

Primary Hebrew Names for God

God

אֱלֹהִים - Elohim

A name typically associated with God as a creator or sovereign (Gen 1:1)¹

In the beginning *God* created the heavens and the earth. Gen 1:1

1. *Elohim* is believed by many scholars to be the plural form of *El* (אֱל, אֱל).² Per TWOT, it's usually described as a "plural of majesty" and not projected as a true plural, for it's used with singular verbs and pronouns as well as adjectives in the singular form. Others see it as "a more or less intensive focusing of the characteristic's inherent idea of the stem ... rendered in English by form in *-hood, -ness, -ship*."³ For example, priesthood or sonship. In this later usage, *Elohim* may be used as an emphatic statement of the word's root meaning.
2. The NIV's translation of Gen 1:2, 26 and Deut 4:7 reflects TWOT's above understanding:
 - a. "In the beginning God created the heavens and the earth. Now the earth was formless and empty, darkness was over the surface of the deep, and the Spirit of God was hovering over the waters. Then God said, "Let us make man in our image." Gen 1:1–2, 26
 - b. "What other nation is so great as to have their gods (*Elohim*) near them the way the LORD our God (*Elohim*) is near us whenever we pray to him?" Deut 4:7
3. Though *Elohim* is broadly used in the Bible,⁴ it's often identified with themes of creation or God's sovereignty. It can also be found prominently within contextual settings apart from God's covenant with Israel.⁵ Closely related names of these two themes are:
 - a. Gen 14:22 (God Most High) in "Hebrew Names with God."
 - b. 1 Sam 17:45 (The LORD of Hosts) in "Hebrew Names with LORD."
 - c. 2 Sam 5:10 (The LORD God Almighty) in "Hebrew Names with LORD."
 - d. Ps 145:1 (My God, the King) in "Hebrew Names with LORD."
 - e. Ps 95:6 (The LORD Our Maker) in "Hebrew Names with LORD."
 - f. Isa 40:28 (Creator) in "Other Hebrew Names of God"
 - g. Isa 64:8 (Potter) in "Names of God Canonically Listed – OT"
 - h. Rom 4:17 (The God Who Gives Life to the Dead and Calls Things That Are Not as Though They Were) in "Names of God Canonically Listed – NT"

¹ אֱלֹהִים = e-lo-HEEM; θεός

² *Elohim* may also originate from *Eloah* (cf. Deut 32:15,17) – used 41x in Job but not frequently elsewhere in the OT – and similar to the Biblical Aramaic name for God, *Elah*.

³ A. E. Crowley, *Gesenius' Hebrew Grammar*, (Oxford: Clarendon Press, 1910), 396.

⁴ It can also refer to false gods (Ps 96:5) as well as people God has placed in authority (82:1, 6).

⁵ E.g., Ecclesiastes, Daniel, and Jonah as well Gen 1:1-2:4a. Gen 2:4b begins God's covenantal relationship with humanity and introduces the Bible's first compound name: LORD God.

4. The word *Elohim* is also descriptively attached to other nouns that depict God's:
 - a. Majesty or glory; e.g., “Holy God,” “God of Eternity.”
 - b. Salvation of or intimacy with his people; e.g., “God of Salvation,” “God of mercy,” “God who is near.”
5. All these names mentioned in the above two points are forth coming in the following sections.

LORD

יהוה - Yahweh

Moses' burning bush commission (Exo 3:15)⁶

God said to Moses, "I AM WHO I AM. This is what you are to say to the Israelites: "I AM has sent me to you."” God also said to Moses, "Say to the Israelites, "The *LORD*, the God of your fathers— [namely] the God of Abraham, [namely] the God of Isaac and [namely] the God of Jacob—has sent me to you.” This is my name forever, the name by which I am to be remembered from generation to generation.” Exo 3:14–15

1. The LORD is *the* personal proper name for Israel’s God: a name closely associated with God’s covenant with Israel and the saving, redeeming, and exodus acts they experienced; an expression of God’s uniqueness and self-existence.
2. The Psalms that exhort believers to praise the LORD and his redemptive, covenant heart of love to them are too numerous to list, a sampling of which are Ps 98-100, 103-107, 112-113, 117-118; Ps 103 being exceptional amongst this list.
3. The LXX’s translation of Exo 3:14 and Rev 1:4 contain a similarity, albeit the latter reference is found within a triune expression:
 - a. Exo 3:14: God said to Moses, "I AM WHO I AM (ὁ ὄν). This is what you are to say to the Israelites: "I AM (ὁ ὄν) has sent me to you.””
 - b. Rev 1:4-6: John, To the seven churches in the province of Asia: Grace and peace to you from him who is (ὁ ὄν), and who was, and who is to come, and from the seven spirits before his throne, and from Jesus Christ, who is the faithful witness, the firstborn from the dead, and the ruler of the kings of the earth.
4. Cf. Exo 33:18-19; 34:6-7; Ps 118:27, 29; 144:15; 145:13
5. See the chapter containing compound names using LORD called "Hebrew Names with LORD"; see also within the Appendix the section entitled "LORD – The Incomparability of YHWH, the Shema, and the Trinity.”

My Lord

אֲדֹנָי - Adonai

When the LORD and Abraham dialogued with respect to Sodom (Gen 18:27)⁷

The LORD appeared to Abraham ... Abraham looked up and saw three men standing nearby. When he saw them, he hurried from the entrance of his tent to meet them and bowed low to the ground. He said, "If I have found favor in your eyes, my lord, do not pass your servant by ... rest under this tree. Let me

⁶ YHWH = yah-WEH; Κύριος

⁷ אֲדֹנָי = a-do-NAI; δεσπότης

get you something to eat ... now that you have come to your servant ... Now Sarah was listening ... So Sarah laughed to herself as she thought, “After I am worn out and my master is old, will I now have this pleasure?” ... The LORD said, “If I find fifty righteous people in the city of Sodom, I will spare the whole place for their sake.” Then Abraham spoke up again: “Now that I have been so bold as to speak to the Lord, though I am nothing but dust and ashes, what if the number of the righteous is five less than fifty?” Gen 18:1-28

1. In Gen 18 *adonai* is used three different ways (see above underlined words):
 - a. The three men that represent the LORD are called my lord, by Abraham (18:1-3; plural form).
 - b. Sarah also calls Abraham her Lord (18:12; singular form).
 - c. Abraham similarly refers to the LORD as Lord (18:26-28; plural form).
2. The traditional interpretation of *Adonai* is “my Lord,” with the 1 person singular suffix being understood as a plural of majesty, and *Adonai* functioning much like the plural form *Elohim*: it’s understood in plural form but used with singular modifiers and verbs. However, with Ugaritic parallels in mind, Eissfeldt (TDOT 1:62–72) writes that the first person singular suffix may actually serve the purpose of intensifying the noun’s root meaning and therefore have a meaning of “Lord of all, sovereign.”
 - a. *Adonai* is used over 300x in the MT as a reference to God but rarely used in singular form to refer to the LORD.
 - b. When in it’s singular form, *adon* typically refers to a person in the sense of a master or superior.
 - c. Either way, both the singular and plural forms imply a relationship within a lord/servant dynamic and with the basic meaning of “sovereign.”
3. *Adonai* is often used to address God in intercessory prayer; e.g., Gen 18:3, 27, 30–32; 19:18; 20:4.
4. *Adonai* is first used in the Bible in combination with LORD – cf. Gen 15:2 (*The Sovereign LORD*) in “Hebrew Names with LORD” – before it is used in Gen 18:27 as a referent to the LORD God.
5. How many times do we say, “Lord,” but don’t mean it? Or mean it at that moment only to diminish in our conviction, when circumstances change? Jesus is both *Savior* and Lord: the *Savior* in whom we *believe* is nothing less than our Lord whom we should obey; but, we can only *obey* Jesus as Lord, if we wholly *trust* (believe) in him and have as our foundation for belief and subsequent obedience the gospel of Christ. “Only the one who believes obeys, and only the one who obeys believes.” (Bonhoeffer)
6. Related name: Luke 2:29: **Sovereign Lord**, as you have promised, you now dismiss your servant in peace.
 - a. The phrase “Sovereign Lord” comes from one Greek word (δεσπότης, *despotēs*). It’s used in Acts 4:24; 2 Pet 2:1; Rev 6:10 to refer to God. Jude 4 uses the word to refer to Jesus; the five other times it’s found in the NT, it’s located within the context of a master-slave setting.

Though there is much overlap of use and meaning with the above three names, note:

1. The name God (*Elohim*), within Scripture, is often closely associated with the concept of God as the powerful and gracious creator and sustainer of his creation; it's not a name that is strictly used only in reference to Israel.
2. The name LORD (*Yahweh*) is often used in reference to the One who is self-existent and found in the OT within the context of thoughts involving the redemption, deliverance, and salvation of Israel, as well as the LORD being a living, active God, who faithfully keeps his promises and is in covenant with his chosen people.
3. In the OT, *Yahweh* is used about 7,000x, which significantly out paces *Elohim*'s use of ~ 2600x. The latter name, however, being more generic in nature and even being used to refer to people and idols.
4. Lord is typically used in reference to the one who has the ability, authority, and positional responsibility to keep, protect, and fulfill promises. When used to reference God, it's very much freighted with meaning by several ANE relational, governmental figures; e.g., king, master, and patriarch.
5. Within Israel's pluralistic ANE setting, the following quotes portray the correlation between these three names:
 - a. Keep me safe, O God, for in you I take refuge. I said to the LORD, "You are my Lord; apart from you I have no good thing." Ps 16:1
 - b. I will praise you, O Lord my God, with all my heart. Ps 86:12
 - c. For all the gods of the nations are idols, but the Lord made the heavens. Ps 96:5
 - d. Know that the LORD is God. It is he who has made us and we are his; we are his people, the sheep of his pasture. Ps 100:3
 - e. The LORD is God, and he has made his light shine upon us. Ps 118:27
 - f. Blessed are the people whose God is the LORD. Ps 144.15

Hebrew Names with God

God Most High

אֱלֹהֵי יוֹן – *El Elyon*

Abram rescues Lot from King Kedorlaomer's army and gives Melchizedek, priest of God Most High, a tenth of the spoil (Gen 14:22).⁸

Then Melchizedek king of Salem brought out bread and wine. He was priest of *God Most High*, and he blessed Abram, saying, “Blessed be Abram by *God Most High*, creator of heaven and earth. And blessed be *God Most High*, who delivered your enemies into your hand.” Then Abram gave him a tenth of everything. The king of Sodom said to Abram, “Give me the people and keep the goods for yourself.” But Abram said to the king of Sodom, “I have raised my hand to the LORD, *God Most High, Creator of heaven and earth*, and have taken an oath that I will accept nothing belonging to you, not even a thread or the thong of a sandal, so that you will never be able to say, “I made Abram rich.” Gen 14:18–24

1. Gen 14:18–24 provides the Bible's first compound name of *Elohim*, besides LORD God; significantly, Abram identifies Melchizedek's “*God Most High*” as none other than the LORD (cf. Gen 14:18, 22) and starts the Bible's plethora of compound names.
2. The titles “Most High,” “Lord of Heaven” and “Creator of Earth” were frequently applied to the chief Canaanite deity in the ANE. That pagan cultures also regularly exhibit traces of the true God before missionary activity is present is well documented.⁹
3. Related names:
 - a. How awesome is the **LORD Most High**, the great King over all the earth! (Ps 47:2; אֱלֹהֵי יוֹן הַיְהוָה, yhwh ʿelyôn)
 - b. With what shall I come before the LORD and bow down before the **exalted God**? Shall I come before him with burnt offerings, with calves a year old? Will the LORD be pleased with thousands of rams, with ten thousand rivers of oil? Shall I offer my firstborn for my transgression, the fruit of my body for the sin of my soul? He has showed you, O man, what is good. And what does the LORD require of you? To act justly and to love mercy and to walk humbly with your God. (Mic 6:6-8; אֱלֹהֵי מַרְוֹם, ʾlōhê mārôm)
 - c. When he saw Jesus, he cried out and fell at his feet, shouting at the top of his voice, “What do you want with me, Jesus, Son of the **Most High God**? I beg you, don't torture me!” (Luke 8:28; ὑψιστος, *hypsistos*; 13x in NT)
 - d. Per TWOT, all of the below titles may be subsumed under the rather brief name “God Most High,” an expression of God's sovereignty:
 - i. “**The LORD, the God of heaven.**” Gen 24:7
 - ii. “**God of all the earth.**” Isa 54:5
 - iii. “**God of the hills and ... the valleys.**” 1 Kgs 20:28

⁸ ʾēl ʿelyôn = EL el-YOHN; ὁ θεὸς ὁ ὑψιστος

⁹ Cf. both Don Richardson's theological book *Eternity in Their Hearts* or Bruce Oldon's personal story with the Motilone Indians depicted in *Bruchko*.

- iv. **“God of all mankind.”** Jer 32:27
 - v. **“The God over all the kingdoms of the earth.”** Isa 37:16
 - vi. **“The LORD your God is God of gods and Lord of lords, the great God, mighty and awesome, who shows no partiality and accepts no bribes.** Deut 10:17
4. Those who belong to the *Most High God* should live differently, because they’re cared for and loved by God, a God who first loves them:
 - a. But love your enemies, and do good, and lend, expecting nothing in return, and your reward will be great, and you will be sons of the *Most High*, for he is kind to the ungrateful and the evil. Luke 6:35
 - b. Be kind and compassionate to one another, forgiving each other, just as in Christ God forgave you. Be imitators of God, therefore, as dearly loved children and live a life of love, just as Christ loved us and gave himself up for us as a fragrant offering and sacrifice to God. Eph 4:32–5:2
 5. Five times *elyon* is used in compound with the name God (Gen 14:18-20, 22; Ps 78:35) and three times with LORD (Ps 7:17; 47:2; 97:9).
 6. In the OT, *elyon* is a common adjective that can mean “high or upper,” but it is primarily used in the OT in parallel with or as a referent to LORD.
 7. See also the following verses where God is referred to in such terms: Gen 14:22; Deut 32:8; 2 Sam 22:14; Ps 7:8, 10, 17; 9:2; 18:13; 21:7; 46:4; 47:2; 50:14; 57:2; 73:11; 77:10; 78:17, 35, 56; 82:6; 83:18; 87:5; 91:1, 9; 92:1; 97:9; 107:11; Is 14:14; Lam 3:35, 38; Matt 21:9; Mark 5:7; 11:10; Luke 1:32, 35, 76; 2:14; 6:35; 8:28; 19:38; Acts 7:48; 16:17; Heb 7:1.
 8. When I think of this name, several thoughts come to mind. Foremost, as God Most High, I am reminded that the LORD is over everything, everyone. He is LORD of Lords ... and creator of heaven and earth. Additionally, God’s “height” allows him a vantage point that I don’t have and reminds me that I must “look up” to him!
 - a. Abraham “raised up his hands to the LORD, God Most High,” prior to going into battle for Lot (Gen 14:22); it’s not unreasonable to think that this was a principle in his life whether he was in a tough spot (“not knowing where he was going,” asked to sacrifice Isaac), recouping from a bad decision (following poor advice from his wife that yielded Ishmael, lying twice that Sarah was not his wife), or getting ready to make a good one (rescuing Lot and letting him have the pick of the land).

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God Who Sees

אל רוי – El Roi

Hagar, pregnant with Ishmael, flees Sarai; her difficulty is seen by God (Gen 16:13).¹⁰

The angel of the LORD also said to her: “You are now with child and you will have a son. You shall name him Ishmael,¹¹ for the LORD has heard of your misery. He will be a wild donkey of a man; his hand will be against everyone and everyone’s hand against him, and he will live in hostility toward all

¹⁰ אל רוי = EL-row-EE; ὁράω. Cf. Gen 22:14 (*The Lord Will Provide*) in “Hebrew Names with LORD.”

¹¹ Which means “God hears”; ישמעאל, *yishmā‘el*

his brothers.” She gave this name to the LORD who spoke to her: “You are the God who sees me,” for she said, “I have now seen the One who sees me.” Gen 16:11–13

1. In Psalms 9 & 10 David laments over the wicked, who live as if God does not see, violate the innocent and righteous, and seem to have no consequences in this life for their actions. But he bases his prayer and praise in these two Psalms (one psalm in the LXX) on the fact that God, indeed, has seen and delivered him in the past and still does see his current situation.
2. Ps 73 also laments over the arrogant who say, “How can God know?” Then he understands “their final destiny.” (vv 11, 17)

You, God, see (*rāʾā*) trouble and grief;
you consider it to take it in hand.

The victim commits himself to you; you are the helper of the fatherless.

Ps 10:14

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God Almighty

אל שדי – *El Shaddai*

Abram receives the covenant of circumcision:
he will be called Abraham and be a father of many nations. (Gen 17:1).¹²

When Abram was ninety-nine years old, the LORD appeared to him and said, “I am *God Almighty*; walk before me and be blameless. ²I will confirm my covenant between me and you and will greatly increase your numbers.” Abram fell facedown, and God said to him, “As for me, this is my covenant with you: You will be the father of many nations. ⁵No longer will you be called Abram; your name will be Abraham, for I have made you a father of many nations. I will make you very fruitful; I will make nations of you, and kings will come from you. I will establish my covenant as an everlasting covenant between me and you and your descendants after you for the generations to come, to be your God and the God of your descendants after you. The whole land of Canaan, where you are now an alien, I will give as an everlasting possession to you and your descendants after you; and I will be their God.” Gen 17:1-8

1. This is the name the LORD reveals of himself in his covenant to Abraham. “God also said to Moses, “I am the LORD. I appeared to Abraham, to Isaac and to Jacob as God Almighty, but by my name the LORD I did not make myself known to them.” (Exo 6:2–3)
 - a. The name Yahweh, the LORD, is used in Genesis. Without getting into debates about Mosaic authorship of the Pentateuch, anachronisms, etc., the point of Exo 6:2-3 is to denote an emphasis of covenantal name: God Almighty is God’s chosen self-declaration and covenantal name for the Abrahamic covenant; the LORD, for the Mosaic.
2. שדי (*shaddai*) is used as a divine name 48 times in the OT, 31 of which are in Job. Though “almighty” is a good translation for *shaddai*, this word’s meaning is debated. The TWOT gives three possible definitions:

¹² ἰσχυροὶ ἑλ ἰσχυροὶ = EL-shad-DAI; παντοκράτωρ. The latter designation being used 10x in the NT, nine of which are in Revelations; the one Pauline use of this word is from an OT quote: 2 Cor 6:18 (2 Sam 7:8, 14); Rev 1:8; 4:8; 11:17; 15:3; 16:7, 14; 19:6, 15; 21:22. Cf. 1 Sam 17:45 (*LORD Almighty*) and 2 Sam 5:10 (*LORD God Almighty*), both entries being found in “Hebrew Names with LORD.”

- a. Connected to the thought of “sufficiency” and “nourishment.” As such, some would see a connection to this word and God being referred to as the “many breasted one.”
 - b. Connected with the Hebrew verb *shadad* (or שָׁחַת, *shachat* or שָׁמַד, *shamad*), which means “to destroy” or “overpower.”
 - c. Connected with the Akkadian word for “mountain.” This later derivation is the one most widely accepted today. With this latter meaning in mind, *El Shaddai* would translate literally as “God (*El*) of the mountain.” Mountains are depicted in the OT in various ways: as majestic, strategic, powerful places of refuge – strong, towering and mighty.
3. Cf. Isa 9:6 (Wonderful Counselor, **Mighty God**, Everlasting Father, Prince of Peace) in “Significant OT Messianic Names.”

