

# Appendix A

## 50 Other Names/Attributes of GOD

Throughout Scripture, "El", "Elohim", and "YHWH" are combined with other words to describe or reveal certain characteristics of YHWH. In addition to those we've already studied, there are more than 50 other compound names or designations. Despite the title of this Appendix, it actually covers 55 other compound attributes plus ten Hebrew proper nouns containing the suffix "el".

Technically, not all of the compound attributes herein fall within the category of official "**names**" of God — as do YHWH Jireh, El Elyon, YHWH Shalom, etc. — where Scripture specifically refers to them as "*the name*". However, as they **are** attributes of our Most High GOD and are used in combination with either "YHWH", "El" or "Elohim", I believe they deserve our attention and are beneficial in leading us to a greater understanding of all that He is and desires to be to/for each of us.

May this study not only broaden your knowledge and understanding, but increase your passion and enrich your worship of this most inexplicably awesome, and yet knowable Being we call "GOD"!

### English Attributes in Alphabetical Order

The following list consists of all the Hebrew names contained in this study, arranged in alphabetical order according to the English attribute. Note that many of the attributes employ the same Hebrew name.

Attribute	Hebrew Heading	Attribute	Hebrew Heading
<b>Avenges</b> , God that	El Neqamah	<b>King</b> , God, My	El Melek
<b>Consuming Fire</b> , <i>the LORD Is a</i>	YHWH Akal-Esh	<b>Knowledge</b> , God of	El De'ot (De'ah)
<b>Creator</b> , LORD/God, the	YHWH/Elohim Bara'	<b>Light</b> , <i>the LORD Is My</i>	YHWH 'Or
<b>Defense</b> , LORD, My <b>Defense</b> , Lord, Our <b>Defense</b> , <i>the LORD Is My</i>	YHWH Misgab Adonai Magen YHWH Zimrath	<b>Living God</b>	El Chay (El Chaiyai)
<b>Deliverer</b> , LORD, My	YHWH Palat	<b>Longsuffering</b> , <i>the LORD Is</i>	YHWH 'Arek
<b>Earth</b> , Lord of All the	Adonai 'Erets	<b>Merciful God</b>	El Rachum (Racham)
<b>Eternal/Everlasting God</b>	El 'Olam Elohim Qedem	<b>Mercy</b> , God of My	Elohim Chesed
<b>Exceeding Joy</b> , God Is My	El Simchah-Giy!	<b>Mighty LORD/God</b>	YHWH/El Gibbor
<b>Faithful God</b>	El 'Aman Elohim 'Amen El hane'Eman	<b>My Life</b> , God of	El Chay (El Chaiyai)
<b>Forgiving</b> , God Is	El Selfychah	<b>One</b> , <i>the LORD is/One God</i>	YHWH/El 'Echad
<b>Fortress</b> , <i>the LORD Is My</i>	YHWH Matsud YHWH Manos	<b>Refuge</b> , God, My/Our	Elohim Machaseh
<b>Glory</b> , the God of	El haKabod	<b>Redeemer</b> , <i>the LORD, Your</i>	YHWH Gâ'al

<b>God of Gods</b>	Elohim Elohim	<b>Rock</b> , God of My <b>Rock</b> , God, My	El/Elohim Tsur
<b>Gracious</b> , LORD/God Is <b>Gracious God</b>	YHWH/Elohim Channun	<b>Rock</b> , <i>the</i> LORD/God Is My	YHWH/El Sela' (Sali)
<b>Great God</b> , The	El/Elohim haGadol	<b>Salvation</b> , God Is My <b>Salvation</b> , God of My <b>Salvation</b> , LORD God of My	Elohim/El Yeshu'ah Elohim Yesha YHWH Elohim Yeshu'ah
<b>Heaven</b> , God of	El Shameh	<b>Salvation</b> , <i>the</i> LORD, Horn of My	YHWH Qeren- Yesha'
<b>Help</b> , God Is My	Elohim 'Azar (Ozer)	<b>Savior</b> , God, My	Elohim Yesha'
<b>High Tower</b> , <i>the</i> LORD, My	YHWH Misgab	<b>Savior</b> , <i>the</i> LORD, Your	YHWH Yasha'
<b>Holy God/Holy One</b>	El haKadosh (Elohim Qadosh)	<b>Sees Me</b> , <i>the</i> God, Who	El Ro'iy (Ro'i, El Rot)
<b>Israel</b> , God of	El/Elohim Yisra'el	<b>Shield</b> , <i>the</i> Lord, Our	Adonai Magen
<b>Jacob</b> , God of	Elohim Ya'aqob	<b>Song</b> , <i>the</i> LORD Is My	YHWH Zimrath
<b>Jealous God</b>	El/Elohim Qanna'	<b>Strength</b> , <i>the</i> LORD, My <b>Strength</b> , <i>the</i> LORD/God Is My <b>Strength</b> , <i>the</i> LORD Is My	YHWH Chezeq YHWH Tsur YHWH/El Ma'oz YHWH 'Oz YHWH Manos
<b>Judge</b> , <i>the</i> LORD, the	YHWH haShaphat	<b>Strength of My Life</b> , <i>the</i> LORD Is the	YHWH Manos-Chay
<b>Judges the Earth</b> , God Who	Elohim Shaphat- Ba'Erets	<b>Strong and Mighty</b> , <i>the</i> LORD	YHWH 'Izzuz- Gibbor
<b>Justice</b> , God of	Elohim Mishpat	<b>True God/</b> <b>Truth</b> , God of	Elohim 'Amen El/Elohim 'Emeth El Emunah

## Hebrew Attributes in Alphabetical Order

The Hebrew names are listed in alphabetical order according to the attribute, not in order of importance or usage. As the words "*ha*" and "*hanne*" represent the article "*the*" ("*ha*" used with names beginning with consonants and "*hanne*" with names beginning with vowels), they are not considered in the alphabetization.

### YHWH Akal-Esh — *the* LORD Is a Consuming Fire

This compound name incorporates the two Hebrew words, "'*âkal*" ("אכל") meaning "*to burn up*" or "*consume*", and "'*êsh*" ("עש") meaning "*fire*". The name appears only once in Scripture and YHWH uses it after charging the Israelites particularly to take heed of the sin of idolatry, which would be most provoking to YHWH, and reminding them of the most pernicious consequences to themselves.

Be careful not to forget the covenant of the LORD (YHWH) your God (Elohim)  
that he made with you; do not make for yourselves an idol  
in the form of anything the LORD (YHWH) your God (Elohim) has forbidden.

For the LORD (YHWH) your God (Elohim) is a consuming fire (Akal-Esh), a jealous God.  
(Deuteronomy 4:23-24 *parenthetical text added*)

## El 'Aman — Faithful God

The Hebrew root word "'âman" ("אָמַן") means "**to build up**", "**support**", "**foster**" (as a parent), or "**to be true**" (certain). The word appears 108 times in the Old Testament and is usually transliterated "*believe*", as in...

Abram believed ('aman) the LORD (YHWH), and he credited it to him as righteousness.  
(Genesis 15:6 *parenthetical text added*)

Then the LORD (YHWH) said, "If they do not believe ('aman) you  
or pay attention to the first sign, they may believe ('aman) the second."  
(Exodus 4:8 *parenthetical text added*)

The word "'âman" is also translated "*trust*", "*verified*", "*established*", and "*sure*". Thus, by inference, we can say this word tells us that YHWH is a GOD who is completely trustworthy. The word is used twice in the Old Testament in reference to YHWH's faithfulness, but only once as the compound name "*Faithful God*".

Know therefore that the LORD (YHWH), your God (Elohim),  
is God (Elohim); he is the faithful God (El 'Aman), keeping his  
covenant of love to a thousand generations of those  
who love him and keep his commandments.  
(Deuteronomy 7:9 *parenthetical text added*)

This is what the LORD (YHWH) says—the Redeemer and Holy One (Qadosh) of Israel—to him who was despised and abhorred by the nation, to the servant of rulers: "Kings will see you and stand up, princes will see and bow down, because of the LORD (YHWH), who is faithful ('aman), the Holy One (Qadosh) of Israel, who has chosen you."  
(Isaiah 49:7 *parenthetical text added*)

## Elohim 'Amen — God of Truth/True God

### El/Elohim 'Emeth — God of Truth/True God/Faithful God

### El Emunah — God of Truth/Faithful God

There are **three** compound names that are transliterated "**God of truth**" in the KJV and ASV, but that actually originate from different Hebrew words and are transliterated differently in the NIV, CJB, Good News Bible, and other Bible translations/versions.

- The first is "'âmên" ("אָמֵן"), meaning "**sure**" or "**truly**". It is the source of our word "amen", which means by inference "**so be it**" or "**it is truth**". "'Âmên" derives from "'âman", which we looked at above, and it appears 30 times in the Hebrew Scriptures, but only once as the compound name, "*True God*", in the NIV.

