
The Significance Of The NAMES OF DEITY

**Indications of the
Attributes & Character
of God**

13 Lessons

**Prepared by:
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Lesson One

“Why Study About the Names of God”

A name is given by Parents to their children for different reasons—it may be that they liked someone by that name, or they just liked the sound of the name, or possibly as a namesake of someone they respect. Some parents may give a name with the idea of the child living up to the person with that name (such as the Apostle Paul). But it is rare that a name is given because of its meaning in the particular language being used. When God changed the names of persons, He had a special thing in mind about them and/or their activities. God changed Abram and Sarai’s names to signify they would be the parents of many nations (Genesis 17:4-5, 15-16). Jacob’s name was changed to Israel because he was to become the father of the twelve sons of Israel that composed the nation of Israel (Genesis 32:24-28). When God gave a name it took on special significance. In studying about the names of Deity, we find that the Bible names for God usually have great personal meaning connected to the attributes and character of God.

Why do we name things and people in the first place? Adam was allowed by God to give names to the different animals in order to identify and separate them out from the other animals. Also, Adam called his wife, Eve (for she was the mother of all living—Genesis 3:20). Eve was also referred to as “woman” because she was different from the man, but taken from the man (Genesis 2:18-23). Names represent us, our own personal possession that identifies us as different from all other humans. However, we run into trouble when we find others with the same name or names that we have—thus, creating an identity crisis. Other means has to be used in order to identify the right person we are concerned about. God has somewhat of the same problem, because the generic word, God, can refer to a multiplicity of “deities” that exist in the minds of men (1 Corinthians 8:5-6). So, we have to use other means or methods to point out the one true God of heaven. That is one of the reasons for studying about the various names of God.

HOW DO MEN LEARN OF GOD?

We come to believe in God for various reasons. Our mind calls for a cause for the existence of all things; therefore, there must be a higher being than man that has brought all of these things into existence. We call this “natural revelation” (Psalms 19:1; Romans 1:19-20). Quite a few characteristics about this “higher being” become obvious to man: his power, his divine nature, his gloriousness, etc. But mankind was not satisfied with this revelation of the one true God and began to change their concept of Him into many gods, and his nature liken unto men, birds, and beasts. The Apostle Paul dealt with this very thing when he spoke to the Athenians on Mars Hill (Acts 17:16-34).

We come to believe in God because of the “supernatural” revelation of God called “The Holy Bible.” Both Old and New Testaments give us many great insights and understanding about this one true God that created all things (1 Corinthians 2:10-12; 2 Timothy 3:16-17). Also, this “supernatural revelation” also tells us that Jesus became flesh to reveal the glorious nature of the one true God of heaven (John 1:18). In order to give us a fuller grasp of this one true God, the Bible describes Him by the many, many terms (names) that identify His nature, attributes, and characteristics.

THE BIBLE'S UNIQUE VIEW OF THE ONE TRUE GOD

It is sad, but true, that even though modern man has both of these revelations to help him to know more fully the true God of heaven, many hold distorted views of God. One's view of God is greatly determined by where he receives his information about God or the lack of it. When man gives up the truth about God, he dethrones God and makes Him like created things or beings; and at the same time, his distorted views of the true God causes man to degenerate into ungodliness and unrighteousness (Romans 1:18-32). Man tends to want to make his "god" or "gods" conform to their views and demands—thus, the moral degeneration of man! The reason why the Israelite people had a different understanding of the true God was the "supernatural revelation" that was given them (the Old Testament). As long as they held to this true knowledge of God, they were different from all other nations of people.

THE BIBLE'S EMPHASIS UPON THE NAME OF GOD

Names identify with the person. The more terms that are used to describe a being, the more we should know about his character, his attributes, and his actions. Great significance is given to the name (s) of the true God of heaven. In God's appearing to and speaking to Abraham, Isaac, and Jacob, he identified Himself as "God Almighty" (Exodus 6:2-3). However, when God called Moses to lead His people out of captivity and to give them a great law by which to live, he used a new term that identified him, LORD (JHVH—Jehovah or yahouvah) (Exodus 6:1-3, 7-8). When God first called Moses to go to Egypt to deliver His people, Moses said that the Israelites will want to know the name of God—so, what name should I tell them? God's answer was to tell them that ***"I am has sent me to you."*** (Exodus 3:10-15). The expression "I am" is believed to be closely related to the term "Jehovah" which carries with it the idea of "the Eternal One." This was to be the special name of God for the Jewish people throughout their generations. Thus, when the ten commandments were given through Moses to the people, the third command forcefully stated: ***"You shall not take the name of the LORD (JHVH) your God in vain, for the LORD will not leave him unpunished who takes His name in vain."*** (Exodus 20:7). The Israelites were warned that if they did not observe all the words of the Law of Moses and fear his honored and awesome name (the LORD your God)...then, terrible plagues would come upon them and their descendants (Deuteronomy 28:58-61). The Psalmists called upon the people to show their reverence for God's name (LORD) by singing praises to it (2 Samuel 22:50). The New Testament emphasis upon the name(s) of God is shown by our respect for his commands (Matthew 28:18-20; Acts 2:38, etc.). Special emphasis is given to the name of Jesus: (1) We are to be baptized in his name (Acts 2:38); (2) Jesus has been given a name above all names (Ephesians 1:21); (3) It is only in His name that salvation is possible (Acts 4:12); (4) All is to be done in His name (Colossians 3:17); and (5) In the day of Judgment every knee will bow at the name of Jesus (Philippians 2:10).

Concluding thoughts. The name of God in whatever form must not be taken lightly. We are rightfully expected to reverence His name—to show honor and respect for it!

QUESTIONS FOR DISCUSSION

- 1. Why do parents give names to their children?**
- 2. What is the significance of God changing the names of people?**
 - a) Genesis 17:4-5**
 - b) Genesis 17:15-16**
 - c) Genesis 32:24-28**
- 3. What is significant about Adam naming the animals and his wife?**
 - a) Genesis 2:20**
 - b) Genesis 3:20; 2:18-23**
- 4. What are the two primary ways we learn about God?**
 - a) Psalms 19:1; Romans 1:19-20; Acts 17:16-34**
 - b) 1 Cor. 2:10-12; 2 Tim. 3:16-17; Jn. 1:18**
- 5. Why did the Israelites have a different view of God from the rest of the world?**
- 6. What kind of emphasis is placed on the name of God in Scripture?**
 - a) Exo. 6:2-3**
 - b) Exo. 6:2-3**
 - c) Exo. 3:10-15; 6:1-3, 7-8**
 - d) Exo. 20:7**
 - e) Deut. 28:58-61**
 - f) 2 Sam. 22:50**
 - g) Matt. 28:18-20; Acts 2:38**
 - h) Eph. 1:21**
 - i) Acts 4:12**
 - j) Col. 3:17**
 - k) Phil. 2:10**

Lesson Two

***“Indications of the Tri-Personal Nature of God
in the Old Testament”***

One of the strong emphasis about the nature of God is His ONENESS in contrast to many gods! **“Hear, O Israel! The LORD (JHVH) is our God, the LORD (JHVH) is one!”** (Deuteronomy 6:4). Isaiah records God asking the question: **“Is there any God besides Me?”** (Isaiah 44:8). He clearly states the answer: **“There is no God besides Me.”** (Isaiah 44:6). Then, in verses 9-20, Isaiah records God making fun of people who make their own gods (idols) out of the same thing that they burn to keep warm or to cook their food. In Romans 1:18-32, Paul shows clearly that man gave up the concept of the one true God for his many man-made gods. After Israel had conquered and settled into the land of Canaan, Joshua calls upon the people to make a choice—whether to serve the gods which their fathers served beyond the River and in Egypt; or the gods of the Amorites; or to serve the one true LORD (JHVH) (Joshua 24:14-15). He made it very clear to them that the LORD (JHVH) is a jealous God and will not share worship with idol gods (24:19; 1 Corinthians 10:21-22).

CAN GOD BE TRI-PERSONAL AND STILL BE ONE?

If God is one, then why do we speak of Father, Son, and Holy Spirit? Why do we use such terms as: The Trinity, The Triune God, or the Tri-Personality of God? These terms are not found in Scripture, but the concept is definitely there. What are some indications in the Old Testament of the Tri-Personal Nature of God?

Genesis 1:3, 6, 9, etc. The plural noun for God is used with a singular verb. (Elohim is plural and El is singular). This keeps the concept of Oneness, but tri-personal.

Genesis 1:26; 3:22. The “us” and “we” pronouns are plural with reference to God. Such definitely indicates a plurality in some sense, but yet there is but one God who created all things.

Numbers 6:24-26. The three-fold blessing may be an indication of the Tri-Personality of the One God!

Isaiah 6:1-3. The Seraphim crying out the three-fold: **“Holy, Holy, Holy is the LORD (JHVH) of hosts.”** This could also be an indication of the Tri-Personality of Deity.