Everlasting God

אֱלֹהֵי עוֹלָם – *El Olam*

Abraham gives seven lambs to Abimelech and they
make a treaty at Beersheba’s well to live in harmony (Gen 21:33).¹³

So that place was called Beersheba, because the two men swore an oath there. After the treaty had been made at Beersheba, Abimelech and Phicol the commander of his forces returned to the land of the Philistines. Abraham planted a tamarisk tree in Beersheba, and there he called upon the name of the LORD, *the Eternal God*. And Abraham stayed in the land of the Philistines for a long time. Gen 21:31-34

1. WBC on Gen 21:33: “The planting of a tree and prayer imply that something of great moment has occurred in this episode. The use of this divine epithet El-Olam suggests that God’s long-term faithfulness to Abraham has been revealed through Abimelech’s words and actions. In his opening speech he had looked confidently into the future, with his descendants and Abraham’s living peaceably together. By granting Abraham rights to a well, Abimelech had made it possible for Abraham to live there permanently and had acknowledged his legal right at least to water. In other words, after so many delays the promises of land and descendants at last seem on their way to fulfillment.”
2. God’s everlasting nature is expressed many times in the Bible. The name *Everlasting God*, however, is only used in Gen 21:33 and Isa 40:28. Prior to Gen 21:33, we read that:
 - a. God lives forever (3:22).
 - b. God makes everlasting covenants with Noah and Abraham (9:16; 17:7).
 - c. God gives the land of Canaan to Abraham’s offspring, forever (17:8).
3. Related names:
 - a. Deut 33:27: The **eternal God** is your refuge, and underneath are the everlasting (*‘ôlām*) arms. (אֱלֹהֵי קֶדֶם, *‘elōhê qedem* – a *hapax legomenon*)
 - b. Isa 9:6: For to us a child is born, to us a son is given, and the government will be on his shoulders. And he will be called Wonderful Counselor, Mighty God, **Everlasting Father**, Prince of Peace. (אֲבִי עוֹלָם, *‘abî ‘ad*)

¹³ אֱלֹהֵי עוֹלָם = EL-o-LAM; Θεὸς αἰώνιος

- c. Jer 10:10: But the LORD is the true God; he is the living God, the **eternal King**. When he is angry, the earth trembles; the nations cannot endure his wrath. (מֶלֶךְ עוֹלָם, *melek ʿolām*)
4. Though the LORD is in a dynamic relationship with his children (Exo 32-34; Jer 18):
- a. His essence and ways do not change (Mal 3:6; Heb 13:8).
 - b. As children and recipients of eternal life, we too become participants and heirs of his everlasting kingdom (John 3:16; Rom 8:17; 1 John 1:2).
 - c. In the midst of intense distress and awareness of his earthly life being like “an evening shadow” and “vanishing smoke,” Ps 102 is keenly aware of God’s eternal, forever nature: Ps 102:12, 25-27. See also the following verses for similar impressions: Ps 86:12; 90:2; 136:2, 26; Ps 93:1–2; Isa 26:3–4; 40:8, 28; 51:6.

A Jealous God

אל קנא – *El Qanna*

Found within the second commandment—No idolatry! (Exo 20:5)¹⁴

You shall not make for yourself an idol in the form of anything in heaven above or on the earth beneath or in the waters below. You shall not bow down to them or worship them; for I, the LORD your God, am a *jealous God*, punishing the children for the sin of the fathers to the third and fourth generation of those who hate me, but showing love to a thousand [generations] of those who love me and keep my commandments. Exo 20:4-6

1. Deut 4:24 puts God’s jealousy in parallel with the LORD being a consuming fire and 4:15-31 states that the LORD’s jealousy is aroused via idolatry, an action where loyalty and the focus of our heart is on other things and people find their satisfaction in other things besides God.
2. Per the OT prophets, idolatry was Israel’s chief and consistent sin.
3. G. K. Beale states in his book *We Become What We Worship: A Biblical Theology of Idolatry* that we eventually resemble what we worship or reverence, either for ruin or for restoration. All of us are imitators; there is no neutrality (309). When we worship an idol, we too will become like them; viz., unable to see, hear, and understand—lifeless! Cut off from the source of life, we cannot but fall into the pit of ruin. Standing in the place of the *One True God*, a modern idol is anything else:
 - a. Worshiped, valued, committed to, or revered (285).
 - b. The heart clings to for ultimate security, value, relevance, or purpose (165, 176).
 - c. Substituted as the chief object of desire, which of course can take many forms, including the worship of self. In this latter form of idolatry, we either:
 - i. Deify our own capacities.
 - ii. Become our own moral authority.
 - iii. Seek to be our own sustainer and creator of goodness, healing, or joy.
 - iv. Make as our chief desire our self rather than God’s glory.

¹⁴ ʾel qannāʾ = EL-Kan-NAH; θεὸς ζηλωτής

- v. Develop “god-like self-autonomy, self-set goals, and boundaries” (135, 138-39).
4. Both Jer 3:14 and most of Hosea place God’s jealousy within the context of marital language, likening the LORD’s covenant with Israel to a marriage and Israel’s idolatry to adultery. Contrary to human jealousy, God’s jealousy towards those he is in covenant with is not vengeful but hopeful of restoration (Hos 2) and done out of pity and compassion for the spouse that is straying from what is life (Joel 2:18): “[At the promised time of future restoration] the Lord will be jealous for his land and take pity on his people.”
 5. God isn’t “jealous” as a person would be – petty, insecure, and threatened by someone’s affections directed towards others and not him; rather his love for us is so immense that he is “passionately aroused” and cannot idly stand by when people ruin their lives by turning from him to what is hurtful and destructive.
 6. So great was his love that in the darkness of night and through the greatest avenue of pain, while we were enemies of him, crucifying him, betraying him ... he gave himself to us, forgave us, didn’t take his eyes off of us!
 7. NIVSB on Exo 20:5: “God will not put up with rivalry or unfaithfulness. Usually his ‘jealousy’ concerns Israel and assumes the covenant relationship (analogous to marriage) and the Lord’s exclusive right to possess Israel and to claim her love and allegiance. Actually, jealousy is part of the vocabulary of love. The ‘jealousy’ of God:”
 - a. “Demands exclusive devotion to himself (see 34:14; Dt 4:24; 32:16, 21; Jos 24:19; Ps 78:58; 1Co 10:22; Jas 4:5 and NIV text note).”
 - b. “Delivers judgment upon all who oppose him (see Dt 29:20; 1Ki 14:22; Ps 79:5; Isa 42:13; 59:17; Eze 5:13; 16:38; 23:25; 36:5; Na 1:2; Zep 1:18; 3:8).”
 - c. “Vindicates his people (see 2Ki 19:31; Isa 9:7; 26:11; Eze 39:25; Joel 2:18; Zec 1:14; 8:2).”
 - d. “In some of these passages the meaning is closer to ‘zeal’ (the same Hebrew word may be translated either way, depending on context).”
 8. Other related names and thoughts:
 - a. Do not worship any other god, for the LORD, whose name is **Jealous**, is a jealous God. (Exo 34:14; קַנָּא, qannā’)
 - b. The LORD is a **jealous and avenging God**; the LORD takes vengeance and is filled with wrath. The LORD takes vengeance on his foes and maintains his wrath against his enemies. (Nah 1:2; אֵל קַנָּא וְנֹקֵם, ’ēl qannō’ w’noqēm)
 - c. Cf. Isa 4:4 (The Spirit of Judgment and the Spirit of Fire) in “Compound Names of God with Spirit” and Heb 12:29 (God Is a Consuming Fire) in “God is Statements.”
 - d. Cf. Ex 24:17; Dt 9:3; Ps 106:35-36; 115:8; 135:18; Song 8:6-7; Jer 2:5; Hos 2:16; Col 3:5.

Place me like a seal over your heart, like a seal on your arm;
 for love is as strong as death, its jealousy unyielding as the grave.
 It burns like blazing fire, like a mighty flame.
 Many waters cannot quench love; rivers cannot wash it away.
 If one were to give all the wealth of his house for love, it would be utterly scorned.
 Song 8:6–7

Living God

אֱלֹהִים חַיִּים – *Elohim Chay*

Moses recounts the giving of the Ten Commandments.
The people acknowledge that they have heard the voice of the Living God (Deut 5:26).¹⁵

And [Israel] said, “The LORD our God has shown us his glory and his majesty, and we have heard his voice from the fire. Today we have seen that a man can live even if God speaks with him. But now, why should we die? This great fire will consume us, and we will die if we hear the voice of the LORD our God any longer. For what mortal man has ever heard the voice of the *living God* speaking out of fire, as we have, and survived? Deut 5:24–26

1. Several different but similar Hebrew words within the MT account for the name “Living God” and are translated in the NIV as such:
 - a. Deut 5:26; 1 Sam 17:26, 36; Jer 10:10; 23:36 (אלֹהִים חַיִּים, ’elōhîm ḥayyîm)
 - b. Jos 3:10; Ps 42:2; 84:2; Hos 1:10 (אֱלֹהֵי חַי, ’el ḥay);
 - c. 2 Ki 19:4, 16; Isa 37:4, 17 (אֱלֹהֵי חַי, ’elōhîm ḥay);
 - d. Dan 6:20, 26 (אֱלֹהֵי חַיָּא, ’elāhā’ ḥayyā’).
2. Cf. Deut 5:26; Josh 3:10; 1 Sa 17:26, 36; 2 Ki 19:4, 16; Ps 42:2; 84:2; Isa 37:4, 17; Jer 10:10; 23:36; Dan 6:20, 26; Hos 1:10; Matt 16:16; 26:63; Acts 14:15; Rom 9:26; 2 Cor 3:3; 6:16; 1 Th 1:9; 1 Tim 3:15; 4:10; Heb 3:12; 9:14; 10:31; 12:22; Rev 1:18; 7:2.
3. Related names:
 - a. As the deer pants for streams of water, so my soul pants for you, O God. My soul thirsts for God, for the living God. When can I go and meet with God? ⁸ By day the LORD directs his love, at night his song is with me — a prayer to the **God of my life**. (אֱלֹהֵי חַיָּא, ’el ḥayyāy; Ps 42:1–2, 8)
 - i. Using the cognate verb (חַיָּעַן, ḥayyēnî), instead of Ps 42:8’s noun (חַיָּא, ḥayyāy), Ps 119 prays nine times “give me life”: 119:25, 37, 40, 88, 107, 149, 154, 156, 159 (cf. ESV)
4. Branch names:
 - a. Jer 2:12-13 (The LORD, Spring of Living Waters) in “Names of God Canonically Listed – OT.”
 - b. John 6:32-35 (The Bread of Life) in “The I Am Statements of John’s Gospel”
 - c. Rom 4:17 (Gives Life to the Dead Calls Things that Are Not as Though They Were) in “Names Canonically Listed – NT.”
 - d. Rom 8:2 (Spirit of Life) in “Compound Names of God with Spirit.”
 - e. Rev 1:18 (The Living One) in “The I Am Statements of John’s Revelation.”

Though you have made me see troubles, many and bitter, you will restore my life again;
from the depths of the earth you will again bring me up.
Ps 71:20; cf. Ps 118

Great God

אֱלֹהֵי חַיָּא – *El Gadol*

Israel is to fear, love, and obey their Great God, who set his affections on them (Deut 10:17).¹⁶

¹⁵ אֱלֹהִים חַיִּים = e-lo-HEEM CHAY; ζάω

Circumcise your hearts, therefore, and do not be stiff-necked any longer. For the LORD your God is God of gods and Lord of lords, the *great God*, mighty and awesome, who shows no partiality and accepts no bribes. He defends the cause of the fatherless and the widow, and loves the alien, giving him food and clothing. And you are to love those who are aliens, for you yourselves were aliens in Egypt.
Deut 10:16–19

1. In the OT, the LORD is commonly referred to as the *Great God* but only once so in the NT: Deut 10:17; Ezra 5:8; Neh 1:5; 8:6; 9:32; Ps 47:2; 76:14; 85:11; 95:1-3; Isa 26:4; Jer 39:18, 19; Dan 2:45; 4:20, 23, 34, 37; 9:4-5; Mal 1:14; Titus 2:14.
2. Psalm 95, with its threefold call to worship (cf. vv. 1, 2, 6), justifies its plea: “For the LORD is the great God, the great King above all gods.” This Great God is Israel's God, and they “are the people of his pasture, the flock under his care” (3, 7).
3. Ps 48 equally implores us to praise the Great God: “Great is the LORD, and most worthy of praise, in the city of our God, his holy mountain.”
 - a. Ps 48:9–10: We ponder your steadfast love, O God, in the midst of your temple. Your name, O God, like your praise, reaches to the ends of the earth. Your right hand is filled with victory.
 - b. The phrase “Great is the LORD” (גָּדוֹל יְהוָה, gādōl yhw̄h) is found in Exo 18:11; 1 Chr 16:25; Ps 48:1; 95:3; 96:4; 135:5; 145:3.
4. Related names:
 - a. Neh 9:32: Now therefore,¹⁷ O our God, **the great, mighty and awesome God**, who keeps his covenant of love, do not let all this hardship seem trifling in your eyes. (אֱלֹהֵינוּ הַגָּדוֹל הַמְּאֹד וְהַמְּאִיר, hā’ēl haggādōl haggibbôr w’hannōrā’)
 - b. Isa 9:6: For to us a child is born, to us a son is given, and the government will be on his shoulders. And he will be called Wonderful Counselor, **Mighty God**, Everlasting Father, Prince of Peace. (אֵל גִּבּוֹר, ’ēl gibbôr)
 - c. Jer 32:18-19: You show love to thousands but bring the punishment for the fathers’ sins into the laps of their children after them. O **great and powerful God**, whose name is the *LORD* Almighty, great are your purposes and mighty are your deeds. Your eyes are open to all the ways of men; you reward everyone according to his conduct and as his deeds deserve. (אֱלֹהֵינוּ הַגָּדוֹל הַמְּאֹד וְהַמְּאִיר, hā’ēl haggādōl haggibbôr)
 - d. Titus 2:11–14: For the grace of God that brings salvation has appeared to all men. It teaches us to say “No” to ungodliness and worldly passions, and to live self-controlled, upright and godly lives in this present age, while we wait for the blessed hope—the glorious appearing of our **great God and Savior, Jesus Christ**,¹⁸ who gave himself for us to redeem us from all wickedness and to purify for himself a people that are his very own, eager to do what is good.

¹⁶ ’ēl gādōl = EL Ga-THOL; θεὸς μέγας

¹⁷ Verse 32 comes towards the end of Nehemiah's prayer, which includes: "you have made a name for yourself, which remains to this day." (10) What is that name? God is forgiving, gracious and compassionate, slow to anger and abounding in love, not deserting Israel even when they sinned. The LORD allows Israel to reap the consequences of their sin and is there to deliver them when they called out from their pain. This was Israel's typical pattern: when "at rest, they again did what was evil in [God's] sight" (28); but, when in need, they called out to the Lord. All to which, I join with Nehemiah and say, "Blessed be your glorious name, and may it be exalted above all blessing and praise. You alone are the LORD. ... You give life to everything, and the multitudes of heaven worship you. You are the LORD God, who chose Abraham and brought him out..." (5–7)

¹⁸ RWP: this phrase has only “one article, tying all together, which makes them descriptive of the same ‘person’”: τοῦ μεγάλου θεοῦ καὶ σωτήρος ἡμῶν Ἰησοῦ Χριστοῦ.

May all who seek you rejoice and be glad in you;
may those who long for your saving help always say,
“The LORD is great!”¹⁹
Ps 40:16

Faithful God

אֱלֹהֵי אֱמוּנָה – *El Emunah*

Found in the beginning part of the Song of Moses (Deut 32:4).²⁰

I will proclaim the name of the LORD. Oh, praise the greatness of our God! He is the Rock, his works are perfect, and all his ways are just. *A faithful God* who does no wrong, upright and just is he. Deut 32:3-4

1. God’s faithfulness is a well-established biblical truth; however, the LORD being named as a *faithful God* is rare.
2. Given their context the same two root words (אֱמֵן and אֱלֹהֵי) as found in this entry’s name, God is referenced similarly as either **the true God** (e.g., 2 Chr 15:3; Jer 10:10) or **the God of truth** (e.g., Ps 31:5; Isa 65:16) – names, which per the below closing point, share a thematic connection with this entry’s name. Rev 1:5 – Jesus Christ, who is **the faithful witness**, the firstborn from the dead, and the ruler of the kings of the earth (ὁ πιστός, *ho pistos*) – bears a similar focus.
3. NIVSB on 31:30-32:44: “The song of Moses (see ... Ex 15:1-18; Rev 15:3) ... may be outlined as follows: (1) summoning of covenant witnesses and description of the covenant God (32:1-4), (2) charges against the people (32:5-6), (3) review of God’s covenant benefits (32:7-14), (4) the people’s disobedience to the covenant stipulations (32:15-18), (5) covenant curses for such disobedience (32:19-27), (6) the impotence of false gods (32:28-38) and (7) the Lord’s vindication and vengeance (32:39-43).”
4. The faithfulness of today will prepare you for the steps of tomorrow, so be wise and plan but don’t be consumed with what the future looks like: Provided Rom 8:28 is in place, God is faithful to lead you forward and redeem your unfaithfulness.
 - a. 2 Tim 2:11–13: Here is a trustworthy saying: If we died with him, we will also live with him; if we endure, we will also reign with him. If we disown him, he will also disown us; if we are faithless, he will remain faithful, for he cannot disown himself.
5. Great is Thy faithfulness! Great is Thy faithfulness! Morning by morning new mercies I see; all I have needed Thy hand hath provided—great is Thy faithfulness, Lord, unto me! (1) Great is Thy faithfulness, O God my Father, there is no shadow of turning with Thee; Thou changest not, Thy compassions, they fail not. As Thou hast been, Thou forever wilt be. (2) Summer and winter, and springtime and harvest, Sun, moon and stars in their courses above. Join with all nature in

¹⁹ Hebrew of this phrase: אֱלֹהֵי אֱמוּנָה; English translation from NIV11. Wanting others to also experience the living God, the psalmist testifies about a time in his life when he was “poor and needy,” crying out for deliverance from those who wanted to take his life. The Great God heard him and set his feet upon the Rock! This causes the Psalmist to declare from his personal experience: “Blessed is the man who makes the LORD his trust.” (4)

²⁰ אֱלֹהֵי אֱמוּנָה = EL e-mu-NAH; θεὸς πιστός

manifold witness to Thy great faithfulness, mercy and love. (3) Pardon for sin and a peace that endureth, Thy own dear presence to cheer and to guide; strength for today and bright hope for tomorrow, blessings all mine, with ten thousand beside!

6. Related names:

- a. Cf. Isa 65:16 (God of Truth) in “Hebrew Names with God.”

Blogged: 1-23-15

The God Who Knows

אֱלֹהֵי יְדֹעוֹת – *El Deoth*

Hannah’s Prayer (1 Sam 2:3)²¹

Then [after Samuel's dedication to the Lord] Hannah prayed and said: “My heart rejoices in the LORD; in the LORD my horn is lifted high. My mouth boasts over my enemies, for I delight in your deliverance. There is no one holy like the LORD; there is no one besides you; there is no Rock like our God. Do not keep talking so proudly or let your mouth speak such arrogance, for the LORD is a *God who knows*, and by him deeds are weighed.⁶ The LORD brings death and makes alive; he brings down to the grave and raises up. The LORD sends poverty and wealth; he humbles and he exalts.⁹ He will guard the feet of his saints, but the wicked will be silenced in darkness. It is not by strength that one prevails.” 1 Sam 2:1–3, 6–7, 9

1. God has perfect knowledge of all things: he sees things not as people see them; he evaluates our actions and responds to them accordingly.
2. Hannah’s “Magnificat of the OT,” a psalm of thanksgiving, testifies to all who will hear: there is “no one holy like the LORD”! (2:2) One should not speak or act arrogantly, for “the LORD is a *God who knows*, and by him deeds are [both] weighed” and judged: the LORD consistently answers prayer and gives grace to the humble but opposes the proud (3, 9-10; cf. Pro 3:34; James 4:6; 1 Pe 5:5).
3. Though Hannah’s Magnificat is a wonderful shout to both God’s greatness and her godly character, it was a long, difficult season that birthed this revelation. Prior to her prayer, her heart was consistently “downhearted” and “deeply troubled,” from miserable circumstances that birthed a “bitterness of soul” (1 Sam 1:8, 10-11, 15-16). Why? She couldn’t bear a child and “year after year” Peninnah – Elkanah’s other wife, a woman who had a host of people on her team and who lived with Hannah – “kept provoking her rival in order to irritate her” (6-7). Has life served you a Peninnah, a bad tasting Panini?
4. One day, however, after praying from a well of “great anguish and grief” and accompanying “weeping,” the LORD, who “had closed her womb ... remembered her. So over the course of time Hannah conceived and gave birth to a son.” (1:5, 16, 19-20)
5. Samuel, whose name acknowledges that God hears and answers prayer (1:20), would play an integral part in Israel’s story, for Hannah’s circumstances are about more than her having a child; they also usher in a new era of Israel’s history that births fresh insight into God’s name and ways. 1 & 2 Samuel are purposely laid out towards this end.
 - a. 1 Samuel starts with Hannah’s prayer and 2 Samuel concludes with David’s. Both songs come forth from similar circumstances and deliver comparable psalms of praise.

