

THE MANY NAMES OF GOD

Basic English: “God”

This term comes to us from the German: “**Gott**,” which itself may come from a very ancient verb meaning “**to call upon**.” It also sounds very similar to the ancient Persian word: “**Khuda**” = “Lord,” “God” or “Self-determined One.”

Basic Hebrew: אֱלֹהִים “**Elohim**” (the plural form)

אלוה “**Eloh**” (the singular form)

אל “**El**” (the shortened form)

The Hebrew word most commonly translated as “God” is actually plural in form. Oddly enough, it is used in conjunction with a mixture of both singular and plural grammatical forms. For example, Genesis 1:26a, 27:

“Then **God** (*plural noun*) **said** (*singular verb form*), “**Let us make** (*plural verb form*) man in **our image** (*singular noun with a plural possessive ending*), after **our likeness** (*singular noun with a plural possessive ending*)...” So **God** (*plural noun*) **created** (*singular verb form*) man in **his own image** (*singular noun with a singular possessive ending*) in the image of **God** (*plural noun*) **he created** (*singular verb form*) him; male and female **he created** (*singular verb form*) them.”

(ESV)

This grammatical oddity probably has something to do with the Tri-Unity of God – Father, Son & Holy Spirit. See the reverse of this sheet for a chart of New Testament passages illustrating God’s Tri-Unity.

	Father/God	Son/Jesus/Christ/Lord	Holy Spirit
Luke 3:21-22	The Father spoke from heaven.	Jesus the Son was immersed by John the Immerser.	The Holy Spirit came down from heaven in the form of a dove, landing upon Jesus the Son.
Matthew 28:18-20	Disciples are to be immersed in the name (singular) of the Father...	the Son...	And the Holy Spirit.
Ephesians 4:4-6	There is one God and Father of all who is over all and through all and in all.	Jesus is the one Lord in whom faith is placed and into whom each one is immersed.	The Spirit is associated with the one body (the Church) and the one calling into that body.
2 Corinthians 13:14	Love is associated with God (the Father).	Grace is associated with the Lord [“Yahweh”] Jesus Christ.	Fellowship is associated with the Holy Spirit.
1 Peter 1:1-2	The saints were chosen in accordance with the foreknowledge of God the Father.	The saints were chosen so that they might obey Jesus Christ and be sprinkled with his blood.	The saints were chosen by the sanctifying work of the Spirit.
Jude 20-21	The beloved were to remain in the love of God (the Father).	The beloved were to wait anxiously for the mercy of our Lord Jesus Christ to eternal life.	The beloved were to build themselves up in their most holy faith by praying in the Holy Spirit.
Revelation 1:4-5	Grace and peace comes from Him who is, who was and who is to be (the Father)...	Jesus Christ...	and the seven Spirits who are before His throne.

The Most Ancient¹ Names Using “Elohim,” “Eloh” or “El”

Hebrew: אֱלֹהֵי שֵׁם (technically, a plural, possessive form)

Greek: ὁ θεὸς τοῦ Σημ

English: “God of Shem” (Genesis 9:26)

This name really connects the “Shem” line (Semitic) with the God Who was both the Creator of sinless humanity & the Judge of sinful humanity via the Great Flood.

Hebrew: אֱלֹהִים עֲלִיּוֹן (plural form) or אֱלֹהֵי עֲלִיּוֹן (singular form)

Greek: ὁ θεὸς ὁ ὑψιστος

English: “God Most High” (Genesis 14; Psalm 56:3; 77:35, 56; 78:35; Daniel 3:26; 4:2)

This name emphasized the transcendence (beyond the Creation) & exclusivity of God.

Hebrew: אֱלֹהֵי רְאִי (singular form)

Greek: ὁ θεὸς ὁ ἐπιδῶν με

English: “God Who Sees Me” (Genesis 16:13)

This name was the special name given to God by Hagar.