Possibly, one of the stronger indications of the Tri-Personality of God is found in the prophetic statements made of the coming of **“The Anointed One.”**

Isaiah 7:14. A son was to be born as a sign. His name would be called **“Emanuel”** (God with us—Matthew 1:23). He will be born of a **“young woman”** (virgin—Matthew 1:23) which would indicate that God would be born as a man among men.

Isaiah 9:6-7. This son to be born is to also be called: Wonderful Counselor, Mighty God, Eternal Father, and Prince of Peace. From the New Testament, we know that this refers to Jesus of Nazareth, the Son of the living God (Matthew 1:21-23; Luke 1:32).

Psalm 110:1. *“The LORD (JHVH) said unto my Lord.”* From this statement it would appear that God was talking with God. Jesus quotes this passage and then asked a question of the religious leaders: *“Therefore David calls Him Lord; how is He then His Son?”* (Luke 20:43-44). He could only be David’s son and Lord by God being born in the flesh and living among men.

CONCLUDING THOUGHTS

The above references are not all of the indications found in the Old Testament, but are some of the more obvious passages that help to show not only the Oneness of God, but His Tri-Personality as a Spirit Being. Many more indications can be found in the New Testament, which will be studied in the next lesson.

We struggle to understand such a concept because we think in human terms. Deity is different! We accept both ideas (Oneness and Tri-Personality) because of what the Scriptures indicate. It is a matter of faith. There are not many gods, but One God! Yet, He is portrayed to us as a Tri-Personality. God seems to be able to commune with Himself—He is complete in Himself.

Efforts have been made to try to compare God to things material that seem to fit the concept of Oneness, yet Tri-Personality. For example: Time is One! Yet, time is made up of Past, Present, and Future. Time would cease to exist if you take away any one of these concepts. So, it would seem that Time is both one and tri-une.

One of the early heresies in the church was over this question of the Deity of Jesus and the Holy Spirit. Some would not accept the dual concept of God being One and yet Tri-une. Even still today some religious groups do not accept the Deity of Jesus: Mormons, Christian Science, Jehovah Witnesses, etc.

QUESTIONS FOR DISCUSSION

- 1. Why is there such a strong emphasis upon the oneness of God? (Deut. 6:4; Isa. 44:8; 44:6; 44:9-20)**

- 2. Will God share worship with idol gods? (Joshua 24:19; 1 Cor. 10:21-22)**

- 3. What does the term Tri-Personality mean?**

- 4. How do these passages show the Tri-Personal Nature of God?**
 - a) Genesis 1:3, 6, 9**

 - b) Genesis 1:26; 3:22**

 - c) Numbers 6:24-26**

 - d) Isaiah 6:1-3**

- 5. How do these prophetic passages show the Tri-Personal Nature of God?**
 - a) Isaiah 7:14**

 - b) Isaiah 9:6-7**

 - c) Psalm 110:1 (Matt. 1:21-23; Luke 1:32)**

- 6. Can we believe in something or someone that we cannot fully understand?**

- 7. Can you think of something that would be one, but tri-une?**

- 8. What present-day religious groups do not believe in the Deity of Jesus?**

Lesson Three

***“Indications of the Tri-Personal Nature of God
in the New Testament”***

“Theology” is literally a study of God. One of the areas of the study of God is His many names. Names are important to us because they identify us. Names are also important with God and they help to identify Him. God’s names give a lot of insight to his attributes and character. The better we understand God, the better our lives will be because our view of Deity affects all of our beliefs and actions.

The Old Testament stressed the “oneness” of God as well as gave insights to the Tri-Personal Nature of God. The New Testament also does both as well—but to a greater degree on making clear the Tri-Personal Nature of Deity.

THE ONENESS OF GOD IN THE NEW TESTAMENT

There are over 40 different passages in the Old and New Testaments that emphasize that God is “one.” The following are some that are found in the New Testament:

James 2:19. James commends those who believe in “one God,” but reminds them that the demons also believe such. It is faith put into action that makes one acceptable with God—not just a conviction of a truth.

1 Corinthians 8:4. Men have many gods (idols) that they worship, but in reality there is only “one” God for us to worship.

Galatians 3:20. A mediator mediates between two parties, not one; but God is “one.”

Mark 12:28-30. Jesus quotes from Deuteronomy 6:4-5 when asked what is the first and greatest commandment. His reply was that man should love God with all of his being—but this God is “one.”

THE GODHEAD

The New Testament uses a term that was not used in the Old Testament that helps us to get a better grasp on the Tri-Personal nature of God—“Godhead.” The term is used three times in the New Testament, as follows:

Acts 17:29. The true God is not made of gold, silver, or stone. The Godhead is invisible to men’s eyes.

Colossians 2:9. In Christ is found the fullness of the Godhead bodily. Christ in the flesh gives us a full revelation of Deity.

Romans 1:20. Man without a supernatural revelation was able to know of the eternal power and Godhead of Deity. So man has been without an excuse for not believing and serving Him.

While the Old Testament indicated that Deity was “one,” it also indicated that there was more than one person in the Godhead. It was in the New Testament that this Tri-une Nature of Deity is clearly spelled out. The following passages help to show this.

Matthew 28:18-20. All who have been taught and come to faith in God are to be baptized in the name of the “Father, Son, and Holy Spirit”—the Godhead!

2 Corinthians 13:14. Instead of saying: “*May the Grace of God be with you all,*” the Apostle uses the Godhead concept: “*The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit be with you all. Amen.*”

1 Thessalonians 3:11, 13. Both the Father and Jesus have terms that denote Deity in these two verses. 2 Thessalonians 2:16 reverses the order that lends even more evidence of Deity of both the Father and the Son.

THE DEITY OF JESUS

One approach to showing the Tri-Personal Nature of Deity is to show passages that emphasize the Deity of Jesus. For if He is Deity and the Father is Deity—you have at least a Duo-Personal Nature of God at least. The following passages show clearly the Deity of Jesus.

John 1:1-3, 14. Jesus was not only with God, but He was God—and He was made flesh and dwelt among us.

1 John 5:20-21. Jesus has not only revealed the Father unto us, but He is God Himself.

2 John 3. Both the Father and Jesus are recognized as Deity.

Matthew 1:23. Jesus is the fulfillment of Isaiah’s prophecy (7:14) of one that would be born of a virgin and His name would be “Emmanuel” which means: God with us!

Jesus, Himself, makes claims of His Deity in different ways—as seen in the following passages. He was actually indicating that He was not just a man, but God-Man!

John 14:6-11. Jesus said to His Apostles that if they had seen Him, they had also seen the Father.

John 8:56-58. Jesus claimed to have existed before Abraham, which would mean that He had to be more than mere man. The people understood what He was claiming and they desired to stone Him for blasphemy.

John 20:28-30. One of the chosen Apostles of Jesus, Thomas, had not been present at Jesus’ first appearance to the Apostles. He desired to see for himself, firsthand, that Jesus had been raised

from the dead. Upon His second appearance, Thomas was present and was fully convinced of not only His resurrection, but of His Deity when he exclaimed: **“My Lord and my God!”** Jesus did not rebuke him nor correct him, but accepted the recognition.

SON OF MAN—SON OF GOD

Both of these expressions are used by Jesus to identify His connection both with men and with God. The term “Son of Man” (Matthew 13:41; 16:13-16) would be used to emphasize His humanity—God born in the flesh as a human (Hebrew 2:14-18; 10:4-10). The term “Son of God” would certainly indicate His relationship with Deity (Matthew 16:16; John 6:66-69). Hebrews 1:5-8 is a special passage that emphasizes both concepts:

a) **“This day have I begotten thee”**

b) **“Let angels of God worship Him”**

c) **Unto the Son he said, Thy throne, O God, is for ever and ever.”**

While we may struggle with the “how” that Deity could come down and be born as a human being, it is nevertheless stated as a fact to be believed. Various efforts have been made by men over the centuries to explain such. And in regards to the Tri-Personal Nature of God, efforts have also been made to explain such. The following three ideas are presented briefly to show man’s attempt at explaining the Trinity.

a) **Tri-Theism** says that there are three Gods who are united together in purpose and work, and they are not of the same essence.

b) **Monarchianism** advocates that Deity is one in both essence and person. That is, that there is only one divine person, but at times he manifests Himself as Father, or Jesus, or the Holy Spirit.

c) **Trinitarianism** says that Deity is one in essence, but exists in three persons (Father, Son, and the Holy Spirit).

While God gave indications of a multiple-personal Deity in the Old Testament, it wasn’t until Christ came that the Tri-Personal Nature of God was clearly spelled out. Whether we can fully understand the concept or not, it is a clear revelation of God’s being, and needs to be believed.

CONCLUDING THOUGHTS

Why is a belief in the Tri-Personal Nature of the One God so important? Simply stated, this is how God has revealed Himself to us. Also, the Deity of Christ requires such a belief. It can help us to understand why God is complete in Himself (John 17:5). The Incarnation of God as Jesus of Nazareth demands a plurality concept of Deity. The terms: Trinity, Triune, Trinitarian, or Tri-Personal are efforts to identify this concept.