Whoever invokes a blessing in the land will do so by the one true God (Elohim 'Amen);  
whoever takes an oath in the land will swear by the one true God (Elohim 'Amen).  
For the past troubles will be forgotten and hidden from my eyes.  
(Isaiah 65:16 *parenthetical text added*)

- The second is the word "'emeth" ("אֱמֶת"), meaning "**stability**", "**certainty**", "**truth**", or "**trustworthi-ness**". It also derives from "'âman" and appears 127 times throughout the Hebrew Scriptures. As a compound name, it appears in the NIV Bible three times as "*Faithful God*" and "*True God*".

Into your hands I commit my spirit; deliver me, LORD (YHWH), my faithful God (El 'Emeth).  
(Psalm 31:5 *parenthetical text added*)

But the LORD (YHWH) is the true God (Elohim 'Emeth);  
he is the living God, the eternal King. When he is angry,  
the earth trembles; the nations cannot endure his wrath.  
(Jeremiah 10:10 *parenthetical text added*)

See also 2 Chronicles 15:3.

- The third is the word "'*ēmûnâh*" ("אֱמוּנָה"), meaning "**firmness**", "**security**", or "**moral fidelity**", which derives from "'*ēmûn*" ("אֱמוּן"), meaning "**established**", "**trustworthiness**". The word appears more than 45 times in the Scriptures. It appears once in the NIV as the compound name, "*Faithful God*".

He is the Rock, his works are perfect, and all his ways are just.  
A faithful God (El 'Emanah) who does no wrong, upright and just (tsaddiq) is he.  
(Deuteronomy 32:4 *parenthetical text added*)

While the KJV and a few other Bibles translate all three as "*God of truth*", the NIV and CJB use "*faithful God*" and "*true God*". Regardless of which Bible translation or version one uses, it is obvious that YHWH desires us to know that He is **the** GOD who can be trusted and who is completely faithful in all things at all times.

### YHWH 'Arek — the LORD Is Longsuffering/Slow to Anger

The word "'*ârek*" ("אָרֵךְ") means "**longsuffering**", "**patient**", or "**slow to anger**". It appears 15 times in Scripture, ten times in reference to YHWH's patient enduring, but only twice in what might be considered direct references and the compound name "*YHWH is Longsuffering*" in the KJV and "*YHWH is Slow to Anger*" in the NIV.

'The LORD is slow to anger (YHWH 'Arek), abounding in love  
and forgiving sin and rebellion. Yet he does not leave the guilty unpunished;  
he punishes the children for the sin of the parents to the third and fourth generation.'  
(Numbers 14:18 *parenthetical text added*)

The LORD is slow to anger (YHWH 'Arek) but great in power;  
the LORD (YHWH) will not leave the guilty unpunished.  
His way is in the whirlwind and the storm, and clouds are the dust of his feet.  
(Nahum 1:3 *parenthetical text added*)

See also Exodus 34:6; Nehemiah 9:17; Psalms 86:15, 103:8, 145:8; Jeremiah 15:15; Ezekiel 17:3; Joel 2:13; Jonah 4:2.

### Elohim 'Azar — God Is My Help

The word "'*âzar*" ("עָזַר") means "**to surround**", as in "**protect**". The word appears 81 times in Scripture, often in relationship to YHWH helping individuals or the nation of Israel, but only once as a compound name.

Surely God is my help (Elohim 'Azar); the Lord (Adonai) is the one who sustains me.  
(Psalm 54:4 *parenthetical text added*)

### YHWH/Elohim Bara' — the YHWH/God, the Creator

The word "*bârâ*" ("בָּרָא") is a Hebrew root word that means "**to create**". The word appears 54 times in Scripture, primarily as the verb "*create*", as in:

So God (Elohim) created (bara) mankind in his own image,  
in the image of God (Elohim) he created (bara) them;  
male and female he created (bara) them.  
(Genesis 1:27 *parenthetical text added*)

Create (bara) in me a clean heart, O God (Elohim), and renew a right spirit within me.  
(Psalm 51:10 KJV *parenthetical text added*)

It appears only once as the compound name "LORD (YHWH) the Creator" in the KJV and as "Lord (Elohim) the Creator" in the NIV.

Do you not know? Have you not heard? The LORD (YHWH)  
is the everlasting God (Elohim), the Creator (Bara) of the ends of the earth.  
He will not grow tired or weary, and his understanding no one can fathom.  
(Isaiah 40:28 *parenthetical text added*)

### YHWH/Elohim Channun — YHWH/God Is Gracious/Gracious God

The word "*channûn*" ("חַנּוּן"), meaning "**gracious**", derives from the root verb "*chânan*" ("חָנַן"), which means "**to bend or stoop**" in kindness or "**to have pity on**". When combined with "El", it denotes a God who's not merely gracious, as we understand that term today, but One who bends low to **intentionally** empathize with and comfort us! The word appears 13 times in Scripture, all in direct reference to YHWH and three as the compound name "*YHWH is Gracious*".

If you return to the LORD (YHWH), then your fellow Israelites and your children  
will be shown compassion by their captors and will return to this land,  
for the LORD (YHWH) your God is gracious (Elohim Channun) and compassionate.  
He will not turn his face from you if you return to him."  
(2 Chronicles 30:9 *parenthetical text added*)

The LORD is gracious (YHWH Channun) and compassionate, slow to anger ('arek) and rich  
in love.  
(Psalm 145:8 *parenthetical text added*)

See also Exodus 22:27, 34:6; Nehemiah 9:17, 31; Psalms 86:15, 103:8, 111:4, 112:4,  
116:5; Joel 2:13;  
Jonah 4:2.

### El Chay/Chaiyai — Living God/God of My Life

The word "*chay*" ("חַי"), meaning "**alive**", "**fresh**", or "**strong**", derives from the Hebrew root "*châyâh*" ("חָיָה"), which means "**to live**", "**keep alive**", or "**to give life**". It is used by itself in 450 verses in the Old Testament and is usually translated "*living*", "*life*", "*alive*", "*fresh*", and "*raw*", referring to raw flesh.

In reference to YHWH as a compound name, it appears in Scripture 16 times and by inference, tells us that YHWH is **the** GOD who imparts life.

My soul thirsts for God (Elohim), for the living God (El Chay).  
When can I go and meet with God (Elohim)?  
(Psalm 42:2 *parenthetical text added*)

By day the LORD (YHWH) directs his love,  
at night his song is with me—a prayer to the God of my life (El Chaiyai) .  
(Psalm 42:8 *parenthetical text added*)

But the LORD (YHWH) is the true God (El 'Emeth); he is the living God (El Chay), the eternal King.

When he is angry, the earth trembles; the nations cannot endure his wrath.  
(Jeremiah 10:10 *parenthetical text added*)

See *also* Deuteronomy 5:26; Joshua 3:10; 1 Samuel 17:26, 36; 2 Kings 19:4, 16; Psalm 84:2; Isaiah 37:4, 17; Jeremiah 23:36; Daniel 6:20, 26; Hosea 1:10.

## Elohim Chesed — God of My Mercy

The word "*chêsêd*" ("חֶסֶד"), meaning "**kindness**", derives from the Hebrew root verb "*châsad*" ("חָסַד"), which means "**to bow**" or "**to be kind**". The word appears 247 times in Scripture and is usually transliterated "*mercy*" and "*kindness*" in the KJV and "*love*" in the NIV. One of the best-known occasions when it appears is in the words Moses spoke when giving the Commandments and the Law to Israel.

Know therefore that the LORD (YHWH) your God (Elohim) is God (Elohim);  
he is the faithful God (El Aman), keeping his covenant of love (chesed)  
to a thousand generations of those who love him and keep his commandments.  
(Deuteronomy 7:9 *parenthetical text added*)

It appears twice in the KJV as the compound name "*God of my Mercy*" and in the NIV as "*the God on whom I can rely*".

The God of my mercy (Elohim Chesed) shall prevent me:  
God (Elohim) shall let me see my desire upon mine enemies.  
(Psalm 59:10 *parenthetical text added*)

See *also* Exodus 34:6; Psalm 59:17.

## YHWH Chezeq — LORD, My Strength

The word "*chêzeq*" ("חֲזַק"), meaning "**strength**", derives from the Hebrew verb "*châzaq*" ("חָזַק"), which means "**to fasten upon**", "**seize**", or "**be strong**". It is used only once in Scripture and refers only to YHWH.

*For the director of music. Of David the servant of the LORD (YHWH).  
He sang to the LORD (YHWH) the words of this song when the LORD (YHWH)  
delivered him from the hand of all his enemies and from the hand of Saul. He said:*  
I love you, LORD, my strength (YHWH Chezeq).  
(Psalm 18:1 *emphasized and parenthetical text added*)

## El De'ot (De'ah) — God of Knowledge/God Who Knows

The word "*de'ot*" or "*dê'âh*" ("דַּעַה") means **knowledge** and derives from the Hebrew root "*yâda*" ("יָדַע"), which means **to know** or to **ascertain** by seeing. It appears six times in the Old Testament, but only once as the compound name "*God of Knowledge*" in the KJV and "*God Who Knows*" in the NIV.

