

The NAMES OF GOD

POSITIONAL

→ **GOD**.....

Genesis 1:1

1) ^aIn the beginning ^bGod ^ccreated the heavens and the earth. ¹

^a Ps 102:25; Is 40:21; John 1:1, 2; Heb 1:10; ^b Ps 89:11; 90:2; Acts 17:24; Rom 1:20; Heb 11:3; ^c Job 38:4; Is 42:5; 45:18; Rev 4:11; ¹ *New American Standard Bible : 1995 Update*. LaHabra, CA : The Lockman Foundation, 1995, S. Ge 1:1

HE IS NUMBER ONE!!! – John 1:1-4

1) ^aIn the beginning was ^bthe Word, and the Word was ^cwith God, and ^dthe Word was God.

2) ¹He was in the beginning with God.

3) ^aAll things came into being through Him, and apart from Him nothing came into being that has come into being.

4) ^aIn Him was life, and the life was ^bthe Light of men ²

^a Gen 1:1; Col 1:17; 1 John 1:1; ^b John 1:14; Rev 19:13; ^c John 17:5; 1 John 1:2; ^d Phil 2:6

¹ Lit *This one*; ^a John 1:10; 1 Cor 8:6; Col 1:16; Heb 1:2; ^a John 5:26; 11:25; 14:6; ^b John 8:12; 9:5; 12:46

¹ *New American Standard Bible : 1995 Update*. LaHabra, CA : The Lockman Foundation, 1995, S. Jn 1:1-4

GENESIS 2:1-4

Thus the heavens and the earth were completed in all their vast array. 2) By the seventh day God had finished the work he had been doing; so on the seventh day he rested from all his work. 3) 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. 4) This is the account of the heavens and the earth when they were created. When the LORD God made the earth and the heavens— ³

¹ *The Holy Bible : New International Version*. electronic ed. Grand Rapids : Zondervan, 1996, c1984, S. Ge 2:1-4

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ELOHIM- (El-o-HEEM) - GOD MIGHTY CREATOR– Hebrew

Creator: Gen. 1:1–31; Gen. 2:1–4, 7 Gen. 2:1–25. Gen. 5:1, 2; Gen. 9:6; Ex. 20:11 1 Sam. 2:8; 1 Chr. 16:26; Neh. 9:6; Job 9:8, 9; Job 10:3, 8; Job 12:7–9; Job 26:7, 13 vs. 8–12.; Job 28:23–26; Job 37:16, 18; Job 38:4, 7–10 vs. 4–38.; Psa. 8:3; Psa. 19:1, 4; Psa. 24:1, 2; Psa. 33:6, 7, 9; Psa. 65:6; Psa. 74:16, 17; Psa. 78:69; Psa. 89:11, 12, 47; Psa. 90:2; Psa. 95:4, 5; Psa. 102:25 Psa. 96:5. Psa. 103:22; Psa. 104:2, 3, 5, 6, 24, 30 v. 31.; Psa. 119:90, 91; Psa. 121:2; Psa. 124:8; Psa. 136:5–9; Psa. 146:5, 6; Psa. 148:5, 6; Prov. 3:19; Prov. 8:26–29; Prov. 16:4; Prov. 22:2; Prov. 26:10; Prov. 30:4; Eccl. 3:11; Eccl. 7:29; Eccl. 11:5; Isa. 17:7; Isa. 37:16; Isa. 40:12, 26, 28; Isa. 42:5; Isa. 44:24; Isa. 45:7, 12, 18; Isa. 48:13; Isa. 51:13, 16; Isa. 66:2; Jer. 5:22; Jer. 10:12, 16 Jer. 51:19. Jer. 27:5; Jer. 31:35; Jer. 32:17; Jer. 33:2; Jer. 51:15, 16 Jer. 10:13. Amos 4:13; Amos 5:8; Amos 9:6; Jonah 1:9; Zech. 12:1; Mark 10:6; Mark 13:19; Acts 4:24; Acts 7:50; Acts 14:15; Acts 17:24–26; Rom. 1:20; Rom. 11:36; 1 Cor. 8:6; 2 Cor. 4:6; 2 Cor. 5:5 1 Cor. 11:12. Eph. 3:9; 1 Tim. 6:13; Heb. 1:1, 2; Heb. 2:10; Heb. 3:4; Heb. 11:3, 10; Rev. 4:11; Rev. 10:6; Rev. 14:7⁴

