

FOUNDATIONS – THE NAMES OF GOD

God reveals Himself systematically throughout Scripture. He doesn't just show up one day and say, "This is everything I Am." Instead, He patiently waits for the opportune time to reveal Himself so that the revelation will make sense to the recipients. Had He not chosen this method, who He is would not have been impactful. It is the same today. God reveals Himself systematically in our lives at the most opportune of times in order that who He is will make sense to us.

The purpose of this class is to show how He does this in Scripture. The place where it will be most helpful is as He reveals Himself to you in the times ahead, right at the perfect moment. You will be able to look back at this lesson plan and say, "Wow!!! That is exactly who He is. Now it makes sense."

1. **God – El, Elohim.** The **POWER** name of God. "Elohim is used in Scripture when emphasizing God's might, His creative power, and His attributes of justice and rulership. It denotes the power and pre-eminence of God and is especially used in relation to God's sovereignty, creative work, and mighty works for Israel. Variations of this name include "El", "Eloha", "Elohai" (my God), and "Elohaynu" (our God). In the Pentateuch the name "Elohim" portrays God as the transcendent Being, the Creator of the universe. Genesis 1:1 – "In the beginning, God created the heavens and the earth. Elohim, in this verse, is actually the plural form for God, denoting that the Triune Godhead were all involved in creation. We see this clearly in the fact that "the Spirit of God moved upon the face of the waters" and that "all things were made by Him (Jesus) in John 1:1-2.
2. **LORD – Jehovah/Yahweh** - The **PERSONAL** name of God. (1) The primary meaning of the name LORD (Jehovah) is the "self-existent One." Literally (as in [Exodus 3:14](#)), "He that is who He wills to be, therefore the eternal I AM:" But Havah, from which Jehovah, or Yahweh, is formed, signifies also "to become," that is, to become known, thus pointing to a continuous and increasing self-revelation. Combining these meanings of Havah, we arrive at the meaning of the name Jehovah. He is "the self-existent One who reveals Himself." The name is, in itself, an advance upon the name "God" (El, Elah, Elohim), which suggests certain attributes of Deity, as strength, etc., rather than His essential being. (2) It is significant that the first appearance of the name Jehovah in Scripture follows the creation of man. It was God (Elohim) who said, "Let us make man in our image" ([Genesis 1:26](#)); but when man, as in the second chapter of Genesis, is to fill the scene and become dominant over creation, it is the Lord God (Jehovah Elohim) who acts. This clearly indicates a special relation of Deity, in His Jehovah character, to man, and all Scripture emphasizes this. (3) Jehovah is distinctly the redemption name of Deity. When sin entered and redemption became necessary, it was Jehovah Elohim who sought the sinning ones [Genesis 3:9-13](#) and clothed them with "coats of skins" [Genesis 3:21](#) a beautiful type of

righteousness provided by the Lord God through sacrifice [Romans 3:21](#) [Romans 3:22](#) . The first distinct revelation of Himself by His name Jehovah was in connection with the redemption of the covenant people out of Egypt [Exodus 3:13-17](#) . (Scofield Notes)

3. Lord – Adonai The **POSITIONAL** name of God. (1) The primary meaning of Adon, Adonai, is Master, and it is applied in the Old Testament Scriptures both to Deity and to man. The latter instances are distinguished in the English version by the omission of the capital. As applied to man, the word is used of two relationships; master and husband [Genesis 24:9](#) [Genesis 24:10](#) [Genesis 24:12](#) "master" may illustrate the former; [Genesis 18:12](#) "lord," the latter). Both these relationships exist between Christ and the believer [John 13:13](#) "master"; [2 Corinthians 11:2](#) [2 Corinthians 11:3](#) "husband"). (2) Two principles are inherit in the relation of master and servant: (a) the Master's right to implicit obedience [John 13:13](#) ; [Matthew 23:10](#) ; [Luke 6:46](#) (b) the servant's right to direction in service [Isaiah 6:8-11](#) Clear distinction in the use of the divine names is illustrated in [Exodus 4:10-12](#) . Moses feels his weakness and incompetency, and "Moses said unto the LORD (Jehovah), O my Lord (Adonai), I am not eloquent," etc. Since service is in question, Moses appropriately addresses Jehovah as Lord. But now power is in question, and it not the Lord (Adonai) but Jehovah (Lord) who answers (referring to creation power)--"and Jehovah said unto him, Who hath made man's mouth? . . Now therefore go, and I will be with thy mouth." The same distinction in [Joshua 7:8-11](#) . (Scofield Notes)

4. LORD God – Jehovah Elohim. The **PRAGMATIC** name of God. (Genesis 2:4) – This is the first of the compound names of God, and maybe the most important of all because it combines God's personage and power in one package. It is saying, "I am personally involved in your life and I AM of power to do whatever it is I will to do." The title, I Am that I Am, which God told Moses to use in revealing Himself to Israel before the Exodus, is literally translated, "I will be what I will to be." By the compound name LORD God, He is saying that He is of power to do whatever He wants to do on the behalf of those who love Him and call upon Him. When Scripture says, "Whosoever shall call upon the name of the LORD shall be saved", it is declaring that His name invokes such a call. As we discover who God is on our behalf, it behooves us to cry out to Him for aid and favor.