Do not keep talking so proudly or let your mouth speak such arrogance,  
for the LORD (YHWH) is a God who knows (El De'ah), and by him deeds are weighed.  
(1 Samuel 2:3 *parenthetical text added*)

See *also* Job 36:4; Psalm 73:11; Isaiah 11:9, 28:9; Jeremiah 3:15.



## YHWH/El 'Echad — YHWH Is One / The One God

The word "'echâd" ("אֶחָד"), a numeral meaning "properly **united**", "**one**", or "**first**", derives from the verb "'âchad" ("אָחַד"), which means "to **unify**". Used alone, it appears in the Hebrew Scriptures more than 900 times. Its best-known usage, of course, is in the Hebrew Shema in Deuteronomy:

"Hear, O Israel: The LORD (YHWH) our God (Elohim), the LORD (YHWH) is one ('Echad)."  
(Deuteronomy 6:4 *parenthetical text added*)

Some have pointed to this verse as "proof" of the supposed invalidity of the doctrine of the Trinity. However, there are two things to consider here:

- Firstly, let's look at the context in which the statement was made. All of the nations surrounding Israel served a number and variety of gods and goddesses, so the worship of only **one** GOD made Israel's GOD and faith unique.
- Secondly, remember that "'echad" means "first" and derives from the verb meaning to "unify". Thus, in the Ten Commandments, when YHWH says we are to "have no other GODs before" Him (Exodus 20:3), He is saying He must be **first** in our lives. He must be the **unifying** principle and the most important factor of reality.

In other words, the statement that He is "one" isn't about His characteristics or features, but about the **place** He desires and deserves to have in our lives.

The compound name appears in one other verse in the Bible.

Do we not all have one ('echad) Father? Did not one God (El 'Echad) create us?  
Why do we profane the covenant of our ancestors by being unfaithful to one another?  
(Malachi 2:10 *parenthetical text added*)

Again, the emphasis isn't on His attributes, but on the fact that we are not to love or obey any other gods, that there are no other gods, objects, or persons worthy of our devotion, worship, and obedience.

## Elohim Elohim — God of Gods

This compound name appears four times in the Hebrew Scriptures.

For the LORD (YHWH) your God (Elohim) is God of gods (Elohim elohim)  
and Lord (Adonai) of lords (adon), the great God (Elohim), mighty  
and awesome, who shows no partiality and accepts no bribes.  
(Deuteronomy 10:17 *parenthetical text added*)

Give thanks to the God of gods (Elohim elohim). His love endures forever.  
(Psalm 136:2 *parenthetical text added*)

See also Daniel 2:47 and 11:36.

## El hanne'Eman — The Faithful God

This name derives from "'âman" ("אָמַן"), which we have seen before and which means "**to build up**" or "**support**". The word appears 108 times in Scripture, but only once as a compound name of God.

Know therefore that the LORD (YHWH) your God (Elohim) is God (Elohim);  
he is the faithful God (El hanne'Eman), keeping his covenant of love to a

thousand generations of those who love him and keep his commandments.  
(Deuteronomy 7:9 *parenthetical text added*)

The NIV and several other Bible versions also show Hosea 11:12 as incorporating this word in a reference to God, but the KJV, ASV, and Complete Jewish Bible do not support this.

Ephraim has surrounded me with lies, Israel with deceit.  
And Judah is unruly against God (El), even against the faithful (hanne'Eman) Holy One ('Aman).  
(NIV *parenthetical text added*)

Ephraim compasseth me about with lies, and the house of Israel with deceit:  
but Judah yet ruleth with God (El), and is faithful ('Aman) with the saints.  
(KJV *parenthetical text added*)

## **El/Elohim 'Emeth — True God/Faithful God (See "Elohim 'Amen")**

## **El Emunah — Faithful God (See "Elohim 'Amen")**

## **Adonai 'Erets — Lord of All the Earth**

The word "'erets" ("אֶרֶץ") is a common Hebrew word that generally means "*to be **firm***" or "***earth***". It appears more than 2500 times throughout Scripture, six times as a designation for YHWH.

See, the ark of the covenant of the Lord  
of all the earth (Adonai 'Erets) will go into the Jordan ahead of you.  
(Joshua 3:11 *parenthetical text added*)

The mountains melt like wax before the LORD (YHWH),  
before the Lord of all the earth (Adonai 'Erets).  
(Psalm 97:5 *parenthetical text added*)

See also Joshua 3:13, Micah 4:13, Zechariah 4:14 and 6:5.

## **YHWH Gâ'al — LORD, Your Redeemer**

The name "gâ'al" ("גָּאֵל") is a root Hebrew word meaning "***to redeem***", as in kinship. It is the word most commonly associated with the "kinsman redeemer" in the Law, which is referenced and applied most beautifully in the case of Boaz redeeming Ruth and Naomi. The word appears 104 times in Scripture, five times in Isaiah as the compound name "*YHWH your Redeemer*".

Do not be afraid, you worm Jacob, little Israel, do not fear,  
for I myself will help you," declares the LORD, your  
Redeemer (YHWH Ga'al), the Holy One (Qadosh) of Israel.  
(Isaiah 41:14 *parenthetical text added*)

In a surge of anger I hid my face from you for a moment,  
but with everlasting kindness I will have compassion on you,"  
says the LORD your Redeemer (YHWH Ga'al).  
(Isaiah 54:8 *parenthetical text added*)

See also Isaiah 43:14, 44:24, 48:17, and 60:16.

In two other verses in Isaiah, although not a compound name per sé, YHWH refers to Himself as our Savior and Redeemer.



You will drink the milk of nations and be nursed at royal breasts (shad).  
Then you will know that I, the LORD (YHWH), am your Savior,  
your Redeemer (Ga'al), the Mighty One of Jacob.  
(Isaiah 60:16 *parenthetical text added*)

### El/Elohim haGadol — *The Great God*

The word "gâdôl" ("הַגָּדוֹל") means "**great**", "**older**" (as in "elder"), and interestingly, can even mean "**insolent**". It appears in Scripture more than 525 times, five times as the compound name.

For the LORD (YHWH) your God (Elohim) is God of gods (Elohim elohim)  
and Lord (Adonai) of lords (adon), the great God (El HaGadol), mighty  
and awesome, who shows no partiality and accepts no bribes.  
(Deuteronomy 10:17 *parenthetical text added*)

Ezra praised the LORD (YHWH), the great God (Elohim Gadol);  
and all the people lifted their hands and responded, "Amen! Amen!"  
Then they bowed down and worshiped the LORD (YHWH) with their faces to the ground.  
(Nehemiah 8:6 *parenthetical text added*)

See also Ezra 5:8; Nehemiah 9:32; Psalm 95:3.

### YHWH/El Gibbor — *LORD Mighty/Mighty God*

The word "gibbôr" means **powerful**; by implication **warrior**, **champion**, or **chief**. It appears in Scripture more than 150 times and is the word used in 1 Samuel 17:21 in describing how the Philistines felt about their "champ-ion", Goliath. Combined with "El", it exclaims to us that YHWH is **the** Strong and Mighty GOD.

Who is this King of glory? The LORD (YHWH) strong and mighty,  
the LORD mighty (YHWH Gibbor) in battle.  
(Psalm 24:8 *parenthetical text added*)

You show love to thousands but bring the punishment for the  
parents' sins into the laps of their children after them. Great and  
mighty God (El Gibbor), whose name is the LORD Almighty (YHWH-Tzva'ot).  
(Jeremiah 32:18 *parenthetical text added*)

Of course, we mustn't neglect one of the most important verses—if not **the** most important verse in Scripture—that of the promise of GOD coming to us in the flesh.

For to us a child is born, to us a son is given,  
and the government will be on his shoulders. And he will be called  
Wonderful Counselor, Mighty God (El Gibbor), Everlasting Father, Prince of Peace.  
(Isaiah 9:6 *parenthetical text added*)

See also Isaiah 10:21.

### YHWH 'Izzuz-Gibbor — *LORD, Strong and Mighty*

This compound name unites two attributes, "'izzûz" and "gibbor" (which we have already studied). The adjective "'izzûz" ("יִצְּזֹז"), meaning "**forcible**", as in an *army*, derives from the Hebrew verb "'âzaz" ("עָזַז"), which means "**to be stout**" or "**to harden**". The word appears only twice in Scripture, once in the compound name "*LORD Strong and Mighty*".