²¹ ֵׁל דֵּֽעוֹת = EL-dey-OTH; θεὸς γνώσεων

They also frame the ways of God that Samuel's narrative portrays: the first hymn from a woman, the second from a man.

- b. However, David is not just any man nor is Samuel just any prophet. 1 & 2 Samuel portray a story about a forming nation, Israel, which wants to be like other countries and therefore desires a king. Subsequently, Israel's king and populace consistently judge by external things and rely on their own strength and understanding. However, God, of course, works this situation forward for good through the lives of his remnant, a people whose hearts yearn for the LORD and his ways. Samuel is the leading voice of God through this transition, and by the actions of Hannah, Samuel, David et al a godly king arises: David.
 - c. But David is more than God's chosen king; he's a man after God's heart. Bookended between both Hannah and David's prayer, which both conclude with thoughts about the king and God's anointed one, a truth unfolds that God will be a father to one of David's sons, a Son who will build a house for God's name and a kingdom that will know no end (2 Sam 7:14; cf. 1 Ch 17:13).
 - i. David and his kingdom typified our coming King Jesus!
 - ii. God foresaw his people wanting a king like Saul, who relied on his own strength and ingenuity. However, he caused these fallen passions to work together for good, so that they might have a king like David, who had a heart after the Lord and who was a predecessor of King Jesus.
 - d. Wow, who is like our LORD, "a *God who knows*" and works powerfully through both men and women to tell his-story? A God who causes all things to work together for good! A God who establishes his kingdom on earth, as he "brings down" the proud and "lifts up" all who humbly look to the LORD for help! There is no better "chess player" than the LORD: regardless of our moves on the board of life, he's not only way ahead of them but capable of moving things towards his desired conclusion.
6. Regarding those in Hannah like situations: Consistently, the desperate prayers in the Bible for help portray a people who firmly believe that God knows what is going on and can intervene in their situation, whether these prayers are squeezed towards heaven by a person whose heart is gripped by either the effects of sin or hemmed in by the hand of the LORD.
- a. The Psalms, of course, are full of such prayers. In Psalm 35, three stressful situations are presented and each concluded with a plea for help; each scenario ends with a hopeful note (9-10, 18, 27-28) – at no time are the psalmists so engulfed by his troubles that he cannot see a future celebration of God's goodness (cf. Psa 27:13–14). Similarly, Ps 118 also speaks of answered prayer and a revelation of God's goodness and enduring love that came from one who in their anguish called out to the LORD and was delivered (118:5).

Humble yourselves, therefore, under God's mighty hand, that he may lift you up in due time.

Cast all your anxiety on him because he cares for you.

Be self-controlled and alert. ... Resist the devil, be firm in the faith ...

The God of all grace ... after you have suffered a little while,
will himself restore you and make you strong, firm and steadfast.

To him be the power for ever and ever. Amen.

1 Pet 5:6–11

"But as for me, I will always have hope;
I will praise you more and more."

Holy God

אֱלֹהִים קָדוֹשׁ – *Elohim Qadosh*²²

The ark is returned to Jerusalem (1 Sam 6:20).

God struck down some of the men ... because they had looked into the ark ... [The survivors] asked, “Who can stand in the presence of the LORD, this holy God?” 1 Sam 6:19-20

1. The phrase “holy God” is used only in 1 Sam 6:20 and in a modified version in Isa 5:16 (אֱלֹהֵי קָדְשׁ, *el-qōdeš*), but Father, Son, and Spirit are equally and prolifically characterized throughout the entire Bible as holy.
 - a. A unifying theme in the Bible is God’s holiness from which should flow worship from his creation and children.
 - b. Equally found throughout our Bible is the call for believers to be holy – because God is holy (Lev 20:32); i.e., they’re to be unique, set apart, devoted to service, and committed to honoring God’s name in all their relationships, words, and actions – but also the promise that the LORD is the one who makes us holy (22:32)
 - i. If one must reduce sanctification to a single notion, it may be summarized by the idea that the believer both lives in holiness and grows into holiness.
 - ii. Most of Israel’s prophets both chastised God’s people for not walking in holiness but also promised for them a new day. Ezekiel 36:22 – 27 provides an example of the latter: to a rebellious people who were profaning the name of God, Ezekiel prophesies about a sanctification process of God’s people that would involve: a purification process; a new heart; God’s indwelling Spirit. Jeremiah spoke similar things and labeled it as a new covenant.
 - iii. Luther called Christians “simultaneously saint and sinner” (*simil iustus et peccator*) and extensively argued for the “bondage of the will” prior to grace.
 - iv. Through Jesus’ 1st coming the long awaited “end” or “Day of the Lord,” when salvation history will come to an end, has significantly come forward into the present and has been given the present time the distinct character of “now-and-not-yet.” This phrase is a theological term used to express that God’s reign, on the one hand, is “now.” On the other hand, it has “not yet” come and will not fully come until the second coming of Christ. Oscar Cullman metaphorically summed up this phrase in the terms of World War II: this “now-and-not-yet state is similar to the state between D-day (a day when the USA invaded France, and though the war was not yet over, the scales of power during WWII had shifted) and V-day (when the war ended). Today’s Christian lives at the dawning of a new age that was initialized by Jesus’ first coming (D-day) and will be consummated by his second coming (V-day). “The hope of the final victory is so much the more vivid because of the unshakeable firm conviction that the battle that decides the victory has already taken place.”²³ The analogy of

²² ^אelohim qados = e-lo-HEEM qa-DOSH; ὁ θεὸς ὁ ἅγιος

²³ Oscar Cullmann, *Christ and Time: The Primitive Christian Conception of Time and History*, trans. Floyd V. Filson (Philadelphia: Westminster, 1950), 87.

D-day and V-day, or “now-and-not-yet,” can also be seen in sports. When a soccer team goes up in score by 3-0 the game’s fate, through it is not yet over in time, is typically already decided.

- c. Cf. Lev 19:1-2; 20:26; 22:32; 2Ki 19:22; Job 6:10; Ps 22:3-5; Hos 11:9; Mk 1:23-24; Luke 1:34–35; John 6:68-69; Acts 2:24-28; 3:14; 4:30; 22:14; Heb 2:11; 1 John 2:20; 1 Pe 1:16; Rev 16:5–6.
2. Three times, Ps 99 calls Israel to worship the LORD by declaring, “the LORD our God is holy.” (99:3, 5, 9). Between each declaration is a progressing thought, which supports the psalmist’s imperative to Israel to worship their Holy God:
 - a. The LORD reigns (1-2).
 - b. His reign is just and right (4).
 - c. His just reign involves relationship/communion with his people of faith (6-7) as well as forgiveness and punishment when their faith diminishes, and they stray from his holy ways (8).
 - i. Communion with the LORD who is life.
 - ii. Forgiveness when someone strays from life.
 - iii. Punishment that they might learn not to stray from life, again.
 - d. Psalms 47, 93-98, and 100 shares this Psalm’s emphasis on God’s reign.
 - e. Jesus’ perspective on God’s reign, depicted in Ps 22, is challenging to live; see it quoted in closing of this section.
 - f. When we are self-centered everything revolves around us – we desire to reign and have things our way; when our lives are God-centered our hearts desire God’s ways to triumph and be manifested – we desire that the LORD reigns. The latter brings life, the former death.
3. How we feel can be a poor indication of God's past faithfulness and little to do with the way God is currently working. Our prayers and our countenance can be strengthened significantly, when we think on God's past faithfulness and realize that his ways are different than ours – they’re holy: separate, entirely other, unique, one of a kind.
4. Related names:
 - a. Peter proclaims that his listeners “put to death ... disowned” Jesus, God’s “**Holy One ... the Holy and Righteous One**.”²⁴
 - b. Cf. 2Ki 19:22 (**Holy One of Israel**) in “Other Hebrew Names of God.”
 - c. Cf. Mal 3:1-3 (**The Messenger of the Covenant, a Refiner and Purifier**) in “Significant OT Messianic Names.”
 - d. Cf. Rom 1:4 (**Spirit of Holiness**) in “Compound Names of God with Spirit.”
5. Isaiah prophesied about the “Way of Holiness”:
 - a. Jesus was “The Way.”
 - b. The NT church “belonged to Way.”
 - c. In the new heaven and earth, all Christians will fully experience this Way.
 - d. Cf. Isa 35:6-10; John 14:6; Acts 9:2; 19:9; 22:3-4; 24:14, 22; Rev 21:4.

My God, my God, why have you forsaken me?
Yet you are enthroned as the Holy One; you are the praise of Israel.
In you our fathers put their trust; they trusted and you delivered them.
Ps 22:1a, 3–4²⁵

²⁴ These accusations were made during Peter’s Pentecost sermon (quoting from Ps 16:8-11; Acts 2:27; τὸν ὁσιόν σου, ton hosion sou) and later, in front of Solomon’s Colonnade (Acts 3:14; τὸν ἅγιον καὶ δίκαιον, ton hagion kai dikaion); Paul made a similar statement in the synagogue of Pisidian Antioch, also quoting from Ps 16:10 (Acts 13:35).

²⁵ Ps 22 finds its greatest fulfillment in the lips and heart of Jesus on the cross.

God of Jacob

אֱלֹהֵי יַעֲקֹב – *Elohe Yaaqov*

This name is used as an introduction to David’s last words—
“the man anointed by the God of Jacob” (2 Sam 23:1).²⁶

These are the last words of David: “The oracle of David son of Jesse, the oracle of the man exalted by the Most High, the man anointed by the *God of Jacob*, Israel’s singer of songs.” 2 Sa 23:1

1. In Gen 32:22-31, when “Jacob wrestled with God,” his name was changed from Jacob to Israel (28).
 - a. Scholars disagree on the meaning of “Israel”: let God rule; one who commands God or fights victoriously with him; God’s fighter; a prince with God.
 - b. Regardless, the Gen 32 event and unfolding story strongly suggests an encounter with God that resulted in a surrendered life where, Jacob, the “supplanter” is changed to, Israel, one “marked by God.”
 - c. For devotional thoughts on this name and how God patiently, mercifully, and sovereignly changed Jacob’s destiny and character, see “The God of Jacob” found in the Appendix.
2. The phrase “God of Jacob” is used 22x in the Bible:
 - a. 6x within the triune expression “the **God of Abraham, the God of Isaac, and the God of Jacob**” (Exo 3:6, 15; 4:5; Matt 22:32; Mark 12:26; Luke 20:37).
 - b. 16 times by itself (2 Sam 23:1; Ps 20:1; 24:6; 46:7, 11; 75:9; 76:6; 81:1, 4; 84:8; 94:7; 114:7; 146:5; Isa 2:3; Mic 4:2; Acts 7:46).
3. The phrase “**God of Abraham**” is found a total of 22x in the Bible and “**God of Isaac**” 7x.
4. The name **God of Israel** (אֱלֹהֵי יִשְׂרָאֵל, ʾēlohê yiśrāʾēl) is found 198 times in the OT; “**LORD, the God of Israel**” (119x). In these verses “Israel” typically refers to the “nation of Israel.”
 - a. Cf. Matt 15:30, 31: “Great crowds came to Jesus ... and he healed them. The people were amazed when they saw the deaf speaking, the crippled made well, the lame walking and the blind seeing. And they praised the God of Israel.”
5. “Go back and tell Hezekiah, the leader of my people, “This is what the LORD, the **God of your father David**, says: I have heard your prayer and seen your tears; I will heal you. On the third day from now you will go up to the temple of the LORD. I will add fifteen years to your life. (2 Kgs 20:5–6: אֱלֹהֵי דָוִד, ʾēlohê dāwīd)
6. These names are typically used within the context of covenantal language: settings that remind its listeners of God’s commitment and faithfulness to them as well as their need to trust and worship him. The God of Jacob is a personal God, intimately involved with people and people groups: men, women, and communities of faith.
7. Does the Bible’s use of this name, God of Jacob, imply that how God dealt with Jacob-Israel he is now dealing with the nation of Israel? Out of a Jacob, a marked and transformed man, God brought change in other people and a community of faith?

²⁶ ʾēlohê yaʿaqōb = e-lo-HEY ya-a-KOV; ὁ θεὸς Ἰακώβ

God of My Salvation

אֱלֹהֵי יִשְׁעִי – *Elohe Yishi*

David sang to the LORD the words of this song, when the LORD delivered him from the hand of all his enemies and from the hand of Saul (Ps 18:46).²⁷

Though the OT begins to give “salvation” an individual, eternal spiritual meaning (Ps 51; 79:9; Ezek 37:23), from Gen to Malachi it’s foremost seen within the context of community and nation and primarily done so within the framework of current time and external evils; e.g., Isaiah 33:2 prays, “O LORD be gracious to us, we long for you. Be our strength every morning our salvation in times of distress.” This is especially true during 2nd Temple Judaism, where deliverance and messianic connections with “salvation” were typically associated with liberation from natural oppression and national restoration of the Davidic Kingdom. However, in the NT, “salvation” is typically spoken about within the context of *Christos Victor*: Jesus has defeated death, hell, and sin and if called upon will also deliver us from these things. Indeed, the gospel calls us to experience the forgiveness of sins, victory over the power of sin, and an entrance into an unshakeable hope of an eternal future with God.

Whether “salvation” is natural or spiritual or written about in the NT or the OT, it’s meant to be communal and relational; i.e., our salvation is intended to have real, lasting fruit with respect to our “life together,” both with God and others. From an OT perspective, it should usher in *shalom*. From a NT, new creation life.

Arguably, the concept of God as savior could somehow either subsume or be strongly connected to every other name of the LORD in the Bible, whether with respect to natural and temporal situations or spiritual and eternal conditions. This large concept of salvation has been broken into three sections found below.²⁸

- Savior, Deliverer
- Defender
- Sustainer, Helper engage

Turn, O LORD, and deliver me; save me because of your unfailing love.

Save me, for I am yours.

(Ps 6:4; 119:94a; הוֹשִׁיעֵנִי, hōšî‘ēnî)

Savior, Deliverer:

²⁷ אֱלֹהֵי יִשְׁעִי = *Elohe Yishi* = *lôhê yiš‘î = e-lo-HEY Yi-ShEE = ὁ θεὸς τῆς σωτηρίας μου (or ὁ θεὸς ὁ σωτήρ μου) = ho theos tēs sōtērias mou (or ho theos ho sōtēr mou). The above translation – “God of My Salvation” – is supported by the CEB, ESV, HCB, NJB NKV, NRSV; the NIV’s translation – “God my Savior” – by far stands in the minority.

²⁸ In the below points, the first scripture(s) of mention contain the applicable name of God for that section followed by other thematically connected names for God or applicable scriptures to that characteristic.

1. The root word YSH (יָשַׁע) is used over 350 times in the OT and most frequently takes expression through:
 - a. Three Hebrew words:
 - i. יָשַׁע (*yasha*; vb. 178x).
 - ii. יְשׁוּעָה (*yeshuah*; n.f. 78x).
 - iii. יֵשָׁע (*yeshah*; n.m. 36x).
 - b. English:
 - i. Verbs, with a meaning of to: (1) help; (2) save, rescue; (3) aid; (4) liberate; (5) experience deliverance or salvation.
 - ii. Nouns, with a meaning of: (1) savior and deliverer; (2) salvation and deliverance.
 - c. Typically, within the Bible a community or an individual as is often the case in the Psalms goes from “distress” to “safety” through the hands of a deliverer or savior.
 - d. The noun מוֹשִׁיעַ (môšîaʿ) can reference both men, who acted as deliverers for Israel as seen during the times of Judges or Kings (Judg 3:9, 15; 2 Kgs 13:5; Neh 9:27), but also the LORD (Isa 43:11: “I, even I, am the LORD, and apart from me there is no savior.” cf. 2 Sam 22:3; Isa 19:20; 43:3, 11; 45:15, 21; 49:26; 60:16; 63:8; Jer 14:8; Hos 13:4). It’s used infrequently in the OT (27x) and even less so to refer to a “person.” These latter series of scriptures reference the LORD’s salvific hand, both to the nation of Israel and its individual citizens, by using these titles:
 - i. **A Savior, your Savior, and my Savior.**
 - ii. **Savior of Israel, their Savior, and Hope of Israel, its Savior.**
2. Our anticipated response to God’s “salvation” should be hymns of praise; e.g., Ex 15:1-18; Isa 12. The Psalms champion these salvation conversations between God, songs that are offered on behalf of either the psalmist or his community – Psalms 18, 118 and 145 being exemplary among them.
3. The phrases my (our) Savior and my (our) Salvation are found in Ps 18:46; 25:5; 27:9; 38:22; 42:5, 11; 43:5; 68:19; 89:26; 2 Sam 22:3, 47; Mic 7:7; Hab 3:18; John 4:42; Luke 1:47; Acts 5:31; Eph 5:23b; 1 Ti 1:1; 2:3; Tit 2:13-14; 3:5-7; 2 Pe 1:1; 3:17-18; 1 John 4:14; Jude 1:24-25.
 - a. Other general verses on salvation: Job 19:25; Ps 30:8-10; 54:4; 68:20; 73:25-26; Ps 115:11-12; 118:6-8; Isa 33:6, 21-22; Luke 1:68–75; 2:26, 28-32; Heb 2:10; 5:8-9; 13:5-6.
4. Joshua, which is an English translation of יְהוֹשֻׁעַ (*yehoshua*; Exo 17:9; also written as either יְהוֹשָׁע or יְשׁוּעָה [*yeshua*]), is the name given by Moses to Hoshea son of Nun (Num 13:16).
 - b. Hoshea (הוֹשֵׁעַ, hōšēaʿ) is derived from the primary YSH root (help, liberate, save).
 - c. The “ye” prefix in the word *yehoshua* likely gives this word the meaning of “Yahweh saves.” That is, the name Joshua means “The LORD saves.”
 - d. The LXX regularly translates *yehoshua* with the Greek word *Iēsous* (Ἰησοῦς), which is equivalent to the English word Jesus (Matt 1:21): “She will give birth to a son, and you are to give him the name Jesus, because he will save his people from their sins.”
5. The Christian fish symbol, found on the walls of early AD Roman catacombs, comes from the Greek word for fish (*ichthys*, ἰχθύς), with each Greek letter representing the first letter of the following words: Jesus Christ God’s Son Savior.

Show me your ways, O LORD, teach me your paths;
 Guide me in your truth and teach me, for you are God my Savior,
 and my hope is in you all day long.
 (Ps 25:4–5; יֵשָׁע, yisʿi)

But as for me, I will always have hope;
 I will praise you more and more.
 My mouth will tell of your righteousness,
 of your salvation all day long, though I know not its measure.
 (Ps 71:14–15; אֲשִׁירָאֶתְּךָ, tšû' ātekā)

Defender:

1. My shield (Gen 15:1; Ps 18:2; 3:2-3; 18:30; 33:20; 59:11; 84:11; 115:9–11; 119:114; Prov 2:7)
2. My fortress and my refuge (Ps 9:9; 28:8-9; 59:9, 16; 62:5-8; 91:2; Isa 25:4; Jer 17:17; Joel 3:16)
3. The shelter of the Most High, the shadow of the Almighty (Ps 91:1; 121:5; 27:5; 31:20; 55:8; 61:4; 81:7; Isa 25:4)
4. My hiding place (Ps 32:7; 17:8; 27:5; 31:20; 64:2; 69:17; 91:1; 119:114; 143:9 – all by the root word סִתַּר, *str*)
5. My stronghold and strong tower (Ps 43:2; 61:3 37:39; 52:7; Pro 18:10; 2 Sam 22:33; Jer 16:19)
6. The Defender. The verbs “defend” and “redeem” (derived respectively from רִיב, *ryv* and גָּאָל, *g'l*) are often used as synonyms that describe God’s actions; both of these words are found in Ps 119:154’s prayer to God: “Defend my cause and redeem me; preserve my life according to your promise.”
 - a. גָּאָל is often used for people in verbal combat who are quarrelling or chiding one another – as Jacob with Laban (Gen 31:36) – but also in a legal, judicial sense with God speaking up for, defending, and taking action on behalf of the defenseless.
 - b. When רִיב forms as a noun, it usually has the sense of “cause,” “grievance,” or “lawsuit” but sometimes a “defender,” depending on the context; when *g'l* does so, it is typically translated as “defender” or “redeemer.”
 - c. 1 Sam 24:15; Ruth 2:20; Job 31:13, 35; Ps 12:5; 10:14; 68:5; 35:23; 43:1; 74:22; 110:154; 119:154; 140:12; Pro 22:22-23; 23:10-11; Isa 1:17-20; 3:13-15; 41:11; Jer 31:11; 50:34; 51:36; Lam 3:36; Mic 7:9; Mal 3:5.