Creator of Mankind: Gen. 1:26, 27 Gen. 2:7. Gen. 5:1, 2; Gen. 9:6; Ex. 4:11; Num. 16:22 Num. 27:16. Deut. 4:32; Deut. 32:6, 15, 18; Job 10:8, 9, 11, 12 Psa. 119:73. Job 12:10; Job 27:3; Job 31:15; Job 33:4; Job 34:19; Job 38:36; Psa. 33:15; Psa. 86:9; Psa. 94:9; Psa. 95:6; Psa. 100:3; Psa. 139:13; Psa. 149:2; Prov. 16:4; Prov. 20:12; Prov. 22:2; Eccl. 11:5; Eccl. 12:1; Isa. 42:5; Isa. 43:1, 7, 15; Isa. 44:2 v. 24.; Isa. 45:12, 18; Isa. 51:13; Isa. 64:8; Jer. 27:5; Dan. 5:23; Zech. 12:1; Mal. 2:10; Acts 17:24–26, 28 v. 29.; 1 Cor. 12:18, 24, 25; 1 Cor. 15:38; Heb. 12:9; 1 Pet. 4:19²

Relationship Building:

Acknowledge – His power to create the heavens and the earth out of absolutely nothing! Genesis 1:1

Offer Thanks- That God has not only created you, but made you in His image. Genesis 1:26

Ask God- To renew your sense of wonder and gratitude for the things He has made

⁴Swanson, James ; Nave, Orville: *New Nave's*. Oak Harbor : Logos Research Systems, 1994

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Creation – to create...

1. to cause to come into being, as something unique that would not naturally evolve or that is not made by ordinary processes.
2. to evolve from one's own thought or imagination, as a work of art or an invention

1:1 The Bible begins by declaring that God is the Creator of all that exists (cf. [John 1:3](#); [Col. 1:16](#); [Heb. 1:2](#)). He is the proper subject of the creation story, as well as of the entire canon of Holy Scripture. The purpose of the creation account ([1:1–2:3](#)) is to magnify God as Creator, teaching men and women to praise and serve Him as Sovereign Lord over all things.

The Hebrew name for “God” used here is *Elohim*, which is plural in form but not in number. The plural is used for honor or intensity, sometimes known as the plural of majesty. It regularly occurs with a singular verb. The Bible is consistently monotheistic in its view of God, recognizing Him as the one true Lord ([Deut. 6:4](#); [Is. 44:6](#); [Eph. 4:4–6](#)). By referring to the same phrase, “in the beginning,” John’s Gospel ascribes to Jesus Christ a role in creation ([John 1:1–3](#); [Col. 1:15–17](#)).

The term, *Elohim* (Heb.) does not specifically teach the plurality of the triune God; however, the creation account reflects both the unity and plurality of the Godhead (cf. vv. 2, 26–28), which are clearly attested in the N.T. ([Matt. 3:16, 17; 28:18–20](#); [Acts 1:4, 5](#); [Col. 1:3–8](#); [Titus 3:4–6](#); [1 Pet. 1:21](#)).⁵

PROMISE(s) from GOD in scripture...

Speaking to believers....