Who is this King of glory?  
The LORD strong and mighty (YHWH 'Izzuz-Gibbor),

the LORD mighty (YHWH Gibbor) in battle.  
(Psalm 24:8 *parenthetical text added*)

## El haKabod — The God of Glory

The word "*kâbôd*" ("כְּבוֹד"), meaning "**splendor**", "**glory**", or "**honor**", derives from "*kâbad*" ("כָּבַד"), which means "**numerous**", "**rich**", or "**honorable**". The word appears more than 200 times in the Hebrew Scriptures. Combined with "El" or "Elohim", it points to YHWH as **the** most glorious GOD. The compound name, "the God of glory", appears only once in Scripture.

The voice of the LORD (YHWH) is over the waters;  
the God of glory (El HaKabod) thunders, the LORD (YHWH) thunders over the mighty waters.  
(Psalm 29:3 *parenthetical text added*)

The word appears several other times in reference to YHWH in verses that reference "*the glory of God*" and "*the glory of the God of Israel*".

The heavens declare the glory (kabod) of God (El); the skies proclaim the work of his hands.  
(Psalm 19:1 *parenthetical text added*)

and I saw the glory (kabod) of the God (Elohim) of Israel coming from the east.  
His voice was like the roar of rushing waters, and the land was radiant with his glory (kabod).  
(Ezekiel 43:2 *parenthetical text added*)

See also Proverbs 25:2; Ezekiel 8:4, 9:3, 10:19, 11:22.

## El haKadosh (Elohim Qadosh) — The Holy One/Holy God

As we learned in the original study, the noun "*qâdôsh*" ("קָדוֹשׁ"), meaning "**sacred**" or "**holy**", derives from the root verb "*qâdash*" ("קָדַשׁ"), meaning to "**make holy**". Used alone to refer to people and things, the word appears 26 times in the Old Testament. As the compound name, "*the Holy One*", it appears 44 times; and as the compound name, "the Holy GOD", it appears once. The most frequent use of "*El HaKadosh*" is found in Isaiah where the prophet uses the expression "*the Holy One of Israel*" 30 times.

In that day people will look to their Maker  
and turn their eyes to the Holy One (El HaKadosh) of Israel.  
(Isaiah 17:7 *parenthetical text added*)

As for our redeemer, the LORD of hosts (YHWH Tzva'ot)  
is his name, the Holy One (El HaKadosh) of Israel.  
(Isaiah 47:4 KJV *parenthetical text added*)

See also Isaiah 1:4, 5:16,19,24, 10:17,20, 12:6, 29:19,23, 30:11,12,15, 31:1, 37:23, 40:25, 41:14, 16,20, 43:3,14-15, 45:11, 48:17, 49:7, 54:5, 55:5, and 60:9,14.

Other Scripture verses in which inspired writers use the name "*Elohim Qadosh*" are...

Joshua said to the people, "You are not able to serve the LORD (YHWH).  
He is a holy God (Elohim Qadosh); he is a jealous God.  
He will not forgive your rebellion and your sins."  
(Joshua 24:19 *parenthetical text added*)

And the people of Beth Shemesh asked, "Who can stand in the presence of the LORD  
(YHWH),  
this holy God (Elohim Qadosh)? To whom will the ark go up from here?"  
(1 Samuel 6:20 *parenthetical text added*)

See *also* 2 Kings 19:22; Job 6:10; Psalm 10:20, 16:10, 71:22, 78:41, 89:18; Proverbs 9:10, 30:3; Jeremiah 50:29, 51:5; Ezekiel 39:7; Daniel 4:13,23, 8:13; Hosea 11:9,12; Habakkuk 1:12, 3:3.

## **Elohim Machaseh — God, My/Our Refuge**

The Hebrew noun "*machāshe*" ("מַחֲשֵׁה"), meaning "*a shelter*", derives from the verb "*chāsâh*" ("חָסָה"), which means "*to flee for protection*". It appears in Scripture 20 times, primarily transliterated "*refuge*", four times as the compound name "*God My/Our Refuge*".

God is our refuge (Elohim Machaseh) and strength, an ever-present help in trouble.  
(Psalm 46:1 *parenthetical text added*)

Trust in him at all times, you people; pour out your hearts to him,  
or God is our refuge (Elohim Machaseh).  
(Psalm 62:8 *parenthetical text added*)

See *also* Psalm 91:9 and Jeremiah 16:19.

## **Adonai Magen — Lord, Our Shield/Defense**

The word "*mâgên*" ("מָגֵן"), meaning "*a shield*" or "*buckler*", derives from the Hebrew verb "*gânan*" ("גָּנַן"), which means "*to hedge about*" or "*protect*". It appears 63 times in Scripture and is primarily transliterated "*shield*". It appears only once as the compound name "*Lord our Shield*"; however, YHWH refers to Himself as our "*shield*" at least eight other times in Scripture.

But do not kill them, Lord our shield (Adonai Magen),  
or my people will forget. In your might uproot them and bring them down.  
(Psalm 59:11 *parenthetical text added*)

For the LORD (YHWH) God (Elohim) is a sun and shield (magen);  
the LORD (YHWH) bestows favor and honor; no good thing  
does he withhold from those whose walk is blameless.  
(Psalm 84:11 *parenthetical text added*)

See *also* Genesis 15:1; Deuteronomy 33:29; Psalm 3:3, 18:2, 28:7, 33:20, 89:18, 115:9-10.

## **YHWH Manos — LORD, My Strength/Fortress**

The word "*mânôs*" ("מָנוֹס"), meaning "*a retreat*", derives from the Hebrew verb "*nûs*" ("נוּס"), which means "*to vanish*" or "*escape*". It appears 36 times in the Scriptures and is usually transliterated "*strength*" in the KJV and "*fortress*" or "*stronghold*" in the NIV. It appears five times as a compound name or as an attribute of YHWH.

The LORD (YHWH) is the strength of his people, a fortress (manos) of salvation for his  
anointed one.  
(Psalm 28:8 *parenthetical text added*)

The LORD (YHWH) will roar from Zion and thunder from Jerusalem;  
the earth and the heavens will tremble. But the LORD (YHWH) will be

a refuge (machaseh) for his people, a stronghold (manos) for the people of Israel.  
(Joel 3:16 *parenthetical text added*)

See also Psalm 37:39; Jeremiah 16:19.

## YHWH Manos-Chay — LORD Is the Strength of My Life

This compound name unites the two attributes "*mânôs*" ("מָנוֹס"), transliterated above as "**strength**", and "*chay*" ("חַי"), usually transliterated "**life**". The compound name appears once in Scripture.

The LORD (YHWH) is my light and my salvation;  
whom shall I fear? the LORD is the strength of my life (YHWH Manos-Chay);  
of whom shall I be afraid?  
(Psalm 27:1 KJV *parenthetical text added*)

## YHWH/El Ma'oz (Ma'uz) — LORD/God Is My Strength

The Hebrew noun "*mâ'ôz*" or "*mâ'ûz*" ("מְעוֹז") means "a **fortified** place", "**rock**", "**strength**", "**strong** (*hold*)". It derives from the verb "*'âzaz*" ("עָזַז"), which means "to be **stout**", "**harden**", "**prevail**", "**be strong**". Transliterated "*strength*", it appears 36 times in Scripture, three times either as a compound name or as an attribute of YHWH.

God is my strength (El Ma'oz) and power: and he maketh my way perfect.  
(2 Samuel 22:33 KJV *parenthetical text added*)

See also Psalm 28:8, Jeremiah 16:19.

## YHWH Matsud — LORD Is My Fortress

The word "*mâtsûd*" ("מְצוּד"), meaning "a **net**" or "**capture**", derives from two root words, "*mâtsôd*" ("מְצוּד") and "*tsûd*" ("צוּד"), which mean "a **net**" and "to **lie in wait**" or "to **catch**" respectively. The word appears 22 times in Scripture and is primarily transliterated "*hold*" and "*fortress*". Although not linked to the name "YHWH" directly, Scripture does reference it at least five times as a wonderful promise and attribute of YHWH.

He said: "The LORD (YHWH) is my rock, my fortress (Matsud) and my deliverer;  
(2 Samuel 22:2 *parenthetical text added*)

I will say of the LORD (YHWH), "He is my refuge (Machaseh)  
and my fortress (Matsud), my God (Elohim), in whom I trust."  
(Psalm 91:2 *parenthetical text added*)

See also Psalms 18:2, 94:22.

## El Melek — God, My King

The word "*melek*" ("מֶלֶךְ"), meaning "a **king**" or "**royal**", derives from "*mâlak*" ("מָלַךְ"), which means "to **reign**" or "to **ascend the throne**". The word appears more than 2500 in the Hebrew Scriptures in reference to earthly kings and royals. It appears only five times in reference to YHWH, all of them by David in the Psalms.