QUESTIONS FOR DISCUSSION

- 1. What is the meaning of “Theology?”**
- 2. What is the concept connected with the word “Godhead?” (Acts 17:29; Col. 2:9; Rom. 1:20)**
- 3. Tell how the stress on the oneness of God in the New Testament (James 2:19; 1 Cor. 8:4; Gal. 3:20; Mk. 12:28-30) does not contradict the Tri-Personal Nature of Father, Son, and Holy Spirit (Matt. 28:18-20).**
- 4. How could Jesus be Deity and also human? (John 1:1-3, 14; Matthew 1:23)**
- 5. Did Jesus actually claim to be God (Deity)? (John 14:6-11; 8:56-58; 20:28-30)**
- 6. Why would Jesus refer to Himself as the “Son of Man?” (Matt. 13:41; 16:13-16)**
- 7. What are the three main efforts at explaining the oneness of God as well as His Tri-Personality?**
- 8. Can a person believe in the Tri-Personal Nature of God and still believe that there is only one God?**

Lesson Four

***“General(Generic) Names for Deity
in the Old Testament (#1)***

Worship that comes from the heart (John 4:24; Matthew 15:8) is not only a willing service to God but a pleasing one to the Father and a meaningful one to the worshiper. We believe that such worship comes from having a knowledge of the true God of Heaven. A study of the Names of God will actually help us in how to express that worship in words that have meaning.

The Old Testament has quite a few general names for God as well as some special names. We realize that even people have more than one name as well as some special name that they were given later in their life in association with people. God is no different in this respect. Since He is unlimited in His Nature, it would be hard to have all the names that would be needed to properly represent Him. We have some that have been revealed to us in His Word that we will be looking at for two lessons. A third lesson will look at some special names used in connection with Deity. Hopefully, these studies will broaden our view and understanding of God. We need to respect and honor His Names and take them seriously and reverently.

EL

“EL” is a general term or name for God, among the Hebrews in particular, and used for centuries. It is a singular noun which could reflect the early monotheism among the Hebrew people. Its core meaning is: Strength, Authority, Majesty, Mighty One, and Power. It occurs more than 200 times by itself (mostly in Job & Psalms). This term is often used in the Old Testament to refer to idol gods as well (Exodus 15:11).

There is indications that other people besides the Hebrews used this name for Deity as well and in a correct sense—of the one true God of Heaven! It was used among the Phoenicians, Babylonians, Aramaeans, and the Arabs. The following can illustrate:

- 1—“EL” among the Hebrews
- 2—“ILU” among the Babylonians
- 3—“ALLAH” among the Arabs

The term reflects the concept of one God in opposition to many gods (polytheism) in the ancient world.

This term was also tied in with other terms for God, such as the following passages will show:

- Genesis 17:1**—Almighty God (EL-SHADDAI)
- Genesis 14:20**—Most High God (EL-EYLON)
- Exodus 34:6**—Lord God (JEHOVAH-EL)
- Genesis 21:33**—Everlasting God (OLAM-EL)

ELOAH

This generic name for God occurs about 55 times in the Old Testament, primarily in the book of Job. Most of the usages are with reference to the true God of Heaven—but some are used with reference to idol gods. Job used the term correctly with reference to the true God (Job 22:12). This term is used in Deuteronomy 32:15, 17 to refer to ELOAH as the creator of all things. In Nehemiah 9:17, the term is used to identify the ELOAH that is ready to pardon the penitent.

ELOHIM

This term is the most frequently used name for God in the Old Testament. Up to this point of time, this term has only been found in Hebrew writings. A very unusual use of this name is that it is plural with a singular verb! The following two passages illustrate this clearly:

- a) **Deut. 6:4**—“*Hear, O Israel, the LORD (Jehovah) thy God (Elohim—Gods), the LORD (Jehovah) is one (a unity).*”
- b) **Genesis 1:26-27**—“*Then God (Elohim—Gods) said, ‘Let Us make man in Our image...’*”

A person who would be familiar with this usage would find it very easy to accept the New Testament emphasis upon the Tri-Personality of the one God. This term also was used in reference to others as the following Scriptures will indicate:

- a) **Psalm 8:5**—Reference to Angels.
- b) **1 Kings 11:5, 33**—Reference to goddess and god of neighboring nations.
- c) **Genesis 35:4**—Reference to foreign gods in contrast to the true God of Heaven.
- d) **Exodus 21:6**—Reference to a Judge among the Israelites.

This term is used in combination with primarily **Jehovah**. The expression is **LORD (Jehovah) God (Elohim)**. (Genesis 2:15, 16, 18, 19).

ELAH

This term is found at least in 44 verses in Ezra; one time in Jeremiah (10:11); and in at least 45 verses in Daniel. All three of these books were written during the carrying away into captivity and after the return. It is possible that this term was influenced by the Chaldean language that the Jews were exposed to. It definitely seems to have affected their spoken language, since in the time of Christ they spoke Aramaic instead of pure Hebrew. Ezra primarily used the word in reference to the rebuilding of the Temple (the house of God) (Ezra 4:24). Daniel’s book uses the term in three ways: (1) Spoke of the God of Heaven (Dan. 2:37); (2) The true God whom Daniel served in contrast to their gods (Dan. 3:17-18); and (3) He quotes the king of Babylon with reference to the spirit of the holy gods (Dan. 4:8).

CONCLUDING THOUGHTS: This study on the general (generic) names for God in the Old Testament will continue in our next lesson.

QUESTIONS FOR DISCUSSION

- 1. What makes worship of God meaningful and acceptable? (John 4:24; Matt. 15:8)**
- 2. Why are there so many different terms or names for God?**
- 3. What is significant about the term “EL?”**
- 4. Is this word used with reference to idol gods?**
- 5. What is significant about other terms being joined with this one?**
- 6. Why would the term “ELOAH” be primarily used in Job?**
- 7. What are some unique things about the term “ELOHIM?”**
- 8. Why would this term be used with reference to Angels or Judges?**
- 9. What other term is “ELOHIM” connected with in Scripture?**
- 10. Why would the term “ELAH” be found only in Ezra, Jeremiah, and Daniel?**
- 11. What special way did Ezra use “ELAH” in his book?**

Lesson Five

***“General(Generic) Names for Deity
in the Old Testament (#2)***

We continue our study of the General Names for Deity in the Old Testament. The first group of names were generally translated by our word “God.” This next group of names have been generally translated by our word “Lord.” The later English translations have tried to make a distinction between these terms (MARE, ADON, and ADONAI) and (JEHOVAH). The first three are translated “Lord” and the word Jehovah is translated “LORD.”

MARE

This word only occurs 4 times in the Old Testament—all of which are in the book of Daniel. The general idea of the word is with reference to one that is high and exalted—God or man (Dan. 2:47; 5:23; 4:19). This last reference (4:19) is used with reference to the King of Babylon. It is a respectful use of the term when used with people in high positions or with great power.

ADON

This word occurs fairly frequently in the Old Testament. When it is used with reference to men, it is translated “sir,” “master,” or “lord.” It is mostly used with reference to rank or position. When it is used with reference to the God of Heaven, it is translated “Lord” (Psalm 110:1). If you will notice that the “L” is capitalized, but the rest are lower case letters. This is the way translators make a distinction between these names and the name of Jehovah.

“ADON” is used with reference to: (1) God (Judges 6:13); (2) Men of position (Ruth 2:13); (3) Angelic Beings (Genesis 18:2-3; 19:2); and (4) Moses (Numbers 12:11).

“ADON” is combined with “JEHOVAH” in some unusual ways as can be seen in the following passages:

- a) **Psalm 8:1**—“*O LORD (JHVH), our Lord (ADON), how majestic is your name in all the earth.*”
- b) **Isaiah 10:33**—“*Behold, the Lord (ADON), the GOD (JHVH) of hosts.....*” Here, for some reason the translators did not use LORD for Jehovah.
- c) **Isaiah 51:22**—“*Thus says your Lord (ADON), the LORD (JHVH), even your God (ELOHIM).*” Quite a combination of terms were possibly used for a strong emphasis.

When both “ADON” and “JHVH” are used together, the translators have felt free to use “GOD” instead of “LORD.” An example of such is Exodus 23:17.

ADONAI

The word “ADONAI” is used very frequently in the Old Testament. It is believed to be an emphatic form of “ADON.” The term emphasizes God’s role as high and over all things—the Sovereignty of God! It became a more intimate and personal term used in later Jewish History. The suggested reason for this is that the Jewish leaders felt that the special name for God “JHVH” (Jehovah) was too sacred to even pronounce or use, so they substituted “ADONAI” in the place of “JHVH.” There is no indication that this was what God wanted, they merely took it upon themselves to make that decision (Colossians 2:20-23). As with the other two words (MARE, ADON) the word “ADONAI” is with a capital “L” but the rest of the letters in the lower case letters. This is done to make the distinction between these three and “JHVH.”