Isaiah 40:28-29 - *^aDo you not know? Have you not heard? The ^bEverlasting God, the LORD, the Creator of the ends of the earth Does not become weary or tired. His understanding is ^cinscrutable. 29) He gives strength to the ^aweary, And to him who lacks might He ^bincreases power.*⁶

^a Is 40:21, ^b Gen 21:33; Ps 90:2, ^cPs 147:5; Rom 11:33, ^a Is 50:4; Jer 31:25, ^b Is 41:10

¹ *New American Standard Bible : 1995 Update.* LaHabra, CA : The Lockman Foundation, 1995, S. Is 40:28-29

Isaiah 41:10 - *‘Do not ^afear, for I am with you; Do not anxiously look about you, for I am your God. I will strengthen you, surely ^bI will help you, Surely I will uphold you with My righteous ^cright hand.’⁷*

^a Deut 20:1; 31:6; Josh 1:9; Ps 27:1; Is 41:13, 14; 43:2, 5; Rom 8:31, ^b Is 41:14; 44:2; 49:8, ^c Ps 89:13, 14

¹ *New American Standard Bible : 1995 Update.* LaHabra, CA : The Lockman Foundation, 1995, S. Is 41:10

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GOD MOST HIGH – (El el-YOHN) - EL ELYON - Hebrew

Daniel 4:34 “bless and praise the Most High”, Genesis 14:18-20 “priest of God Most High”; Psalms 97:9 “you are the LORD Most High”; Luke 1:20-32 “Son of the Most High”; Hebrews 1:3-4 “at the right hand of the Majesty”; Psalms 91:1-4 “shelter of the Most High”; Psalms 92:1-3 “sing praises to Most High”

GOD ALMIGHTY -(El shad-DAI) - EL SHADDAY – Hebrew

Genesis 17:1-2 “I am God Almighty” ; Galatians 3:7-9 “ALL NATIONS WILL BE BLESSED”; Psalms 91:1-2,14 “ shadow of the Almighty”;

Genesis 28:3 “God Almighty bless you”; Genesis 35:11 “ I Am God Almighty; Ezekiel 10:5 “like to voice of God Almighty”

El Shaddai (el shad`ī), a name that God used to reveal himself to the patriarchs in the Priestly source of the Pentateuch. Outside of the passages Gen. 17:1; 28:3; 35:11; 43:14; 48:3; and Exod. 6:3, it occurs only in Ezek. 10:5.

No power in heaven or earth can thwart His plan for us, as long as we follow Him!

Genesis 17:1-2 - *When Abram was ninety-nine years old, the LORD appeared to him and said, “I am God Almighty; walk before me and be blameless. 2) I will confirm my covenant between me and you and will greatly increase your numbers.”*¹

17:1 “Almighty God” is *El Shaddai* (Heb., cf. Ex. 6:3). *El* is the common name for deity in the ancient Near East. The etymology of *shaddai* is traditionally explained as “sufficient” or “self-sufficient.” The Greek translators rendered it by (*pantokratōgr*), “Almighty.” Another explanation is that the term means “one of the mountain,” perhaps connoting safety and sufficiency. The “almightiness” of YAHWEH gives assurance to Abram that God will make of him a great nation.⁸ ¹ *Believer's Study Bible*. electronic ed. Nashville : Thomas Nelson, 1997, c1995, S. Ge 17:1

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Galatians 3:7-9

7) Therefore, ¹be sure that ^ait is those who are of faith who are ^bsons of Abraham. 8) The Scripture, foreseeing that God ¹would justify the ²Gentiles by faith, preached the gospel beforehand to Abraham, saying, “^aALL THE NATIONS WILL BE BLESSED IN YOU.” 9) So then ^athose who are of faith are blessed with ¹Abraham, the believer. ⁹

¹Lit know, ^aRom 4:16; Gal 3:9, ^bLuke 19:9; Gal 6:16, ¹Lit justifies, ²Lit nations, ^aGen 12:3

^aGal 3:7, ¹Lit the believing Abraham, ¹New American Standard Bible : 1995 Update. LaHabra, CA : The Lockman Foundation, 1995, S. Ga 3:7-9

We who believe are children of Abraham:

What does God’s covenant name, El Shadday mean for your life?

Have you experienced God’s almighty power working on your behalf?

