25). The name is ever linked with fruit and fruitfulness, even in cases where it is the loss of fruit and fruitfulness, even in cases where it is the loss of fruit that is lamented. Thus Naomi twice speaks of her sons' death as "affliction from the Almighty." (Rth. 1:20-21).¹⁷

Andrew Jukes summarizes his El Shaddai discussion in this manner: "It is 'El Shaddai,' 'God Almighty' who works His will in His elect by giving Himself to them, that they may give themselves to Him and then by Him be blessed to others, in and by that circumcision or self-Judgment, which makes them vessels, through which He can minister His own fullness."¹⁸

Consider The Second Prominent EL Compound Name, Great God:

Great God (Hebrew, 'el gadol'). According to the *BDB Hebrew and English Lexicon*, the word gadol or its derivatives is used in the compound name Great God, where God=El, in only 2 verses in the OT. This is remarkable, since the English word "great", translated from 44 different Hebrew words, appears 673 times in the OT. These 44 Hebrew words are used to indicate excellent in qualitative comparisons such

¹⁷ Ibid. 12, p. 73-74.

¹⁸ Ibid. 12, p. 81.

as great (in any sense) or exceeding (as in surpassing), and, most often, they are used as the comparative of "much". Quantity can also be expressed such as great in numbers, abundance and size. In this study, however, attention is focused on the compound name formed by adding the single Hebrew word gadol to the divine name El. As stated, there are only 2 verse applications with this name. If the limitation of El=God is broadened to also include Elohim=God, the number of compound names of course increases. We will encounter the Elohim compounds later in this chapter. Or if some leniency is exercised with definitions of words like "great" and "mighty", the count will vary, since these two words are occasionally interchanged. For example, compare Deu. 7:21 and Deu. 10:17. In the first verse the English word "mighty" is translated from the Hebrew word gadol. In the second verse the English word "great" is translated from the same Hebrew word.

In any case, the intent in this compound name is to couple the two words great and God together in order to amplify and enhance the description of the magnitude of the greatness of God. Not only is He known by the simpler name El, which in itself means power and strength, but He is the "exceedingly great and mighty power and strength."

Now Look at the Third Prominent Name, Jealous God:

Jealous El (Heb. 'el quanna') appears in the OT Scriptures according to Strong's Concordance only 7 times. A related expression occurs in the writings of Nahum, where this prophet says that God (El) is jealous (Nah. 1:2). In five of the other 6 cases

(those appearing in Exo. 20:5; 34:14; Deu. 4:24; 5:9; 6:15) the particular writer is relating to the covenant given by God to the people wherein the people are instructed or reminded to obey the law that demanded that the people have no other gods than Yahweh. In the case of the occurrence in Jos. 24:19, that great leader was presenting his last charge to Israel before his death. He too reminds the people that they must fear and serve the LORD and put away all heathen gods that they or their father have previously worshipped, because the LORD is a jealous and holy God; He will not tolerate transgressions, especially idolatry.

Scripture tells us that His very name is Jealous (Exo. 34:14). Like every other name of God, this one is revealed to meet a specific need of the creature, namely, the constant battle against idolatry. It was limited to the special case relating to the giving of the Covenant, particularly the first commandment. However, application continues today because of idolatry among His people.

Consider the Fourth Prominent Name, Mighty God:

Mighty God: Some degree of attention must be given to the phrase Mighty God, for programming the computer.¹⁹ Simply to identify the verses that contain the English phrase, Mighty God, falls short of providing necessary information as to whether the particular phrase is a compound name of God where God=El. The computer indicates that there are nine verses that contain the English translation Mighty God. Three of

¹⁹ Mac IISi Computer with "THE WORD processor" system of software, Bible Research Systems, Austin, TX. CR 1990.

these passages²⁰ contain Hebrew idioms that are translated into the English expression Mighty God in the KJV, but in other more modern translations (such as NIV and NEB) these idioms are translated into "mighty One." Another four²¹ in the group of nine are translated with the English expression mighty God, where the Hebrew terms gadol or gibbor, meaning mighty, are combined with El to formulate the expression mighty God. The eighth expression (SRN 6697) applies the Hebrew idiomatic word tsur with El to form the expression Rock, referring to the mighty God in the more modern versions. But in the KJV the idiom is translated mighty God.