Your procession, God (Elohim), has come into view,  
the procession of my God and King (El Melek) into the sanctuary.  
(Psalm 68:24 *parenthetical text added*)

I will exalt you, my God the King (El Melek); I will praise your name for ever and ever.  
(Psalm 145:1 *parenthetical text added*)

See also Psalms 74:12, 84:3, 95:3.

## YHWH Misgab — LORD, My Defense/High Tower

The word "*mišgâb*" ("מִשְׁגָּב"), meaning "a **cliff**" or other **lofty** or **inaccessible place**, derives from the Hebrew root verb "*sâgab*" ("סָגַב"), which means "to be/make **lofty/inaccessible**". Most often transliterated "*defense*" in the KJV and "*fortress*" in the NIV, it appears 17 times in Scripture, 13 of which directly refer to YHWH as our defense, fortress, or high tower.

my God (Elohim) is my rock, in whom I take refuge,  
my shield (Magen) and the horn of my salvation.  
He is my stronghold (Misgab), my refuge (Manos)  
and my savior-- from violent people you save me.  
(2 Samuel 22:3 *parenthetical text added*)

But the LORD (YHWH) has become my fortress (Misgab),  
and my God (Elohim) the rock in whom I take refuge (machaseh).  
(Psalm 94:22 *parenthetical text added*)

See also Psalms 9:9, 18:2, 46:7,11, 48:3, 59:9,16-17, 62:2,6, 144:2; Isaiah 25:12, 33:16; Jeremiah 48:1.

## Elohim Mishpat — God of Justice

The Hebrew noun "*mishpât*" ("מִשְׁפָּט") means "a **verdict**", "**formal decree**", "**divine law**", or "**justice**". It derives from the verb "*shâphat*" ("שָׁפַט"), which means "to **judge**", "**pronounce sentence**", "**vindicate**" or "**punish**", or "to **litigate**". It appears more than 400 times in Scripture primarily as "*judgment*", "*right*", "*manner*", "*law*", "*decision*", "*case*", and "*decree*". Although it is used many times in reference to YHWH being a God of justice, the compound name appears only once in Scripture.

You have wearied the LORD (YHWH) with your words. "How have we wearied him?"  
you ask. By saying, "All who do evil are good in the eyes of the LORD (YHWH),  
and he is pleased with them" or "Where is the God of justice (Elohim Mishpat)?"  
(Malachi 2:17 *parenthetical text added*)

## El Neqamah — God Who Avenges

The word "*neqâmâh*" ("נִקְמָה"), which derives from "*nâqâm*" ("נָקַם") meaning "**revenge**" or "**vengeance**", appears more than 25 times in Scripture. Only David uses the word three times as a compound name for God.

He is the God who avenges (El Neqamah) me, who puts the nations under me,  
(2 Samuel 22:48 *parenthetical text added*)

See also Psalms 18:47 and 94:1.

## El 'Olam — Eternal/Everlasting God

The word "'ôlâm" ("עוֹלָם"), meaning "**concealed**", "**always**" or "**eternal**", derives from the root verb "'âlam" ("עָלַם"), which means "to **veil from sight**". Most often transliterated "*everlasting*" or "*eternal*", when combined with "El", the name denotes the *Everlasting GOD Who Always Was, Is, and Will Be Who Never Changes*. It appears more than 430 times in Scripture, but only twice as a compound name of YHWH.

Abraham planted a tamarisk tree in Beersheba,  
and there he called on the name of the LORD (YHWH), the Eternal God (El 'Olam).  
(Genesis 21:33 *parenthetical text added*)

Do you not know? Have you not heard? The LORD (YHWH)  
is the everlasting God (El 'Olam), the Creator (Bara) of the ends of the earth.  
He will not grow tired or weary, and his understanding no one can fathom.  
(Isaiah 40:28 *parenthetical text added*)

### YHWH 'Or — LORD Is My Light

The word "'ôr" ("אֹר"), meaning "**illumination**" or "**luminary**", derives from the root verb "'ôr" ("אֹר"), which means "**to be luminous**". The word appears 122 times in Scripture, most often transliterated "shine". It is used nine times in reference to YHWH being our eternal light, but only once as the compound name "**LORD is my Light**".

The LORD is my light (YHWH 'Or) and my salvation-- whom shall I fear?  
The LORD is the stronghold of my life (YHWH Maoz-Chay)-- of whom shall I be afraid?  
(Psalm 27:1 *parenthetical text added*)

See also Psalm 4:6, 189:15; Isaiah 2:5, 60:1,19-20; Micah 7:8-9; Zechariah 14:7.

### YHWH 'Oz — LORD Is My Strength

The word "'ôz" ("עֹז"), meaning "**strength**", derives from the root verb "'âzaz" ("עָזַז"), which means "**to be stout**" or "**harden**". It appears 12 times in Scripture, five times as the compound name "**LORD is my Strength**".

The LORD is my strength (YHWH 'Oz) and my shield (Magen);  
my heart trusts in him, and he helps me. My heart leaps for joy,  
and with my song I praise him.  
(Psalm 28:7 *parenthetical text added*)

The LORD is my strength (YHWH 'Oz) and my defense; he has become my salvation.  
(Psalm 118:14 *parenthetical text added*)

See also Exodus 15:2; Isaiah 12:2; Jeremiah 16:19.

### YHWH Palat — LORD, My Deliverer

The word "pâlat" ("פָּלַט") means "**to slip out**", "**escape**", or "**to deliver**". It appears 26 times in Scripture, four times as the compound name "**LORD My Deliverer**".

The LORD (YHWH) is my rock, my fortress (Matsud)  
and my deliverer (Palat); my God is my rock, in whom I take refuge,  
my shield (magen) and the horn of my salvation, my stronghold (misgab).  
(Psalm 18:2 *parenthetical text added*)

See also 2 Samuel 22:2; Psalms 40:17 and 70:5.

### El/Elohim Qanna' — Jealous God

The word "qannâ'" ("קָנָא") simply means "**jealous**" and suggests a marriage relationship between YHWH and ourselves. YHWH is a jealous God, wanting all our praise for Himself and no one else, as stated in Deuteronomy 6:4. The word appears only nine times in Scripture, all either referencing YHWH's jealousy toward us or employing the compound name "**Jealous God**".

Do not worship any other god (el), for the LORD (YHWH),  
whose name is Jealous (Qanna'), is a jealous God (El Qanna').  
(Exodus 34:14 *parenthetical text added*)



For the LORD (YHWH) your God (Elohim)  
is a consuming fire ('Akal-'Esh), a jealous God (El Qanna').  
(Deuteronomy 4:24 *parenthetical text added*)

See *also* Exodus 20:5; Deuteronomy 5:9, 6:15; Joshua 24:19; Zechariah 1:14, 8:2; Nahum 1:2.

### Elohim Qedem (Qedmah) — Eternal God

The words "*qedem*" ("קֶדֶם") and "*qêdmâh*" ("קֶדְמָה"), meaning "*the front of place or time*", derive from the Hebrew root verb "*qâdam*" ("קָדַם"), which means "*to project*" or "*precede*". Most often transliterated "*east*" or "*eastward*", it occurs 87 times in the Hebrew Scriptures, but only once as the compound name "*Eternal God*".

The eternal GOD (Qedem El) is your refuge,  
and underneath are the everlasting arms. He will  
drive out your enemies before you, saying, 'Destroy them!'  
(Deuteronomy 33:27 *parenthetical text added*)

Like the name "El Olam", it denotes the *God Who Always Was, Is, and Will Be Who Never Changes*. This ties in beautifully with the name "Ancient of Days" used by Daniel in his vision.

As I looked, "thrones were set in place, and the  
Ancient ('Attîyq) of Days (Yôm meaning "*time*") took his seat.  
His clothing was as white as snow; the hair of his head was white like wool.  
His throne was flaming with fire, and its wheels were all ablaze."  
(Daniel 7:9 *parenthetical text of Chaldee origin added*)

### YHWH Qeren-Yesha' — LORD, Horn of My Salvation

This compound name also incorporates two different attributes, "*qeren*" and "*yêsha*" into one. The noun "*qeren*" ("קֶרֶן"), meaning "*a horn*", derives from the Hebrew root verb "*qâran*", which means "*to push*" or "*gore*"; and "*yêsha*" ("יֵשַׁע"), meaning "*liberty*", "*deliverance*" or "*prosperity*", derives from "*yâsha*" ("יָשַׁע"), which means "*save*" or "*savior*".

The word "*qeren*" appears 47 times in Scripture as "*horn*" and "*yesha*" appears 36 times, primarily as "*salva-tion*". The compound name "*Horn of my Salvation*" appears only once.

The LORD is my rock, and my fortress (Matsud),  
and my deliverer (Palat); my God (El), my strength, in whom I will trust;  
my buckler (Magen), and the horn of my salvation (Qeren-Yesha),  
and my high tower (Misgab).  
(Psalm 18:2 KJV *parenthetical text added*)

### El Rachum (Racham) — Merciful God

The adjective "*rachûm*" ("רַחוּם"), meaning "*full of compassion*" or "*merciful*", derives from the root verb, "*râcham*" ("רָחַם"), which means "*to love*", "*be compassionate*", or "*show mercy*". Most often transliterated "*merciful*", it appears 13 times in the Scriptures, all in reference to the mercy and compassion of YHWH.