Relationship Building

- **Acknowledge God as the Almighty**
- **Give thanks and praise to Him for His blessings in your life**

PROMISE(s) from GOD in scripture... *shelter, refuge and fortress, protector*

Psalm 91:1-2,14 *He who dwells in the shelter of the Most High will rest in the shadow of the Almighty. 2) I will say of the LORD, “He is my refuge and my fortress, my God, in whom I trust.” 14) “Because he loves me,” says the LORD, “I will rescue him; I will protect him, for he acknowledges my name.* ¹⁰

¹⁰ *The Holy Bible : New International Version.* electronic ed. Grand Rapids : Zondervan, 1996, c1984, S. Ps 91:14

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→ I AM –

Exodus 3:14 "I AM, WHO I AM"; John 8:58 "before Abraham was born, I AM";

Revelation 1:4,11,17

I AM—a title indicating self-existence – *Nelson's Study Bible*

I Am

18:6. In the Gospel of John, Jesus says "I Am" seven times while revealing Himself as the Bread of Life (6:35); the Light of the World (8:12); the Door (10:9); the Good Shepherd (10:11); the Resurrection and the Life (11:25); the Way, the Truth, and the Life (14:6); and the Vine (15:5). His use of "I Am" without a predicate complement (4:26; 8:24; 18:5, 6, 8) demonstrates His identity with Yahweh in the Old Testament, who was first revealed to Moses as "I AM THAT I AM" (Ex. 3:14). **Illustration:** Yahweh was the covenant name of God in the Old Testament and was most often used to express God's relationship with His people. Jesus took on human flesh that He might bring humanity into an everlasting relationship with God. **Application:** All of our needs in the Christian life, from salvation through glorification, are met in the "I Am." (First Reference, Ex. 3:13, 14; Primary Reference, John 18:6; cf. John 1:1.) *King James Version Study Bible*

The revelation made to Moses at the burning bush is one of the most striking and convincing incidents in the Bible story. After the opening words God introduces himself thus, 'I am the God (Elohim) of your father' (Ex. 3:6).

He inquires, 'If ... the people of Israel ... ask me, 'What (*mah*) is his name?' what shall I say to them?' (Ex. 3:13).

*(The normal way to ask a name is to use the pronoun *mî*; to use *mah* invites an answer which goes further, and gives the meaning ('what?') or substance of the name.)*

This helps to explain the reply, namely, 'I AM WHO I AM' (*'ehyeh 'asher 'ehyeh*). And he said, 'Say this to the people of Israel, 'I AM has sent me to you'' (Ex. 3:14). By this Moses would not think that God was announcing a *new name*, nor is it called a 'name'; it is just the inner meaning of the name Moses knew. ¹

3:14 "I AM WHO I AM" is a very literal rendering of the Hebrew text, expressing God's real, perfect, unconditional, independent existence. God exists in a way that no one and nothing else does. He is without beginning or end. He is the only Being who is self-existent. All other existence is dependent upon His uncaused existence. Jesus is this same God (cf. John 8:58; Col. 1:15–17; Heb. 13:8; Rev. 1:8).

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God is not the abstract being of Greek philosophy; rather He is the active, infinite, personal Being who reveals Himself as Redeemer and covenant-making Lord. He can only be defined in terms of Himself, but He is revealed by what He says and what He does (cf. Is. 45:5-7, 18-25). God's name surely includes the idea of His continuing presence (cf. v. 12). The whole content of biblical history is a commentary on the meaning of this name (cf. Gen. 2:4, note).¹¹

If I told you more you would not be able to contain it!

Exodus 3:14 *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.' "*¹

Remember that Jesus and the Father are one....

John 8:58 *"I tell you the truth," Jesus answered, "before Abraham was born, I am!"*¹

→ **FATHER – (ah buh) – ABBA or FATHER GOD– Greek**

2 Corinthians 6:18 "I will be a father to you" Mark 14:36 "Garden of Gethsemane"; Romans 8:15-17 "the Spirit of His Son into your hearts";

Galatians 4:6 "Our Father"; Matthew 5:45 "so that you may be sons of your Father";

Mark 14:36 "Abba! Father!"; Matthew 11:25-26 "Father Lord of heaven and earth";

John 10:32 "showed you good works from the Father";