The salvation of the righteous comes from the LORD; he is their stronghold in time of trouble.
 The LORD helps them and delivers them; he delivers them from the wicked and saves them,
 because they take refuge in him.
 Ps 37:39–40

Sustainer, Helper:

1. My strength and my support (Ps 18:1, 18; 20:2; 22:19; 28:7-8; 59:9, 17; 81:1; 118:14; Exo 15:1-2; Isa 10:20; 12:2; 49:4-5)
2. My help(er) (Ps 118:7; 20:2; 22:19; 27:9; 33:20; 35:2; 37:40; 38:22; 40:13, 17; 44:26; 46:5; 54:4; 63:7; 70:1, 5; 71:12; 79:9; 86:17; 94:17; 109:26; 115:9–11; 118:7, 13; 119:86, 173, 175; 121:1–2; 124:8; 146:5; Exo 18:4; Hos 13:9; Heb 13:6 – all of them and those below from the root word עָזַר, *zr*)
 - a. This call for help, not infrequent in the Bible, is often based on God’s “unfailing love,” which is the essence of the LORD’s covenant towards Israel, David, and his people (see Deut 7:9, 12; Ps 89:24, 28, 33, 49; 2Sa 7:15; Isa 55:3).
 - b. Isa 44:1-5 promises help from God (v 1) and the promise that “I will pour my Spirit on your offspring” (v 3).
 - c. Isa 50:7-9 promises help to the Servant of the LORD, Jesus, and parallels it with vindication and no condemnation (cf. Rom 8:31ff).

- d. Ps 146 is an exhortation to praise the LORD (1-2), who lovingly helps (5) his righteous people who look to him when they are oppressed, imprisoned ... or bowed down (7-9), but also a plea to trust in him during these times (3-6).
3. A sanctuary and dwelling place (Ps 90:1; Isa 8:13-14; Ps 26:8; 68:5; 71:3; 91:9-10; Isa 8:14; Zech 2:13 – all of these references use the word מִקְדָּשׁ (ma‘on) except Isa 8:14, which is from מִקְדָּשׁ, miqdash)

Save me, O God, by your name; vindicate me by your might.

Hear my prayer, O God; listen to the words of my mouth.

Strangers are attacking me; ruthless men seek my life—men without regard for God. *Selah*

Surely God is my help; the Lord is the one who sustains me.

(Ps 54:1–4; הוֹשִׁיעֵנִי, hōšī‘ēnî)

God of the Glory

אֱלֹהֵי-כְבוֹד – *El Kavod*

A psalm of praise about the King of creation,
whose glory and might is trumpeted through thunder and lightning (Ps 29:3).²⁹

Ascribe to the LORD glory and strength. Ascribe to the LORD the glory due his name; worship the LORD in the splendor of his holiness ... the *God of glory* thunders ... and in his temple all cry, “Glory!”
Ps 29:1b – 9

1. Related names:

- a. 1 Sam 15:29: He who is the **Glory of Israel** does not lie or change his mind; for he is not a man, that he should change his mind. (נֶעֱשָׂה יִשְׂרָאֵל, nēšah yiśrā‘ēl; CEB: “the enduring one of Israel”)
- b. Jer 2:11-13: Has a nation ever changed its gods? (Yet they are not gods at all.) But my people have exchanged **their Glory** for worthless idols. ¹² Be appalled at this, O heavens, and shudder with great horror,” declares the LORD. ¹³ My people have committed two sins: They have forsaken me, the spring of living water, and have dug their own cisterns, broken cisterns that cannot hold water. (כְּבוֹדִי, k^ebōdō)
- c. Ps 24:7-10: Lift up your heads, O you gates; be lifted up, you ancient doors, that the **King of glory** may come in. Who is this *King of glory*? The LORD strong and mighty, the LORD mighty in battle. Lift up your heads, O you gates; lift them up, you ancient doors, that the *King of glory* may come in. Who is he, this *King of glory*? The LORD Almighty—he is the *King of glory*. (מֶלֶךְ הַכְּבוֹד, meleḵ hakkābōd)
- d. Ps 96:3: Declare his glory among the nations, his marvelous deeds among all peoples. 106:19-20: At Horeb they made a calf and worshiped an idol cast from metal. They exchanged **their Glory** for an image of a bull, which eats grass. (כְּבוֹדָם, k^ebōdām; cf. Isa 60:19; Hos 4:7; Mic 1:15)

²⁹ ַעַל-כַּבֹּד = EL Ka-VOTH = ὁ θεὸς τῆς δόξης

- e. Ps 109:1: Be not silent, O **God of my praise!** (ESV; יְהוָה אֱלֹהֵי הַלְלוּ, ʾēlohê tʿhillāfî)
 - f. Acts 7:1–2: Then the high priest asked [Stephen], “Are these charges true?” To this he replied: “Brothers and fathers, listen to me! The **God of glory** appeared to our father Abraham while he was still in Mesopotamia, before he lived in Haran (Ὁ θεὸς τῆς δόξης, ho theos tēs doxēs)
 - g. 1 Cor 2:8: None of the rulers of this age understood it, for if they had, they would not have crucified the **Lord of glory**. (τὸν κύριον τῆς δόξης, ton kyrion tēs doxēs)
 - h. Heb 1:3: The *Son* is the radiance of God’s glory and the exact representation of his being, sustaining all things by his powerful word. After he had provided purification for sins, he sat down at the right hand of **the Majesty** in heaven. (τῆς μεγαλωσύνης, tēs megalōsynēs)
 - i. 1 Pe 4:14: If you are insulted because of the name of Christ, you are blessed, for the **Spirit of glory** and of God rests on you. (τὸ τῆς δόξης καὶ τὸ τοῦ θεοῦ πνεῦμα, to tēs doxēs kai to tou theou pneuma)
 - j. 2 Pe 1:17: For he received honor and glory from God the *Father* when the voice came to him from the **Majestic Glory**, saying, “This is *my Son*, whom I love; with him I am well pleased. (τῆς μεγαλοπρεποῦς δόξης, tēs megaloprepous doxēs)
2. The Hebrew phrase translated above as “*God of Glory*” is a *hapax legomenon*.
 3. In the NIV, the English phrase “the glory of the LORD” is used in the OT 36x and once in the NT (Exod 16:7, 10; 24:16–17; 40:34–35; Lev 9:6, 23; Num 14:10, 21; 16:19, 42; 20:6; 1 Kgs 8:11; 2 Chr 5:14; 7:1–3; Ps 104:31; 138:5; Isa 35:2; 40:5; 58:8; 60:1; Ezek 1:28; 3:12, 23; 10:4, 18; 11:23; 43:4–5; 44:4; Hab 2:14; Luke 2:9)
 - a. Isaiah 60 is notable for the promised “glory of the LORD” that will shine upon Israel, bringing to it prosperity and distinction from all the other nations.
 - b. Isa 60:17: I will make peace (*shalom*) your governor and righteousness your ruler.
 4. “The voice of the LORD ... breaks ... shakes ... and makes ... and in his temple all cry, “Glory” (Ps 29:5,8-9; ESV). Tweeted 2015
 - a. God speaks in order that he might give "strength to his people" and "bless his people with peace." (29:11)
 - b. LORD, may your voice thunder in our midst and in our hearts. May we pray as Jesus did: “Father, glorify your name!” (John 12:27-28)
 5. Psalms 24 and 145 also call us into worship of this “King of Glory.”
 6. Glory in the OT has to do with “heaviness” or “weight”; it shines forth brightly (Isa 60:1–2; Ezek 10:4; 43:2; Luke 2:8–9; Rev 21:23) and is preeminently seen in the cross.
 - a. “The innermost being and weight of God is like ... a sun of light, life and warmth, always shining out ... The beautiful glory of the triune God is radiating, self-giving and loving ... One of the loveliest things about light is that it overcomes and banishes darkness.” (*Delighting in the Trinity*; Michael Reeves; p. 123-24)
 - b. “God's innermost being (*hypostatis*) is an outgoing, loving, life-giving being ... He is not a God who hoards his life, but one who gives it away, as he would show in that supreme moment of his self-revelation on the cross.” (Ibid, 45)
 - c. Jesus, who perfectly displays the heart of his Father, is glorified how? He's the seed that has fallen into the ground, dying and bearing much fruit, displaying God's ultimate goodness to the undeserving (John 12:20-36).
 - d. If sin is “love turned in on itself,” then God is entirely other and set apart from this characteristic; he's the One whom love of the other is central to his being, an eternal self-existent love that was before creation and intrinsically part of the Triune relationship of Father, Son, and Holy Spirit.

7. 2 Cor 3:18: And we, who with unveiled faces all reflect the Lord's glory, are being transformed into his likeness with ever-increasing glory (lit. from glory-to-glory), which comes from the Lord, who is the Spirit.
 - a. Believers pilgrimage from one stage of glory to another – one encounter with God to another and one stage of maturity to the next – climaxing on that Day, when we see the LORD: “when he appears, we shall be like him, for we shall see him as he is. Everyone who has this hope in him purifies himself, just as he is pure” (1 John 3:2–3).
 - b. This does not mean we go from victory-to-victory. Who doesn't want life to be from victory to victory, minus death or defeat? However, God calls us, instead, into a life that moves forward from faith to faith. When we transition from life to death or death to life. When we go from easy to hard or from scapegoat to hero. When we go from having answers to being confused. When we go from health to hurt or from plenty to need, God is there and can "meet all our needs according to his glorious riches in Christ Jesus." Regardless of the situation, our faith in God can anchor and guide us, as can our fellowship with Christ, who embodied the height, depth, and width of both transitions typified by the words crucifixion and resurrection. God desires to work with us in the midst of our suffering - our Gethsemane - and is able to empathize with us: we who welcome their LORD into their mayhem; we who can't presently see any good in our life, until faith increases, until a new day dawns. Yes, for you and me, any tragedy or valley can be the beginning of new life.
8. In the spirit of Heb 1:3 Gregory Nyssa noted: “It is impossible that glory should be without radiance, as it is impossible that the lamp should be without brightness.”
 - a. LORD, will I reflect your glory today? (John 1:14)
9. God's glory and believers glorifying the LORD and radiating his glory are both prolifically mentioned in the Bible. Cf. Exo 33:18-23; 34:5-7; Num 20:6; Ps 19:1; 108:5; Isa 3:8-11; 6:3; 60:1, 18-22; John 1:1, 14; 8:50- 54; Rom 8:17, 29–30; 2 Pet 1:3–4 and Ps 47:7 (King) in “Other Hebrew Names of God.”
10. Glory and the Reformed tradition:
 - a. Edwards interchanges the word glory and excellency as well as the words beauty and excellency: From the sermon "Safety, Fullness and Sweet Refreshment in Christ" he states, “The excellency of Christ is an infinite excellency, such a one as the mind desires in which it can find no bounds. Every new discovery makes this beauty appear more ravishing and the mind sees no end.” In another sermon, "The Excellency of Christ (Rev 5:5–6)," where Christ is depicted as both a lion and a lamb, Edwards preaches that Christ's true beauty and excellency consists in what seems like two contrary attributes coming together and harmoniously acting in Christ, beauties that seem contrary to each other; e.g., characteristics of a lamb and characteristics of a lion that seem opposing to each other, but cohere harmoniously and perfectly in one person: "Infinite highness and infinite condescension. ... Infinite justice and infinite grace, infinite glory and lowest humility, infinite majesty and transcendent meekness, deepest reverence towards God and equality with God, infinite worthiness of good and the greatest patience under suffering evil, an exceeding spirit of obedience with supreme dominion over heaven and earth, absolute sovereignty and perfect resignation, self-sufficiency and an entire trust and reliance on God.”
 - b. On the glory of God and man's happiness:
 - i. Edwards: "God in seeking his glory seeks the good of his creatures, because the emanation of his glory . . . implies the . . . happiness of his creatures. And in communicating his fullness for them, he does it for himself, because their good, which he seeks, is so much in union and communion with himself. God is their

good. Their excellency and happiness is nothing but the emanation and expression of God's glory."

- ii. Soreno Dwight: "The chief and ultimate end of the Supreme Being, in the works of creation and providence, was the manifestation of his own glory in the highest happiness of his creatures."
11. What man can understand about God's very essence and beauty is best understood through Christ. Though man's perception of beauty, by whomsoever, may be in the eye of the beholder, true, lasting beauty can only be a reflection of God himself: his beauty and glory shining forth by Christ, through both creation and the gospel, and through the actions of men and life that radiate God's goodness. A life lived in close relationship with God and in accordance with God's character is beautiful, glorious, and excellent.

The Son is the radiance of God's glory and the exact representation of his being.
Heb 1:3

My Loving God

אֱלֹהֵי חַסְדִּי – *Elohe Khasde*

David's declaration,
when Saul sent men to watch his house in order to kill him (Ps 59:17).³⁰

O my Strength, I sing praise to you; you, O God, are my fortress, *my loving God* (Ps 59:17).

1. In Psalm 13 we read that David chooses, in the midst thinking "how long, O LORD" (vv. 1-2) to "trust in God's unfailing love" and sing of his past goodness (vv. 5-6).
2. Life lived out purely as religion and an ethical code of conduct has a conditional phrase at its heart: if I do good deed X, recompense Y will happen, which will be good. Of course, there is a cause and effect principle to life, for a sowing and reaping is a part of life, every person's life (Gal 6:7-9). However, God loves us unconditionally and calls us to do likewise.
 - a. As we reap the consequences for bad actions (Rom 1:24, 26, 28), God connects my failures with the words nevertheless or but, he loves me unconditionally. Ps 106:39–46 exemplifies these thoughts: "They defiled themselves by what they did ... Therefore ... [God] handed them over to the nations ... But he took note of their distress when he heard their cry; for their sake he remembered his covenant and out of his great love he relented. He caused them to be pitied by all who held them captive."
3. LORD, I'm your "workmanship, created in Christ Jesus, to do *good* works" (Eph 2:10). I read, "Jesus went about doing *good* ... because God was with him" and "The LORD is near to all ... who call on him in truth" (Acts 10:38; 145:18; cf. Matt 28:20). Be with me, LORD, and those I pastor; perfect the love of God in us—love for you and our neighbor—that our trust in you and love for you may be reflected by our dedication "to doing what is *good*" (Tit 3:8). **Because you first loved me, I know love to be selfless, unconditional loving-kindness that desires the *good* of the beloved and presupposes the beloved's freedom (1 Cor 13; 1 John 3–4).** You alone are love, capable of changing my heart, and causing all things in my life to work together for *good*. "Apart from you I have no *good* thing" (Ps 16:2); yet may we prefer and seek you, above all else, for

³⁰ אֱלֹהֵי חַסְדִּי = e-lo-HEY Khas-DEE; ὁ θεός μου, τὸ ἔλεός μου

your sake and from love.³¹ May our witness be David's: "I am like an olive tree flourishing in the house of God; I trust in God's unfailing love for ever and ever. I will praise you forever for what you have done; in your name I will hope, for your name is *good*." "My mouth will tell of your righteousness ... though I know not its full measure" (52:8–9; 71:15). May our worship be like Paul's: "Who has ever given to God, that God should repay him? For from him and through him and to him are all things. To him be the glory forever! Amen" (Rom 11:35–36).

- a. Christian formation insists that growth be an extension of God's spoken Word of love to us, which is Christ. For only this Word of Christ can create Christ in us. This Word seeks its perfective end³² and symbiotically and aretogenically leads the Christian from ἀρετή to ἀρετή (2 Pe 1:3, 5).
 - b. "You had pierced our hearts with the arrows of your love, and we carried your words with us as though they were staked to our living bodies. Ranged before our minds, so that our thoughts were full of them, were the examples of your servants whose darkness you had made light and whose death you had changed to life. Their example fired us and banished our dull inertia, so that we turned no more to worldly things. It lighted in us so strong a flame that no cunning tongue could puff it out with the breath of antagonism, but only fanned it to a fiercer heat."³³
 - i. This piercing arrow, the Word, ignited a fire that would significantly illuminate Western thought and praxis.
 - ii. "God has poured out his loved into our hearts by the Holy Spirit" (Rom 5:5).³⁴
4. Related names:
- a. 144:1–2 (ESV): Blessed be the LORD, my rock, who trains my hands for war, and my fingers for battle; he is **my steadfast love** and my fortress, my stronghold and my deliverer, my shield and he in whom I take refuge, who subdues peoples under me. (הַסְדִּיאַ, *hasdîa*)
 - b. Deut 4:31: [If you sin, but call out to the LORD in your affliction, he'll hear you], for the LORD your God is a **merciful God**; he will not abandon or destroy you or forget the covenant with your forefathers, which he confirmed to them by oath (אֱלֹהֵי רַחֲמִים, *ʾēl rahûm*)
5. Cf. Ps 89:1–2, 8, 14–18; Eph 4:29–5:2; 1 John 4:7–9, 13–17; Exo 3:15 (LORD) in "The Primary Hebrew Names for God." Of course there is typically

My God, the King

אֱלֹהֵי הַמֶּלֶךְ – *Elohay hammelekh*

The concept of king and kingdom, in both the OT and NT, is huge (Ps 145:1).³⁵

³¹ I know this as a common theme for Augustine (En. Ps. 4.8–9; 1.34.12; 2.33.9; 39.7; 52.8; 55.17; 72.32; 76.2; 83.3; 85.8; 134.11; 144.22; S. 91.3.3; Io. Ep. Tr. 2.11; Io. Ev. Tr. 25.10) and therefore also much of Western Christianity.

³² "If we love one another, [it's only because] God lives in us and his love is made complete [τελειόω] in us." God's perfective love (found 4x in 1 John 2:5; 4:12, 17–18 by way of τελειόω, which is a cognate of τέλος) should not go unnoticed with respect to Christ being the θεμέλιος and τέλος of spiritual formation.

³³ *Confessions*, IX.2.

³⁴ Augustine cites Rom 5:5 most frequently in his works (Bavil, *The Longing of the Heart*, 144.). For why Paul's perfective use of ἐκχύνω is noteworthy see point 3.a above.

I will exalt you, my God the King; I will praise your name for ever and ever. Every day I will praise you and extol your name for ever and ever. Great is the LORD and most worthy of praise; his greatness no one can fathom. The LORD is gracious and compassionate ... good to all. All you have made will praise you ... They will tell of the glory of your kingdom ... so that all men may know of ... the glorious splendor of your kingdom (Ps 145:1–3, 8-13).