5. Most High God - El Elyon (Genesis 14:18 – 22) – the **PREROGATIVE** name of God. God is Most High. Isaiah 55:9 says, "As the heavens are higher than the earth, so are My ways than your ways and My thoughts than your thoughts." Nebuchadnezzar stated in Daniel 4:34-35, "34 And at the end of the days I Nebuchadnezzar lifted up mine eyes unto heaven, and mine understanding returned unto me, and I blessed the most High, and I praised and honoured him that liveth for ever, whose dominion is an everlasting dominion, and his kingdom is from generation to generation: 35 And all the inhabitants of the earth are reputed as nothing: and he doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou?" God is Sovereign, simply stated, He is of power to do as He pleases. It is His prerogative to do so. In the context of Genesis 14, Abraham, realizing and recognizing who God is, paid a tithe to Melchizedek, the prophet, priest, and king of El Elyon, and refused to be recompensed by an earthly king for the compensation he was entitled to. He said, "I will not take anything that is thine, lest thou say, 'I have made Abraham rich.'" He recognized fully that blessing, all blessing, is at the hand of a God who is

fully capable of doing whatever He pleases. This is the primary reason that Scripture recognizes the “faith of Abraham.”

6. **My God – Elohai** – The **PRECIOUS** name of God (Psalms 118:28). As one reads Psalms 118, it becomes clear that David is in a lovefest with God, and for good reason. He starts and ends the chapter with the statement, “O give thanks unto the LORD; for He is good: for His mercy endureth forever.” There, in Psalms 118:8-9 we find the center of the Bible, “It is better to trust in **the LORD** than to put confidence in man. It is better to trust in the LORD than to put confidence in princes.” Verse 6 states, “The LORD is on my side; I will not fear: what can man do unto me?” Verse 14 says, “The LORD is my strength and my song, and is become my salvation.” I could continue here, but suffice it to say, David understood that God was not a generic God somewhere out there in no man’s land. Quite the opposite. He was a God who was very much active in his life. He was Elohai, DAVID’S GOD.

7. **Thou God seest me - El Roi** – The **PROMISE** name of God. “I will never leave thee nor forsake thee,” says God to His people. Genesis 16 is the story of Hagar, an ousted handmaiden who was sentenced to a certain death along with her son. Finding herself in dire straits, the Angel of the LORD visited her, instructed her, and delivered her. There she called God El Roi, the God who sees me. Psalms 39:7-12 says it perfectly, “⁷ Whither shall I go from thy spirit? or whither shall I flee from thy presence? ⁸ If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there. ⁹ If I take the wings of the morning, and dwell in the uttermost parts of the sea; ¹⁰ Even there shall thy hand lead me, and thy right hand shall hold me. ¹¹ If I say, Surely the darkness shall cover me; even the night shall be light about me. ¹² Yea, the darkness hideth not from thee; but the night shineth as the day: the darkness and the light are both alike to thee.” It is comforting to know that God is with us, no matter what, and that He is on our side. Romans 8:31 says it best, “If God be for us, who can be against us?”

8. **The LORD will provide – Jehovah Jireh** (Genesis 22:14) – The **PROVISIONAL** name of God. The context of Genesis 22 is the willingness of Abraham to sacrifice his son Isaac if that was the calling and will of God. However, we know from Hebrews 11:19 that Abraham knew God would “raise him up, even from the dead.” Even before God provided a substitute for Isaac, the lamb in the bush, Abraham told Isaac, “God will provide Himself a lamb for a burnt offering.” And God did just that, and He still does today. God is our provider, but the greatest of all His provision is the provision of “The Lamb of God that taketh away the sin of the world.” As Isaac had a substitutionary sacrifice on his behalf, so we have a Substitutionary Sacrifice on ours.

9. **The LORD that healeth – Jehovah Rapha** (Exodus 15:26) – The **Physician** name of God. Literally, the healer of the physical. In the context of Exodus 15, the Israelites found themselves at a place of much needed water, but the water was bitter and undrinkable. God gave Moses instruction on how to heal the water, which he did. As God had promised, the bitter waters were made sweet and drinkable. There, in the midst of the context, a promise was made to the children of Israel, a two sided promise. One side required listening and obedience from the Israelites. The other side, God’s side, promised that “none of these diseases” which the Egyptians had encountered would touch them. Remember, they were not very far removed from the sights and sounds of a mighty God wreaking havoc upon the world’s most powerful nation and leader. They

had seen His power and ability. They had also seen His merciful kindness to them in the midst of it all. The line was drawn in the sand. How would they respond? How will we respond? I would caution toward the modern day teachings on healing being part of the redemptive promises. Verses can be taken from their context to mean something different than they are. God is of power to do as He pleases. Sometimes it pleases Him to step into our physical sicknesses and to Divinely deliver us. Sometimes He doesn't. The faith gospel that basically requires God to do whatever we demand is totally contrary to sound Biblical doctrine. Be careful.