Abba (ah'buch), the definite form of the Aramaic word for 'father' (lit. 'the father'), properly translated as 'my father' or 'our father.' Used by Jesus (and early Christians) to address God (Mark 14:36; cf. Rom. 8:15; Gal. 4:6), the word suggests familial intimacy. Many scholars find indications of such use in ancient Judaism, but others argue that it originated with Jesus. *See also* Father; God. *Harper's Bible Dictionary*

ABBA — This Syriac or Chaldee word is found three times in the New Testament (Mark 14:36; Rom. 8:15; Gal. 4:6), and in each case is followed by its Greek equivalent, which is translated "father." It is a term expressing warm affection and filial confidence. It has no perfect equivalent in our language. It has passed into European languages as an ecclesiastical term, "abbot." — *Easton's Bible Dictionary*

¹¹ *Believer's Study Bible*. electronic ed. Nashville : Thomas Nelson, 1997, c1995, S. Ex 3:14

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ABBA [AB ah] (*father*) — an Aramaic word that corresponds to our “Daddy” or “Papa.” It is found three times in the New Testament: in the Garden of Gethsemane, Jesus prayed, “Abba, Father” (Mark 14:36); the apostle Paul linked the Christian’s cry of “Abba, Father” with the “Spirit of adoption” (Rom. 8:15); and, again, Paul writes, “Because you are sons, God has sent forth the Spirit of His son into your hearts, crying out, ‘Abba, Father!’ ” (Gal. 4:6). What a blessed privilege it is to be given the right to call the great Creator, “Our Father”!

It was the person and teaching of Jesus that played the formative role in the NT’s language about God as ‘Father.’ For Jesus, ‘Father’ was the principal and most frequent designation for God. He used not only the common Jewish ‘our [or your] Father’ (e.g., Matt. 5:45; 6:9) but also the intimate family word for ‘father’ in his native Aramaic language, *abba*, which was also appropriated in the later liturgical practice of the church (Mark 14:36; Rom. 8:15; Gal. 4:6). Not only did the concept of God as ‘Father’ express the personal relationship to God affirmed by Jesus and the church (e.g., Matt. 11:25-27), but in that cultural setting the term included especially the connotations of obedience, agency, and inheritance. Those who address God as ‘Father’ acknowledge God as the one to whom absolute obedience is due (Matt. 7:21; 26:42) and themselves as the agents who represent God and through whom God works (Matt. 11:25-27; John 10:32) and as God’s heirs (Rom. 8:16-17).¹

Speaking to believers....

2 Corinthians 6:18 - *“I will be a Father to you, and you will be my sons and daughters, says the Lord Almighty.”*¹

EVERLASTING FATHER - Isaiah 9:6 – referring to Jesus, possessed of all the attributes of God the Father.

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→ **JUDGE** - SHOPHET- (sho-PHAIT) – Hebrew

Psalm 94:2-15 “Judge of the earth”; John 5:24-27”authority to execute judgment”;
Revelation 20:11-15”and the dead were judged”; Psalm 96:10-13”He will judge with
equity”; Isaiah 30:18 “God of justice”; 2 Corinthians 5:10 “judgment seat of Christ”,

1 Corinthians 3:11ff”no man can lay a foundation”; Romans 14:10-11”why do you judge
your brother”

Justice is ultimately rooted not in a collection of laws or rules but in the very character
and nature of God. As judge of the whole earth, He is the only One competent to
measure the motivations of our hearts. In the Hebrew Scriptures the work “judge: is often
parallel to the work “king”. When we pray to God our Shophet, we are praying to the
One whose righteousness demands perfect justice but who has also provided a way for us
to be acquitted through the life, death and resurrection of his Son. *Praying the Names of God – Ann
Spangler 2004 Zondervan Publishing*

John 5:24-27:

24) “Truly, truly, I say to you, he who hears My word, and ^abelieves Him who sent Me,
has eternal life, and ^bdoes not come into judgment, but has ^cpassed out of death into life.
25) “Truly, truly, I say to you, ^aan hour is coming and now is, when ^bthe dead will hear
the voice of the Son of God, and those who ^chear will live.
26) “For just as the Father has life in Himself, even so He ^agave to the Son also to have
life in Himself; 27) and He gave Him authority to ^aexecute judgment, because He is ^bthe
Son of Man.”¹²

^aJohn 3:18; 12:44; 20:31; 1 John 5:13; ^bJohn 3:18; ^c1 John 3:14; ^aJohn 4:21, 23; 5:28; ^bLuke 15:24; ^cJohn 6:60;
8:43, 47; 9:27; ^aJohn 1:4; 6:57; ^aJohn 9:39; Acts 10:42; 17:31; ^bOr a son of man; *New American Standard Bible :
1995 Update. LaHabra, CA : The Lockman Foundation, 1995, S. John 5:24-27*

Revelation 20:11-15:

11) Then I saw a great white ^athrone and Him who sat upon it, from whose ^bpresence
^cearth and heaven fled away, and ^dno place was found for them.
12) And I saw the dead, the ^agreat and the small, standing before the throne, and ^bbooks
were opened; and another ^cbook was opened, which is ^dthe book of life; and the dead
^ewere judged from the things which were written in the ^fbooks, ^gaccording to their deeds.
13) And the sea gave up the dead which were in it, and ^adeath and Hades ^bgave up the
dead which were in them; and they were judged, every one of them ^caccording to their

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deeds. 14) Then ^adeath and Hades were thrown into ^bthe lake of fire. This is the ^csecond death, the lake of fire.

15) And if ^danyone's name was not found written in ^ethe book of life, he was thrown into the lake of fire.

^a Rev 4:2; ^f Lit face; ^g Rev 6:14; 21:1; ^h Dan 2:35; Rev 12:8; ⁱ Rev 11:18; ^j Or scrolls; ^k Dan 7:10; ^l Or scroll; ^m Rev 3:5; 20:15; ⁿ Matt 16:27; Rev 2:23; 20:13; ^o 1 Cor 15:26; Rev 1:18; 6:8; 21:4; ^p Is 26:19; ^q Matt 16:27; Rev 2:23; 20:12; ^r 1 Cor 15:26; Rev 1:18; 6:8; 21:4; ^s Rev 19:20; 20:10, 15; ^t Rev 20:6; ^u Lit anyone was; ^v Rev 3:5; 20:12; ^w New American Standard

FOCUSING ON GOD:

- Hope in God and you will not be put to shame - Psalm 25:2-5; Jeremiah 14:8
- Wait in God's name - Psalm 52:8-9
- Place your hope in God's Word - Psalm 119:81
- Thank God because His compassions do not fail. - Lamentations 3:21-23
- Remember that God does not disappoint us - Romans 5:1 -5
- Praise God because nothing can separate us from His love – Romans 8:28-38
- Hope in Jesus – 1 Timothy 1:1; Titus 2:11-14
- Pray for the increase of God's government – Isaiah 9:6-7
- Worship the King of Glory Psalm 24
- Approach the throne of grace with confidence – Hebrews 4:16
- Envision the throne of God and of the Lamb Revelation 22:1-

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THE LORD OF HOSTS- (YAHWEH tse-ba-oath) -YAHWEH TSEBAOTH- Hebrew

1 Samuel 17:45-46 “I come in the name of”; 2 Kings 6:8-23 “protector of His people”;
Psalm 24:10 “King of Glory”; Psalm 46:7 “our stronghold”; Psalm 84:1;
Psalm 84:12 “blessed is the man who trusts in you”; Isaiah 2:12 “a day against all proud
and lofty”; Isaiah 5:16 “exalted in justice”; Isaiah 6:3 “the whole earth is full of
His glory”; Isaiah 8:13 “Him you shall honor as Holy”; Isaiah 14:22 “I will rise up
against them”; Isaiah 6:1-7 2 “I saw the Lord sitting on a throne”;
Zechariah 1:3 “return to me”; Malachi 3:7 “return to Me”; Romans 9:29; James 5:4