Hebrew: אֱלֹהֵי הַשָּׁמַיִם (technically, a plural, possessive form)

Greek: ὁ θεὸς τοῦ οὐρανοῦ

English: “God of heaven” (Genesis 24:3, 7; in Ezra, Nehemiah & Daniel)

This name seems to emphasize the universal authority of God.

Hebrew: אֱלֹהֵי הָאָרֶץ (technically, a plural, possessive form)

Greek: ὁ θεὸς τῆς γῆς

English: “God of earth” (Genesis 24:3; Isaiah 54:5) or land (2 Kings 17:26-27)

This name seems to remind us that God’s authority extends to earth as well.

Hebrew: אֱלֹהֵי עוֹלָם (singular form) or אֱלֹהֵי עוֹלָם (technically, a plural, possessive form)

Greek: θεὸς αἰώνιος

English: “Eternal God” (Genesis 21:33; Isaiah 40:28)

This name emphasizes the fact that God exists far beyond any time-frame humanity can imagine, whether forward or backward.

Hebrew: אֱלֹהֵי יִשְׂרָאֵל (technically, a singular, possessive form)

Greek: τὸν θεὸν Ἰσραηλ

English: “God of Israel” (Genesis 33:20)

This name was the special name given to God by Jacob/Israel.

¹ That is to say, those which appear first in Moses’ Pentateuch (“Five Books”) & in the book of Job.
“The Many Names of God”

A Very Significant, Ancient Name for God – El Shaddai

Hebrew: אֱלֹהֵי שָׁדַי (technically a singular, possessive form)

This Hebrew term was dealt with in a variety of ways by the Greek & English translators of the Old Testament, because of the multiple ways in which it could be translated.

שָׁדַי – “**SHD**” was the Hebrew name of the pectoral muscles on the human chest.

The addition of the **singular possessive ending** – אֱלֹהֵי שָׁדַי “**EL SHDY**” – will make it into “God of my chest,” or, in a figurative sense, “God of my bosom,” or, more simply put, “My God.” This is how the Hebrew-Greek translators of the Septuagint books of Moses saw it (Genesis 17:1; 28:3; 43:14; 48:3; and most especially Exodus 6:3).

However, it could as easily be seen as the addition of the **dual possessive ending** – אֱלֹהֵי שָׁדַי “**EL SHDY**” – which would make it into “God of [two] chest muscles,” or, in a figurative sense, “God with the *big* chest,” or, more simply put, “Almighty God.” This is how the Hebrew-Greek translators in Job saw it (Job 35:13). It also happens to be the way most Hebrew-English translators deal with it.

***Yahweh* - The Covenant Name of God**

During the Mosaic Period

When Moses asked which “god” he was to tell the Israelis had sent him to deliver them, the Creator instructed him to tell them that “**I AM**” had sent him to them; furthermore, that this was to be His covenant name with the nation of Israel from then on (Exodus 3:13-15).

אֲנִי (אֶהְיֶה² - *ah·wh*) = “I am,” the Imperfect, 1st Common Singular of אֶהְיֶה (הוּה - *h·wh*) “to be”

But instead of awkwardly referring to the Creator as “**I AM**,” the Israelis said of Him, “**HE IS**.”

אֵלֶּהּ (הוּה - *yh·wh*) = “he is,” the Imperfect, 3rd Masculine Singular of אֶהְיֶה (הוּה - *h·wh*) “to be”

Sometime Before the New Testament Period

At some point in their history, probably because of a strict understanding of Exodus 20:7, the Israelis began to verbally substitute a kingly title for the covenant name *Yahweh*.