And he (YHWH) passed in front of Moses, proclaiming, "The LORD (YHWH),  
the LORD (YHWH), the compassionate (Racham) and gracious (Channun) God (Elohim),  
slow to anger ('Arek), abounding in love and faithfulness ('Emeth),  
(Exodus 34:6 *parenthetical text added*)

But in your great mercy (Racham) you did not put an end to them  
or abandon them, for you are a gracious (Channun) and merciful (Rachum) God (El).  
(Nehemiah 9:31 *parenthetical text added*)

See *also* Deuteronomy 4:31; 2 Chronicles 30:9; Nehemiah 9:17; Psalm 86:15; Daniel 9:9;  
Joel 2:13;  
Jonah 4:2.

## El Ro'iy (Ro'i, El Rot) — God Who Sees Me

The word "*rō'îy*" ("רֹאִי"), meaning "**sight**", derives from the root "*râ'âh*" ("רָאָה"), which means "**to see**". By implication, it means to "*take heed of*" or "*to provide*". Perhaps a more accurate transliteration of this com-pound name would be "*The God Who Sees **after** Me*".

She gave this name to the LORD (YHWH) who spoke to her:  
"You are the God who sees me (El Ro'iy)," for she said,  
I have now seen the One who sees (ra'ah) me."  
(Genesis 16:13 *parenthetical text added*)

See *also* Job 7:8.

## YHWH/El Sela' — LORD Is My Rock/God, My Rock

El/Elohim/YHWH Tsur — God, My Rock/God of My Rock/LORD, My  
Strength

There are two similar Hebrew words that have been transliterated "*rock*" more consistently than any other English word. As they are often misinterpreted in our readings, I have chosen to combine them here to hope-fully clear up the confusion. They are:

- "*sela'*" ("סֵלַע"), which means "**lofty**", "**a craggy rock**", "**stone**", or "**stronghold**". It appears 61 times in the Hebrew Scriptures, but only five times as a compound name and attribute of YHWH.

He said: "The LORD is my rock (YHWH Sela'),  
my fortress (Matsud) and my deliverer (Palat);  
(2 Samuel 22:2 *parenthetical text added*)

The LORD is my rock (YHWH Sela'), my fortress (Matsud) and my deliverer (Palat);  
my God is my rock (El Tzur), in whom I take refuge, my shield (Magen)  
and the horn of my salvation (Qeren-Yesha), my stronghold (Misgab).  
(Psalm 18:2 *parenthetical text added*)

See *also* Psalms 31:3, 42:9, and 71:3.

- "*tsûr*" ("צוּר"), which means "**a cliff**", "**boulder**", or "**sharp rock**". It appears 76 times in Scripture, 20 times as a compound name and ten times in direct reference to YHWH.

"The LORD (YHWH) lives! Praise be to my Rock (Tsur)!  
Exalted be my God, the Rock (El Tsur), my Savior!  
(2 Samuel 22:47 *parenthetical text added*)

Unto thee will I cry, O LORD my rock (YHWH Tsur); be not silent to me:  
lest, if thou be silent to me, I become like them that go down into the pit.  
(Psalm 28:1 KJV *parenthetical text added*)

Praise be to the LORD my Rock (YHWH Tzur), who trains my hands for war, my fingers for battle.

(Psalm 144:1 *parenthetical text added*)

Trust in the LORD (YHWH) forever, for the LORD (Yah),  
the LORD (YHWH) himself, is the Rock (Tsûr) eternal (Olam).

(Isaiah 26:4 *parenthetical text added*)

See *also* Deuteronomy 32:4, 15, 18, 30-31; 1 Samuel 2:2; 2 Samuel 22:3, 32; Psalm 18:2, 31, 46, 19:14, 61:2, 62:2, 6-7, 71:3, 73:26, 78:35, 89:26, 92:15, 94:22, 95:1; Isaiah 17:10, 30:29, Habakkuk 1:12.

## YHWH haShaphat — LORD, the Judge

The word "*shâphat*" ("שָׁפַט") is a root Hebrew verb meaning "*to judge*", that is, to "*pronounce sentence*", and by implication "*to vindicate*" or "*punish*". It appears 203 times in the Scriptures, 113 times in direct reference to YHWH judging nations and people. It appears only once, however, as the compound name "*LORD the Judge*".

"I have not wronged you, but you are doing me wrong by waging war against me.

Let the LORD, the Judge (YHWH haShaphat), decide the dispute  
this day between the Israelites and the Ammonites."

(Judges 11:27 *parenthetical text added*)

## El Selîychah — God Is Forgiving / Forgiving God

The word "*selîychâh*" ("סְלִיחָה") is a noun meaning "*pardon*" or "*forgiveness*" and derives from the verb "*sâlach*" ("סָלַח"), which means to "*to forgive*", "*pardon*", or "*spare*".

Although not used in a compound name, the word appears only three times in Scripture, all in reference to YHWH's unfathomable capacity to forgive.

The Lord (Adonai) our God (Elohim) is merciful (racham)  
and forgiving (seliychah), even though we have rebelled against him;

(Daniel 9:9 *parenthetical text added*)

See *also* Nehemiah 9:17 and Psalm 130:4.

## Elohim Shaphat-Ba'Erets — God Who Judges the Earth

This compound name combines the two Hebrew words "'erets" ("אֶרֶץ"), meaning "*earth*", and "*shâphat*" ("שָׁפַט"), meaning "*to judge*". The term "*ba*" literally means "*son or offspring of*"; therefore, "*judging the earth*", by implication, refers to all the offspring of the earth, including humankind. The two words appear together in 26 verses, twice as the compound name "*God Who Judges the Earth*".

Let all creation rejoice before the Lord (Adonai), for he comes,  
he comes to judge the earth (shaphat-ba'erets). He will judge (shaphat)  
the world in righteousness (tsedeq) and the peoples in his faithfulness ('emunah).

(Psalm 96:13 *parenthetical text added*)

See *also* Psalm 58:11.

## El Shameh (Shamayim) — God of Heaven

The noun "*shâmeah*" ("שָׁמַיִם") is the plural of "*shâmayim*" ("שָׁמַיִם") and means "*to be lofty*", "*the sky*", or "*heavens*". When combined with the name "*El*", then "*shameh*" refers to the place where YHWH abides. The word appears more than 420 times in Scripture, 21 times as the compound name "*God of Heaven*".

Whatever the God of heaven (El Shameh) has prescribed,  
let it be done with diligence for the temple of the God of heaven (El Shameh).  
Why should his wrath fall on the realm of the king and of his sons?  
(Ezra 7:23 *parenthetical text added*)

Give thanks to the God of heaven (El Shameh). His love endures forever.  
(Psalm 136:26 *parenthetical text added*)

See *also* Genesis 24:3, 7; 2 Chronicles 36:23; Ezra 1:2, 5:11-12, 6:9-10, 7:12, 21;  
Nehemiah 1:4-5, 2:4, 20; Daniel 2:18-19, 37, 44; Jonah 1:9.

### **El Simchah-Giyl (Simchath-Gili) — God, My Exceeding Joy**

This name combines the two Hebrew words "*śimchâh*" ("שִׂמְחָה"), meaning "**glee**" or "**exceeding gladness**", and "*gîylis*" ("גִּיל"), which means "**joy**" or "**rejoice**". When combined with the name "El", it portrays a God whose exceeding exuberance is infectious to all who would be open to participate in it. The compound name appears only once as "*God my Exceeding Joy*" in the KJV and as "*God My Joy and My Delight*" in the NIV.

Then I will go to the altar of God (Elohim),  
to God, my joy and my delight (El Simchah-Giyl). I will praise you  
with the lyre, O God (Elohim), my God (Elohim).  
(Psalm 43:4 *parenthetical text added*)

### **El/Elohim/YHWH Tsur (Tzur) — God, My Rock/God of My Rock/LORD, My Strength (See YHWH Sela')**

#### **Elohim Ya'aqob — God of Jacob**

The compound name, "God of Jacob", appears 18 times in the Hebrew Scriptures. In this name, really, we find a most encouraging and comforting promise. Of course, we know that YHWH is the "God of Israel". However, the fact that He is not ashamed to refer to Himself as "*the God of Jacob*" — the name associated with being an undisciplined and self-serving deceiver — tells us that He does not abandon those in covenant with Him. If He did not abandon Jacob, but strove with him and fulfilled His covenant promise to Abraham through Jacob, He will not abandon us either. No matter how often or how miserably we might fail, He is not ashamed to call Himself "*the God of Linda*" or "*of Bob*" or "*of Mary*" or "*of <your name>*"!