1. The Canaanites considered their gods as regional Gods, not so with Israel: Yes, *Yahweh* is Israel's king and the Israelites are God's people (kingdom), but the LORD is also the King, the "great King over all the earth" (47:2); therefore, the psalmists repeatedly petition his "court of appeals," when either the psalmist or his nation is threatened or wronged.
 - a. A wonderful example of this dynamic is found in Psalm 74, which is best summarized in verses 12 and 22: "God is my *King* from long ago; he brings salvation on the earth. Rise up, O God, and defend your cause; remember how fools mock you all day long" (cf. Rom 8:31ff).
2. Psalm 96 encourages the believer to sing a new song and worship the LORD, who rules and reigns over all; cf. v. 10: Say among the nations, "The LORD reigns." (יְהוָה מָלַךְ, yhw h mālāk)
 - a. As believers, this is the song we are called to sing, which is so different from the world's song: "I did it my way."
 - b. How marvelous it is to be loved by you, O Lord, and not even primarily by the rules of this land or even the rules of nature. You are my king! I desire to live in your kingdom, foremost, an alien and stranger in a land that can, at times, seem very far from your heart. Jesus may your Spirit dwell with me; teach me, so I can live on earth as you did. King Jesus, please disciple me.
3. The enthronement or royal psalms are easily understood as applying to Jesus and his declaration of the kingdom of God (Mark 1:14–15). Notable among the psalms are Psalms 29, 47, 93, 97, 98, 99, 114.
4. Related names:
 - a. Ps 47:2: How awesome is the LORD Most High, the **great King over all the earth!** (מֶלֶךְ גָּדוֹל עַל-כּוֹל-הָאָרֶץ, meleḵ gādōl 'al-kol-hā'āreṣ)
 - b. Ps 136:1–3: Give thanks to the LORD, for he is good. *His love endures forever.* Give thanks to the **God of gods** (אֱלֹהֵי הָאֱלֹהִים, 'lōhē hā'ēlōhīm). *His love endures forever.* Give thanks to the **Lord of lords**: *His love endures forever* (אֲדֹנֵי הָאֲדֹנָיִם, 'ādōnē hā'ādōnīm).
 - c. Dan 8:23-25: A king, a master of intrigue will arise ... He will destroy the mighty men and the holy people. He will cause deceit to prosper, and he will consider himself superior ... and take his stand against the **Prince of princes**. Yet he will be destroyed. (שָׂר-שָׂרִים, śar-śārīm; cf. Zech 14:1–9)
 - d. Mic 5:2: You, Bethlehem Ephrathah, though you are small among the clans of Judah, out of you will come for me one who will be **ruler over Israel**, whose origins are from of old, from ancient times." (מוֹשֵׁל בְּיִשְׂרָאֵל, mōšēl b'yiśrā'ēl)
 - e. Zech 9:9: Rejoice greatly, O Daughter of Zion! Shout, Daughter of Jerusalem! See, **your king** comes to you, righteous and having salvation, gentle and riding on a donkey, on a colt, the foal of a donkey (מַלְכֶּךָ, malkēk). Zech 12:10 also foretold that those in that same city, Jerusalem, "will look on me [the LORD], the one they have pierced."
 - i. Though with the wrong motives and perspectives in mind, Messiah Jesus was chosen during "holy week" by the populous to be:

³⁵ יְהוָה מָלַךְ = El-o-HAY Ham-ME-lekh; ὁ θεός μου ὁ βασιλεύς μου, ho theos mou ho basileus mou. מֶלֶךְ ("king") is used 3080x in the OT; its cognate Greek noun, βασιλεύς ("king"), is used 115 in the NT. Cf. "King-That's My King" found in the Appendix.

1. At the beginning of their holy week, their king
 2. At the end, their sacrificial lamb.
- f. Luke 23:36–38: The soldiers also came up and mocked him. They offered him wine vinegar and said, “If you are the king of the Jews, save yourself.” There was a written notice above him, which read: THIS IS **THE KING OF THE JEWS**. (ὁ βασιλεὺς τῶν Ἰουδαίων, ho basileus tōn Ioudaiōn)
 - g. Acts 17:24: The God who made the world and everything in it is *the Lord of heaven and earth* and does not live in temples built by hands. (οὐρανοῦ καὶ γῆς κύριος, ouranou kai gēs kyrios)
 - h. Rev 1:5: Jesus Christ, who is the faithful witness, the firstborn from the dead, and **the ruler of the kings of the earth** (ὁ ἄρχων τῶν βασιλείων τῆς γῆς, ho archōn tōn basileōn tēs gēs).
 - i. Cf. Ps 29:3 (King of Glory) in “Other Primary Hebrew Names of God.”
5. Per the NIVSB’s introductory thoughts on the Psalms, this book depicts the Great King evoking trust and awe, as he:
 - a. Brings forth his righteous and peaceable kingdom, despite ungodliness.
 - b. Resists the proud and gives grace to the humble and trusting.
 - c. Unites with his chosen, covenant people, who are to embody his ways.
 - d. Establishes and preserves David’s everlasting kingdom.
 - e. Declares Jerusalem to be the holy city, a chosen place of habitation for his temple where the Great King sits enthroned.
 6. Per the following scriptures, the Messiah would be the ideal King, having summed up in him the finest qualities of David and much more: 2 Sam 7:12; Jer 23:5; 30:9; Ezek 34:23-24; 37:24; Dan 9:25; Zech 9:9. The New Testament writers interpret Jesus, who became God’s righteous servant par excellence, as The Righteous King in whom the Psalms find fulfillment, meaning, and expression.
 7. Per the following scriptures, God is declared as King and Over All: 2 Chr 20:5–6; Ps 97:5; Isa 33:2, 5-6, 22; 36:1–2; 15–16; 37:15–17, 20, 33–35; Dan 2:47; Col 4:1; 1 Tim 6:14-16.
 8. Jesus as King: “They will make war against the Lamb, but the Lamb will overcome them because he is Lord of lords and King of kings—and with him will be his called, chosen and faithful followers.” (Rev 17:14 [cf. Num 24:17-19]; Matt 2:1-2; 27:37; Mark 15:2; Matt. 27:11; Luke 23:3; John 18:33; John 1:48–49; Acts 5:31; 10:34–36; Rom 14:7–9; 15:12; Rev 1:5-6; 3:14; 15:2-4; 19:11–16.)
 9. "Power corrupts and absolute power corrupts absolutely": often, when people are in positions of power they use it to fill their selfish desires at the expense of others – stepping on the backs of others to climb higher. However, God expresses his power to lift up the downtrodden: taking a basin and towel to wash the feet of those who are around him, dying and suffering on a cross, ... and becoming sin that others might be set free from sin.
 10. Luke 8:24: The disciples went and woke him, saying, “Master, Master (ἐπιστάτης, *epistatēs*), we’re going to drown!” He got up and rebuked the wind and the raging waters; the storm subsided, and all was calm. RPW states that *epistatēs* “is used only by Luke in the N.T. and always in addresses to Christ (8:24, 45; 9:33, 49; 17:13). Common in the older writers for superintendent or overseer (one standing over another). This word recognizes Christ’s authority.”

God is the great King over all the earth ... sing to him a psalm of praise.

Now to the King eternal, immortal, invisible,
the only God,

be honor and glory for ever and ever.

Amen.

(Ps 47:2, 7; 1 Tim 1:17)

SA, 4-6-15

Immanuel

אֱלֹהִים עִמָּנוּ – *Immanu El*

The prophecy of Isa 7:14-17
is partially fulfilled as described in 8:1-3
but fully so by Jesus (Matt 1:23).³⁶

1. Both Isa 7:14 and Matt 1:23, read basically as follows: “The virgin will be with child and will give birth to a son, and they will call him *Immanuel*—which means, God with us.”
 - a. Both Isaiah and Matthew’s original word structure place the emphasis on God being with us, by putting the prepositional phrase – “with us” – in front of “God” (אֱלֹהִים עִמָּנוּ, μεθ’ ἡμῶν ὁ θεός). That is, the preposition with joined to the first person plural pronoun us yields the Hebrew word *immanu*, *El* is for God, a readily used abbreviation of *Elohim*.
 - b. Both *Emmanuel* or *Immanuel* are acceptable English spellings of this phrase—the former is based upon the Greek transliteration of the word, the latter upon the original Hebrew phrase.
 - c. There is no more succinct meaning for Christmas or the incarnation than *Immanuel*.
 - d. A battle rages between Judah and Israel: Ahaz is king of Judah and he “did not do what was right in the eyes of the LORD” (2 Chron 28:1). Therefore, God hands Judah over to Israel (28:5, 9) but requires that there be mercy in Judah’s time of judgment (28:10-15). Yet Ahaz does not learn, for “in his time of trouble King Ahaz became even more unfaithful to the LORD” (28:22; cf. v 19); Ahaz’s reliance on Assyria for help instead of the LORD “gave him trouble instead of help” (28:20). But God in his mercy and sovereignty speaks to unfaithful Ahaz, who is trying the patience of men and God (Isa 7:13); during this time the LORD gives:
 - i. The promise of *Immanuel* (7:14).
 - ii. The charge: “If you do not stand firm in your faith, you will not stand at all” (Isa 7:9).
2. God’s grace is the foundation of his relationship with his people, not their worthiness; however, though the LORD’s faithfulness and love towards his people doesn’t abate, his continued presence amongst them and the resultant blessing that ensues from it are consistently dependent on their obedience. This dynamic remains a key motivational factor towards humility, obedience and dependency of God; one that is clearly seen in the following three examples.
3. The recurring phrase “the LORD was with David” is used several times in David’s life (e.g., 1 Sa 17:37; 18:12, 14, 28; 2 Sa 5:10; cf., Acts 7:9 where the same expression is used of Joseph). All of these OT scriptures make a direct connection between David’s success and the LORD being with him. In contrast to this characteristic mark on David’s life (victory brought about by God’s presence), “the Spirit of the LORD had departed from Saul” (1 Sa 16:14). David’s life, resultantly, overshadowed Saul’s (18:7, 16). This marked distinction between these two men

³⁶ ἰmmānū ʿēl; Im-MA-nu EL; in LXX: Εμμανουηλ; in Matt 1:23: μεθ’ ἡμῶν ὁ θεός.

made Saul jealous of David, fearful of him, and a lifelong enemy against David (18:12, 29), even though David remained blameless in his actions towards Saul (e.g., 23:17). Over time, God's presence with David also helped the Israelites clearly see who their next king would be—David, the man whom “the LORD was with”!

- a. Like David, Gideon, who proclaims, “My clan is the weakest in Manasseh, and I am the least in my family.” is told, “The Lord is with you, mighty warrior.” Gideon understands God's companionship as a sign of favor. (Judg 6:11-16)
4. Abijah and Jeroboam's battle is also a study of contrasts (2 Chr 13:4, 8, 10, 12, 14-15, 18):
 - a. Judah had 400,000 troops; Israel had double that amount (13:3). Though Israel had “able troops,” a “vast army” (13:3, 8), and a superior battle plan to Judah (13:13) they lost in battle. Why? King Abijah and Judah had not forsaken the LORD (13:10-11a) but king Jeroboam and Israel had (13:11b). Resultantly:
 - i. God was with Judah and was their leader (13:12); the LORD was their source in times of trouble (13:14).
 - ii. When Israel attacked Judah “the men of Israel were subdued” by Judah; “the men of Judah were victorious because they relied on the LORD” (13:18).
5. Lastly, Elah, King of Israel and Hezekiah, king of Judah, also exemplify the concept of God's presence being predicated on obedience (2 Ki 18):
 - a. The Assyrians march against Israel, in the fourth year of Hezekiah's reign, and assume its territories, “because they had not obeyed the Lord their God.” (vv. 10-12)
 - b. "The degree of blessing enjoyed by any person will correspond exactly with the completeness of God's victory over him or her." A. W. Tozer
 - c. In contrast, Hezekiah “did what was right in the eyes of the LORD, just as his father David had done ... he trusted in the Lord, the God of Israel ... and the LORD was with him; he was successful in whatever he undertook.” (vv. 3, 5,7)
 - d. Similarly, the king of Assyria attacks Judah in the 14th year of Hezekiah's reign; however, God defends Jerusalem, with the eventual outcome that Assyria's king is killed (19:37).
6. Being “with Jesus” – in intimate, continuous fellowship – was the NT mark of discipleship: Matt 28:18–20; Mark 3:13–15; John 14:16; Acts 10:37, 38; 18:10; Col 4:8; 2 Tim 4:22; Rev 3:20; 20:6.
 - a. Whereas the LORD was formerly with Israel and her leaders (see above), Jesus is now with his disciples and the church they constitute. Matthew's recorded Magna Carta between King Jesus and his commissioned disciples promises Jesus' continual presence to his followers. Unlike the original Magna Carta (Latin for "the Great Charter"), which was between King John of England and his barons, this King Jesus has kept his word and Matthew 28:18-20 not only records history but also proclaims it: “All authority has been given to me ... go ... make disciples ... teach them to obey ... surely I am with you always, to the very end of the age.”
7. Not only is God “with us,” but he also “goes before us.” This latter dynamic is known as prevenient or preceding grace and:
 - a. Experienced by those redeemed from Egypt (Exo 32:34).
 - b. Promised to Israel for their conquest of Canaan but not experienced by them because they did not trust in the LORD (Num 14:14; Deut 1:30).
 - c. Promised to Joshua and fulfilled in the conquest of Canaan (Exo 34:24; Deut 9:3-6; 31:8; Josh 23:9; Ps 68:7).
 - d. Experienced by the heathen King, Cyrus (Isa 45:2).
 - e. Promised to those who proclaim the gospel (Isa 52:12) and the original disciples of Jesus (Matt 2:9; Mark 14:28; 16:7; 1 Tim 1:18-19).

- f. Characterized by “love and faithfulness” (Ps 89:14).³⁷
8. In the midst of loneliness and despair, which was created by Moses’s absence and a desire to worship like the other nations, the people demand that Aaron make them a representative of *Elohim*, “who will go before us” (Ex 32:1–6). This is not “an account of the abandonment of Yahweh for other gods ... the calf is to be the representative of that same God, whose invisibility and mystery is compromised by an image he has forbidden ... The calf represented Yahweh on *their* terms. Yahweh had made clear repeatedly that he would be received and worshiped only on *his* terms” (WBC on Exodus 32:1-6).
 9. Am I a part of requiring visible signs of worship that indicate my desire to have a relationship with the LORD on my terms? Today, in my relationship with God:
 - a. Am I like David, Abijah, and Hezekiah? Or Saul and Ahaz?
 - b. Do my decisions reflect that of the Rich Young Ruler, who was offended and refused the offer to live in Jesus’ presence, walk with him, receive his benefits, and obey his personal demands?
 - c. Am I a person filled with knowledge whose information is cut loose from his act of living? Or am I instead in a personal relationship with the *Living God* and a person daily impacted by the living, breathing reality of Jesus, the Word of God made flesh, a branch attached to the vine?
 10. Related names:
 - a. Jer 23:23–24: “Am I only a **God nearby**,” (אֱלֹהֵי מִקְרֹב, ^olōhê miqqārōḇ) declares the LORD, “and not a **God far away**?” (אֱלֹהֵי מֵרָחֹק, ^olōhê mērāḥōq) Can anyone hide in secret places so that I cannot see him?” declares the LORD. “Do not I fill heaven and earth?” declares the LORD. (Cf. Ps 139:5-12)
 11. The phrase “God with us” is literally used 3x in the OT: Isa 7:14; 8:1-2; 8-10. However, the concept that God is or would be with his people is prolific in the Bible; e.g., Gen 28:15; Ex 3:11-12; 33:16; Lev 26:9–13; Num 14:6–11; Josh 1:5, 9; Judg 6:11-16; 1 Kings 8:57; 2 Chr 13:12; 32:7; Ps 43:2-3; 46:7, 11; Ps 118:6–7; 139:7-12; Isa 41:10; Ezek 37:24-27; Amos 5:14–15; Hos 12:4; 1 Cor 3:16-17; 2 Cor 6:14–7:1; Phil 4:9; Heb 13:5-6; Rev 21:1–4; Ex 33:14-16 (My Presence) in “Names of God Canonically Listed – OT.”

The LORD is with me; I will not be afraid. What can man do to me?
 The LORD is with me; he is my helper. I will look in triumph on my enemies.
 (Ps 118:6–7)

God of Truth

אֱלֹהֵי אֱמֶן – *Elohe Emen*

Blessing are to be pronounced or received and
 Oaths are to be taken “by the God of truth” (Isa 65:16).³⁸

³⁷ Psa 89:14 (תִּסְדֵּר וְיִאֱמָנוּת). In Psalm 23:6 “love and goodness” (טוֹב וְחֶסֶד) will follow David. The word follow is often translated “pursue—usually with hostile intent. Rather than having enemies ever in pursuit of him [see 1Sa 23:25; 24:14; 26:18, 20], David will have the goodness and unfailing love of his Shepherd-King attending him”; NIVSB on 23:6)

Isa 65:16: Whoever invokes a blessing in the land will do so by the God of truth; he who takes an oath in the land will swear by the God of truth.

1. This name of God in Isa 65:16 is translated by:
 - a. NIV, ESV, HCB, NJB, NKJ, etc. as the “God of truth.
 - b. NRSV and NET as the “faithful God.”
 - c. CEB as the “God called Amen.”
2. WBC-NT (Rev 3:14): “The Hebrew text of Isa 65:16, where the name of God is mentioned in connection with the use of both blessings and oaths ... In both cases BHS suggests that אָמֵן *ʾāmēn* could be vocalized either אֱמִיּוּן *ʾemūn*, ‘faithfulness,’ or אָמֵן *ʾōmen*, ‘faithfulness,’ because both phrases are rendered τὸν θεὸν τὸν ἀληθινόν, ‘the true God,’ in the LXX ... This title for God is found only in Isa 65:16, but its connection with blessing and taking oaths probably indicates that both must be confirmed by God himself in order to be valid, or perhaps that God, who is sometimes depicted in the OT as swearing oaths, need not swear by another since he is his own witness (Heb 6:13–17, alluding to Gen 22:1b) ... Christologically this title [in Rev 3:14 that Jesus is the Amen, the faithful and true witness] is significant since it attributes to Christ a title associated only with God.”
3. The names LORD, Spirit, and Jesus are all directly related with the word “truth”—one of many shared characteristics amongst the Trinity.
 - a. Ps 31:5: Into your hands I commit my spirit; redeem me, O LORD, the **God of truth**.
 - b. Jer 10:10: But the LORD is the **true God** (אֱלֹהֵי אֱמֶת, *ʾelōhîm ʾemet*); he is the living God, the eternal King. When he is angry, the earth trembles; the nations cannot endure his wrath.
 - c. John 14:16–17; 16:7–11: The Father ... will give you another Counselor to be with you forever — the **Spirit of truth**.
 - d. John 14:6: Jesus answered [Thomas], “**I am the way, the truth, and the life**. No one comes to the Father except through me.
 - e. 1 John 5:20: We know also that the Son of God has come and has given us understanding, so that we may know him who is true. And we are in him who is true—even in his Son Jesus Christ. He is **the true God** and eternal life.
 - f. Rev 3:14 “To the angel of the church in Laodicea write: These are the words of **the Amen, the faithful and true witness**, the ruler of God’s creation (cf. 1:5).
4. The above nouns, whether originating from the Hebrew (אֱמֶת, *ʾemet*) or Greek (ἀλήθεια, *alētheias*), are translated elsewhere in the Bible, depending on their context, as either truth(fulness), true, reliable, stable, upright, or faithful(ness).
5. Other related names:
 - a. Cf. Isa 51:12 (Comforter) in “Other Primary Hebrew Names of God.”
 - b. Cf. Rev 3:14 (Amen) in “Names of God Canonically Listed – NT.”

SA, Feb 2016

God of All Flesh

³⁸ אֱלֹהֵי אֱמֶת; e-lo-HEY e-MEN; in LXX: τὸν θεὸν τὸν ἀληθινόν

אֱלֹהֵי כָּל-בָּשָׂר – *Elohe Kal Basar*

Jerusalem is about to fall to the Babylonians.
Jeremiah, who has been instructed by the LORD to buy a field,
believes he's making a foolish purchase (Jer 32:27).³⁹

I am the LORD, the *God of all mankind*. Is anything too hard for me? ... I am about to hand [Jerusalem] over to the Babylonians ... The people of Israel and Judah have provoked me by all the evil they have done ... [they'll be] handed over to the king of Babylon; but ... I will surely gather them from all the lands where I banish them ... As I have brought all this great calamity on this people, so I will give them all the prosperity I have promised them. Once more fields will be bought. Jer 32:27-44

1. The above name of God is a *hapax legomenon* and the below name only used twice.
 - a. Num 16:22: But Moses and Aaron fell face down and cried out, “O God, **God of the spirits of all mankind**, will you be angry with the entire assembly when only one man sins?” (אֱלֹהֵי הָרוּחֹת לְכָל-בָּשָׂר) ³⁹lōhê hārûḥōt l'kol-bāsār) This spoken during the rebellion of Korah, Dathan, and Abiram and subsequent punishment of them. The other time this name is used is when Moses asks the LORD for a successor (27:16).
 - b. Related to “God of the spirits of all mankind” is a reference in Heb 12:9: How much more should we submit to the **Father of our spirits** and live!
 - c. Cf. Job 12:10; 27:8; 33:4; 34:14-15; Ezek 18:4.
2. Whether involving heaven and earth (Josh 10:13; Num 16:22), natural bodies (Gen 18:14; Luke 1:34-37), or the hearts of people (Matt 19:25-26) nothing is impossible for God.
3. The choice of heart attitude is ours. We can either say, “God, here is my problem” or “Problem, here is my God! They're the same words in different order and with a different emphasis. Both are appropriate and necessary. The former, a prayer to the God of All Flesh; the latter a position of rest and faith in him. Both of them are two necessary book ends, as life is lived between the “already and not yet.” We don't need to anxiously dwell, however, upon the problem, nagging God and uttering faithless words to him that are only filled with anxiety and worry. Why? The LORD is the God of all flesh.

SA: 4-13-16

God of Repayment

אֱלֹהֵי גְּמֻלוֹת – *El Gemuloth*

Found within Jeremiah's longest discourse against a foreign nation;
it proclaims the destruction of Babylon, who was
God's instrument of discipline used to bring about Jerusalem's fall (Jer 51:56).⁴⁰

A destroyer will come against Babylon; her warriors will be captured, and their bows will be broken.
For the LORD is a *God of retribution*; he will repay in full. Jer 51:56

³⁹lōhê kal-bāsār = e-lo-HEY kal ba-SAR; ὁ θεὸς πάσης σαρκός

⁴⁰el g^omulōt = EL Ge-mu-LOTH; ἀνταποδίδωμι

1. Though the NIV correctly translates Jer 51:56's *gemuloth* in its contextual setting as "retribution," this Hebrew word generally means "repayment or recompense."
2. TWOT: Its cognate Qal verb "signifies to render either good or evil to someone. In some passages the two are contrasted (Prov 31:12; 1 Sam 24:17 [H 18]); in others evil is done (Gen 50:15, 17; Prov 3:30); in still others good is done (Isa 63:7). At times the idea is to deal bountifully with (Ps 13:6; 116:7; etc.) or to deal out reward (2 Sam 19:36 [H 37]). At times there is a recompense or a requital in a bad sense (Ps 7:4 [H 5]); Deut 32:6; Ps 137:8)."
3. Psa 94 starts with a plea to "the God who avenges" (1) and concludes with a confession that the LORD "will repay ... and destroy them for their wickedness" (23). Its emphasis shifts in verses 12-15, from the pride and folly of evildoers to the blessed state of those who look to the LORD for protection, discipline ... and instruction.
 - a. Ps 94:12-15: Blessed is the man you discipline, O Lord, the man you teach from your law; you grant him relief from days of trouble, till a pit is dug for the wicked. For the Lord will not reject his people; he will never forsake his inheritance. Judgment will again be founded on righteousness, and all the upright in heart will follow it.
4. "It is customary to attribute a canny intelligence to those who get rich by deceiving others or to get power by propagating falsehoods. But the person of God sees in them, not sharpness of mind, but dullness of spirit; not mental dexterity, but moral clumsiness. Moral laws work, if less visibly, even more inexorably than physical laws." (*Praying with the Psalms*, Eugene Peterson, July 15)
5. Cf. Ps 18:46-48; 62:11-12; Pro 25:21, 22; Matt 6:1-4; Rom 12:17-21; Gal 6:7-10; Col 3:23-25; Heb 11:5-6; Rev 22:12-13; Gen 18:25 (Judge) in "Other Primary Hebrew Names of God."

Trust in the LORD and do good ...
 Be still before the LORD and wait patiently for him;
 do not fret when men succeed in their ways.
 Consider the blameless, observe the upright;
 there is a future for the man of peace.
 (Psa 37:3,7, 37)

Hebrew Names with LORD

The LORD God

יהוה אֱלֹהִים – *Yahweh Elohim*

Gen 2:1-4 serves as a summary of the creation account (Gen 2:4).⁴¹

Thus the heavens and the earth were completed in all their vast array. By the seventh day God had finished the work he had been doing; so on the seventh day he rested from all his work. And God blessed the seventh day and made it holy, because on it he rested from all the work of creating that he had done. This is the account of the heavens and the earth when they were created. When the *LORD God* made the earth and the heavens. Gen 2:1-4

1. This is the first time that *Elohim*, *Yahweh*, or *Adonai* are used in combination to form one name for God.
2. *Yahweh* and *Elohim* are found in one sentence over 800x in the Bible. As such, they often reflect either:
 - a. The LORD God’s creating and sustaining characteristics explained to his covenant people, as noted above in Gen 2:1-4.
 - b. Israel’s declaration within a pluralistic ANE setting that the LORD is God: “Know that the Lord is God. It is he who made us, and we are his; we are his people, the sheep of his pasture.” (Ps 100:3)
 - c. Some form of dialogue about Israel’s relationship with the LORD their God; e.g., “The LORD our God made a covenant with us at Horeb ... And he said: ‘I am the LORD your God, who brought you out of Egypt, out of the land of slavery.’” (Deut 5:2-6)

The LORD is God, and he has made his light shine upon us ...
You are my God and I will give you thanks ... I will exalt you.
Ps 118:27-28

The Sovereign LORD

אֲדֹנָי יְהוִה – *Adonai Yahweh*

This is Abram’s confession to God,
after he promises to be Abram’s shield and great reward (Gen 15:2).⁴²

⁴¹ yhw h *lōhîm = yah-WEH e-lo-HEEM; its typical LXX equivalent is κύριος ὁ θεός

⁴² *ādōnāy yhw h = a-do-NAI yah-WEH; in the LXX this name is seen as either δεσπότης κύριος or κύριος κύριος or singularly as just κύριος or δεσπότης

After this, the word of the LORD came to Abram in a vision: “Do not be afraid, Abram. I am your shield, your very great reward.” But Abram said, “*O Sovereign LORD*, what can you give me since I remain childless and the one who will inherit my estate is Eliezer of Damascus?” Gen 15:1–2

1. The phrase *Adonai Yahweh* is used over 300x in the OT and translated by the NIV as Sovereign LORD. The ESV translates *Adonai Yahweh* as Lord God and *Yahweh Elohim* as LORD God.
2. Gen 15:1’s “after this” may have no more significance than the indication of a lapse of time between Lot’s rescue described in Gen 14 and the introduction of a new episode in Abraham’s narrative; cf. similar formulas occur in 22:1, 20; 39:7; 40:1; 48:1.
3. Regardless of how the last portion of Gen 15:2 is translated – “I am your shield, your very great reward” or “I am your shield, your reward will be very great – we read that God declares to Abram, “A son coming from your own body will be your heir ... Abram believed the LORD and it was counted to him as righteousness.” (15:4-6)
 - a. Paul will make this interchange of declaration and belief the bedrock dynamic of his doctrine of justification.
4. Belief in God exists, because of the creative miracle of God’s spoken word into my darkness that creates light and love and new creation life. (2 Cor 4:1-4). It is sustained, because of a relationship of love and trust between God and me that involves a “follow me and I will make you ...”
 - a. My trust in God exists foremost because of God’s word, his gospel, spoken to me.
 - b. “Jesus loves me this I know, for the Bible tells me so.” Karl Barth knew this statement as the best, deepest summary of Christian theology.
5. Both the creation of faith and the relationship that sustains it involves mystery; i.e., way more meaning than the human mind is able to understand. Luther’s famous quote on faith? “Faith takes hold of Christ ... He is the form that adorns and informs faith as color does the wall ... it takes hold of Christ in such a way that Christ is the object of faith, or rather not the object but, so to speak, the One who is present in the faith itself. This faith is a sort of knowledge or darkness that nothing can see. Yet the Christ of whom faith takes hold is sitting in this darkness as God sat in the midst of darkness on Sinai and in the temple ... a cloud in our hearts, that is, trust in a thing we do not see, in Christ, who is present especially when He cannot be seen.” (LW, 26:129-30) “[With respect to] the doctrine of justification ... the Gospel leads us above and beyond the light of the Law and reason into the darkness of faith, here the Law and reason have no business.” (Ibid., 113-114)

The LORD Will Provide

יְהוָה יִרְאֶה – Yahweh Yireh

Abraham’s attempted sacrifice of Isaac (Gen 22:14).⁴³

God said, “Take your son, your only son, Isaac, whom you love, and go to the region of Moriah. Sacrifice him there as a burnt offering on one of the mountains I will tell you about.” ... Then he reached out his hand and took the knife to slay his son. But the angel of the LORD called out to him from heaven, “Abraham! Abraham!” “Here I am,” he replied. “Do not lay a hand on the boy,” he said.

⁴³ yhw yir’eh = yah-WEH yir-EH; ὁπάω This name could also be translated as the “the Lord Sees.”

“Do not do anything to him. Now I know that you fear God, because you have not withheld from me your son, your only son.” Abraham looked up and there in a thicket he saw a ram caught by its horns. He went over and took the ram and sacrificed it as a burnt offering instead of his son. So Abraham called that place *The LORD Will Provide*. And to this day it is said, “On the mountain of the LORD it will be provided.” ... The angel of the LORD called to Abraham from heaven a second time and said, “I swear by myself, declares the LORD, that because you have done this and have not withheld your son, your only son, I will surely bless you and make your descendants as numerous as the stars in the sky and as the sand on the seashore. Your descendants will take possession of the cities of their enemies, and through your offspring all nations on earth will be blessed, because you have obeyed me.” Gen 22:2, 10–14, 15–18

1. Linguistically and thematically there is a connection between the two names of God referenced in Gen 16:13 and 22:14:
 - a. Gen 16:13: Hagar is cast into the desert and needs help: the hand of the LORD is evident, for the God who sees helps her.
 - b. 22:14: Abraham is minus a sacrificial lamb and needs help: the hand of God is evident, for the one known as the LORD will provide.
 - c. Both above underlined words are from the same Hebrew root word (ראה, r’h).
 - i. “Who sees” is translated from the noun רֹאֵה, רָאָה and found 4x in OT.
 - ii. “Will provide” is translated from the verb רָאָה, רָאָה. The Hebrew verb רָאָה is used over 1300x in the OT, with a typical meaning of “to see”; one major exception is Gen 22:14, where it is part of the translated phrase “the LORD will provide” and its niphal verbal form yields the word yir’eh.
 - d. The context of Rā’ā in Gen 22:14 and the history of translation for this verse both continue to bring forth a translation of 22:14 as: “The LORD will provide.” Using the word “provide” in 22:14 is not an improper translation, per se, as both verses 8 and 14 use the same verb and the contextual setting of verse eight allows for a translation of “provide”:
 - i. God himself will provide the lamb for the burnt offering, my son (8).
 - ii. Abraham called that place *The LORD Will Provide*. And to this day it is said, “On the mountain of the LORD it will be provided.” (14).
 - e. When the translator brings not just the history of translation for Gen 22:14 into their thoughts but also how רָאָה is used throughout the Bible, a different translation of verse 14 is very possible. The CEB and Message Bibles translate 22:14 with the meaning of “see” not “provide,” which is supported by the WBC: “Here [Gen 22:14b] the same root, רָאָה “see, provide,” is used in the niphal, which is regularly used of the LORD appearing to men (cf 12:7; 17:1; 18:1), thus making a link backward with Abraham’s past experience and forward to Israel’s future experiences on the mountain of God (Exod 3:1–2, 16; Lev 9:4, 6; etc.)”
 - i. CEB: Abraham said, “The lamb for the entirely burned offering? God will see to it, my son.” ... Abraham named that place “the LORD sees.” That is the reason people today say, “On this mountain the LORD is seen.” Gen 22:8, 14
 - ii. Message: Abraham said, “Son, God will see to it that there’s a sheep for the burnt offering.” ... Abraham named that place GOD Yireh (GOD Sees-to-It). That’s where we get the saying, “On the mountain of GOD, he sees to it.” Gen 22:8, 14
 - iii. KJV: And Abraham said, My son, God will provide himself a lamb for a burnt offering: so they went both of them together. ... And Abraham called the name of that place Jehovahjireh: as it is said *to* this day, In the mount of the Lord it shall be seen. Gen 22:8, 14

- f. LORD, when you “appear” to us, your hand is easily seen, as you so graciously provide, regardless of the need either healing, direction, comfort ... or +-wisdom. Help me to hear your instructions and obey them. “Have mercy on me, O God, have mercy on me, for in you my soul takes refuge. I will take refuge in the shadow of your wings until the disaster has passed. I cry out to God Most High, to God, who fulfills [his purpose] for me (cf. Ps 138:8). He sends from heaven and saves me, rebuking those who hotly pursue me; *Selah* God sends his love and his faithfulness. ... My heart is steadfast, O God ... I will sing ... Awake, my soul ... I will praise you, O Lord ... For great is your love ... your faithfulness ... Be exalted, O God, above the heavens; let your glory be over all the earth.” (57:1–3, 7-11)
- g. Faith, obedience, and the provision and promises of God:
- i. God’s promise of Gen 12:2 – “I will make you a great nation and I will bless you. ... all peoples on earth will be blessed through you.” – is now further defined and confirmed by an oath from God in 22:15-18, “because you have done this and have not withheld your son, your only son.”
 - ii. Heb 6:9-12 puts it this way: “God is not unjust; we will not forget your work ... show this same diligence to the very end ... imitate those who through faith and patience inherit what has been promised.”

This post and “The God Who Sees” shared 2-17-15 with SA.

The LORD, Who Heals You

יְהוָה רֹפֵאָךְ – *Yahweh Rophekha*

Israel journeys from the Red Sea to Mount Sinai, being without water for three days.
They encounter bitter water that is turned sweet by the LORD (Exod 15:26).⁴⁴

[The LORD] said, “If you listen carefully to the voice of the LORD your God and do what is right in his eyes, if you pay attention to his commands and keep all his decrees, I will not bring on you any of the diseases I brought on the Egyptians, for I am the *LORD, who heals you.*” Exo 15:26

- Isa 52:13-53:12’s Suffering Servant is the cornerstone for both physical and spiritual/inner healing from God.
 - Matthew connects Isaiah’s prophecy to physical healing: “[Jesus] drove out the spirits with a word and healed all the sick. This was to fulfill what was spoken through the prophet Isaiah: ‘He took up our infirmities and carried our diseases.’” (8:14-17; cf., Isa 53:4)
 - 1 Pe 2:21-25, which also closely identifies with Isa 53, declares how Christ’s death affects our inner being and then resultantly our lifestyles: “Christ suffered for you, leaving you an example ... ‘He committed no sin, and no deceit was found in his mouth’ (Isa 53:9). When they hurled their insults at him, he did not retaliate; when he suffered, he made no threats (53:7). Instead, he entrusted himself to him who judges correctly. He himself bore our sins (53:4) in his body on the tree, so that we might die to sins and live for righteousness; by his wounds you have been healed (53:5b). For you were like sheep

⁴⁴ yhw h rōp^oekā = yah-WEH row-phe-E-kha; κύριος ὁ ἰώμενός σε

going astray (53:6), but now you have returned to the Shepherd and Overseer of your souls.

- With respect to hearing the message and healing that can take place on both the inside and outside of a person, the following thoughts are helpful: Isa. 6:9, 10 is quoted by Jesus (Matt. 13:14, 15; Mark 4:12; Luke 8:10), referenced by John (John 12:40-41), and similarly used by Paul (Acts 28:26-27).
 - Years before Jesus came, Isaiah spoke these words, “because he saw Jesus’ glory and spoke about him.”
 - Note that healing is linked to hearing, seeing ... and responding to God’s message.
 - With respect to hearing, seeing ... and perceiving, note that Deut 29:4, Isa 29:10-11, and Rom 11:8 intermingle respectfully into these thoughts the following phrases:
 - “The LORD has not given you a mind that understands or eyes that see or ears that hear.”
 - “The Lord has brought over you a deep sleep. He has sealed your eyes (the prophets); he has covered your heads (the seers). For you the whole vision is nothing but words in a scroll.”
 - “God gave them a spirit of stupor, eyes so that they could not see and ears so that they could not hear, to this very day.”
 - Prayer, preaching, and reception of the gospel is today perceived as follows:
 - John 3:17-19: For God did not send his Son into the world to condemn the world, but to save the world through him. ¹⁸ Whoever believes in him is not condemned, but whoever does not believe stands condemned already because he has not believed in the name of God’s one and only Son. ¹⁹ This is the verdict: Light has come into the world, but men loved darkness instead of light because their deeds were evil.
 - 2 Cor 3:14: But their minds were made dull, for to this day the same veil remains when the old covenant is read. It has not been removed, because only in Christ is it taken away.
 - 2 Cor 4:4: The god of this age has blinded the minds of unbelievers, so that they cannot see the light of the gospel of the glory of Christ, who is the image of God.
 - Eph 6:19: Pray also for me, that whenever I open my mouth, words may be given me so that I will fearlessly make known the mystery of the gospel.
 - Col 4:12: Epaphras ... is always wrestling in prayer for you, that you may stand firm in all the will of God, mature and fully assured.
 - 2 Thess 2:10b-11: They perish because they refused to love the truth and so be saved. ¹¹ For this reason God sends them a powerful delusion so that they will believe the lie.
 - 2 Thess 3:1: Finally, brothers, pray for us that the message of the Lord may spread rapidly and be honored, just as it was with you.
- O LORD, the hope of Israel, all who forsake you will be put to shame. Those who turn away from you will be written in the dust because they have forsaken the LORD, the spring of living water. Heal me, O LORD, and I will be healed; save me and I will be saved, for you are the one I praise. Jer 17:13–14; cf. 14:8-9

He has delivered us from such a deadly peril, and he will deliver us.

On him we have set our hope that he will continue to deliver us,
as you help us by your prayers.

Then many will give thanks on our behalf for the gracious favor granted us
in answer to the prayers of many.

The LORD Is My Standard, My Banner

יְהוָה נִסִּי – Yahweh Nissi

Israel battles the Amalekites.

Moses observes the power of God displayed in defense of his people, which is dependent upon his uplifted hands (Exo 17:15).⁴⁵

The Amalekites came and attacked the Israelites at Rephidim. Moses said to Joshua, “Choose some of our men and go out to fight the Amalekites. Tomorrow I will stand on top of the hill with the staff (mattê, מַטֵּה) of God in my hands.” So Joshua fought the Amalekites as Moses had ordered, and Moses, Aaron and Hur went to the top of the hill. As long as Moses held up his hands, the Israelites were winning, but whenever he lowered his hands, the Amalekites were winning. When Moses’ hands grew tired, they took a stone and put it under him and he sat on it. Aaron and Hur held his hands up—one on one side, one on the other—so that his hands remained steady till sunset. So Joshua overcame the Amalekite army with the sword. Then the LORD said to Moses, “Write this on a scroll as something to be remembered and make sure that Joshua hears it, because I will completely blot out the memory of Amalek from under heaven.” Moses built an altar and called it *The LORD is my Banner*. He said, “For hands were lifted up to the throne of the LORD. The LORD will be at war against the Amalekites from generation to generation.” Exo 17:8–16

1. The word *nissi* is used 21x in the OT; it can be translated as “banner” or “signal pole.” Ancient banners were typically made from wood or metal and served as symbols that identified the people who possessed them. In war, they rallied the forces.
2. In Num 21:8-9 a snake was made and put on the pole (a *hapax legomenon*: נֵס, nēs), so that people might look to it and be healed, people who had murmured against God and Moses and resultantly had venomous snakes bite them that were sent by the LORD (21:4-7).
 - a. John 3:14-15 sees this incident as a metaphor of Jesus’ death.
 - b. Shared this point at SA luncheon (12-15-15).
3. Isa 11:10: “In that day [a prophetic reference to the Messiah] the **Root of Jesse** (שֹׁרֵשׁ יֵשׁוּעַ, šōreš yišay) will stand as a banner (נֵס, nēs) for the people; the nations will rally to him.” Cf. Isa 30:17; 62:10–12; Ps 60:4.
4. The raising up of hands is known as a universal sign of surrender or a call for help; the “spreading out of hands” as something that accompanies prayer (cf. Ps 44:20; 88:9; 143:6; Ex 9:29):
 - a. “I spread out my hands to you; my soul thirsts for you like a parched land. *Selah* Answer me quickly, O Lord.” (Ps 143:6–7)
 - b. Psalm 143 is a prayer for mercy (1-2, 8) from God in the midst of enemies who pursue; during this process hands are “spread out” in prayer to the LORD (6). Not wanting to capitulate to his enemies, the psalmist surrenders to the LORD, whom he trusts, and asks that the morning might bring him word of God’s unfailing love, which

⁴⁵ yhw nissî = yah-WEH ni-SEE; Κύριός μου καταφυγή

would mean for him rescue from his enemies and God's good Spirit leading him to level ground. (9-12).

The LORD Who Sanctifies

יְהוָה מְקַדֵּשׁ – *Yahweh Meqaddish*

The LORD gives the Sabbath to Israel.