אֲדֹנָי (אֶדְוֵי - *a·dwn*) = “Lord,” or more specifically, אֲדֹנָיִךְ (אֶדְוֵיִךְ - *a·dwn·y*) = “my Lord”

During the Masoretic Period

Until about AD 700, written Hebrew consisted only of consonants. When the *Masoretes* (European, Jewish scribes of the early Middle Ages) developed vowel markings (or “points”), they placed the points from the kingly title, “My Lord” – אֲדֹנָי (A^e·D^o·N^aY) - upon the four consonants of the covenant name - יהוה (YHWH) - as a visual cue for readers to make the traditional substitution. In doing so, they produced a hybrid word that was never intended to be read aloud as it appeared in the text - יהוהִ Y^eH^oW^aH.

At the Beginning of the Protestant Era

Unfortunately, when German scholars began translating the Hebrew Old Testament into German during the 1500’s, they simply transliterated (“wrote letter-for-letter”) the covenant name exactly as they saw it written in the Masoretic text. English scholars, building on the German work, also failed to differentiate between the Masoretic reading cue and the actual covenant name. In fact, they compounded the error by ignoring the phonetic fact that the German letters “J” and “V” are technically equivalent to the English letters “Y” and “W.” Thus, most English Bibles ended up with a completely incorrect pronunciation of the covenant name – J^eH^oV^aH

Today

Rather than using the actual covenant name of *Yahweh*, most of today’s versions designate it with a specially formatted typeset of an initial capital **L**, with the rest of the word in slightly smaller capitals.³

LORD

I prefer to use the name *Yahweh* as my own means of conforming to the spirit of Exodus 3:15.

² Although they used the more contemporary letter forms throughout most of their document, the copyists of some ancient Hebrew manuscripts still used the Mosaic-era letter forms when writing out the covenant name of God. Perhaps this was a way of reproducing God’s “signature,” since it was understood that He would have written His own name in this ancient character set when He wrote the “Ten Commandments” on the two stone tablets provided by Moses. For your personal consideration, I have chosen to use the older, less familiar Hebrew lettering here, but have also provided the more familiar modern equivalent for comparison.

³ You should check the introductory articles of your particular Bible version to see how its editors handled presentation of the covenant name.

Seeing the Divine Name in Other Names

Once the divine name became part of the Israeli vocabulary, it was quickly incorporated into proper names. You can quickly identify these instances by simply looking for “**Jeh**,” “**Je**” or “**Jo**” at the beginning of names & “**iah**” or “**jah**” at the end of names in your English Bible.

Here are just a very few examples.

According to Numbers 13:16, Joshua’s birth name was Hoshea (הוֹשֵׁעַ Hō·shā·ō “salvation”), but after the introduction of the divine name, Moses took to calling him, Joshua (יְהוֹשֻׁעַ Y·hō·shū·ō “Yah is salvation”). Of course, “Joshua” is also the birth name of Jesus, whom Gabriel said would save his people from their sins.

The prophet Elijah’s name appears in two Hebrew forms אֱלִיָּהוּ (Ĕ·lĕ·yah·hū) or אֱלִיָּה (Ĕ·lĕ·yah), both of which mean “Yah is my God.”

The daughter of Ahab & Jezebel, probably born before to them before they declared war on the true faith, was named Athaliah (אֶתְלִיָּהוּ Ōth·āl·yah·hū) or (אֶתְלִיָּה Ōth·āl·yah) – “Yah grows great.”

John’s name is from a Hebrew name (יְחֻנָּן Yō·khā·nān), meaning “Graced by Yah.”

Matthew’s name is from a Hebrew name (מַתְּנָיָה Māt·thān·yah·hū) or (מַתְּנָיָה Māt·thān·yah), meaning “Gift of Yah.”

One Last Commonly Used Term

Hallelujah also comes from the Hebrew הַלְלוּ יְהוָה (Hă·lĕ·lū Yah), an imperative command – “Praise Yah!”

The Compounded Names of Yahweh

יְהוָה עֲלִיּוֹן

Yahweh Olyon - “Yahweh Most High”

This name simply substituted the divine name for the old word El – “God.” It is found a few times in the Psalms (7:17; 47:2; 97:9).