These eight expressions, translated into the English Mighty God (=El) are all appropriately considered names of God(=El).

The ninth Hebrew phrase translated into the English compound Mighty God is a special case. Consider the passage Psa. 50:1: the word 'el' is applied as an adjective modifying the word God (Elohim) and we have literally "God, God." The word 'el' is not applied here as an El name as in the other eight compounds above and is not considered a compound name of God(=El).

There is another factor critical to a study of the compound names of God that should be observed here. The idioms producing the compound names mighty God(=El) in the KJV (outlined in footnote 20) produce mighty One or Rock in many of the modern Scripture versions. On the other hand the very same idiomatic Hebrew words in the

²⁰ Hebrew idiomatic expressions for Mighty God, Gen. 49:24; and Psa. 132:2, 5.

²¹ Hebrew expressions for mighty God, Deu. 7:21; Isa. 9:6; Isa. 10:21; Jer. 32:18.

KJV, in the group of verses outlined in footnote²², are translated mighty One in the KJV.

So it will make some considerable difference which version is used in name study.

A summary table of these terms is provided in Chapter 13.5.

Consider the Fifth Prominent Name, Most High God:

The name El Elyon (Heb. 'el 'elyon) appears in the Old Testament Scripture, according to Strong's Concordance, as Most High God(=El) only 5 times; however, Most High referring to God but not explicitly in an El compound name appears 33 times. It is the El compound Prominent Names we are seeking to verify and understand as to meaning, so only the five passages containing this compound are of interest here. The El is expressing the idea of God's might, power, exaltation and elevation, and that He is the Supreme Being.

As the Most High God, He is referred to as the Possessor or Creator of heaven and earth (Gen. 14:19, 22). Jukes²³ indicates the word 'elyon is also sometimes applied to things and persons. When this occurs, the special and distinctive sense of the word is maintained; that is, the thing or person spoken of, is the highest in the order of like natures in the series. For instance, the uppermost basket in a tier of baskets (Gen. 40:17), the nation high above all nations (Deu. 26:19) or the king higher than the other kings (Psa. 89:27). The application of Elyon or Most High to God reveals that though He is the Highest, there are others below Him, endowed by Him with like nature, and

²² Hebrew expressions for Mighty One, Isa. 1:24; 30:29; 49:26; 60:16.

²³ Andrew Jukes, *The Names of God in Holy Scripture*, p. 88.

therefore in some way related to Him. Since He is the Elyon in the order, He has the power to rule and turn the members as He wills, should they be disobedient or seek to exalt themselves against Him.

...and He doeth according to His will, in the armies of heaven, and among the inhabitants of the earth: and none can stay His hand, or say unto Him, What doest thou? *His* dominion is an everlasting dominion, and His kingdom is from generation to generation: (Dan. 4:35 and 34).

Questions arise regarding the ones below Him with like natures. Who are they? First, let us list angels as "sons of God" (Psa. 89:6 and Job 38:7) with a nature descending from Him. (Job 1:6.) But there are others, who for a little while are lower than the angels, who are also children of the Most High. (See Psa. 8:4-6.) Men are called "gods" and children of the Most High in Psa. 82:6. Scripture plainly reveals that man was created in the image of God. (Gen. 1:27.)

Indeed man is a son of Most High—a fallen son, nevertheless a son; and because he is a son, never to be forsaken by Him from whom He came. There is surely peril in this high truth, yet there is also rich blessing. The Most High cannot deny Himself, so, even if we forget our relationship to Him, He can and surely will overthrow and overturn and overcome us, until He has again His place in us for our blessing. For He is the "God of gods and Lord of lords." (Psa. 136:2-3).

The Melchizedek experience with Abram introduced, for the first time the name El Elyon (Gen. 14:18). But in every Scripture passage where the name occurs, its

special import is the same. It reveals the relationship of God to all. Even to the world outside the election, where people either cannot or will not judge themselves, the Most High even through Judgment will carry out in them His own purposes. Every reference to the name repeats this teaching.