This sets them apart from others; i.e., it sanctifies them (Exo 31:13).⁴⁶

You [Moses] are to speak to the people of Israel and say, “Above all you shall keep my Sabbaths, for this is a sign between me and you throughout your generations, that you may know that I am the LORD, who *makes you holy*.” Exo 31:13

1. This phrase, “I am the LORD, who makes you holy,” is seen 9x in the Bible: Exo 31:13; Lev 20:8; 21:8, 15, 23; 22:9, 16, 32; Ezek 20:12.
2. The OT command “Be holy, because I am holy” is given NT perspective by 1 Pet 1:13-16; cf., Lev 11:42–45; 19:1-2; 20:7; Num 15:37-41.
3. Related names:
 - a. Zech 13:1, 7: “On that day a **fountain** will be opened to the house of David and the inhabitants of Jerusalem, to cleanse them from sin and impurity. ⁷“Awake, O sword, against my shepherd, against the man who is close to me!” declares the LORD Almighty. “Strike the shepherd, and the sheep will be scattered, and I will turn my hand against the little ones. (מְקַדֵּשׁ, māqôr)
4. Branch names:
 - a. Cf. 2 Kings 19:22 (*Holy One of Israel*) in “Other Hebrew Names of God.”
 - b. Luke 6:1-5 (Lord of the Sabbath) in “Names of God Canonically Listed – NT.”
 - c. “The LORD – The Incomparability of YHWH, the Shema, and the Trinity” in the Appendix.

The LORD Is Peace

יְהוָה שָׁלוֹם – *Yahweh Shalom*

Gideon sees the angel of the Lord and fears for his life (Judg 6:24).⁴⁷

When Gideon realized that it was the angel of the LORD, he exclaimed, “Ah, Sovereign LORD! I have seen the angel of the LORD face to face!” But the LORD said to him, “Peace! Do not be afraid. You

⁴⁶ yhwh m^eqaddiṣ = yah-WEH me-qad-DISH; ἀγιάζω

⁴⁷ yhwh šālôm = yah-WEH sha-LOME; Κύριος Εἰρήνη

are not going to die.” So Gideon built an altar to the LORD there and called it *The LORD is Peace*. To this day it stands in Ophrah of the Abiezrites. Judg 6:22–24

1. The word *shalom* occurs over 250 times in the OT. Depending on its context, it can be translated with the following meaning: peace, completeness, wholeness, health, prosperity, safety, tranquility or contentment. At its core meaning is either the idea of unimpaired relationships with others or successful fulfillment in one’s undertakings. The LXX does not use just one Greek word to translate *shalom*; the three most common words used to translate *shalom* by the LXX are from the following word groups: salvation (σωτηρία, *soteria*); peace (εἰρήνη, *eirene*); fulfill, end (τέλειος, *teleios*).
2. Related names:
 - a. For to us a child is born, to us a son is given, and the government will be on his shoulders. And he will be called *Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace* (Isa 9:6; שָׁר־שָׁלוֹם, *śar-šālôm*).
 - b. The **God of peace** will soon crush Satan under your feet (Rom 16:20; ὁ θεὸς τῆς εἰρήνης, *ho theos tēs eirēnēs*). Cf. Rom 15:33; Phil 4:9; 1 Thess 5:23; Heb 13:20 where this same name is used.
 - c. Now may the **Lord of peace** himself give you peace at all times and in every way. The Lord be with all of you (2 Th 3:16; ὁ κύριος τῆς εἰρήνης, *ho kyrios tēs eirēnēs*).
3. Lev 3:1: If someone’s offering is a fellowship offering (שְׁלֵמִים, *šûelem*; in some translations: peace offering), and he offers an animal from the herd, whether male or female, he is to present before the LORD an animal without defect.
 - a. Jesus is our peace (fellowship) offering!
4. Now at age 60 as compared to 20, I’m not as much into impressing others, and I’m less impressed with myself and more impressed with God. And, though I’m not anymore one of the sharpest nails in the box, I think I’m more useful in God’s hands.
 - a. Cf. Sarah Lebhah Hall’s April 24, 2016 CT article, *Why God Lets Us Stay Weak: How I’ve Come to Identify with Gideon the Wimp*: “As we look at Gideon’s story, we discover that both insecurity and conceit are forms of pride, in that both display the sin of thinking that it’s all about us. Insecurity says, ‘It’s all about me, and because I’m weak, the day will be lost.’ Conceit says, ‘It’s all about me, and because I’m strong, the day will be won.’ But humility says, ‘It’s not about me at all; my only hope is that God is strong.’ God’s strength is the measure that matters. And he has said to us, as well as to Gideon: ‘Surely I am with you always’ (Matt. 28:20). We have even more reason to believe him, having watched ‘God with us,’ Emmanuel, come in the flesh.”
5. Cf. Ps 147:1, 5-6; 10, 14; Isa 26:3-4, 12-13; 48:17-18; Mic 5:1–5; John 14:27; Rom 5:1-2; 8:6; 16:20; 2 Cor 13:11; Eph 2:14, 17; Phil 4:6-9.

The LORD of Hosts

יְהוָה צְבָאוֹת – *Yahweh Tsevaoth*

David, facing Goliath, does battle not with the weapons of his culture but in this name.
(1 Sam 17:45)⁴⁸

⁴⁸ yhw̄h š̄bā’ōt̄ = yah-WEH tse-va-OATH; Κύριος σαβαὸθ

David said to the Philistine, “You come against me with sword and spear and javelin, but I come against you in the name of the *LORD Almighty*, the God of the armies of Israel, whom you have defied. This day the LORD will hand you over to me, and I’ll strike you down and cut off your head. Today I will give the carcasses of the Philistine army to the birds of the air and the beasts of the earth, and the whole world will know that there is a God in Israel. 1 Sam 17:45–46

1. *Yahweh Tsevaoth* is typically associated with the LORD being sovereign over all the powers in heaven and earth, especially the “hosts” (armies) of Israel and the “hosts” of heaven. In the NIV, this Hebrew phrase is translated as “*LORD Almighty*” but in the ESV and in many other Bibles as *LORD of Hosts*.
 - a. The limited occurrences of *Yahweh Shaddai* are also translated by the NIV with the phrase “*LORD Almighty*”; however, in such cases, they’re footnoted as having a different Hebrew origin. Cf. Gen 17:1 (God Almighty) in “Hebrew Names with God.”
2. The phrase *Yahweh Tsevaoth* is seen over 250x in the OT, 53 of which are in Zechariah.
3. Related names:
 - a. David said to the Philistine, “You come against me with sword and spear and javelin, but I come against you in the name of the LORD Almighty, the **God of the armies of Israel**, whom you have defied. This day the LORD will hand you over to me, and I’ll strike you down and cut off your head. Today I will give the carcasses of the Philistine army to the birds of the air and the beasts of the earth, and the whole world will know that there is a God in Israel. All those gathered here will know that it is not by sword or spear that the LORD saves; for the battle is the LORD’s, and he will give all of you into our hands.” (1 Sa 17:45–47; אֱלֹהֵי מִצְרָיִם יִשְׂרָאֵל, ʾēlohē maʿarkōt yiśrāʾēl)
 - b. See, the ark of the covenant of the **Lord of all the earth** will go into the Jordan ahead of you. Now then, choose twelve men from the tribes of Israel, one from each tribe. And as soon as the priests who carry the ark of the LORD—the Lord of all the earth—set foot in the Jordan, its waters flowing downstream will be cut off and stand up in a heap.” (Josh 3:11–13; אֲדֹנָי כָּל־הָאָרֶץ, ʾādōn kol-hāʾāreṣ)
 - c. Now when Joshua was near Jericho, he looked up and saw a man standing in front of him with a drawn sword in his hand. Joshua went up to him and asked, “Are you for us or for our enemies?” “Neither,” he replied, “but as **commander of the army of the LORD** I have now come.” The commander of the LORD’s army replied, “Take off your sandals, for the place where you are standing is holy.” And Joshua did so. (Josh 5:13–15; שָׂר־צְבָאֵי־יְהוָה, śar-ṣəbāʾ-yhwh)
 - d. In Ps 46 *Yahweh Tsevaoth* – “whose army is comprised of sun and moon, wind and rain, men and women, angels and beasts” – is closely identified with “the God of Jacob.” Here, the psalmist joyfully declares the “LORD Almighty” to be Israel’s “help in trouble” and the one who “is with us.”
 - e. One of the [horns] grew until it reached the host of the heavens, and it threw some of the starry hosts down to the earth and trampled on them. It set itself up to be as great as the **Prince of the host**; it took away the daily sacrifice from him, and the place of his sanctuary was brought low. (Dan 8:10-11; שָׂר־הַצָּבָא, śar-haṣṣābāʾ)
 - i. NIVSB, v 11: The referent “it” was initially a reference to King Antiochus IV Epiphanes of the Maccabean period – a forerunner of the Anti-Christ – who “set himself up to be the equal of God (“the Prince of the host”) and ordered the daily sacrifices to end.” It was then, “during the last few years of his reign (168-164 B.C.)” that he “made a determined effort to destroy the Jewish faith.”
 - f. Cf. Isa 55:4 (**Leader and Commander**) in “Significant OT Messianic Names.”

The LORD God Almighty

יְהוָה אֱלֹהֵי צְבָאוֹת – *Yahweh Elohe Tsevaoth*

David conquers Jerusalem and “became more and more powerful, because the Lord God Almighty was with him” (2 Sam 5:10).⁴⁹

David [seven years after his coronation] took up residence in the [Jebusite] fortress [in Zion] and called it the City of David. He built up the area around it, from the supporting terraces inward. And he became more and more powerful, because the *LORD God Almighty* was with him. 2 Sam 5:9–10

1. The phrase “LORD God Almighty” is used 21 times in the OT (2 Sam 5:10; 1 Kgs 19:10, 14; Ps 59:5; 80:4, 19; 84:8; 89:8; Jer 5:14; 15:16; 35:17; 38:17; 44:7; Hos 12:5; Amos 3:13; 4:13; 5:14–16; 6:8, 14) and is connected linguistically but also thematically to Rev 21:22’s *Lord God Almighty* (ὁ κύριος θεὸς ὁ παντοκράτωρ, *ho kyrios ho theos ho pantokratōr* – a phrase found only in the NT in Rev 4:8; 11:16-17; 15:3-4; 16:5-7; 19:6-7; 21:22-27 and in these settings predominately associated with praise and adoration.
 - a. Revelation’s consistent use of this name suggests that in the conclusion of history God’s people will praise him with all his major names in mind: God (Creation), LORD God (Adamic Covenant), God Almighty (Abrahamic), and the LORD (Mosaic). Of chief importance, within the covenantal stream of the Bible, is the Davidic Covenant that is heavily freighted with Father/Son terms, in specific, and messianic/kingship concepts, in general (2 Sam 7:5-17; 1 Chron 17:1-15). The book of Revelation, however, does also not miss this latter concept, as it is “the revelation of Jesus Christ” (1:1).
2. Related names:
 - a. Gen 1:1 (God) in “Hebrew Names with God.”
 - b. Gen 17:1 (*God Almighty*) in “Hebrew Names with God” and 1 Sam 17:45 (LORD *Almighty*) in “Hebrew Names with LORD.”
 - c. Exo 3:15 (LORD) in “Hebrew Names with God.”

O LORD *God Almighty*, who is like you? You are mighty, O LORD, and your faithfulness surrounds you. Righteousness and justice are the foundation of your throne; love and faithfulness go before you. Blessed are those who have learned to acclaim you, who walk in the light of your presence, O LORD. They rejoice in your name all day long; they exult in your righteousness. For you are their glory and strength. Ps 89:8, 14-17a

⁴⁹ yhw h *lōhē š*ḇā’ōt = yah-WEH e-lo-HEY tse-va-OATH; κύριος παντοκράτωρ; this Greek phrase is the typical LXX rendering of *Yahweh Elohe Tsevaoth* in the MT; however, in the Psalms, the LXX predominately translates it as κύριε ὁ θεὸς τῶν δυνάμεων; a few places in Psalms, however, have instead ὁ θεὸς ὁ παντοκράτωρ.

The LORD, My Rock

יְהוָה צוּרִי – *Yahweh Tsurî*

God as the Rock is a prolific concept in the Bible (Ps 19:14)⁵⁰

By [your precepts] is your servant warned; in keeping them there is great reward. Who can discern his errors? Forgive my hidden faults. Keep your servant also from willful sins; may they not rule over me. Then will I be blameless, innocent of great transgression. May the words of my mouth and the meditation of my heart be pleasing in your sight, O LORD, *my Rock* and my Redeemer. Ps 19:11–14

1. The mention of God as a Rock is common in the OT, primarily by two Hebrew words – צוּר (śûr) and סֶלֶע (selâ) – and much less frequently by אֶבֶן (’eben).
 - a. This name speaks of God’s permanence, strength, unshakeable faithfulness, unchanging nature, and reliability—a God who can be trusted.
 - b. I’ve never seen or touched God, yet my relationship with him is the most solid thing I have in this life. He is my Rock!
 - c. Hezekiah trusted in the LORD, the God of Israel. In this regards, we’re told there was no one like him among all the kings of Judah, either before him or after him (2 Ki 18:5). The context of 2 Ki 18 is as follows: When Sennacherib, king of Assyria, threatened Jerusalem and mocked Hezekiah’s confidence (i.e., his trust) in the LORD (18:19, 30), Hezekiah refused to yield, prayed to God (19:3-4; 14-19), and saw his and Judah’s deliverance both prophesied (19:20-34) and fulfilled (19:35-37): His faith in the LORD, his Rock, allowed him to stand strong in his hour of temptation.
2. The Song of Moses is the first direct reference to the LORD as the Rock; Christ was that spiritual rock that Israel drank from in the desert (Deut 32:4, 15; 1 Cor 10:4).
3. Related names:
 - a. Joseph is a fruitful vine, a fruitful vine near a spring, whose branches climb over a wall. With bitterness archers attacked him; they shot at him with hostility. But his bow remained steady, his strong arms stayed limber, because of the hand of the Mighty One of Jacob, because of the Shepherd, the **Rock of Israel**, because of your father’s God, who helps you, because of the Almighty, who blesses you (Gen 49:24-25a; אֶבֶן יִשְׂרָאֵל, ’eben yiśrā’ēl).
 - b. You deserted the **Rock**, who fathered you; you forgot the God who gave you birth (Deut 32:18; צוּר, śûr).
 - c. I say to **God my Rock**, “Why have you forgotten me? Why must I go about mourning, oppressed by the enemy?” Why are you downcast, O my soul? Why so disturbed within me? Put your hope in God, for I will yet praise him, my Savior and my God (Ps 42:9, 11; אֵל סֶלֶע, ’el sal’ē).
 - d. Find rest, O my soul, in God alone; my hope comes from him. He alone is my rock and my salvation; he is my fortress, I will not be shaken. My salvation and my honor depend on God; he is **my mighty rock**, my refuge (Ps 62:5–7; צוּר־עֻזִּי, śûr-’uzzî).
 - e. Come, let us sing for joy to the LORD; let us shout aloud to the **Rock of our salvation** (Ps 95:1; צוּר יִשְׁעֵנוּ, śûr yiš’ēnû).

⁵⁰ yhwh śûrî = yah-WEH tsu-REE; translated in the LXX by various words

- f. [The LORD Almighty] will be a sanctuary; but for both houses of Israel he will be a **stone that causes men to stumble** (Isa 8:14; נֶבֶן נֶגֶפַּי, ʿeben negep) and a **rock that makes them fall** (צֹר מִכְּשׁוֹל, šûr miḵšôl).⁵¹
- g. You will keep in perfect peace him whose mind is steadfast, because he trusts in you. Trust in the LORD for ever, for the LORD, the LORD, is the **Rock eternal** (Isa 26:3-4; צֹר עוֹלָמִים, šûr ʿôlāmîm).
- h. So this is what the Sovereign LORD says: “See, I lay a stone in Zion, a **tested stone**, a precious cornerstone for a sure foundation; the one who trusts will never be dismayed (Isa 28:16; אֶבֶן בֹּהָן, ʿeben bōḥan).
- i. Dan 2:34–35: A **rock** was cut out, but not by human hands. It struck the statue on its feet of iron and clay and smashed them. Then the iron, the clay, the bronze, the silver and the gold were broken to pieces at the same time and became like chaff on a threshing floor in the summer. The wind swept them away without leaving a trace. But the rock that struck the statue became a huge mountain and filled the whole earth.
- j. Matt 16:16–19: Simon Peter answered, “You are the Messiah, the Son of the living God.” Jesus replied, “Blessed are you, Simon son of Jonah, for this was not revealed to you by flesh and blood, but by my Father in heaven. And I tell you that you are Peter, and on this **rock** (πέτρα, *petra*) I will build my church, and the gates of Hades will not overcome it.
- k. Consequently, you are no longer foreigners and aliens, but fellow citizens with God’s people and members of God’s household, built on the foundation of the apostles and prophets, with Christ Jesus himself as the **chief cornerstone** (Eph 2:19–20; ἀκρογωνιαίος, akrogōniaios).
- l. 1 Peter 2:4-10: As you come to him, the **living Stone**—(λίθος ζῶντος, lithos zōntos) rejected by men but chosen by God and precious to him—you also, like living stones, are being built into a spiritual house to be a holy priesthood, offering spiritual sacrifices acceptable to God through Jesus Christ our Lord. For in Scripture it says: “See, I lay a stone in Zion, a chosen and precious cornerstone, and the one who trusts in him will never be put to shame” (Isa 28:16). Now to you who believe, this stone is precious. But to those who do not believe, “The stone the builders rejected has become the capstone” (Ps 118:22), and, “A stone that causes men to stumble and a rock that makes them fall” (Isa 8:14). They stumble because they disobey the message—which is also what they were destined⁵² for. But you are a chosen people, a royal priesthood, a holy nation, a people belonging to God, that you may declare the praises of him who called you out of darkness into his wonderful light. Once you were not a people, but now you are the people of God; once you had not received mercy, but now you have received mercy.
- i. Isa 8:13-14, 28:16 and Ps 118:22-23 were scriptures recognized by the nascent Church that declared Jesus to be the *Messiah*.

⁵¹ 1 Pe 2:8, quoting Isa 8:14, reads: λίθος προσκόμματος καὶ πέτρα σκανδάλου; *lithos proskommatos kai petra skandalou*

⁵² The word translated “destined” is from a very common word in the NT (100x: τίθημι, *tithēmi*). Per BDAG, it means: 1) to put or place in a particular location, lay, put; 2) to lay aside/deposit (money), put aside, store up, deposit; 3) to assign to some task or function, appoint, assign; 4) to bring about an arrangement; 5) to cause to undergo a change in experience/condition. Though election and free-will are in many ways a mystery, perhaps Rom 11:32 helps us understand these thoughts of being “destined” to stumble: For God has bound all men over to disobedience so that he may have mercy on them all.

- ii. Jesus applied Ps 118:22-23 to himself (cf. Matt 21:42, Mark 12:10-11, Luke 20:17). Peter and Paul also declared Jesus to be the cornerstone (Acts 4:11; Eph 2:20; 1 Pe 2:7-8).
- iii. Unlike Peter, who carefully delineates Isa 8:13-14 from 28:16 (cf. 1 Pe 2:6, 8), Paul conflates them into one thought found within Rom 9:32-33.
- iv. Both Luke 2:34–35 and Matt 21:42–44 share similar thoughts as found in 1 Pe 2:8, a concept easily related to Watchman Nee’s breaking of the Christian’s self-will that is described in his book *Release of the Spirit*, Christian Fellowship Publishers, 2000.