יְהוָה יִרְאֶה

Yahweh Yirah - “Yahweh will see to it” (Genesis 22:2, 14; 2 Chronicles 3:1)

הַמְרִיָּה

[Ha]Moriah - “[The] place where it will be seen to by Yah”

This place name almost certainly began as [Ha]Moriel - “[The] Place where it will be seen to by God.” It would have been changed shortly after Israel entered the Promised Land, after they’d learned the divine name of God.

יְהוָה אֱלֹהִים

Yahweh Elohim - “Yahweh God” or “Lord God”

This compound is the one most often used & is particularly prevalent within the Five Books of Moses. It appears several times within the New Testament, usually inside O.T. quotes. Beyond these citations, it appears multiple times within the book of Revelation (1:8; 4:8; 11:17; 15:3; 16:7; 18:8; 19:6; 21:22; 22:5-6).

יְהוָה צְבָאוֹת

Yahweh Tsabaoth or “Lord of Hosts”

This is the second most common compound of the divine name. In fact, it is often compounded with the most commonly used to become “Yahweh God Tsabaoth” or “Lord God of Hosts.”

In my opinion, this is God’s military title as the Commander-In-Chief of both the heavenly armies & the army of Israel. It first popped up in 1 Samuel 1:8, late in the Period of the Judges (c. 1100 B.C.) & was used quite extensively in the writings of the prophets Isaiah, Jeremiah, Haggai, Zechariah & Malachi (See next page).

Its Greek transliteration (σαβαωθ) appears twice in the New Testament – James 5:4 & Romans 9:29, the second being within an quotation. However, its Greek translation (παντοκράτωρ - Pantokrater = “Almighty”) appears almost exclusively within the book of Revelation (1:8; 4:8; 11:17; 15:3; 16:7; 19:6; 21:22).

1 Samuel 1:11; 4:4; 15:2; ; 17:45

2 Samuel 6:2; 6:18; 7:8; 7:26; 7:27

1 Kings 18:15

2 Kings 3:14

Isaiah 1:9; 1:24; 3:1; 5:7; 5:9; 5:16; 5:24; 6:3; 6:5; 8:13; 8:18; 9:7; 9:13; 9:19; 10:16; 10:26; 10:33; 13:4;
13:13; 14:22; 14:23; 14:24; 14:27; 17:3; 18:7; 19:4; 19:12; 19:16; 19:17; 19:25; 21:10; 22:14; 22:25; 23:9;
24:23; 25:6; 28:5; 28:29; 29:6; 31:4; 31:5; 37:16; 37:32; 39:5; 44:6; 45:13; 47:4; 48:2; 51:15; 54:5

Jeremiah 6:6; 7:3; 7:21; 8:3; 9:7; 9:15; 9:17; 10:16; 11:22; 16:9; 19:3; 19:11; 19:15; 23:15; 23:16; 23:36; 25:8;
25:27; 25:28; 25:29; 25:32; 26:18; 27:4; 27:19; 27:21; 28:2; 28:14; 29:4; 29:8; 29:17; 29:21; 29:25; 30:8;
31:23; 31:35; 32:14; 32:15; 32:18; 33:11; 33:12; 35:13; 35:18; 35:19; 39:16; 42:15; 42:18; 43:10; 44:2; 44:11;
44:25; 46:18; 46:25; 48:1; 48:15; 49:7; 49:26; 49:35; 50:18; 50:33; 50:34; 51:14; 51:19; 51:33; 51:57; 51:58

Micah 4:4

Nahum 2:13; 3:5

Habakkuk 2:13

Zephaniah 2:9; 2:10

Haggai 1:2; 1:5; 1:7; 1:9; 1:14; 2:4; 2:6; 2:7; 2:8; 2:9; 2:11; 2:23

Zechariah 1:3; 1:4; 1:6; 1:12; 1:14; 1:16; 1:17; 2:8; 2:9; 2:11; 3:7; 3:9; 3:10; 4:6; 4:9; 5:4; 6:12; 6:15; 7:3; 7:4;
7:9; 7:12; 7:13; 8:1; 8:2; 8:3; 8:4; 8:6; 8:7; 8:9; 8:11; 8:14; 8:18; 8:19; 8:20; 8:21; 8:22; 8:23; 9:15; 10:3; 13:2;
13:7; 14:16; 14:17; 14:21

Malachi 1:4; 1:6; 1:8; 1:9; 1:10; 1:11; 1:13; 1:14; 2:2; 2:4; 2:7; 2:8; 2:16; 3:1; 3:5; 3:7; 3:10; 3:11; 3:12; 3:14;
3:17; 4:1; 4:3

Psalms 24:10; 6:7; 46:11; 48:8; 84:1; 84:3; 84:12

1 Chronicles 17:7; 17:24

Special Names In Isaiah

עִמָּנוּ אֱלֹ

“Immanuel” or “Emmanuel”

“God with us”

The first part of the story for this special name comes from Isaiah chapters 7-9. It includes the descriptive names of “Wonderful Counselor,” “Mighty God,” “Father of Eternity” and “Prince of Peace.” The story is more fully told in Luke 1:26-38 & Matthew 1:18-25.

Ναζωραῖος

“Nazarene”

“Resident of Nazareth”

Most people only know the Matthew 2:23 part of this story; that is, how Jesus, although born in Bethlehem, grew up in Nazareth of Galilee, being called a “Nazarene” rather than a “Bethlehemite.” But Matthew, who was writing his gospel for Jewish people, stated that this fulfilled an O.T. passage. You’ll notice that most footnoted Bibles don’t provide a citation regarding where this can be found, even though they do that with every other Matthew citations. This is because the reference only makes sense in Hebrew.

The Hebrew name for Jesus’ “home town” is derived from the word נֶצֶר (NTSR), which means “branch” or “sprout.” A literal English interpretation for “Nazareth, Galilee” may have been something like “Branches, Galilee” or “Branchville, Galilee.”

Knowing this, Matthew most certainly had in mind the Messianic passage of Isaiah 11, which begins:

A rod will go out from the stem of Jesse;
A **branch** from his root will produce.

This passage is grammatically related to the Isaiah 61:1-2 passage, very carefully chosen by Jesus, to be preached during his first visit back to Nazareth after being revealed to Israel as the Messiah (Luke 4:16-30).

Jesus' Use of the "I AM" Title

Jesus used the Exodus 3 passage about the burning bush to show that God the Father is the ever-living "I AM."
Matthew 22:29-32//Mark 12:24-27//Luke 20:34-38

He used the term to specifically identify himself on several occasions.

- When speaking with the Samaritan woman at the well. John 4:26
- When walking to the apostles across the water. Matthew 14:27//Mark 6:50//John 6:20
- When speaking with the Pharisees about his eventual crucifixion. John 8:28
 - **HIGHLY SIGNIFICANT USAGE:** "Before Abram was, I AM." John 8:58
- When speaking with his apostle immediately prior to his crucifixion. John 13:19
- When identifying himself to the arrest party, prior to Judas' kiss. John 18:6, 8
- When contrasting himself to later false Christ's. Matthew 24:5//Mark 13:6//Luke 21:8
- When answering the Sanhedrin's ultimate question. Mark 14:62 (quoting from Daniel 7:13)//Luke 22:70
- When appearing to his disciple on the evening of his resurrection. Luke 24:39

He also combined it with several descriptive titles.

- "I AM the bread..." John 6:35, 41, 48, 51,
- "I AM the light..." John 8:12
- "I AM the door..." John 10:7, 9
- "I AM the good shepherd..." John 10:14
- "I AM the resurrection & life..." John 11:25
- "I AM the way, truth & life..." John 14:6
- "I AM the true vine..." John 15:1, 5
- (*Spoken to Saul of Tarsus*) "I AM Jesus, whom you are persecuting..." Acts 9:5//22:8//26:25
- "I AM alpha & omega..." Revelation 1:8; 21:6
- "I AM first & last..." Revelation 1:17; 21:6
- "I AM the searcher of minds & hearts..." Revelation 2:23
- "I AM the root & seed of David..." Revelation 22:16
- "I AM the bright & morning star..." Revelation 22:16

The Many Names of Jesus In The Gospels

The Word (“The Logos” - λογος) – John 1:1-18

Jesus (Ιησους) or

Joshua (יהושע)

- Mary’s directive (Luke 1:31)
- Josephs’ directive (Matthew 1:21)

The Son of God

- The angelic explanation to Mary (Luke 1:35)
- The challenge of Satan during the temptations (Matthew 4:3//Luke 4:3)
- The declarations of faithful disciples, epitomized by Peter’s “great confession” (Matthew 16:16)
- The question of the High Priest (Mark 14:61//Luke 22:70)
- The application of Psalm 2 (Acts 13:33; Hebrews 1:5; 5:5)

Messiah (משיח) or

Christ (Χριστος)

- Both mean “anointed” and were applied to the prophets, priests & kings of the ancient world, all of whom were designated by the application of sacred olive oil to their heads.
- The term was developed as the anticipated Israeli ruler of Daniel 9:25.
- John is the only New Testament writer to actually use the Hebrew term, explaining it with the Greek word in both instances (John 1:41; 4:25).

Teacher (Διδασκαλος) or

Rabbi (Ραββι), Hebrew term meaning “My Great One,” meaning “My Teacher” or

Rabboni (Ραββουνι), the Aramaic pronunciation for “My Great One,” meaning “My Teacher

- Both the Hebrew & Greek terms described a professional teacher with a group of students (disciples).
- The term was used of Jesus throughout his ministry, sometimes by his detractors.
- However, Jesus critiqued the adoption of this title by his disciples (Matthew 23:8).

Lord (κυριος)

- A common term of respect used by a subordinate in reference to his/her superior (cf. “Sir”).
- The term was used quite extensively of Jesus throughout his ministry.
- Jesus warns to that not everyone who calls him “Lord” will enter the kingdom (Matthew 7:21-23; 25:1-13; cf. Luke 6:46-49).
- It was also widely used in reference to God’s divine name, Yahweh. It was certainly in this sense that Thomas used it when he cried out, “My Lord and my God!” (John 20:28)

Master (Επιστατα), literally, “Over-stander”

- A term used exclusively by Luke (5:5; 8:24, 45; 9:33, 49; 17:13).
- It appears as Luke’s synonym for both “Lord” & “Teacher.”

God As “Our Father”

It is a well-known title, or name of God, thanks in large part to its inclusion at the start of the Lord’s “Model Prayer” (Matthew 6:9//Luke 11:2).

Jesus, being the “Son of God,” could obviously call God, “My Father.” (Remember also Messianic Psalm 2.) However, Jesus also spoke often of God as our Father as well.

- Our good works will bring glory to our Father (Matthew 5:16).
- Loving our enemies, praying for those who mistreat us & being merciful all make us like our heavenly Father (Matthew 5:44-45, 48//Luke 6:35-46).
- Doing our righteousness privately permits our heavenly Father to reward us openly (Matthew 6:1-18).
- Our Father already knows what we need before we pray, so we don’t need to be “wordy” (Matthew 6:6-7).
- Our Father won’t forgive us if we won’t forgive others (Matthew 6:14-15; cf. Mark 11:25).
- Our Father wants to give us good things, such as the Holy Spirit (Matthew 7:7-11//Luke 11:5-13).
- Since our Father cares about sparrows, we can be certain He cares even more about us (Matthew 10:29-31).
- Our Father wants to give us the Kingdom (Luke 12:32).
- After His resurrection, Jesus told the disciples that He was “ascending to my Father and your Father, to my God and your God.” (John 20:17).

The concept of God as Father goes all the way back to Creation

- The genealogy of Jesus goes back to Adam, implying that he was the original “son of God” (Luke 3:38).
- Moses reminded Israel that Yahweh was their Father & had created them (Deuteronomy 32:6) & that sin had broken that relationship for humanity (Deuteronomy 32:5).
- Isaiah prays a prayer of repentance in which he addresses Yahweh as Father (Isaiah 63:16; 64:8)

It was a well-established fact within the writings of the New Testament.

- Paul used it in the opening greeting of most of his letters (Romans 1:7; 1 Corinthians 1:3; 2 Corinthians 1:4; Galatians 1:3; Ephesians 1:3; Philippians 1:2; Colossians 1:2; 2 Thessalonians 1:2-3; Philemon 3).
- Paul also wrote extensively about how we become the “children of God” through the atonement of Christ & the sanctification of the Holy Spirit (Romans 8-9 & Galatians 3-4).
- In Romans 8:15 & Galatians 4:6, Paul even used the term, “Abba” (Αββα), which seems to have been the Aramaic word for “father.” However, it is also interesting to note that in 2 Chronicles 29:1 it was used to translate the Hebrew name, “Abijah” (אבִיָּה) - “Yah is my Father.”
- John was particularly interested in the “children of God” aspect of this relationship (John 1:6-13; 11:51-52; 1 John 3:1-10; 5:1-5).

Names of the Holy Spirit

Most Common Old Testament Names = “Spirit of God” or “Spirit of Yahweh”

- First mentioned in Genesis 1:2.
- Often denoted the granting of supernatural ability by God to specific persons - such as to the artisans who built the Tabernacle; or to judges like Gideon and Samson; or to kings like Saul or David⁴; or to prophets such as Ezekiel.
- Associated with the coming “Branch” (Isaiah 11).

Jesus Referred To Him As “The Helper” *Paraklete*⁵ & “The Spirit of Truth”

- “Helper” in John 14:16; 15:26; 16:7 [Jesus was also called our *paraklete* (1 John 2:1).]
- “Truth” in John 14:17; 15:26; 16:13; 1 John 4:6; 5:6 (This might also remind you of John 4:23-24).

Most Common New Testament Names = “Holy Spirit” or “Spirit of God”⁶

An Interesting Possibility

The “Angel” which accompanied Israel through the wilderness may have been the visible manifestation of God’s Holy Spirit via the Pillar of Cloud/Fire.

Consider the following:

- The Pillar of Cloud first appears in Exodus 13:21-22 where it is associated with Yahweh.
- The Angel of God & the Pillar of Cloud seem to be related to one another in the Crossing of the Red Sea (Exodus 14:19-20).
- God promised that His Angel would travel with the Israelis right into the Promised Land, specifically warning them not to rebel against the Angel, because God’s Name was “in Him.” (Exodus 23:20ff).
- Isaiah 63:7-14 seems to indicate that the Spirit & the Angel are synonymous.
- Stephen also seems to pair them together in his final words (Acts 7:51-53).
- Finally, the coming of the Holy Spirit on Pentecost manifested both “wind” (“spirit”) & “fire” (Acts 2:1:2).

⁴ You might remember that David’s prayer of repentance after the Bath-Sheba affair included a line in which he begged Yahweh not to remove His Holy Spirit from him (Psalm 51:11) as had been the case with Saul before him (1 Samuel 16:14).

⁵ παρακλητος = “one ‘called alongside’ for assistance, typically legal”

⁶ Called the “Spirit of Christ” twice (Romans 8:9 & 1 Peter 1:11) and the “Spirit of Jesus” twice (Acts 16:7 & Philippians 1:19).

“The Many Names of God”

“In the name of...”

From the very beginning, worship was described as “*calling upon the name of*” Elohim/Yahweh.

- In the time of Seth (Genesis 4:26)
- In the time of Abram (Genesis 12:8; 13:4; 21:33; 26:25)⁷
- Elijah’s contest with the Baal prophets involved rebuilding a sacrificial altar & calling upon the name of Yahweh (1 King 18:24)
- It was prophesied that everyone who calls upon the name of Yahweh will be saved does so will be saved (Zephaniah 3:9ff & Joel 2:32; the Joel passage is quoted in Romans 10:13 regarding salvation in Christ)

The entire tribe of Levi was recruited to serve Israel “*in the name of Yahweh*” (Deuteronomy 18:1-8; 21:5).

Oaths, challenges & blessings were taken “*in the name of Yahweh*”

- Jonathan & David (1 Samuel 20:42)
- David challenged Goliath “*in the name of Yahweh Tsabaoth*” (1 Samuel 17:45).
- David blessed the crowds “*in the name of Yahweh Tsabaoth*” after bringing the ark of the covenant to Jerusalem (2 Samuel 6:18//1 Chronicles 16:2).
- Forced upon disobedient Jews by Nehemiah (Nehemiah 13:25)
- Forced upon Jesus by the High Priest (Matthew 26:63)

Prophets were to speak “*in the name of Yahweh*” (Deuteronomy 18:20, 22; cf. James 5:10).

- What they said had to be 100 % accurate (Deuteronomy 18:20-22) & in 100 % agreement with previous directives from Yahweh (Deuteronomy 13)
- Gad to King David (1 Chronicles 21:19)
- Micaiah to King Ahab (1 Kings 22:16//2 Chronicles 18:15)
- Elisha cursed some mocking youths “*in the name of Yahweh*” (2 Kings 2:24)
- Various seers to King Manasseh (2 Chronicles 33:18)
- Uriah to King Jehoiakim (Jeremiah 26:20)
- Jeremiah to the Jews just prior to the destruction of the Temple (Jeremiah 11:21; 20:9; 26:9,16; 44:16)
- Daniel confessed Israel’s failure to listen to the prophets of Yahweh (Daniel 9:6)
- Haggai & Zechariah to the Jews rebuilding the Temple (Ezra 5:1)

The righteous are challenged to trust “*in the name of Yahweh*” (Psalm 20:7; 33:21; Isaiah 50:10) & to walk “*in the name of Yahweh*” (Micah 4:5; Zechariah 10:12). They also offer praise “*in His name*” (2 Samuel 22:50; Psalm 62:5)

⁷ Abraham also built sacrificial altars & planted at least one memorial tree when he called upon the name of God.

“In the Name of...”

Jesus did all His miracles *“in the name of”* the Father (John 10:25). Preaching & miracles were done by His apostles & disciples in Jesus’ name, both before & after the atonement/resurrection.

We are to ask for things *“in Jesus’ name”* (John 14:13-14; 15:16; 16:23-24).

“Blessed is He Who comes in the name of Yahweh!” - Psalm 118:10-12, 26 (Verse 26 was first quoted by Jesus in Matthew 23:39//Luke 13:35 & later fulfilled in Matthew 21:9//Mark 11:9//Luke 19:38//John 12:13)

Faith *“in the name of Jesus”* is imperative for salvation (John 1:12; 3:18; 20:31; 1 John 3:23; 5:13).

The “Great Commission” commands that immersion was to be done *“in the name of”* Father, Son & Holy Spirit (Matthew 28:19). It was done *“in the name of Jesus”* (Acts 2:38; 8:16; 10:48; 19:5; 1 Corinthians 1:13; 6:11).

We assemble as a congregation *“in the name of Jesus”* (1 Corinthians 5:4).

When persecuted, we glorify God *“in the name of Jesus”* (1 Peter 4:16).