Now Consider the Sixth Prominent Name, The Living God:

The Living God (Hebrew 'el chay) appears in the Old Testament Scriptures, according to Strong's Concordance, 15 times in 9 books. Four of these times, the word God in the compound name is translated from the Hebrew term 'el. This establishes the El compound name but also limits the prominence to the four applications. Nine times, the word God in the compound is translated from the Hebrew 'elohim, and twice the compound expression uses Eloah, translated into the English word God. (The El chay compound variations and their locations are listed in Table 1.) It should also be mentioned that the word chay, translated living, is not only applied as an epithet of God, but the word chay is also used as an adjective characterizing man, animals, and even vegetation. Sometimes the word is applied to fresh or running waters and groups of people.

Table 1.1

Strong's Concordance of the Name, Living God

Reference	Living (SRN)*	Deity (SRN)*	Deity Name
Deu. 5:26	Living (2416)	God (430)	Elohim
Jos. 3:10	Living (2416)	God (410)	El
1Sa. 17:26	Living (2416)	God (430)	Elohim
1Sa. 17:36	Living (2416)	God (430)	Elohim
2Ki. 19:4	Living (2416)	God (430)	Elohim
2Ki. 19:16	Living (2416)	God (430)	Elohim
Psa. 42:2	Living (2416)	God (410)	El
Psa. 84:2	Living (2416)	God (410)	El
Isa. 37:4	Living (2416)	God (430)	Elohim
Isa. 37:17	Living (2416)	God (430)	Elohim
Jer. 10:10	Living (2416)	God (430)	Elohim
Jer. 23:36	Living (2416)	God (430)	Elohim
Dan. 6:20	Living (2416)	God (426)	Eloah
Dan. 6:26	Living (2416)	God (426)	Eloah
Hos. 1:10	Living (2416)	God (410)	El

*SRN-abbreviation for Strong's Reference Number (See Chapter 2, p. 29)

El	4x
Elohim	9x
Elah	2x

Total	15

Lastly, Consider the Prominent Name, Terrible (awesome)

Terrible El ('el yare) is a compound name of God wherein the word terrible refers to the profound respect or wonder inspired by the greatness, superiority and grandeur of God. The word terrible also contains an aspect of reverence mingled with love. In our language today we simply say God is "awesome." Further suggestions of the meaning of the word terrible are provided when it is noticed in the El=God verses that the epithetical name terrible (awesome) is accompanied in every case with the word great or mighty.

The computer indicates there are 51 verses in the OT where 'el yare is translated into the English word "terrible". In ten of these verses, the word terrible is used in an epithetical compound name for God where the deity portion of the compound is either El, Elohim or Yahweh. Because we are only concerned with El compounds at this time, we sort out of the ten possible candidates the five that are classed as El compound names. The five are: Deu. 7:21; 10:17; Neh. 1:5; 9:32; and Dan. 9:4.

Now Look at the Elohim=God names:

The approach used to locate the El=God names has been straight-forward. All 227 El possibilities were first examined. Then the 34 compounds were identified exclusive of the personal pronoun names, and finally the Prominent Compounds, those appearing four or more times in the OT, were displayed. A similar approach to the Elohim compound names is beyond the scope of this study, since there are some 2500 passages containing the word Elohim. Not all verses containing the word Elohim apply

to God, since a few applications of *elohim* referring to other than the One True God of Israel occur. Personal pronouns with *Elohim* also are in the 2500 compound mix.

Two approaches have been applied to identify some of the *Elohim* compounds. Table 1.2, entitled *EI / Elohim Compound Name Similarities*, displays a group of compound names common to both *EI* and *Elohim*. This information was derived using *EI* compounds as a guide. Table 1.2 also displays two interesting examples of verse phraseology wherein two phrases in the same verse (*Psa. 118:28* and *Isa. 46:9*) contain identical modifiers of the word God, with the initial phrase translating the word God from *EI* and the second from *Elohim*.

Secondly the outline of *Elohim* names provided in the *Theological Wordbook*²⁴ have been included here for consideration by the reader. The writers of the *Wordbook* make it plain that the occurrences of the term 'elohim' are far too numerous to treat in entirety. These descriptive words and epithets really serve as compound name titles and indicate some of the various titles by which God's people came to know Him.

The compound *Elohim* Names in the *Wordbook* are presented in text form. We will place some of them in table form (Table 1.3) for more rapid observation.