1:3 “The LORD of hosts” (cf. v. 11; 4:4; 15:2) refers in earlier Hebrew history to the God of the armies of Israel (17:45; cf. Josh. 5:13–15). In later times the phrase came to identify the God of the heavenly hosts and eventually the God of all heaven and earth. In these early days of Samuel, “the LORD of hosts” was believed uniquely to be enthroned upon the ark of the covenant at Shiloh (cf. 4:4), which was the military and religious center for the tribes. Shiloh was located approximately 20 miles north of Jerusalem.¹³

The Lord of Hosts is a title that emphasizes God’s rule over every other power in the material and spiritual universe. When scripture speaks of the “Host of Heaven” it is usually speaking of celestial bodies, though the phrase can also refer to angelic beings, The word “host” can also refer to human beings and to nature itself. When you pray to Yahweh Tsebaoth, you are praying to a God so magnificent that all creation serves His purposes. *Praying the Names of God* – Ann Spangler

Stories where creation responds to Yahweh Tsebaoth:

Exodus 10:12-15 -Locusts swarming over Egypt

Exodus 14:15-31 - The Red Sea parting

Numbers 16:28-35 The earth swallowing up the guilty

Joshua 10:12-14 - The sun locked in its place until a battle is won -

1 Samuel 7:10-12 - Thunder routing an enemy

Daniel 3:19-30 - Fire consuming God’s enemies but preserving His friends

Daniel 6:16-23 - Lions cozying up to the prophet Daniel

¹³ *Believer's Study Bible*. electronic ed. Nashville : Thomas Nelson, 1997, c1995, S. 1 Sa 1:3

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HOLY ONE OF ISRAEL – (ke-DOSH-visra-AIL) - QEDOSH YISRAEL – Hebrew

2 Kings 19:22”whom have you mocked and reviled?”; Psalms 71:22: I will sing praises to you”;
Leviticus 19:1-2”you shall be Holy”; Isaiah 5:19”counsel of”;

1Peter 1:14-16” you shall be Holy” Isaiah 10:20 “lean on the Lord”; Isaiah 17:7”man will look to his Maker”; Isaiah 30:15 “for thus said the Lord God”;

LORD , MASTER – (a-do-NAI) – ADONAY – Greek (’ădhōnāy)

Psalms 16:2; Genesis 15:2; Psalms 54:4; Psalms 62:11-12” God strong.. Lord loving”;
Psalms 73:25-26; Psalms 86:15; Like 17:7-10;

- Worship the Lord for His greatness – Isaiah 6:1-8
- Thank the Lord for His love - Psalms 136:3
- Pray for the grace to become a servant like Jesus – Philippians 2:5-11

Adonay is the plural form of the Hebrew word Adon and always refers to God as Lord or Master. In the Old Testament it is rendered as “Lord” (distinct from LORD, the rendering for the Hebrew name YAHWEH).

LORD – (yah-WEH) - YAHWEH

Exodus 3:14-15; Exodus 3:1-3, 6-8, 10-20; Psalms 83:18; Isaiah 12:2,26:4; Psalms 103:1-13; Matthew 1:20-21; John 8:54-59

The name Yahweh occurs more than 6800 times in the Old Testament. It appears in every book but Esther, Ecclesiastes and the Song of Songs. As the sacred name of God, it was spoken only by priests worshiping in the Jerusalem temple. After the destruction of the temple in 70 A.D. the name was not pronounced.