I will proclaim the name of the LORD. Oh, praise the greatness of our God! He is the Rock, his works are perfect, and all his ways are just. A faithful God who does no wrong, upright and just is he.
(Deut 32:3–4)

Jesus you are my Rock, the Son of the Living God!
(Matt 16:16-18)

The LORD Is My Shepherd

יְהוָה רֹעִי – *Yahweh Roi*

The shepherding metaphor is commonly applied to both God and Israel’s leaders.⁵³

The LORD is my *shepherd*, I shall not be in want. He makes me lie down in green pastures, he leads me beside quiet waters, he restores my soul. He guides me in paths of righteousness for his name’s sake. Even though I walk through the valley of the shadow of death, I will fear no evil, for you are with me; your rod and your staff, they comfort me. You prepare a table before me in the presence of my enemies. You anoint my head with oil; my cup overflows. Surely goodness and love will follow me all the days of my life, and I will dwell in the house of the LORD forever. Ps 23:1–6

1. The first use of the word “shepherd,” with respect to God, is when Israel blessed Joseph and his two sons; he prayed to “the God who has been my shepherd all my life to this day, the Angel who has delivered me from all harm.” Gen 48:15–16
2. The Bible’s first use of the word shepherd, with respect to a leader/ruler of God’s people, is at David’s coronation, when the Israelites declare: “the LORD said to you, ‘You will shepherd my people Israel, and you will become their ruler.’” 2 Sam 5:2
3. Cf. Gen 49:22–25; 2 Sam 5:1-3; 7:7; 1 Ch 11:2; 17:6; Ps 23:1ff; 28:9; 37:3-7; 48:14; 78:72; Isa 40:10-11; Jer 3:15; 31:10; Ezek 34:1-23; Mic 5:1–5; Matt 2:6; Zech 11:7; Luke 15:1-5; John 10:11-18; Heb 13:20-21; 1 Pe 2:24-25; 5:1-4; Rev 7:15-17.
4. Related names:
 - a. Hear us, **O Shepherd of Israel**, you who lead Joseph like a flock; you who sit enthroned between the cherubim, shine forth. Ps 80:1; רֹעֵה יִשְׂרָאֵל; rō‘eh yiśrā’ēl

⁵³ yhw̄h rō‘ī = yah-WEH row-EE; ποιμάνω

- b. The words of the wise are like goads, their collected sayings like firmly embedded nails—given by **one Shepherd**. Eccl 12:11; רִבְּזֵי הַעֲרֵב; rō‘eh ʿehād
- c. I [Jesus] am the **good shepherd**. The good shepherd lays down his life for the sheep. John 10:11; ὁ ποιμὴν ὁ καλός; ho poimēn ho kalos
- d. May the *God of peace*, who through the blood of the eternal covenant brought back from the dead our Lord Jesus, that **great Shepherd of the sheep**, equip you with everything good for doing his will, and may he work in us what is pleasing to him, through Jesus Christ, to whom be glory for ever and ever. Amen. Heb 13:20–21; τὸν ποιμένα τῶν προβάτων τὸν μέγαν; ton poimena tōn probatōn ton megan
- e. He himself bore our sins in his body on the tree, so that we might die to sins and live for righteousness; by his wounds you have been healed. For you were like sheep going astray, but now you have returned to the **Shepherd and Overseer of your souls**. 1 Pet 2:24–25; τὸν ποιμένα καὶ ἐπίσκοπον τῶν ψυχῶν ὑμῶν; ton poimena kai episkopon tōn psychōn hymōn
- f. And when the **Chief Shepherd** appears, you will receive the crown of glory that will never fade away. 1 Pet 5:4; ἀρχιποίμην; archipoimēn

The LORD Our Maker

יְהוָה עֲשֵׂנוּ – *Yahweh Osenu*

Ps 95 is the first of six successive Psalms that celebrate the LORD, who reigns over all of creation and resultantly solicits a worshipful, obedient people. (Ps 95:6).⁵⁴

Come, let us bow down in worship, let us kneel before the LORD *our Maker*; for he is our God and we are the people of his pasture, the flock under his care. Today, if you hear his voice, do not harden your hearts. Ps 95:6-8a

1. Though the exact phrase “The LORD *our Maker*” is first canonically mentioned in Ps 95:6 (see also 109:27; Isa 44:2; 51:13; Jer 33:2), the concept of God as maker is seen first in the creation account of Gen 1:1-2:3, which is summed up in Gen 2:4: “This is the account of the heavens and the earth when they were created (אֲרָבָה, vr’). The LORD God made (עָשָׂה, ‘sh) the earth and the heavens.” As such, Gen 2:4 restates the creation formula that was used in 1:1-2:3 and transitions the text from the creation of the world to the creation of Adam and Eve.
2. “The verb עָשָׂה has the basic connotation of ‘do’ or ‘make’ ... When used of God, the word frequently emphasizes God’s acts in the sphere of history. These contexts stress one of the most basic concepts of OT theology, i.e. that God is not only transcendent, but he is also immanent in history, effecting his sovereign purpose ... The word occurs with great frequency in the Genesis account of creation, which is the first great act of God in history. The significant interchange between the words אֲרָבָה “create” and עָשָׂה is of great interest. The word אֲרָבָה carries the thought of the initiation of the object involved. It always connotes what only God can do and frequently

⁵⁴ yhw h ‘ōsēnū = yah-WEH o-SE-nu; ποιέω

emphasizes the absolute newness of the object created. The word עָשָׂה is much broader in scope, connoting primarily the fashioning of the object with little concern for special nuances ... The word עָשָׂה is also used elsewhere in Scripture to describe aspects of the creative work of God (Ps 86:9; 95:5; 96:5),” though this latter expression is not its predominate meaning. (TWOT)

3. Psalms 8, 77, 104, and 111 declare God’s holy work, encourage meditation on them, and challenge the believer to give God praise for his actions; e.g., Ps 77 encourages the person who feels distressed and abandoned (1-9) to remember God’s works (10-13), especially his redemptive hand that brought them out of Egypt (13-20): “I will remember the deeds of the LORD” (77:11).
4. In the following verses, God “makes” (עָשָׂה) and “establishes” (יָסַד) heaven and earth, mankind, Israel, righteousness and justice, along with David as king and his kingship as an eternal dynamic: Deut 32:6; 1 Kings 2:24; Is 9:6; 45:18; 51:13; Jer 10:12; 33:2; Ps 64:9; 77:6–7, 10–15; 111:2; 119:73; 134:1–3; 143:1-5; 1 Cor 8:6; Col 1:15-20.
5. Related names:
 - a. “Do not be afraid; you will not suffer shame. Do not fear disgrace; you will not be humiliated. You will forget the shame of your youth and remember no more the reproach of your widowhood. For **your Maker** is your husband—the LORD Almighty is his name—the Holy One of Israel is your Redeemer; he is called the God of all the earth (Isa 54:4–5; עֹשֵׂי יְהוּדָה , ‘ōśayik).
 - b. Blessed is he whose help is the God of Jacob, whose hope is in the LORD his God, the **Maker of heaven and earth**, the sea, and everything in them—the LORD, who remains faithful for ever (Ps 146:5-6; $\text{עֹשֵׂה הַשָּׁמַיִם וְהָאָרֶץ}$, ‘ōseh šāmayim wā’āreš).
 - c. As you do not know the path of the wind, or how the body is formed in a mother’s womb, so you cannot understand the work of God, the **Maker of all things** (Eccl 11:5; $\text{לֹא יָדַע אֶת-הַפֶּלַא עֹשֵׂה אֶת-הַקֹּל}$, ya^aseh ʿet-hakkōl).
 - d. Jesus has been found worthy of greater honor than Moses, just as the builder of a house has greater honor than the house itself. For every house is built by someone, but God is **the builder of everything**. Moses was faithful as a servant in all God’s house, testifying to what would be said in the future. But Christ is faithful as a son over God’s house. And we are his house, if we hold on to our courage and the hope of which we boast (Heb 3:3–6).
 - e. God is seen in Scripture as an **architect** and **builder**, **composer** and **performer**, **carpenter** and **mason**, **metalworker** and **potter**, **garment-maker** and **dresser**, **farmer**, **winemaker** and **gardener** (cf. *God the Worker: Journeys into the Mind, Heart, and Imagination of God* by Robert Banks).

The LORD, My Deliverer

$\text{יְהוָה מִפְּלִיטִי}$ – *Yahweh Mefalti*

Found within a string of descriptive names for the LORD, all of which solicit praise (Ps 144:2)⁵⁵

⁵⁵ yhw m^epaltî = yah-WEH me-fal-TEE = ὁ κύριος ῥύστης μου = ho kyrios rhystēs mou

Praise be to the LORD my Rock, who trains my hands for war, my fingers for battle. He is my loving God and my fortress, my stronghold and *my deliverer*, my shield, in whom I take refuge, who subdues peoples under me. Ps 144:1–2

1. When deliverance seems so far removed, even when our sins are at the heart of our distress, what should our attitude be in the midst of such a great promise of salvation? Ps 119:81 typifies a godly response: My soul faints with longing for your salvation, but I have put my hope in your word.
2. The following psalms of thanksgiving celebrate an act of God that had delivered either the community (65, 66, 124, 129) or the individual (30, 34, 40, 116, 138) from death to life.
3. Rom 11:26–27: And so all Israel will be saved, as it is written: “The deliverer will come from Zion; he will turn godlessness away from Jacob. And this is my covenant with them when I take away their sins” (These verses are a conflation of Isa 59:20, 21; 27:9; Jer 31:33, 34).
 - a. The Deliverer of Rom 11:26, Jesus, as well as the following references, all use the Greek verb *ruomai* (ῥούμαι) to describe God as a deliverer: Matt 6:13; 27:41-43; Luke 1:68–75; Rom 7:24-25; 15:31-33; 2 Cor 1:8–11; Col 1:12-14; 1 Th 1:9–10; 2 Th 3:1–5; 2 Tim 3:10–14; 4:16-18; 2 Pet 2:7–9.
4. Cf. Ps 18:2, 48; 40:17; 70:5; 144:2; 2 Sam 22:2; Ps 17:13; 18:43; 22:4, 8; 31:1; 43:1; 71:2, 4; 91:14; 2 Sam 22:44 – all by the verb פלט (plt), which is found 27x in the OT (19x in psalms) with a typically meaning of “to save, deliver, rescue.” It’s often used in parallel with words formed by עזר (‘zr) “to help, assist” (cf. Ps 37:40; 40:17; 70:5).
 - a. “עזר used in compound with the divine name (either El or Yah) forms several proper names: Azarel (‘God has helped’), Azriel (‘My help is God’), Azariah (‘The Lord has helped’) and Ezra (‘help,’ but possibly from a from meaning ‘the Lord helps’), and cf. Ebenezer (‘stone of help’). Divine assistance is frequently of a military nature. ... While the historical setting is not always certain, the Psalms also reflect God’s military assistance.” (TWOT)

The LORD Our Righteousness

יהוה צִדְקָנוּ – *Yahweh Tsidqenu*

Found within a prophetic statement that God will judge Judah’s wicked rulers, bring his people back from exile, and raise up an ideal Davidic King (Jer 23:6).⁵⁶

“The days are coming,” declares the LORD, “when I will raise up to David a righteous Branch, a King who will reign wisely and do what is just and right in the land. In his days Judah will be saved and Israel will live in safety. This is the name by which he will be called: The LORD *Our Righteousness*.” Jer 23:5-6 (Very similar thoughts are found in 33:15-16.)

⁵⁶ yhw h šidqēnū = yah-WEH tsith-KAY-nu; Κύριος Ἰωσεδεκ

1. Jesus is the righteous King!

- a. Jer 23:5-6 is one of the most important Messianic prophecies found within Jeremiah. Note the similarity between the Hebrew letters for “Zedekiah” (זְדַקְיָהוּ/*Tsidqiyah*) and “our righteousness” (זְדַקְנוּ/*Tsidqenu*): though these two words have different suffixes, they have the same root—זֶדֶק. The name Zedekiah means in Hebrew “Yahweh is righteousness.” At the time of Jeremiah’s prophecy, Zedekiah – a son of Josiah and uncle of Jehoiachin – was installed as a puppet-king by Babylon (2 Ki 24:17-18). He reigned from 597 – 586 B.C., as the last king of Judah. His kingship was a mockery to what a godly, Davidic King should be, as he willfully rebelled against Jeremiah’s warnings and his Babylonian overlords (2 Ki 24:20); his sons were murdered before his eyes and then he was immediately blinded and taken in chains to Babylon (2 Ki 25:6-7).
- b. If the phrase “the Lord our righteousness” (Jer 23:6) is truly a play on words, as the above point suggests (זְדַקְנוּ/*Tsidqenu* versus זְדַקְיָהוּ/*Tsidqiyah*), Jeremiah – in the context of prophesying that Judah was going to fall but God was going to restore them and give them the true Davidic King (vv 1-5; 7-8) – may have spoken during Zedekiah’s reign and implied something like this: “The LORD will be our Zedekiah! Unlike the natural farce of our current king Zedekiah, a coming Zedekiah will be raised up by the LORD. He will be the ideal *Davidic King*; though you will go into captivity, this “righteous Branch” will put everything right, and you will live in peace and security again, for the LORD will deal righteously and will be faithful to his promises.” This is how most Hebrew scholars would read Jeremiah’s phrase “The LORD *our Righteousness*”: a word play and a prophecy.
- c. These above thoughts are confirmed by the only other time the phrase *Yahweh Tsidqenu* is used. Jer. 33:14-18 states: “The days are coming,” declares the LORD, “when I will fulfill the gracious promise I made to the house of Israel and to the house of Judah. In those days and at that time I will make a righteous Branch sprout from David’s line; he will do what is just and right in the land. In those days Judah will be saved and Jerusalem will live in safety. This is the name by which it will be called: The LORD Our Righteousness.” For this is what the LORD says: “David will never fail to have a man to sit on the throne of the house of Israel, nor will the priests, who are Levites, ever fail to have a man to stand before me continually to offer burnt offerings, to burn grain offerings and to present sacrifices.”

2. From a typical Greek worldview, “righteousness” involves an ideal action. In a Hebraic context, however, “righteousness” involves acts done within the context of relationship and covenant; as such, the term “righteousness” is often best seen as a relational concept that revolves around covenant, justice, love, and faithfulness (Deut 7:9, 12; 1 Kings 8:23; Isa 61:8). Typically in the Psalms, but also elsewhere in the OT, God’s righteousness often refers to his faithful actions done as the LORD expresses his kingship to his people with Israel’s natural king being called to be an integral part of this process. To the LORD their King, the oppressed can come for deliverance, the powerless for protection, and the needy for assistance, as can be seen in the following verses:

- a. Ps 145:17: The LORD is righteous (צַדִּיק יְהוָה , *saddîq yhw*) in all his ways and faithful in all he does (cf. 11:7; 119: 137; 129:4; 2 Chr 12:6; Dan 9:14).
- b. Ps 4:1: Answer me when I call to you, my righteous God (אֱלֹהֵי צְדִיקִי , *’lōhê sidqî*). Give me relief from my distress; have mercy on me and hear my prayer.
- c. Ps 40:10: I do not hide your righteousness (צְדִיקְתֶּךָ , *sidqārēkā*) in my heart; I speak of your faithfulness and your saving help. I do not conceal your love and your faithfulness from the great assembly (cf. Ps 31:1; 36:6, 10; 71:2, 16, 19; 72:1; 88:12; 89:16; 119:40; 143:11; 145:7).

3. Related names:
 - a. “Surely the day is coming; it will burn like a furnace. All the arrogant and every evildoer will be stubble, and that day that is coming will set them on fire,” says the LORD Almighty. “Not a root or a branch will be left to them. But for you who revere my name, the **sun of righteousness** will rise with healing in its wings. And you will go out and leap like calves released from the stall.” (Mal 4:1–2; שֶׁמֶשׁ שֶׁדָּאָה, šemeš š°dāqāh)
 - b. In a chapter about God’s sovereignty about “the Maker ... the potter” of history, Isa 45:13, 21–25 reads as follows: “I will raise up Cyrus in my righteousness: I will make all his ways straight (יָשָׁר). He will rebuild my city and set my exiles free, but not for a price or reward, says the Lord Almighty.”²¹ Declare what is to be, present it— let them take counsel together. Who foretold this long ago, who declared it from the distant past? Was it not I, the Lord? And there is no God apart from me, a **righteous God** and a Savior; there is none but me. (אֱלֹהֵי יִשְׂרָאֵל, ’ēl-šaddīq) “Turn to me and be saved, all you ends of the earth; for I am God, and there is no other. By myself I have sworn, my mouth has uttered in all integrity a word that will not be revoked: Before me every knee will bow; by me every tongue will swear. They will say of me, ‘In the Lord alone are righteousness and strength.’” All who have raged against him will come to him and be put to shame. But in the Lord all the descendants of Israel will be found righteous and will exult.
 - c. In three key speeches of Acts – (Peter to the assembled Jews at Pentecost [Acts 3], Stephen to those who stoned him [Acts 7], and Paul to those who arrested him [Acts 22]) – Jesus is declared to be the **Righteous One**—a name, in that day, that was virtually equivalent to the title *Son of God* and one associated with being the *Messiah*. (cf. Pro 21:12; Isa 24:14-16; Matt 27:15-26; Acts 3:14; 7:52; 22:14; Luke 23:47; 1 John 2:1)
 - d. Cf. Psalm 145:1 (My God, the King) in “Hebrew Names with God” and Zech 6:12–13 (The Branch) in in “Significant OT Messianic Names.”
4. Jesus, the Righteous One, is he who died for the unrighteous ones in what many theologians call the “great exchange.” As such, our Righteous King leads us into his victory over death and into a land of righteousness: “For Christ died for sins, once for all, the righteous for the unrighteous, to bring us to God. He was put to death in the body but made alive by the Spirit.” (1 Pet 3:18) “He who knew no sin became sin for us, so that we might become the righteousness of God.” (2 Cor 5:21)
5. Per this name, but especially through the thoughts drawn from Isa 45, which Rom 9 ... and Phil 2 pull richly from, I pray: O Righteous One am I your ambassador? Foremost a co-laborer with you and not unbelievers? Your workmanship created unto good works? One who shows true humility to everyone, regardless of creed or ethnicity? Am I a humble worker of good works, which you have prepared for me to do, a lover of people, as you loved me? One whose life is empowered by grace and is a representative of a grace giver? A vessel for noble not ignoble works and a workman approved by you, my Maker and Potter? Do I seek first “the kingdom of God and your righteousness”? As I do these things, am I conscious that your hand sovereignly moves history forward, opening and closing doors, not only for leaders and nations but also individuals and families? You are my Righteous LORD. May your ways ever be manifested in my life, my family ... and my church. (2 Cor 5:11-21; 6:1-2, 14; Eph 2:8-10; Tit 3:1-3; 2 Tim 2:14-26)
6. There should be real ethical consequences to Christ’s victory, both “here and now.”⁵⁷ (K. Barth)

⁵⁷ Karl Barth, *Barth Here and Now* (trans. Paul M. van Buren: Geneva, Switzerland, 2003), 1-12. This phrase, “here and now,” originates from Barth’s paper, “The Christian Proclamation Here and Now,” which he presented at *Recontres Internationales* on the subject, “A New Humanism.” Yes, many of today’s Evangelicals are not comfortable with K. Barth; however, his strong stance against European, theological liberalism is notable.

The Lord is righteous in all his ways and loving toward all he has made.
The Lord is near to all who call on him, to all who call on him in truth.
He fulfills the desires of those who fear him; he hears their cry and saves them.
The Lord watches over all who love him, but all the wicked he will destroy.
My mouth will speak in praise of the Lord.
Let every creature praise his holy name for ever and ever.
(Ps 145:17–21)

The LORD Is There

יהוה שָׁמָּה – *Yahweh Shammah*

Ezekiel’s concluding sentence
and decisive phrase concerning his vision about the holy city
(Ezek 48:35).⁵⁸

And the name of the city from that time on will be: THE LORD IS THERE.” Ezek 48:35

1. Though *Yahweh Shammah* is popularly understood as a name of God, it is technically the name of a futuristic city – the New Jerusalem.
2. I saw the Holy City, the new Jerusalem, coming down out of heaven from God, prepared as a bride beautifully dressed for her husband. And I heard a loud voice from the throne saying, “Now the dwelling of God is with men, and he will live with them. They will be his people, and God himself will be with them and be their God. He will wipe every tear from their eyes. There will be no more death or mourning or crying or pain, for the old order of things has passed away.” (Rev 21:2–4; cf. 9-10) I did not see a temple in the city, because the Lord God Almighty and the Lamb are its temple. The city does not need the sun or the moon to shine on it, for the glory of God gives it light, and the Lamb is its lamp. (21:22–23) No longer will there be any curse. The throne of God and of the Lamb will be in the city, and his servants will serve him. They will see his face, and his name will be on their foreheads. There will be no more night. They will not need the light of a lamp or the light of the sun, for the Lord God will give them light. And they will reign for ever and ever. (22:3–5)
3. Cf. Isa 7:14 (*Immanuel*) in “Hebrew Names with God” and “My Presence” in the Appendix.

⁵⁸ yhw h šammâ = yah-WEH SHAM-mah; ἔσται τὸ ὄνομα αὐτῆς