²⁴ R. Laird Harris, Editor, *Theological Wordbook of the Old Testament*, Vol. 1, Moody Press, Chicago, 1980, p. 45-46.

Table 1.2

EI / Elohim Compound Name Similarities

EL Compound	Reference	Elohim Compound	Reference
God that is above	Job 31:28	God above all gods	2Ch. 2:5
The everlasting God	Gen. 21:33	The everlasting God	Isa. 40:28
the glory of God	Psa. 19:1	the glory of God	Pro. 25:2
the goodness of God	Psa. 52:1	God is good (to Israel)	Psa. 73:1
a great God	Deu. 10:17	the great God	Neh. 8:6
God of heaven	Psa. 136:26	God of heaven	Gen. 24:3,7
most high God	Gen. 14:18	most high God	Psa. 78:56
God that is holy	Isa. 5:16	holy God	Jos. 24:19
a just (righteous) God	Isa. 45:21	righteous(just) God	Psa. 7:9
the living God (4x)	Jos. 3:10	the living God (9x)	Deu. 5:26
a mighty God	Deu. 7:21	the (mighty 410) God	Psa. 50:1
spirit of God	Job 33:4	Spirit of God (12x)	Gen. 1:2
God of the spirits--	Num. 16:22	God of the spirits--	Num. 27:16
God of truth	Deu. 32:14	God of truth (2x)	Isa. 65:16
Thou art my God 410	Psa. 118:28	Thou art my God(430)	Psa. 118:28
I am God(410)	Isa. 46:9	I am God(430)	Isa. 46:9

Table 1.3

Elohim Compound Names in the OT
(A partial listing from the *Theological Wordbook of the OT*)

Reference	Compound Name	Reference	Compound Name
Isa. 45:18	God, Former of the Earth	Jer. 10:10	Living God
Jon. 1:9	God of Heaven Who Made the Sea & Dry Land	Deu. 5:26	Living God Speaking Out of the Midst of the Fire
Isa. 54:5	"The God of the Whole Earth"	1Sa. 6:20	this Holy Lord God
1Ki. 20:28	God of the Hills	Jer. 23:23	God of Nearness
Jer. 32:27	God of All Flesh	Psa. 57:2	God Most High
Isa. 37:16	God of All the kingdoms of the Earth	Isa. 65:16	God of Truth (2x)
Neh. 2:4, 20	God of Heaven	Isa. 30:18	God of Justice
Gen. 24:7	Yahweh God of Heaven	Isa. 40:28	Everlasting God
2Ch. 20:6	God in the Heaven	Deu. 10:17	God is God of gods
Gen. 24:3	the Lord God of the Heaven and the God of the Earth; the LORD, the God of heaven, and the God of the earth		

Tables 1.2 and 1.3 illustrate the abundance of the Elohim compounds in the OT. There are dozens of the more simple compound phrases, like God of Heaven, or Everlasting God. There are also many titles pertaining to the Savior God. Included are those in which God is linked to individuals whom He has called. Examples include "Their God" (Gen. 17:8), "The God of Abraham" (Gen. 26:24) and "The God of Abraham...and the God of Isaac" (Gen. 28:13). The *Workbook* indicates there are more than one-hundred such titles in the OT. Similarly, there are many titles linking God to the whole or some portion of Israel. For example, "God of the Armies of Israel" (1Sa. 17:45) and "God of Jerusalem" (2Ch. 32:19).

Finally, Consider the Yahweh(=God) Compound Names:

The above discussion of the compound names relating to El (God) and Elohim (God) include the names that have been located and identified knowing full well there are yet others undetected. However, upon approaching the Yahweh (Jehovah) compound names, a somewhat different situation exists in that a distinction needs to be made between certain of the compounds. This is to set apart the redemptive-relationship-compound-names from the other names having to do more with the nature attributes of Yahweh. This is accomplished by placing in separate chapters the discussions of Jehovah-Jirah and the other seven Jehovah compound names particularly relating to Yahweh's (Jehovah's) relationship to man wherein every need of man from his lost state to the end have been met by God. The compounds having to do with the nature and character of the LORD are also treated in a separate chapter of this manuscript.