May the LORD (YHWH) answer you when you are in distress;  
may the name of the **God of Jacob** protect you.  
(Psalm 20:1 *parenthetical and bold text added*)

The LORD of hosts (YHWH Tzva'ot) is with us; the **God of Jacob** is our refuge (misgab).  
(Psalm 46:11 KJV *parenthetical and bold text added*)

See *also* Exodus 3:6, 15, 4:5; 2 Samuel 23:1; Psalms 24:6, 46:7, 75:9, 76:6, 81:1, 4, 84:8, 94:7, 114:7, 146:5; Isaiah 2:3; Micah 4:2.

### **YHWH Yasha' — LORD, Your Savior**

The word "yâsha'" ("יָשַׁע") means "to be open", "free", or "safe". It is transliterated "save", "saved", or "savior" more than 150 times in Hebrew Scripture, but appears only twice as the compound name "LORD your Savior".

You will drink the milk of nations and be nursed at royal breasts (shad).  
Then you will know that I, the LORD, am your Savior (YHWH Yasha'),

your Redeemer (Ga'al), the Mighty One ('Abiy) of Jacob.  
(Isaiah 60:16 *parenthetical text added*)

See also Isaiah 49:26.

## **Elohim Yesha — God of My Salvation/God, My Savior YHWH Elohim Yeshu'ah/El Yeshu'ah — LORD God of My Salvation/God Is My Salvation**

There are two Hebrew words that derive from the same root "yâsha'" ("יָשַׁע"), meaning "to be **open**" or "to be **safe**", and which are usually transliterated "salvation" or "savior". They are:

- The word "yêsha'" ("יֵשַׁע"), meaning "**liberty**", "**deliverance**" or "**prosperity**". Used 36 times in Scripture, it appears seven times as "God of my Salvation" in the KJV and "God my Savior" in the NIV.

The LORD (YHWH) lives! Praise be to my Rock (Tsur)!  
Exalted be God my Savior (Elohim Yesha)!  
(Psalm 18:46 *parenthetical text added*)

See also Psalms 25:5, 27:1, 9, 51:14; Micah 7:7; Habakkuk 3:18.

- The word "yeshû'âh" ("יֵשׁוּעָה") means "**deliverance**", "**victory**", and "**prosperity**". It appears 78 times in Scripture, once as the compound name "God is my Salvation", and once as the compound name "LORD God of my Salvation" in the KJV and "the God who Saves Me" in the NIV.

O LORD God of my salvation (YHWH Elohim Yeshu'ah), I have cried day and night before thee:  
(Psalm 88:1 KJV *parenthetical text added*)

Surely God is my salvation (El Yeshu'ah); I will trust and not be afraid.  
The LORD (Yah), the LORD (YHWH) himself, is my strength ('Oz)  
and my defense; he has become my salvation (yeshu'ah)."  
(Isaiah 12:2 *parenthetical text added*)

These compound names assure that YHWH is not only my Savior **by** whom I am **saved**, but my Savior **in** whom I am **safe**.

## **El/Elohim Yisra'el — The God of Israel**

The compound name "El Yîsrâ'êl" ("יִשְׂרָאֵל") appears 199 times in the Old Testament, the most frequent use being in Jeremiah where the prophet uses the expression "El Yisra'el" 48 times.

There he set up an altar and called it El Elohe Israel (Yisra'el).  
(Genesis 33:20 *parenthetical text added*)

Any of his people among you may go up to Jerusalem in Judah  
and build the temple of the LORD (YHWH), the God of Israel (Elohim Yisra'el),  
the God (Elohim) who is in Jerusalem, and may their God be with them.  
(Ezra 1:3 *parenthetical text added*)

You, God (Elohim), are awesome in your sanctuary; the God of Israel (El Yisra'el)  
gives power and strength to his people. Praise be to God (Elohim)!  
(Psalm 68:35 *parenthetical text added*)

See also Exodus 24:10; Numbers 16:9; Joshua 7:19-20; Judges 4:6; Ruth 2:12; 1 Samuel 5:7-8, 10-11; 2 Samuel 7:27; 1 Kings 8:15-26; 2 Kings 22:15-18; 1 Chronicles 15:12-14; 2 Chronicles 6:4, 7, 10, 14-17; Ezra 4:1, 3; Psalm 68:8, 35; Isaiah 21:10, 17; Jeremiah 29:4, 8, 21,25, 32:14-15,36, 35:13,17-19; Ezekiel 10:19-20; Zephaniah 2:9; Malachi 2:16.

## YHWH Zimrath — LORD Is My Song

The word "*zimrâth*" ("זִמְרָת"), meaning "**instrumental music**" and by implication "**praise**", derives from the root "*zâmar*" ("זָמַר"), which means "**to give praise**" or "**sing forth praises and psalms**". The word appears in the Hebrew Scriptures only three times and is transliterated "*song*" in the KJV when referring to YHWH and "*defense*" in the NIV. The reason behind this seeming disparity can be found in the following verses:

- Deuteronomy 10:21— *He is the one you praise; he is your God, who performed for you those great and awesome wonders you saw with your own eyes.*
- Psalm 28:7—*The LORD is my strength and my shield; my heart trusts in him, and he helps me. My heart leaps for joy, and with my song I praise him.*
- Isaiah 12:5-6—*"Sing to the LORD, for he has done glorious things; let this be known to all the world.  
Shout aloud and sing for joy, people of Zion, for great is the Holy One of Israel among you."*

What other response is more fitting when YHWH delivers us in times of trouble than exuberant praise and worship? Thus, referring to Him as our "*song*" expresses confidence in Him accomplishing certain victory on our behalf.

The LORD is my strength (YHWH 'Oz) and song (Zimrath),  
and he is become my salvation (Yeshua): he is my God (El),  
and I will prepare him an habitation; my father's God (Elohim), and I will exalt him.  
(Exodus 15:2 KJV *parenthetical text added*)

The LORD is my strength (YHWH 'Oz) and my defense (Zimrath);  
he has become my salvation (Yeshua).  
(Psalm 118:14 *parenthetical text added*)

Surely God is my salvation (El Yeshua); I will trust and not be afraid.  
The LORD (Yah), the LORD (YHWH) himself, is my strength (Oz)  
and my defense (Zimrath); he has become my salvation (Yeshua).  
(Isaiah 12:2 *parenthetical text added*)

This is a most beautiful name and promise with which to conclude this particular study of the attributes of YHWH. Our God is our **Shield** and **Defense**, our **Strength**, our **Rock**, and our **Life**! He is our righteous **Judge** and our glorious **Salvation**! May we ever praise and exalt His holy name!

## Hebrew Proper Nouns that Incorporate "El"

As we've learned previously, the ancients attached great significance to the meanings of names, many of which incorporate the name "*El*" (meaning "God"). Thus, this study would not be complete without including those.

### Bethel (Beyth'El) — House of God

The name "*Bêyth-'êl*" ("בֵּית־אֵל") means "**house of God**" and derives from the Hebrew "*bayith*" ("בַּיִת"), which means "**a house**". The name occurs 61 times in the Old Testament.



From there he went on toward the hills east of Bethel (Beyth'El) and pitched his tent, with Bethel (Beyth'El) on the west and Ai on the east. There he built an altar to the LORD (YHWH) and called on the name of the LORD (YHWH).  
(Genesis 12:8 *parenthetical text added*)

**Note:** Although the text says that Abraham "called on the name of the LORD", recall what we learned in the study of "El Elyon". Even though Moses used YHWH's distinctive name in this narrative about Abraham, He made it clear that Abraham knew GOD only as "El" and "El Shaddai", as YHWH had not yet revealed His most distinctive name. Moses was making the point that the Patriarchs (Abraham and his descendants) who worshiped El in the past were actually worshipping YHWH, even though they didn't yet know Him by that name.<sup>1</sup>

See *also* Genesis 13:3, 28:19, 31:13; Joshua 7:2, 8:9,12; Judges 1:22-23; 1 Samuel 7:16; 1 Kings 12:29-33; 2 Kings 23:4,15-19; 1 Chronicles 7:28; 2 Chronicles 13:19; Ezra 2:28; Nehemiah 7:32; Jeremiah 48:13; Hosea 10:15; Amos 3:14; Zechariah 7:2.

### **Daniel (Dani'el) — My Judge Is God/God Is My Judge**

The name "*Dâni'êl*" ("דָּנִיֵּאל") means "**Judge of God**" and derives from two Hebrew words: the proper noun "*dân*" ("דָּן"), which means "**Judge**", and the verb "*dîyn*" ("דִּיַן"), which means "**to rule**" and by implication "**to execute judgment**". The name appears 29 times in the Old Testament, 23 of which occur in the book of Daniel. Three of the other six instances refer to Daniel's genealogy, two of the remaining three verses are almost identical as YHWH informs the Prophet Ezekiel of His disgust and judgment against Israel, and the last one is in the context of YHWH's pronouncement through Ezekiel against the King of Tyre.

even if these three men--Noah, Daniel (Dani'el) and Job--were in it, they could save only themselves by their righteousness, declares the Sovereign LORD (Adonai YHWH).  
(Ezekiel 14:14 *parenthetical text added*)

See *also* 1 Chronicles 3:1; Ezra 8:2; Nehemiah 10:6; Ezekiel 14:20, 28:3.