“ADONAI” is used in combination with other words for God, such as can be seen in the following examples:

- a) Joshua 7:7—Lord (Adonai) GOD (Jhvh) (another exception to the rule.
- b) 2 Samuel 7:22—Lord (Adonai) GOD (Jhvh) (another exception to the rule.
- c) Exodus 23:17—Lord (Adonai) GOD (Jhvh) (a third exception to the rule.

It seems that when two words are together like the above that the translators have chosen not to put “Lord” “LORD,” but “Lord” “GOD.”

CONCLUDING THOUGHTS

Different factors seem to have been involved for having several different terms or names for the God of Heaven. While emphasis seems to be given primarily to the term “Jehovah” (JHVH) as the special name for God, the other terms are very appropriate for identifying the true God of Heaven. The translators have tried to make some distinctions between these words as we have attempted to illustrate. Some of these terms were peculiar to the Jewish nation, while others are generic terms that the nations about Israel could identify with. When we, today, use the term god or gods to refer to other so-called deities of other religious groups, we are doing the same thing that the Bible does in places. However, both the Old and New Testaments have special names for God that makes a clear-cut distinction between the true God and the gods of other religions. Yet, we recognize that there is only “ONE” God!

QUESTIONS FOR DISCUSSION

- 1. How many times does the term “MARE” occur and in what book of the Old Testament?**
- 2. Can you give a possible reason for this term being used?**
- 3. How is the term “ADON” translated when it is used in reference to people?**
- 4. Is the word ever used with reference to Angels?**
- 5. Isaiah 51:22 uses the term “ADON” along with two other terms (JHVH and ELOHIM). Could you suggest a good reason for this?**
- 6. How frequent is the word “ADONAI” used in the Old Testament?**
- 7. What is peculiar about these three references: Joshua 7:7; 2 Samuel 7:22; Exodus 23:17?**
- 8. Why did the Jews stop using the term JHVH (Jehovah)?**
- 9. What would be a possible reason or reasons for having several different terms for Deity?**

Lesson Six

***“Special Descriptive Names of God
in the Old Testament”***

One term that we did not spend time on in the last two lessons is “JHVH” (Jehovah). We did mention it several times in connection with other terms. This term will be discussed in lesson Ten under the title of “Personal Names for God in the Old Testament.” This lesson will follow up a discussion of the General Names of God with a special way that phrases are added to the name of God for emphasis about the nature of God. We will not be looking at all of them, but enough that will help to see how the name of God was exalted among the Israelites. In fact, some of these descriptive terms were used before the Law of Moses was given to Israel. Some date back to the beginning in their usage.

One of the better known terms that is used early in the Bible that is tied to the name of God was “EL-SHADDAI.”(Genesis 17:1). “EL” is a singular generic term for God. The descriptive term added “SHADDAI” is translated “God Almighty” or “Almighty God.” When “SHADDAI” is used by itself, it is translated “the Almighty.” (Genesis 49:25). God is a God who has manifested Himself by His mighty acts of Power, Creation, Awe, and Terror. This term emphasizes His Majestic stability, a Strong refuge, a Pillar that remains unmoved. This was a major name during the Patriarchal period in the Old Testament before the Law of Moses was given.

DESCRIPTIVE TERMS ADDED TO “EL”

Quite a few descriptive terms have been added to “EL” that adds to the significance of the name of God. The following Scriptures can serve as examples to illustrate.

1. Genesis 14:20 (EL-EYLON). This name is translated “Most High God.” This occurs a total of at least 27 times with reference to God. He is the Exalted One who is High and Lifted up!

2. Genesis 21:33 (EL-OLAM). God is “The Eternal or Everlasting God.” “Olam” carries with it the idea of duration, perpetuity, agelessness, that which continues on with no stated end. When used with creation that had a beginning and will have an end (2 Peter 3:10-13), it has to be understood in the sense of duration with no stated end at the time used. But when used with God who had no beginning and will have no end, He is “The Eternal One.”

3. Genesis 16:13 (EL-ROI). This describes God as “The God who sees.” God recorded Hagar as using this expression...which by the way is a very accurate statement about God!

4. Exodus 34:6 (EL-JHVH). This is translated “Jehovah God” or “LORD God.” More on this later.

5. **Exodus 34:14 (EL-QANNA).** God is a “Jealous God.” He will not be in 2nd place in men’s hearts. He will be 1st or not at all! It also seems to signify God’s righteous zeal (Isaiah 9:7). This would be illustrated in the life of Jesus when He cleansed the Temple.
6. **Deuteronomy 4:31 (EL-RACHUWM).** This reminds of one of the great and desirable traits of God—His mercy. This is translated: “Merciful God.”
7. **Deuteronomy 7:9 (EL-AMAN).** One of the strong emphasis about the nature of God is His faithfulness. This is translated: “The Faithful God.”
8. **Joshua 3:10 (EL-CHAY).** One of the terms that was used in contrast to dead idols that men had invited. God is “The Living God.”
9. **Psalms 68:19 (EL-YESHUWAH).** God is the God of Salvation or the Saving God. You may recognize this term as being the name of Joshua, which means savior. Jesus’ name in the Greek means savior also.
10. **Isaiah 9:6 (EL-GIBBON).** God is “The Mighty God.” Another term that means the same is EL-ABHIR)....”The Mighty One of Israel) (Isaiah 1:24).
11. **Daniel 9:4 (EL-YARE).** He is pictured in this context as “The Dreadful God.” The American Standard Version translates it: “The great and awesome God.”
12. **Daniel 11:36 (EL-ELIYM).** Because of Daniel being in the midst of idolatrous people, it was important for God to be pictured as “The God of gods.”

MORE SPECIAL DESCRIPTIVE TERMS

Often these terms are used by themselves and in some instances requires or seems to require the word “One” to be put at the end. The following Scriptures help to illustrate.

1. **Leviticus 11:44 (QODESH).** This term is translated “Holy One” when it refers to the true God of heaven. He is the separated One, the Sinless One above all mankind.
2. **Deuteronomy 32:14 (TSUR).** When God’s strength, stability, fortress, or shield is needed, He is called “The Rock.”
3. **Isaiah 41:10 (TSEDEQ).** God is not only a God that keeps His Word, but he is “The Righteous One.” But Jesus is foretold to be the righteous branch of David and His name would be called “The Lord Our Righteousness.” (Jeremiah 23:5-6).
4. **Jeremiah 11:20 (YAHWEH (JHVH) TSEBHAOTH).** God is referred to as “The LORD of Hosts.” This expression is quoted both in Romans 9:29 and James 5:4. God is pictured as not only the Divine Creation, but the controller of all creation.

QUESTIONS FOR DISCUSSION

- 1. What is the singular term for God that is tied to so many descriptive terms for God?**
- 2. How would you translate “El-Shaddai?”**
- 3. What term carries with it the idea of eternity?**
- 4. What term would describe God as the one who Sees?**
- 5. In what sense is God a Jealous God?**
- 6. What term describes God as the One who saves?**
- 7. What is meant by the terms “The LORD of Hosts?”**
- 8. What term is used to describe God a Holy?**
- 9. How is the term “El-Eliym” used in the book of Daniel?**
- 10. What term is used to describe God’s righteousness?**

Lesson Seven

***“General (Generic) Names for God
in the New Testament (#1)***

The New Testament Scriptures also have its generic names for God, its special names for God, and even its personal names for God. The study on the General Names for God will take two class periods to cover. Just as the Old Testament had its way to place emphasis upon the name of God, so does the New Testament. In this lesson we will be looking at the general terms used to identify the God of the Bible.

The New Testament has its emphasis upon the “Oneness” of God. The following passages will help to illustrate:

1. Mark 12:32—There is one God (Scribes answer to Jesus).
2. James 2:19—You believe that there is one God...ye do well.
3. Romans 3:30—Seeing it is one God which shall justify the circumcision.
4. 1 Corinthians 8:4, 6—None other God but one.
5. Galatians 3:20—But God is one.
6. Ephesians 4:6—One God and Father of us all.
7. 1 Timothy 2:5—There is one God.

Mark 12:29 quotes Deuteronomy 6:4 and gives us an idea of how Old Testament names for God are carried over into the Greek language. See the parallel below:

Deut. 6:4—“the LORD (JHVH) thy God (ELOHIM), the LORD (JHVH) is one.”

Mark 12:29—“the LORD (KURIOS) our God (THEOS), the LORD (KURIOS) is one.”

Notice that the word “KURIOS” is capitalized while “THEOS” has only the G capitalized. When quoting from the Old Testament, the translators used all capitals when the New Testament is quoting the use of “JHVH” (Jehovah).