The Old Testament Names of God

A Perspective

Chapter 2

Contents

Applications

In Chapter 1 we examined the general or generic names of God, El and Elohim, in some detail. An understanding of some of the attributes of God are observable in the epithets and modifiers of the generic names. El has certain characteristics different from those of Elohim; they are two distinct names, but there is One God. We also touched on the names Yahweh (LORD) and Adonai (Lord). Now we will look in more detail at the applications of these names and their relationships to each other.

We will find it beneficial to keep in mind the attributes of El and Elohim that were discussed in Chapter 1 as we look at the applications of these names. It can be seen that either name appears alone in a multiple of uses. For instance, El stands alone in Gen. 14:18,19, 20 and 22. Here He is described as the Supreme, most high God. Or again we see Him as the mighty God in Isaiah 9:6. The name El (=God) alone and with epithetical enhancement is very common in the OT.

Looking at the name Elohim, we can cite many applications where God is referred to in stand alone fashion. See, for example, the many classic references to Elohim the Creator throughout Genesis 1 or the multiple appearances of the word Elohim in Exo. 3:6. These and many other verses contain references to Elohim. Of course the name Elohim is not without enhancement. For instance, Jeremiah 10:10 calls Him not only God but the "living" God. Psalm 7:11 speaks of God (=Elohim) as the judge. Joshua refers to Elohim as a holy God (=Elohim), (Jos. 24:19).

Not only do these examples illustrate stand alone names, but frequently we find both names adjacent to each other in the same verse. For instance, consider adjoining names like, "...the Lord thy God (= Elohim), He is God (=Elohim), the faithful God (=El)" (Deu. 7:9). Again we find "...O LORD God (=Elohim) of heaven, the great and terrible God (=El)..." (Neh. 1:5). Adjoining phrases referring to Elohim and El in the same verse are common. Look at Gen. 35:11, "And God (=Elohim) said unto him, I am God (=El) Almighty..." or Deu. 4:24, "For the LORD thy God (=Elohim) is a consuming fire, even a jealous God (=El)." So it can be seen that the two names frequently complement each other or are close together in the same verse. Indeed, out of the more than 2500 times the name Elohim appears in the OT; 42 times the name El will also appear at least once in the same Elohim passage.

The third basic generic Hebrew term for the true God of Israel, 'eloah', is not as prevalent as 'el' and 'elohim', but should be remembered. Eloah is usually applied to Israel's God but the word also appears in connection with false gods (2 Ch. 32:15; Dan 11:37). This name is not known to occur in combination with other divine names; however, it does appear in compound names like "...the God (=Eloah) of Jacob; (Psa. 114:7) or "God (=Eloah) of forces" (Dan. 11:38). Actually, the Daniel passage contains the name Eloah twice. The name is also found in a couplet with the noun rock (Psa. 18:31). There Eloah appears to be synonymous with Elohim and can be used synonymously with the name Yahweh.

We also have been introduced to the names of Yahweh (LORD) and Adonai (Lord). What of the interrelationship of these names?

Yahweh, the proper noun, is the only personal name of Israel's God. There are many compound names with Yahweh, but the name Yahweh alone is the self-appointed identifier of the only true God. The orthodox Jew will not write the name Yahweh, substituting the appellations 'adōnāy' or 'elohim'. The word 'adōnāy' is also used as a royal title or a plural of majesty, excellence or intensity; therefore it is important to distinguish between the word usage when it appears as the name of the Lord, and when it is used as the title of plurality. The terms 'adōn', and 'adōnāy' are distinguished from one another in their translation into English stylistically as LORD and Lord, respectively (Psa. 97:5 and Isa. 1:24). We recall one other point: in the postpatriarchal literature the name of El is clearly interchangeable with Yahweh.

In summary, all of these names can be translated into the English name God, but since the English fails to differentiate among them, their English separation is very difficult. This is illustrated in Table 2.1 and in the application examples.