### **Ezekiel (Yechezq'el): God Will Strengthen**

The name "*Yechezqêl*" ("יְחֶזְקֵאל") means "**God will strengthen**" and derives from the Hebrew verb "*châzaq*" ("חָזַק"), meaning "**to fasten upon**", hence "**to seize**" or "**be strong**". The name occurs only twice in the Old Testament, both times in the book of Ezekiel.

the word of the LORD (YHWH) came to Ezekiel (Yechezq'el) the priest, the son of Buzi, by the Kebar River in the land of the Babylonians. There the hand of the LORD (YHWH) was on him.  
(Ezekiel 1:3 *parenthetical text added*)

See *also* Ezekiel 24:24.

### **Gabriel (Gabriy'el) [Greek: Γαβριήλ]— Strong Man of God**

The Hebrew name "*Gabrîy'êl*" ("גַּבְרִיֵּאל") means "**strong man of God**" and derives from the noun "*geber*" ("גִּבּוֹר"), meaning "**a valiant man**" or "**warrior**", and the verb "*gâbar*" ("גָּבַר"), meaning "**to be strong**". The name appears twice in the Old Testament when Daniel encounters the angel "Gabriel" and twice in the New Testament as "*Γαβριήλ*" in reference to the Messiah's birth.

while I was still in prayer, Gabriel (Gabriy'el), the man I had seen in the earlier vision, came to me in swift flight about the time of the evening sacrifice. He instructed me and said to me, "Daniel (Dani'el), I have now come

to give you insight and understanding."  
(Daniel 9:21-22 *parenthetical text added*)

The angel said to him, "I am Gabriel (Γαβριήλ). I stand in the presence of God (theos [Greek: θεός]), and I have been sent to speak to you and to tell you this good news.  
(Luke 1:19 *parenthetical text added*)

See also Daniel 8:16, 9:21; Luke 1:26

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<sup>1</sup> Source: DiMattei, Steven. *Contradictions in the Bible, Are Yahweh and El the same god OR different gods?* <http://contradictionsinthebible.com/are-Yahweh-and-el-the-same-god/>, np, 10/08/18.

### **Immanu'el/Emmanuel [Greek: Εμμανουήλ] — God with Us**

The Hebrew name "Immânû'êl" ("עִמָּנוּאֵל") means "**with us** (is) **God**" and derives from "im" ("עִם"), meaning "**with**" and "anu" ("אֲנִי"), meaning "**us**". The name occurs twice in the Old Testament and once in the New, all in reference to the coming of the Messiah. The name is spelled "Emmanuel" in the KJV.

Therefore the Lord (Adonai) himself will give you a sign: The virgin will conceive and give birth to a son, and will call him Immanuel.  
(Isaiah 7:14 *parenthetical text added*)

"The virgin will conceive and give birth to a son, and they will call him Immanuel" (which means "God with us").  
(Matthew 1:23)

See also Isaiah 8:8.

### **Ishma'el — God Hears**

The name "Yishmâ'êl" ("יִשְׁמָעֵאל") means "**God hears**" and derives from "shâma'" ("שָׁמַע"), meaning "**to hear intelligently**". This is not only the name of Abraham's son born of the slave woman, Hagar, but is also the name of five other Israelites recorded in Scripture. The name appears 48 times in the Hebrew Scriptures: 17 times in Genesis, 21 times in Jeremiah, and ten times in 2 Kings and 1 and 2 Chronicles.

The angel of the LORD (YHWH) also said to her: "You are now pregnant and you will give birth to a son. You shall name him Ishmael (Yishma'el), for the LORD has heard (YHWH shama) of your misery.  
(Genesis 16:11 *parenthetical text added*)

### **Israel (Yisra'el) — God Will Rule/God Contended for**

The name "Yîsrâ'êl" ("יִשְׂרָאֵל") means "**he will rule as God**" and derives from "sârâh" ("סָרָה"), meaning "**to prevail**". The common teaching in the Church is that the name means "**God contended for**" based on the passage in Genesis 32 in which Jacob wrestled with God (presumed to be the preincarnate Christ) and prevailed.

Then the man said, "Your name will no longer be Jacob (Ya'aqob), but Israel (Yisra'el), because you have struggled with God (Elohim) and with humans and have overcome (yakol)."  
(Genesis 32:28 *parenthetical text added*)

The name occurs more than 2000 times in the Old Testament.

There he set up an altar and called it El Elohe Israel.  
(Genesis 33:20)

For the cloud of the LORD (YHWH) was upon the tabernacle by day,  
and fire was on it by night, in the sight of all the house (bayith)  
of Israel (Yisra'el), throughout all their journeys.  
(Exodus 40:38 KJV *parenthetical text added*)

Every firstborn male in Israel (Yisra'el), whether human or animal, is mine. When I struck  
down all the firstborn in Egypt, I set them apart (qadash) for myself.  
(Numbers 8:17 *parenthetical text added*)

And now, Israel (Yisra'el), what does the LORD (YHWH) your God (Elohim) ask of you but to  
fear the LORD (YHWH) your God (Elohim), to walk in obedience to him, to love him, to  
serve the LORD (YHWH) your God (Elohim) with all your heart and with all your soul  
(Deuteronomy 10:12 *parenthetical text added*)

### Joel (Yo'el) — YHWH Is God

The name "yô'êl" ("יֹאֵל") means "**YHWH** (is his) **God**" and derives from the Hebrew "hâyâh" ("הָיָה"), which means "**self-existent**" or "**eternal**", and from which we get God's distinctive personal name "**YHWH**". The name "Joel" occurs 20 times in the Old Testament.

The word of the LORD (YHWH) that came to Joel (Yo'el) son of Pethuel.  
(Joel 1:1 *parenthetical text added*)

See also 1 Samuel 8:2; 1 Chronicles 4:35, 5:4, 8, 12, 6:28, 33, 36, 7:3, 11:38, 15:7, 11, 17, 23:8, 26:22, 27:20; 2 Chronicles 29:12; Ezra 10:43; Nehemiah 11:9.

### Michael (Miyka'el) [Greek: Μιχαήλ] — Who Is Like God

The Hebrew name "Mîyḵâ'êl" ("מִיכָאֵל"), meaning "**who** (is) **like God**", derives from two primitive roots: "mîy" ("מִי"), which means "**who**" or "**whoever**", and the adverb "kîy" ("כִּי"), which means "**assuredly**" or "**certainly**". Thus, we see in these two root words that this is **not** an interrogative statement, but an imperative one.

By Hebrew tradition, Michael is one of the seven archangels and the only one identified by name as an archangel. So exalted are the position and offices ascribed to Michael, that many incorrectly believe they refer to the Messiah. Of course, we know this to be a flawed teaching, as Jesus Christ is clearly identified in Scripture as the Second Person of the Godhead. As important as this angel is, it's interesting to note that he's named only twice in the Bible: once in Daniel 10:21 as the powerful and glorious angel having special charge of the nation of Israel and once in the New Testament Greek "Μιχαήλ".

But even the archangel Michael (Μιχαήλ), when he was disputing  
with the devil about the body of Moses, did not himself dare  
to condemn him for slander but said, "The Lord rebuke you!"  
(Jude 1:9)

He is referenced four other times, not by name but as "*the archangel*" in 1 Thessalonians 4:16, as the powerful angel in Daniel, and as a leader of the angelic armies in Revelation 12:7.

### Samuel (Shemu'el) — Heard of/from God

The name "Shemû'êl" ("שְׁמוּאֵל") derives from the passive participle of the same Hebrew root, "shama", as the name "Ishma'el". In the passive participle, it means "to **discern**",

**"understand"**, or **"witness"**. The name "Samuel" occurs 129 times in 1 Samuel alone and 13 times in other books of the Old Testament.

Moses and Aaron were among his priests, Samuel (Shemu'el) was among those who called on his name (shem); they called on the LORD (YHWH) and he answered them.  
(Psalm 99:6 *parenthetical text added*)

Then the LORD (YHWH) said to me: "Even if Moses and Samuel (Shemu'el) were to stand before me, my heart would not go out to this people.  
Send them away from my presence! Let them go!"  
(Jeremiah 15:1 *parenthetical text added*)

See *also* Numbers 34:20; 1 Chronicles 6:28, 33, 9:22, 11:3, 26:28, 29:29; 2 Chronicles 35:18.