Emphasis is also given in the New Testament to the name of God and how it is to be respected among men (1 Timothy 6:1; Matthew 28:18-20; Acts 2:38; 4:12)

THEOS

“Theos” appears more than 1000 times in the New Testament. It is used far more than any other term. It would correspond to the general terms of “EL” or “ELOHIM” in the Old Testament. This term was widely used in the world at the time of Christ and the spread of the Gospel of Christ. It was a term used to refer to all kinds idol gods of that day. Since the New Testament was written in Greek, This would be a word that all peoples could pick up on. When a word was taken from the Greek language, it would take on any special significance as it was used in the New Testament. “Theos” is the object of worship and is therefore used to refer to the true God of Heaven. However, the word is also used to refer to people or things other than God.

1. **John 17:3—The True God of Heaven.**
2. **Acts 7:43—Refers to idol gods (2 Corinthians 8:5)**
3. **2 Corinthians 4:4—Refers to Satan as the god of this world.**
4. **Philippians 3:19—Refers to false teachers (figurative use).**
5. **John 10:34—Refers to men (unique).**

“THEOS” is also combined with other terms such as “KURIOS” (Lord or LORD) (Matthew 4:7; 22:37) and “DESPOTES” (Lord) (Acts 4:24). It is also interesting to note how that other words are combined with “THEOS” to describe things about God....see the following:

1. THEOMACHEO (Acts 23:9)—To fight with God.
2. THEODIDAKTOS (1 Thess. 4:9)—Taught of God.
3. THEOPNEUSTOS (2 Tim. 3:16)—God breathed (Inspiration of God).
4. THEOSEBES (John 9:31)—Worshipper of God.
5. THEOSTUGES (Romans 1:30)—Haters of God.
6. PHILOTHEOS (2 Tim. 3:4)—Lovers of God.
7. ATHEOS (Eph. 2:12)—Atheist (no God)

Then, there are descriptive words combined with “THEOS” that are similar to Old Testament usage. The following passages will illustrate:

1. Matthew 16:16 (ZOOTOS)—The Living God.
2. Mark 5:7 (HUPSISTU)—The Most High God
3. Romans 1:23 (AFTHARTOU)—The Uncorruptible God.
4. Romans 16:26 (AIOUNIQU)—The Everlasting God.
5. Colossians 1:15 (AORATOU)—The Invisible God.
6. 1 Timothy 1:17 (AFHARTOO)—The Immortal God.
7. Titus 2:13 (MEGALOU)—The Great God.
8. Revelation 4:8 (PANTOKRATOOR)—God Almighty
9. Revelation 19:6 (PANTOKRATOROS)—God Omnipotent

“THEOS” AND “FATHER, SON, AND HOLY SPIRIT”

The question, “Is Theos connected to the Trinity?,” can be easily answered from the following three Scriptures alone:

1. John 6:27—For him hath God the Father sealed.
2. 1 Timothy 3:16—God was manifest in the flesh (John 1:1-2, 14).
3. Ephesians 4:30—Grieve not the Holy Spirit of God.

All three are referred to as God, and yet the New Testament strongly emphasizes that there is only ONE God!

THEION, THEITES, THEOTES, THEA, DAIMON

All but the last word comes from a common root word connected with God (THEOS). These words are illustrated in their usage below:

1. THEION (Acts 17:29)—“Godhead”
2. THEIOTES (Romans 1:20)—“Godhead”

3. THEOTES (Colossians 2:9)—“Godhead.” These three words are terms that are trying to convey Deity, the Divine Being that we call God. “Godhead” is like “Manhood.” Manhood is that which makes a man. Godhood or Godhead is that which makes God. It is to say “God” with more emphasis possibly or in the New Testament it takes on the concept of the Triune God.
4. THEA (Acts 19:27)—“goddess”
5. DAIMON (Acts 17:18)—“gods” or possibly deified spirits.

QUESTIONS FOR DISCUSSION

1. What are some generic names for God in the Greek language?
2. Does the New Testament also emphasize the “oneness” of God?
3. What Greek word for God is substituted for JHVH (Jehovah) in the Old Testament?
4. What are some ways that the New Testament gives an emphasis to the names of God?
5. What Greek word is used to indicate that God is eternal?
6. What Greek word is used to indicate that God is almighty?
7. Show how "Theos" is connected with the Father, Son, and Holy Spirit?
8. What is the Greek word for “Inspiration of God?”
9. How is the term “Godhead” used in the New Testament?
10. What are Daimons?

Lesson Eight

***“General Names for God
in the New Testament” (#2)***

We continue from the previous lesson on a study of the Generic Names for God in the New Testament. As in the Old Testament, a group of generic names were translated by the word “God” while a second group were translated by the word “Lord”—so it is with the New Testament. This group are the words that are translated “Lord.” Most of these Greek words come from the same basic root word—“KURIOS.”

KURIOS

This word occurs in over 700 verses in the New Testament. It is not quite as many as “THEOS.” It would correspond to the general terms, “ADON” AND “ADONAI.” in the Old Testament. A few times “KURIOS” is used to translate “JHVH” (Jehovah) when the Old Testament is being quoted. We have given an example of this in the previous lesson (Mark 12:29).

“KURIOS” is used in a similar way as other terms are used both in the Old and New Testaments. See the following Scriptures:

1. **Matthew 3:3**—Lord is used of the coming of Jesus.
2. **Matthew 10:24**—lord in the sense of one person being over (above) another.
3. **Matthew 25:11**—lord in the sense of a master of a household, but illustrating the Lord Jesus Christ.
4. **1 Corinthians 8:5**—gods many, lords many (referring to idols).
5. **1 Peter 3:6**—Sarah called Abraham, “lord.”
6. **Acts 19:20**—An exception in the KJV—translated God instead of Lord.

Obviously, the overwhelming usage of the word is with reference to God. But generic words like this are occasionally used with reference to people instead of God. When “KURIOS” is used with reference to God, it is in the following senses:

1. Reverence for God—To worship the Lord thy God (**Matt. 4:10**).
2. In the Sense of a Ruler over:
 - a) Father, who is Lord of heaven and earth (**Matt. 11:25**)
 - b) Lord of Sabbath (**Mark 2:28**)
 - c) Lord of harvest (**Luke 10:2**)
3. A possessive sense:
 - a) The Doctrine of the Lord (**Acts 13:12**).
 - b) The Word of the Lord (**Acts 13:48**)

“KURIOS” is also used in combination with other terms for God as well. We have already illustrated this by comparing Deut. 6:4 and Mark 12:29 where “KURIOS” is used with “THEOS” and in connection with “JHVH” in the Old Testament. The following Scriptures will give a general usage of this word with other words in the New Testament:

1. Matthew 11:25—(Kurios—Pater)—Father, Lord of heaven and earth.
2. John 13:13—(Kurios—Didaskalos)—Lord, Master
3. 2 Corinthians 6:18—(Kurios—Pantokrator)—Lord Almighty
4. Mark 12:36—(Kurios—Kurios)—The LORD said to my Lord (Quote Ps. 110:1)
5. Romans 9:29—(Kurios—Sabaoth)—LORD of Sabaoth (Hosts) (Quote Isa. 1:9)
6. Acts 1:21—(Kurios—Iesous)—Lord Jesus (Deity)
7. Acts 2:36—(Kurios—Christos)—Both Lord and Christ
8. Acts 10:36—(Kurios—Christos—Kurios)—Jesus Christ is Lord
9. Romans 1:3—(Huios--Iesous--Christos—Kurios)—He is Son, Jesus Christ our Lord.
10. Ephesians 1:17—(Theos, Kurios, Iesous, Christos)—God of Our Lord Jesus Christ.
11. Ephesians 1:3—(Theos, Pater, Kurios, Iesous, Christos)—God and Father of Lord Jesus Christ.
12. Philippians 3:20—(Soteria, Kurios, Iesous, Christos)—Savior, the Lord Jesus Christ.
13. 1 Timothy 6:15—(Dunastes, Basileus, Kurios)—Only potentate, King of kings, Lord of lords.
14. Revelation 19:6—(Kurios, Theos, Pantokrator)—Lord God Omnipotent

“KURIOS” AND “FATHER,” “SON,” and “HOLY SPIRIT”

The same connection that “THEOS” has with the Father, Son, and Holy Spirit, can also be seen with the usage with “KURIOS.” The following passages can clearly show the connection:

1. Matthew 22:44—The LORD (Quote that uses JHVH--Same as the Father) said to my Lord.
2. Luke 2:11—Christ the Lord.
3. Acts 8:39—The Spirit of the Lord

Lord (“KURIOS”) is used more with Jesus than with the Father.

KURIEUO, KURIAKOS, KATAKURIEUO, DESPOTES

All but the last word comes from a common root word connected with Lord (KURIOS). These words are illustrated in their usage below:

1. KURIEUO (Rom. 14:9; Luke 22:25)—Lord, to exercise lordship over.
2. KURIAKOS (Rev. 1:10)—belonging to the Lord (Lord’s Day in contrast to Sabbath)
3. KATAKURIEUO (1 Pet. 5:3; Mark 10:42)—lording it over, exercise lordship
4. DESPOTES (Luke 2:29; Jude 4)—Lord, Lord or Master (referring to Jesus)

CONCLUDING THOUGHTS. The New Testament is limited in the use of generic terms for God to two primary Terms—Theos (God) and Kurios (Lord).