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ANCIENT OF DAYS

This is the description (Aram. *‘attiq yômîn*) given by Daniel, who pictures God on his throne of judgment, judging the great world-empires (Dn. 7:9, 13, 22). It alternates with the title ‘most High’ (Aram. *‘illāyâ, ‘elyônîn*, vv. 18, 22, 25, 27).¹

The “Ancient of Days” is the eternal God. The white garment indicates His purity and holiness, the hair like wool His eternal nature.¹⁴

¹ *Believer’s Study Bible*. electronic ed. Nashville : Thomas Nelson, 1997, c1995, S. Da 7:9

CHOSEN ONE - Isaiah 42:1 ... speaks directly of Jesus

1) “^aBehold, My ^bServant, whom I ¹uphold; My ^cchosen one in whom My ^dsoul delights. I have put My ^eSpirit upon Him; He will bring forth ^fjustice to the ²nations.”¹⁵

^a Matt 12:18–21, ^b Is 41:8; 43:10; 49:3–6; 52:13; 53:11; Matt 12:18–21; Phil 2:7, ¹ Or *hold fast*, ^c Luke 9:35; 1 Pet 2:4, 6, ^d Matt 3:17; 17:5; Mark 1:11; Luke 3:22, ^e Is 11:2; 59:21; 61:1; Matt 3:16; Luke 4:18, 19, 21, ^f Is 2:4; ² Or *Gentiles*, *New American Standard Bible : 1995 Update*. LaHabra, CA : The Lockman Foundation, 1995, S. Is 42:1

42:1 Clearly the Servant of God (vv. 1–4) is an individual chosen by God to bring salvation to Israel and to be a light to the nations. In this second part of Isaiah there are four distinct messianic “Servant of the Lord” prophecies (42:1–7; 49:1–7; 50:4–11; 52:13–53:12). In addition, Israel is collectively called the servant in 41:8–16, 42:18–21, 43:10, 44:1–5, 21. It is important at all times to distinguish between the two types of servant prophecies. The N.T. consistently applies the messianic “Servant” passages to Jesus (cf. Matt. 12:17–20).¹⁶

¹⁶ *Believer’s Study Bible*. electronic ed. Nashville : Thomas Nelson, 1997, c1995, S. Is 42:1

The NAMES OF GOD

POSITIONAL

Additional Names/Titles:

His Anointed – Psalm 2:2

A Priest forever – Psalm 110:4

The Commander of the army of the Lord –
Joshua 5:13-15

The Prince of Peace – Isaiah 9:6

The Stone cut without Hands- Daniel 2:45

The Prince – Daniel 9:25-26

The Stone with seven eyes – Zechariah 3:8-
9

The Sun of Righteousness – Malachi 4:2

The Son of Abraham – Matthew 1:1

King of the Jews – Matthew 2:2,27:37

Lord – Matthew 3:3

The Son of David – Matthew 12:23

The Carpenter's Son – Matthew 13:54-55

The Son of the Living God – Matthew 16:16

Lord of the Sabbath – Mark 2:28

The Carpenter – Mark 6:3

The Christ – Mark 8:29

Chris the Lord - Luke 2:11

The Christ of God – Luke 19:20

The Son of Joseph – John 1:45

His Only begotten Son – John 3:16

The Holy One – Acts 3:14-15

The Just One – Acts 7:52

Lord of All – Acts 10:36-37

Firstborn - Rom.8:29,Rev.1:5,Col.1:15

Lord of Glory - 1 Cor. 2:8

Firstfruits - 1 Cor.15:20-23

The Firstborn over all Creation – Colossians
1:15; Romans 8:29; Revelation 1:5

Head of the Church – Colossians 1:18

The Son – Hebrews 1:8

King of Righteousness – Hebrews 7:1-2

The Minister of the Sanctuary – Hebrews
8:2

King Eternal - 1Timothy 1:17

Lord of Lords - 1 Tim. 6:15

The Word of God – Revelation 19:13

The Firstborn from the Dead – Revelation
1:5

The Ruler over the Kings of the Earth –
Revelation 1:5

The Lord Who Is and Who was and is to
come – Revelation 1:8

The Alpha and the Omega – Revelation 1:8

The Almighty – Revelation 1:8

The NAMES OF GOD

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He Who holds the seven stars – Revelation
2:1

The Amen – Revelation 3:14

The Lion of the Tribe of Judah – Revelation
5:5

A Male Child Ruling the Nations –
Revelation 12:5

The Bright and Morning Star - Revelation
22:16-17

King of Kings – Revelation 19:16

King of the Ages - Revelation 15: