

Question: What do you think about the following names of God which are taught by many?

Jehovah-Jireh "The Lord will provide a sacrifice" Genesis 22:13

Jehovah-Rapha "The Lord that healeth thee" Exodus 15:26

Jehovah-Shammah "The Lord is present" Ezekiel 48:35

Jehovah-Shalom "The Lord our peace" Judges 6:24

Jehovah-Nissi "The Lord our banner" Exodus 17:8,15

Jehovah-Raah "The Lord my Shepherd" Psalm 23:1

Jehovah-Tsidkenu "The Lord our righteousness" Jeremiah 23:6

Answer: These phrases all describe very good things which God does for His people, and as such, are positive points of encouragement for God's people. However, technically speaking, **none of these** (except perhaps the last one) **are names of God**. I am not taking issue with the fact that the word "Jehovah" is a butchered way of saying "Yahweh". Nor am I taking issue with the notion that Yahweh/Jehovah is being used as a part of a compound name, for it does show up in at least one compound phrase which is not on the list. Rather, my point is that whether one says Jehovah Jireh or Yahweh Yireh, these phrases and names are names of places, names of altars, and misunderstandings of the Hebrew language. (I approach the topic as someone who has studied Hebrew since 1982 and has taught it since the early 1990's.)

Jehovah Jireh [Yahweh Yireh]: "Yahweh provides/will provide." This is what Abraham called the name of THE PLACE. Yes, it is good that God provides, but this is not a proper name of God, but the place.

Jehovah Rapha [Ki ani Yahweh rapheka]: "because I am Yahweh who heals you." This describes something which God does, and it is good. God does thousands of actions in the Bible, but that does not mean these actions are names of God, no more than "I am Bill who is writing this" is my proper name.

Jehovah Shammah [Yahweh Shammah]: "Yahweh is there." That is what JERUSALEM will be called. It is good, but not a proper name of God.

Jehovah Nissi [Yahweh Nissi]: "Yahweh is my banner." This is what Abraham called the name of the ALTAR. It is good that God marches before us in a military fashion, but it is not a name of God.

Jehovah Raah [Yahweh Ro-i]: "Yahweh IS my shepherd." It is good that God acts as a shepherd to His people. However, to take this as "The LORD my shepherd" is to

mistranslate the phrase. I have just written a Hebrew grammar, and in the first chapter after teaching students the alphabet I deal with the so-called "verbless clause" in Hebrew. You must supply the "is" (Yahweh IS my shepherd) or you have mistranslated the phrase. [If you want a copy of that chapter, message me.]

Jehovah Tsidkenu [Yahweh Tsidkenu]: "Yahweh is our righteousness." This is describing a Davidic descendent who will rule, and it could be referring to Jesus Christ. If so, then I would concede that this is a name of God.

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So are there multiple names of God in the Bible, and are some of these names/designations compound ones? YES. Here are some examples:

Yahweh. This is usually translated "LORD" (all caps), and occurs over 6,500 times. "Jehovah" is a misunderstanding of the vowel patterns by 12th century theologians, and then the J in German (pronounced like a Y) came across into English as a J.

Yahweh Tsabaot. This is usually translated "The LORD of Hosts" or "The LORD Almighty" (NIV). Tsaba=army, and the tsabaot are the armies of the heavens. This refers to Yahweh as the supreme commander of the heavenly armies, and as the great theologian the General Norman Schwarzkopf has indicated, the main purpose of the military is to be able to kill people and break their stuff. Thus this describes Yahweh who can command His angelic armies to take out His enemies, whether they be Israel's enemies or Israel if Israel is sinning. The expression is most common in the prophets. James 5 even uses this expression.

Yah: This is an abbreviated form of Yahweh. This shows up in expressions like HALLELUJAH (praise Yahweh). It also shows up as a prefix or suffix on many Biblical names. Realize that the J in English used to be pronounced as a Y, so many J names are Yah names. For example,

JeremiaH (may Yahweh be exalted),
ZechariaH (Yahweh remembers),
JOnathan (gift of Yahweh),
JosiaH (Yahweh saves).

Elohim: this is the equivalent of the English word "God", and occurs over 2,500 times.

Variants include "**EI**", "**Eloah**", and "**Elim**". Most names which begin with "EI" or end with "-el" are EI(ohim) names, i.e., God is x, y, or z.

NathaniEL: gift of God;

DaniEL: God is my judge/deliverer;

ELIJAH=Yahweh is my God.

Elyon: Most High/Exalted. Elyon shows up by itself and in combination with EI as **EI Elyon**, God Most High. (Note that "EI Elyonna" in the Song "EI Shaddai" is a mistake.)

Shaddai: This is usually translated The Almighty. It refers to God who has the ability to destroy things. It often also occurs with EI as **EI Shaddai**, which is usually translated "God Almighty."

EI Olam: "olam" = eternal/long time, and is best translated God Eternal.

Adonai: This means "Lord" or "Master". The expression is applied to God and to people. It does show up in the phrase "adonai Yahweh", which most translations render as "The Lord GOD", and the NIV translates it as the "Sovereign LORD."

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