QUESTIONS FOR DISCUSSION

- 1. What are the two basic generic Greek words for Deity in the New Testament?**
- 2. How is the word Kurios used with reference to humans?**
- 3. How many times does the word Kurios appear in verses in the New Testament?**
- 4. When Kurios appears twice in a verse, why in some instances is one use translated LORD instead of both being translated Lord?**
- 5. What are some different terms that are used along with Kurios?**
- 6. Is Kurios also connected with Father, Jesus, and Holy Spirit?**
- 7. Is the word “Despotes” used in a good or bad sense in Luke 2:29 and Jude 4?**

Lesson Nine

***“Special Descriptive Names for God
in the New Testament”***

We have looked at the two main Greek terms that are used to refer to Deity in the New Testament, along with a few lesser used terms. The New Testament also has its combination of terms that add insight to the Nature and Actions of God. In this lesson, as we did in the Old Testament, we want to look at some special descriptive terms for Deity that are different from “Theos” and “Kurios.” We will not include what we will call “Personal” names for God in this lesson.

DESCRIPTIVE TERMS USED WITH OR WITHOUT OTHER TERMS FOR GOD

Again we have quite a few of these in the New Testament as well as in the Old Testament. These terms may be combined with “Kurios” or “Theos,” or they may be used alone but with an understanding they have reference to Deity. The following Scriptures will give an indication of most of the terms used.

- 1. Mark 5:7 (Hupsistos).** The concept of the term is high, lifted up, or exalted. It is translated “Most High God” (Mark 5:7); “Most High” (Luke 6:35); “Highest” (Luke 1:32). This usage is the equivalent to “El Elyon” in the Old Testament.
- 2. 2 Corinthians 6:18 (Pantokrator).** This term is translated “Almighty.” It is the equivalent to “El Shaddai” in the Old Testament. It is translated 9 times this way, and 1 time by Omnipotent
- 3. Mark 4:38 (Didaskalos).** This term is translated “Master” or “Teacher.”
- 4. Luke 5:5 (Epistates).** This term is translated “Master” also. (One who stands over).
- 5. Matthew 23:8 (Mathegetes).** Also translated “Master” or a “Leader.”
- 6. Mark 9:5 (Rabbi).** This term is also translated “Master” or “Teacher.”
- 7. 1 Peter 2:25 (Poimen & Episcopos).** Poimen is translated “Shepherd” or “Paster.” Episcopos is translated “Bishop” or “Overseer.” The idea of both words is of one who sees after others, looks after them. “Poimen” appears 8 times in reference to Jesus. Episcopos appears only one time in reference to Jesus.
- 8. 1 Timothy 1:17 (Basileus).** This word is translated “King.” It occurs 118 times in the New Testament. It occurs 37 times with reference to Deity (Jesus and the Father). It appears 1 time with reference to Christians (Rev. 5:10). The expression “King of kings” occurs in Rev. 17:14; 19:16; and 1 Tim. 6:15.

- 9. 1 Timothy 6:15 (Dunastes).** This is translated “Potentate” or “Ruler.” The idea is referring to one of great authority.
- 10. Luke 1:47 (Soter).** The idea of this word is “Salvation” or “to save from perishing.” It occurs 24 times in the New Testament. 10 of those times, it refers to God as Savior, but 13 times it specifically refers to Christ as Savior.
- 11. Colossians 2:9 (Theotes).** This word is translated “Godhead.” It carries with it the fullness of Deity and would include the concept of the Trinity.
- 12. Matthew 16:16 (Christos).** This word is brought over directly from the Greek “Christ.” Its meaning is “the anointed One of God.” This is the official name of the Promised One to come to redeem mankind. It occurs many, many times. It carries with it the concept of Deity. It is also identified with the name “Jesus” as God in the flesh.

QUESTIONS FOR DISCUSSION

- 1. How many times does the term “Christos” occur?**
- 2. How many times does the term “Basileus” occur?**
- 3. Why is God called Savior in addition to Jesus being called Savior?**
- 4. Who is the only Potentate?**
- 5. Why use the term “Most High God?”**
- 6. How many times does “Pantokrator” occur?**
- 7. Is “Master” a term for “Deity?”**
- 8. What are some terms that are primarily used of men, but they are also used at least once with reference to God?**
- 9. How can you justify such usage?**
- 10. What are some special terms that are attached to Theos or Kurios?**

Lesson Ten

“Personal Names for God in the Old Testament”

The common names for gods among peoples around Israel were used to distinguish the God of Israel from the many idol gods. The Moabites' god was named "Chemosh." The Philistines' god was named "Dagon." (etc.). So, when Moses asked God by what name he should tell the Israelites he had been sent....God's answer was: tell them that "I AM" has sent you! (Exodus 3:14). This expression comes from "Heyeh," which carries the idea of "to exist, to be." The very idea behind this is "the eternal One" or "the ever existing One." There are two special personal names that were used to identify God in the Old Testament—Jah (Yah) and Jehovah (JHVH). Jah seems to be a shortened form (contraction) for Jehovah. Jah appears almost entirely in the Psalms with the exception of two references in Exodus (15:2; 17:16) and three references in Isaiah (12:2; 26:4; 38:11). When translating "Jah" the translators used capitals "LORD," in the same way they do with "JHVH." These are pictured as the personal names for God par excellence. The personal names for God gained in significance among the scribes to the extent that they became superstitious about pronouncing it. They would not even write it, but would use "Adonai" in its stead. Vowell markings for pronunciation purposes were given hundreds of years later that have caused the pronunciation to be "Jehovah." The Jews do not have a "J" sound, but rather a "yud" sound or a "y." Some scholars suggest that the name should be pronounced as "Yahweh" or "Yehouwah."

USE OF THE NAME "JEHOVAH"

Moses wrote the book of Genesis in about 1491-1451 BC. He used this personal name of God in the very beginning. It was the LORD God who created heaven and earth. The terms "LORD God" were used almost exclusively in the first three chapters of Genesis. Moses recorded Mother Eve as being the first to speak the personal name (Genesis 4:1) of God. After they were driven from the Garden, the use may have continued. But something significant is stated about Seth having a son and naming him Enosh.....***"Then men began to call upon the name of the LORD."*** It almost seems as though they turned their backs on using the name of "Jehovah." As Moses continued to tell of the overview history of mankind, he continued to use the personal name of God--"Jehovah." Even when he is recording events connected with Abraham, he uses such. However, God told Moses: ***I am the LORD; and I appeared to Abraham, Isaac, and Jacob, as God Almighty, but by My name, LORD, I did not make Myself known to them.*** It seems that Moses uses the name all along during the time of these patriarchs, but that God did not reveal to them His personal name that Moses later would come to know about and use. Even Moses asked God what name he was to use to tell who had sent him, and God told him ***"tell them that I am has sent you."*** (Exodus 3:14). He even went on to say ***"This is My name forever, and this is My memorial-name to all generations."*** (Exodus 3:15). But in spite of the above concepts about this special personal name, when the New Testament was written, it never used the name "Jehovah." Instead, it used the Greek term "Kurios." And even when the New Testament quotes from the Old Testament where "Jehovah" is used, it still used the term "Kurios." Our translators have used "LORD" with all capital letters to indicate that the

New Testament Scriptures are quoting the term “Jehovah.” An interesting side-line about the “Jehovah Witnesses”—they have made such an issue about this name when the New Testament doesn’t even use it. And when they brought out their own versions of the Scriptures, they inserted “Jehovah” 237 times in the text without authority from God.

A conjecture about the two names of God: “Elohim” and “Jehovah.” It has been suggested that Elohim indicates the God of creation of all things, while Jehovah identifies the God of Redemption for mankind. It may be of interest to note that the term “hallelujah” means “praise or glory to Jah (the shortened form of Jehovah). This is found many times in the Old Testament.

CONCLUDING THOUGHTS

We have noted that “LORD” (Kurios) is used in the New Testament for the name “Jehovah.” But “LORD” or Kurios is not a special personal name in the New Testament. Our next lesson will look at what new terms are used to identify God.

QUESTIONS FOR DISCUSSION

- 1. Do we know when the first time that the special personal name of God (Jehovah) was used by men?**
- 2. Was Abraham knowledgeable of this personal name?**
- 3. What was Moses told about this personal name?**
- 4. What name did the Jewish scribes used in the text instead of the personal name?**
- 5. What would have caused these scribes to be so superstitious about God’s person name?**
- 6. What other pronunciations are suggested for Jehovah?**
- 7. What special insight is suggested for “Elohim” and “Jehovah?”**
- 8. What name in the New Testament is used to translate the word “Jehovah” in the Old Testament?**
- 9. What does the word “Hallelujah” mean?**

Lesson Eleven

“Personal Names for God in the New Testament”

In the previous lesson we look at two terms that seem to have taken on a special significance as personal names for God: “Jah” and “Jehovah.” These terms were not taken over into the New Testament. They could have been, but they were not. The inspired writers of the New Testament chose to use the Greek word “Kurios” to replace the two personal terms for God in the Old Testament. There may be a good reason for doing this that is obvious to most of us. God is definitely presented to use in a special way by the triune concept of “Father,” “Son,” and “Holy Spirit.” Some suggest that these terms give not only a more intimate picture of God, but as well a fuller revelation of God.