10. **The LORD is a man of war – Jehovah Ish Milechamah** (Exodus 15:3) – The **PASSIONATE** name of God. Passion denotes response and action. In the context of Exodus 15, the Egyptian army was pursuing the Israelites with full intent to do them harm. God responds, a God the Egyptians had already proven themselves totally inadequate to stop, yet they wouldn't back off or down. In the story, God shows up and God shows out. The Egyptian army was destroyed and the Israelites were delivered. God is still a "Man of War." Each day He defends you. You may not see it or understand it, but surrounding you is a hedge of protection and an army of angels. If they were removed, read the book of Job to understand what Satan is capable and desirous of. But you have God, whether you acknowledge Him or not. He is there for you.

11. **The LORD is our banner – Jehovah Nissi** (Exodus 17:8-16) – The **PROTECTIVE** name of God. Much like The LORD is a man of war, we again see God defending His own. The difference between the two stories, however, is that the children of Israel have now learned who God is and they are crying out to Him and depending on His strong arm to defend them. The enemy is real. They see it and know it. They lift up holy hands to God and watch him strengthen them to accomplish powerful things. In the story of the Egyptians, the Israelites are bystanders. In the story of Exodus 17, they are participants. Sometimes we are bystanders, just watching God be God. Sometimes he allows us the privilege of being the bodies through which He works. He is the Banner under which we fly our flag.

12. **The LORD our peace – Jehovah Shalom** (Judges 6:24) – The **PEACEFUL** name of God. Sadly, all peace treaties begin with conflict. We have seen that God is willing for war, but at the end of the day, He wants peace. Every peace we will ever know begins with peace with God. That, in turn, produces the peace of God. Then we experience the peace that can only come from God. In the context of Judges 6, we find the Israelites at war with Midian, or maybe better stated, serving Midian. God calls a man named Gideon, the smallest man in the smallest clan. He was the least likely to succeed, yet God chooses Gideon to demonstrate His power. When the Israelites finally take on 130,000+ seasoned Midianite soldiers, there are only 300 men to do the task. True to form, God shows up again, and the Midianite army is powerless against God working through His people. Israel win. Peace prevails. He's still up to the task today.

13. **The LORD is my Shepherd – Jehovah Ra-ah** (Psalms 23) – The **PASTORING** name of God. Psalms 23 is one of the favorite passages known to man. In it, we see how God deals lovingly with His sheep. This might well be one of the most complete pictures of God's person. In this one description, He is provider, leader, protector, comforter, restorer, guide, anointer, helper, etc... He is everything we need, AND MORE.

14. **The LORD is my righteousness – Jehovah Tsidkenu** (Jeremiah 23:6). The **PURIFYING** name of God. The Israelites, at the time of Jeremiah's prophecy, was everything except righteous. They were pagan and carnal. They no longer blushed over sin and wickedness. They were fully self-absorbed and God was foreign to their thinking. They rejected the Jeremiah's prophecy. He prophesied 40 years without a convert. They chose to listen to false prophets who said what they liked to hear. Yet, in the midst of such a time, God still held true to His promises. His promises, through Abraham and David, were that the nation of Israel would stand the tests of time. That generation rejected God, but God would not reject His promises, and thereby, His people. Jeremiah 23 is a future prophecy of the restoration of the nation of Israel, a nation that will one day fully understand that their righteousness was God, and they will embrace it fully.

15. **The LORD is present – Jehovah Shammah** (Ezekiel 48:35) – The **PERPETUAL** name of God. Though Israel would forsake God in many times through many centuries, and in countless ways, God never forsook them. Oh, He thought about it, but He never did. And He never will. And He will never forsake you. Embrace Jehovah Shammah, oh child of God. He is ever and forever present.

Final Thoughts: There are many more names of God not contained in this syllabus. They are easy to find by simply doing a Google search. I would highly recommend you spend the time to do this. Knowing God is at the heart of all we are and is the most important of things we will ever do.

In your personal life, God systematically reveals Himself to you. If you have been a believer for any period of time, you have already experienced this. He is ever present and always cognitive to your setting and condition. He steps in at opportune times into our existences. Sometimes we think He is late, but He's never late. His timing is impeccable, always perfect. He has been there for times when you didn't recognize His presence. He's been there in times when you saw Him clearly. His hand is always stretched out to those who love and obey Him. It is stretched out to those who don't. The response in both situations is to respond to His hand by reaching out with ours. God can be anything He pleases, so there is nothing that shall encompass you that He is not capable of. Faith is understanding this truth and trusting Him in the midst of your life. Sometimes He will choose differently than we think is best, just as you do for your children. That's okay. Trust Him. He's been at this a lot longer than you. He's very smart. Blessings.

WHEN THE DOG BITES, WHEN THE BEE STINGS, WHEN YOU'RE FEELING BAD,
SIMPLY REMEMBER, **YOU'RE HIS FAVORITE THING**, AND YOU WON'T FEEL SO BAD.