Table 2.1

The English Word God

Hebrew	Meaning	Translated English	SRN *	Reference
<u>'el</u>	great, power, mighty strength the True God of Israel, used of a false deity, singular in form	God of Israel god (generic name)	410	Gen. 14:18 Gen. 36:11 Exo. 34:14
<u>'elohim</u>	the Supreme God (always plural in form) also used of false gods, angels, men	God of Israel gods (generic name)	430	Gen. 1:1 Deu. 10:17 etc.
<u>'eloah</u>	a deity, the True God, idea of might, strength, singular in form	God god (generic name)	433	Psa. 114:7 Dan. 11:37
<u>'adōn</u>	sovereign, lord, master, owner husband, angels, courteous form of address (Sir)	lord, Lord LORD	113	Psa. 97:5 Gen. 18:2
<u>'adōnāy</u>	proper name of God only; (always plural in form)	God my Lord	136	Isa. 1:24 Hab. 3:19
<u>'adōnay</u>	royal title (to be carefully distinguished from divine title)	my lords	113	1Sa. 29:8
YHWH	Tetragrammaton, usually vocalized Yahweh. It is a proper noun as the personal name of Israel's God	God the LORD	3069	Gen. 2:4, etc.

*SRN Strong's Reference Number

All the original Hebrew words are treated in their alphabetical Hebrew order, and are numbered regularly from the first to the last, each being known throughout by its appropriate number.

Examples of the Usage of these Words in the Scripture:

1. Consider the name El (used as a stand along name):

Num. 12:13 reads: "And Moses cried unto the LORD (SRN 3068), saying, heal her now, O God (SRN 410), I beseech thee."

If we substitute for the above SRN indicators the appropriate names of God and expand the meanings of these names, we have the following:

Moses cried unto Yahweh (*the personal name of Israel's true God*) saying, heal her now, O El (*addressing the great and mighty One of Israel with His generic name*) I beseech thee.

Num. 23:8 reads: "How shall I curse, whom God (SRN 410) hath not cursed? or how shall I defy, whom the LORD (SRN 3068) hath not defied?"

Again if we substitute for the SRN indicators the appropriate names of God and expand the meanings of these names, we have the following:

How shall I curse, whom El (*identifying the great and mighty One of Israel with His generic name*) hath not cursed? Or how shall I defy, whom Yahweh (*Identifying the true God of Israel by his personal name*) hath not defied?

2. Now Consider the Name El: (used in a compound name):

Gen. 28:3 reads: "And God (SRN 410) Almighty bless thee, and make thee fruitful, and multiple thee, that thou mayest be a multitude of people."

Performing the same substitutions and expansions as before, we have:

And El Shadday (*not just God but emphatically Almighty God*) bless thee, and make thee fruitful, and multiply thee, that thou mayest be a multitude of people.

Gen. 14:22 reads: "And Abram said to the king of Sodom, I have lift up mine hand unto the LORD (SRN 3068), the most high (SRN 5945) God (SRN 410), the possessor (SRN 7069) of heaven and earth."

Performing the substitutions and expansions we have:

And Abram said to the king of Sodom, I have lifted up mind hand unto Yahweh (*identifying the true God of Israel by His personal name*), El Elyon, (*against not just God but the most high God, the Supreme One*).

Then the writer, desiring to further elevate El (if this be possible), adds the descriptive phrase or epithet Qoneh shamayim va'aretz (*the possessor of heaven and earth*).

Certainly El with Elyon forms a compound name. Likewise, the total phrase, El the possessor of heaven and earth, can be considered a compound.

3. In similar manner consider Elohim as a stand alone name:

Gen. 1:4 reads: "And God (SRN 430) saw the light, that it was good: and God (SRN 430) divided the light from the darkness."

Now, performing the usual substitutions and expansions we have:

And Elohim (*God is identified by His generic name, Elohim, which is plural in form, suggesting the trinity, yet One in creative purpose*) saw the light, that it was good: and God (*the Supreme Creator known by the generic name Elohim*) divided the light from the darkness.

Twice God is referred to by His generic name Elohim. Elohim saw the light and Elohim divided the light, two independent actions, each applying the stand alone name Elohim.

4. Now consider the name Elohim in compound:

Gen. 24:7 reads: "The LORD (SRN 3068) God (SRN 430) of heaven, which took me from my father's house, and from the land of my kindred, and which spake unto me, and that sware unto me, saying, Unto thy seed will I give this land; he shall send his angel before thee, and thou shalt take a wife unto my son from thence."