GOD AS FATHER

God as “Father” (Pater) is not a new term (Deut. 1:31; 32:6; Jer. 3:4, 19; Isa. 13:16; Hos. 11:1; Mal. 1:6; 3:17). Even the Greeks and Romans had the concept of Deity being a “Father.” Of course, their concept of the true Father was greatly wanting. God’s Fatherhood is depicted in the following three ways:

1. **In relationship to Jesus.** He is the Father of the Lord Jesus Christ (Romans 15:6).
2. **In relationship to all men.** He is the Father and Lord of Heaven and Earth—the creator and sustainer (Matthew 11:25). He is a good and loving Father that provides for His creatures (Matthew 5:45; Luke 18:19).
3. **In relationship to Christians.** God is a Father that has special children that have been adopted or born into a relationship with Him (1 John 3:1). It is in Redemption that the Fatherhood of God comes to full significance for man...for He can be forgiving of His sinful creatures through the blood of Christ (Matthew 6:14; Romans 5:8-9). He is a Perfect Father that is ideal for us to copy after (Matthew 5:48).

Jesus stated that He came to reveal the Father to us because He is the only one who really knows the Father for He has been with Him from the beginning (Matthew 11:27; John 14:9; 1:1-3, 14, 18). It may be significant that the first recorded words of Jesus was: ***“I must be about My Father’s business.”*** (Luke 2:49). His mission was the one that His Father had given Him to accomplish—the revealing of God’s Will and a revelation of the Father. The last recorded words of Jesus while still human was: ***“Father, into thy hands I commend My Spirit.”*** (Luke 23:46). Even when Jesus was teaching His disciples to prayer, he emphasized the Fatherhood of God (Matthew 6:8-9).

GOD AS SON

Jesus is pictured to us in the New Testament as ***“the Son of God.”*** (Huios) (Matthew 16:16-17). He is said by inspiration to be the ***“Only Begotten of the Father.”*** (John 1:14, 18).

Even though Jesus was conceived by the Holy Spirit (Deity), and in a sense was begotten by God as a human, His Sonship did not begin at his fleshly birth. He was in the bosom of the Father from all eternity (John 1:14; 17:5) His Sonship had no beginning for He has always been the Son. He is essentially one with the Father: ***“I and My Father are one.”*** (John 10:30). The closeness is also signified by the expression: ***“In the bosom of the Father.”*** (John 1:18).

Jesus, as the Son of God, is equal with the Father (Philippians 2:6-8), but He is also subject to the Father’s Will in all things (John 6:38). In this sense, the Father is greater than the Son (John 10:29; 1 Corinthians 11:3). Jesus, as a loving Son, addresses His petition to His Father. But at the same time, Jesus is to be honored as the Father is honored (John 5:23). But because of the Son humbling Himself to become a man to die for the redemption of mankind, He has been given a name that is above every name—far above all principality, power, might, and dominion. All things have been put under His feet and He has been made head over the church (Ephesians 1:20-22). God, the Father, is the only exception to all things being put under His feet (1 Corinthians 15:27).

GOD AS HOLY SPIRIT

The Triune God is pointed out in such passages as Matthew 28:18-20 where people were to be baptized into a relationship with the Father, Son, and the Holy Spirit. The term “Holy Spirit” (Kodesh Pneuma) is used quite often, but there are other terms that signify His Deity as well. The following terms help us to understand more fully not only His personality, but His Deity as well.

- 1. John 14:26—Comforter**
- 2. John 15:26—The Spirit of Truth**
- 3. Hebrews 9:14—The Eternal Spirit**
- 4. Ephesians 1:13—The Spirit of Promise**
- 5. Romans 8:9—The Spirit of God**
- 6. 1 Peter 4:14—The Spirit of glory and God**
- 7. Matthew 10:20—The Spirit of your Father**
- 8. Galatians 4:6—The Spirit of His Son**
- 9. Acts 8:39—The Spirit of the Lord**
- 10. Romans 8:9—The Spirit of Christ**
- 11. Romans 8:2—The Spirit of Life**
- 12. Hebrews 10:29—The Spirit of Grace**

CONCLUDING THOUGHTS

While the plural nature of the “One God” was obvious in the Old Testament, even from the very first chapter in Genesis; yet, this triune nature or tri-personality was not fully revealed in a concrete way until the New Testament. The terms “Father, Son, and Holy Spirit” are commonly used by us today, but they are not common—they are the special personal Names of Deity—that by which He wants us to know Him. These terms should be used with great respect and reverence.

QUESTIONS FOR DISCUSSION

- 1. Does the Old Testament picture God as a “Father?”**
- 2. Did Idolatrous people think of one of their gods as “Father?”**
- 3. What did Jesus say that only He could do concerning the Father?**

- 4. Do you consider this term “Father” as being a special personal name for God?**
- 5. Did Jesus become the “Son of God” upon His physical birth only?**

- 6. Is God a Father to all men?**
- 7. To whom are we to address our prayers?**
- 8. What does the expression “Only Begotten of the Father” mean?**

- 9. How close are the Son and the Father?**

- 10. Is “Holy Spirit” a proper name for Deity?**
- 11. What other terms are used to show the Deity of the Holy Spirit?**

- 12. Who has been exalted and given a name that is above every name?**

- 13. Does this include Deity as well?**

Lesson Twelve

“Names for Jesus in the Old Testament”

It has been our desire to make known the various names for God in both the Old and New Testaments so that we can have a better grasp of the Nature of God. We would like to use these last two lessons talking about the special names or terms that identify Jesus to us. This lesson will look at those terms that are used of Him in prophecy primarily. Out of the over 300 prophecies connected with the coming of the Messiah (the Christ), the terms below will emphasize His name and nature.

NAMES FOR JESUS IN THE BOOKS OF HISTORY

These references are few and faint, but they do give some insight to us about this One that was to come.

- 1. Genesis 3:15 (the seed of the woman).** Jesus had a miraculous birth, but had no human father—His conception was by the Holy Spirit, but born of the woman. It is believed that this reference is the first indication of the coming of the Messiah.
- 2. Genesis 22:18 (the seed of Abraham).** The Apostle Paul stated in the Galatian letter (3:16) that this promised seed of Abraham was Jesus. This is the reason why so much emphasis is placed on genealogy in both the Old and New Testaments.
- 3. Genesis 49:10 (Shiloh).** One was to come from the lineage of Judah that is referred to as “Shiloh”—which means peace or as Isaiah 9:6 says *“the prince of peace.”*
- 4. 2 Samuel 23:3 (Rock of Israel).** The reason why this is considered to be referring to Christ is a reference in 1 Corinthians 10:4 that calls Jesus the Rock!
- 5. 1 Samuel 2:10 (Anointed).** The term “Messiah” means “Anointed One.” Jesus the Christ is the “Anointed One.”

NAMES FOR JESUS IN THE BOOK OF PSALMS

- 1. Psalm 2:6 (King).** Jesus came into the world for the purpose of being a king, but not an earthly kingdom, but a spiritual one—the church! Jeremiah 23:5 also calls Him King.
- 2. Psalm 2:7, 12 (Son).** This is one of the passages quoted from the Psalms and applied to Jesus as being God’s Son.
- 3. Psalm 16:10 (Holy One).** This passage is quoted in Acts 2:25-32 and applied to Jesus. Isaiah 49:7 uses this expression as well.
- 4. Psalm 89:27 (My first born).** This may refer to the concept of Jesus being the only begotten Son.

5. Psalm 118:22 (Stone). This passage is quoted in the New Testament and applied to Christ as being the corner stone that was rejected (Matthew 21:42). Isaiah 28:16 also uses this concept.

NAMES FOR JESUS IN THE PROPHETS

1. Isaiah 7:14 (Emanuel). This passage is quoted in the New Testament and applied to Jesus as God being born in the flesh and dwelling among men (Matthew 1:23).

2. Isaiah 9:6 (Wonderful Counselor, the Mighty God, the Everlasting Father, Prince of Peace). The context shows clearly that this has reference to the coming Messiah.

3. Isaiah 11:1 (the Branch). This term possibly indicates that Jesus was a descendency of King David, which He was (Matthew 1:1).

4. Isaiah 52:13 (My Servant). Jesus said that He came not to be served but to serve and give His life a ransom for many (Matthew 20:28). Isaiah 53:11 calls Him His Righteous Servant.

5. Jeremiah 23:6 (The Lord our Righteousness). The Apostle Paul said that Jesus is our means of righteousness with God (Romans 10:1-4)

6. Ezekiel 34:23 (Shepherd). God will set His Shepherd over the people. Jesus is said to be the “chief shepherd” over the flock of God (1 Peter 5:3-4).

7. Daniel 7:13 (One like the Son of Man). Jesus refers to Himself as the Son of man and the New Testament Scriptures indicate that He ascended back to the Father (the Ancient of Days) and was given dominion, glory, and a kingdom (Acts 2:33-36; Ephesians 1:20-21).

8. Daniel 9:24 (The Most Holy).

9. Daniel 9:25 (Messiah the Prince). Jesus is the Messiah the prince of peace.

CONCLUDING THOUGHTS

The study in this lesson should help us to identify the One that was coming to redeem mankind. These are terms that certainly indicate His nature as Deity, but that He was to be made flesh to dwell among men to accomplish man’s redemption—being the righteous servant of the Father.

QUESTIONS FOR DISCUSSION

- 1. What is the purpose of this over-all study?**
- 2. What special insight did you get from the names of Jesus in the books of History?**
- 3. What special insight did you get from the names of Jesus in the book of Psalms?**
- 4. What special insight did you get from the names of Jesus in the books of Prophecy?**
- 5. How many prophecies are there about Christ in the Old Testament?**
- 6. Why is Jesus called the Lord our Righteousness?**
- 7. What is the meaning of the term, Messiah?**
- 8. Why is Jesus referred to as “everlasting Father?”**
- 9. What is the importance of being a “corner stone?”**
- 10. What is the meaning of Shiloh?**

Lesson Thirteen

“Names of Jesus in the New Testament”

The following listing of terms or names of Jesus in the New Testament was arranged by Bob Whiddon, Jr., and published in the Firm Foundation on June 29, 1982. The names are listed in alphabetical order and come from the New American Standard Bible. All of these terms or names should give a great deal of insight and information about Jesus, the Son of God.

1. Advocate (1 John 2:1)
2. Alpha and Omega (Revelation 1:8; 22:13)
3. Apostle and High priest of our confession (Hebrews 3:1)
4. Author and Perfector of Faith (Hebrews 12:2)
5. Beginning (Colossians 1:8)
6. Beginning and the End (Revelation 21:6)
7. Beloved (Ephesians 1:6)
8. Bread of life (John 6:35, 48)
9. Bread which comes down from Heaven (John 6:41)
10. Bright morning star (Revelation 22:13)
11. Brother of James, Joses, Judas, Simon (Mark 6:3)
12. Carpenter (Mark 6:3)
13. Carpenter's son (Matthew 13:55)
14. Chief corner stone (Matthew 21:42)
15. Chief Shepherd (1 Peter 5:4)
16. Christ (Matthew 1:16)
17. Christ of God (Luke 9:20)
18. Coming One (Matthew 11:3)
19. Deliverer (Romans 11:26)
20. Descendant of David (2 Timothy 2:8)
21. Door of the sheep (John 10:7, 9)
22. Expected One (Luke 7:19)
23. Faithful and True (Revelation 19:11)
24. Faithful witness (Revelation 1:5)
25. First and last (Revelation 1:17)
26. First born among many brethren (Romans 8:29)
27. First born from the dead (Colossians 1:18)
28. First born of all creation (Colossians 1:15)
29. First born of the dead (Revelation 1:5)
30. First fruits of those who are asleep (1 Corinthians 15:20)
31. Glorious Lord Jesus Christ (James 2:1)
32. God's mystery (Colossians 2:2)
33. Good Shepherd (John 10:11)
34. Good teacher (Luke 18:18)
35. Great High Priest (Hebrews 4:14)
36. Great Light (Matthew 4:16)
37. Great Shepherd (Hebrews 13:20)

38. Guarantee of a better covenant (Hebrews 7:22)
39. Head of every man (1 Corinthians 11:3)
40. Head of the body (Colossians 1:18)
41. Head of the church (Ephesians 5:23)
42. Heir of all things (Hebrews 1:2)
43. High Priest, according to the order of Melchizedek (Hebrews 5:10)
44. Holy and righteous One (Acts 3:14)
45. Holy One of God (Mark 1:24)
46. Holy Servant (Acts 4:27)
47. Husband (2 Corinthians 11:2)
48. Image of the Invisible God (Colossians 1:15)
49. Immanuel (Matthew 1:23)
50. Jesus (Matthew 1:16)
51. Jesus Christ the Righteous (1 John 2:1)
52. Jesus of Nazareth (Matthew 26:71)
53. Jesus the Galilean (Matthew 26:69)
54. Jesus the Nazarene (Mark 10:47)
55. Joseph's son (Luke 4:22)
56. Judge of the living and the dead (Acts 10:42)
57. King (John 18:37)
58. King of Israel (Matthew 27:42)
59. King of kings (Revelation 19:16)
60. King of the Jews (Matthew 2:2)
61. Lamb of God (John 1:29)
62. Last Adam (1 Corinthians 15:45)
63. Leader (Matthew 23:10)
64. Life giving Spirit (1 Corinthians 15:45)
65. Light of men (John 1:4, 8)
66. Light of the world (John 8:12)
67. Lion from the tribe of Judah (Revelation 5:5)
68. Living bread (John 6:51)
69. Living One (Luke 24:5)
70. Lord (Matthew 8:2)
71. Lord of all (Acts 10:36)
72. Lord of both the dead and the living (Romans 14:9)
73. Lord of Glory (1 Corinthians 2:8)
74. Lord of lords (Revelation 19:16)
75. Lord of the Sabbath (Matthew 12:8)
76. Lord's Christ (Luke 2:26)
77. Man (1 Timothy 2:5)
78. Master (Luke 5:5)
79. Mediator of a better covenant (Hebrews 8:6)
80. Messiah (John 1:41)
81. Minister in the sanctuary and in the true tabernacle (Hebrews 8:2)
82. My beloved (Matthew 12:18)
83. My beloved Son (Matthew 3:17)

84. My chosen One (Luke 9:35; 23:35)
85. My servant (Matthew 12:18)
86. My Son (Matthew 2:15)
87. Nazarene (Matthew 2:23)
88. Only begotten God (John 1:18)
89. Only Master and Lord, Jesus Christ (Jude 4)
90. Our great God and Savior, Jesus Christ (Titus 2:13)
91. Our hope (1 Timothy 1:1)
92. Prince and a Savior (Acts 5:31)
93. Prince of Life (Acts 3:15)
94. Prophet (Matthew 21:11)
95. Propitiation (1 John 2:2)
96. Rabbi (Matthew 26:25)
97. Rabboni (Mark 10:51)
98. Radiance of His glory and exact representation of His Nature (Hebrews 1:3)
99. Righteous Judge (2 Timothy 4:8)
100. Righteous man (Matthew 27:19)
101. Righteous one (Acts 7:52)
102. Root and offspring of David (Revelation 22:16)
103. Root of David (Revelation 5:5)
104. Root of Jesse (Romans 15:12)
105. Ruler (Matthew 2:6)
106. Ruler of kings of the earth (Revelation 1:5)
107. Savior (Luke 2:11)
108. Savior of the body (Ephesians 5:23)
109. Savior of the world (John 4:42)
110. Seed of Abraham (Galatians 3:16)
111. Shepherd (Matthew 26:31)
112. Something greater than Jonah and Solomon (Luke 11:31-32)
113. Son (Matthew 24:36)
114. Son of David (Matthew 1:1)
115. Son of God (Matthew 4:3)
116. Son of Man (Matthew 8:20)
117. Son of Mary (Mark 6:3)
118. Son of the Blessed One (Mark 14:61)
119. Son of the Father (2 John 3)
120. Son of the Living God (Matthew 16:16)
121. Son of the Most High (Luke 1:32)
122. Son of the Most High God (Mark 5:7)
123. Stone of stumbling and rock of offense (Romans 9:33)
124. Stone which the builders rejected (Matthew 21:42)
125. Teacher (Matthew 8:19)
126. Vine (John 15:5)
127. Way, Truth, and Life (John 14:6)
128. Word (John 1:1)
129. Word of God (Revelation 19:13)

QUESTIONS FOR DISCUSSION

- 1. Find a name that indicates Deity.**
- 2. Find a name that states that Jesus is Deity.**
- 3. Find one or more names that show Jesus' value to mankind.**
- 4. Find one or more names that indicate Jesus' position.**
- 5. Find a name that indicates Jesus' earthly connection**
- 6. Find a name that connects Him with the heavens.**
- 7. Find a name that shows Him to be the Creator.**
- 8. Find a name that connects Him to Melchizedek.**
- 9. Find a name that connects Him with death.**
- 10. Find a name that indicates He would be a sacrifice.**
- 11. Find one or more names that connect him with the building trade.**
- 12. Why are there so many names and descriptive titles given to Jesus in the New Testament?**

- 13. What has God done in regards to the name of Jesus? (Ephesians 1:20-21; Philippians 2:9).**