The usual substitutions and expansions will be made, but first consider comments about this peculiar yet very frequently²⁵ appearing compound name, "LORD God." We have been told that the name Yahweh, translated into the English word LORD, is a proper noun, being the personal name of the true God of Israel. But we also need to know that this name carries with it the idea of a God with attributes including love, truth and righteousness. Yahweh hates evil and judges wickedness and iniquities wherever they are found, yet He loves the sinner. He is just and holy, pursuing man until His creature is brought to Himself in salvation.

Briefly reviewing the name Elohim, who describes Himself as the great "I AM," we remember that His attributes also include love. Having a covenant relationship with

²⁵ The compound name LORD God appears 519 times in the OT

his creatures, He cares for and works on behalf of His fallen creation. He overcomes all hindrances and His will prevails, whatever the obstacle, never to forsake His own.

Now, substituting these ideas in the basic verse we have:

Yahweh (the savior, the One who loves truth and righteousness, hates sin but loves the sinner) and Elohim the Creator, (the One who establishes His covenant with His creatures and prevails to overcome all hindrances, Who will never leave His creatures nor forsake them, indeed, the very God of the heavens) which took me from my father's house and from the land of my kindred, and which spake unto me, and that swear unto me saying, 'Unto they seed will I give this land;' he shall send his angel before thee, and thou shalt take a wife unto my son from thence.

Notice that we have the dual name here in this compound. We can read it was Yahweh Elohim of the heavens or Yahweh, Elohim of the heavens, that performed the listed actions.²⁶ Surely the meaning is very similar, but the compound name structure between the two is different. The compound name may be, "The LORD, the God of heaven," or "the Lord God of heaven."

5. Now let us proceed to the appearance of Yahweh, El and Elohim together in a single verse:

Deu. 10:17 reads: "For the LORD (SRN 3068) your God (SRN 430) is God (SRN 430) of gods (SRN 430), and Lord (SRN 113) of lords (SRN

²⁶ In a survey of nine Scripture versions, it was observed that six are written with a break between the words The LORD and the phrase, the God of heaven. The other three versions read continuously, The LORD God of heaven.

113), a great God (SRN 410), a mighty, and a terrible, which regardeth not persons, nor taketh reward.”

This verse presents interesting word studies, because at first count, there are no less than six designations of deity: Yahweh, Elohim (twice), El, Adonai and heathen gods. Yet the verse uses only four different Hebrew divine appellations or SRN terms.

First, let us perform the Hebrew substitutions for the English words addressing deity:

For Yahweh your Elohim is Elohim of elohims, and Adonay of 'adons, a great El, a mighty, and a terrible, which regardeth not persons, or taketh reward.

Four times the English word God or gods appears, but with three different meanings. First, we have the divine identification followed by two superlatives: *Yahweh your Elohim is Elohim of elohims (or Yahweh the savior, the One who loves truth and righteousness, your Creator, who will never leave His creatures nor forsake them. He is the Supreme One above all other elohims or gods) and 'adonay of 'adons.* And again in the next phrase, “a great and mighty El”, we have the generic word for God, El. So we have Elohim, elohims and El, all spoken of as God or gods, but certainly with varying significance.

6. As a final example, consider:

Deu. 4:24 reads: "For the LORD (SRN 3068) thy God (SRN 430) is a consuming fire, even a jealous God (SRN 410)."

If we substitute for the above SRN indicators the appropriate names of God and expand the meanings of these names we have the following: For *Yahweh (the name of Israel's true God)*, *Elohim (the Supreme One the Creator)* is a consuming fire, even a jealous *El (the great and mighty One of Israel, the Creator referred to by His generic name.)*

This chapter illustrates some of the difficulties to be expected during in-depth Biblical word study. Our English usage falls short of Hebrew so many times when it comes to speaking of God. When someone says, "O God," who is being addressed? God=El, or God=Elohim, or god (=some false deity). Sometimes it may make little difference, but when we remember the meanings behind El, Elohim and 'eI we become aware of the significance of what is being said.

In the following chapters we will find many problems with word definition, but the study is well worth any effort, because "The knowledge of God is more essential for the Christian, and indeed for all the world, than the knowledge of anything else, yes, of all things together."²⁷

²⁷ Names of God, Nathan Stone, Moody Press, Chicago, p. 7.