

THE JEHOVAH NAMES OF GOD

We have included these teachings on the Jehovah name and certain other names of God, the Father and the Son, purposely after our last teaching, Life and Blessing. Life and Blessing had an emphasis on the law of seed time and harvest, established by the Lord in Genesis. This law basically states that everything reproduces after its own kind. When using this law on fruits and vegetables everything had a seed within it. When discussing humans, the male carried the seed and the woman the soil. Jesus taught in the Gospels that all righteousness i.e., love, joy, peace, patience, etc., reproduced after its own kind because it had a spiritual seed within itself. He also taught that giving to others and to the Lord, reproduced as well. Examples of this would be finances, food, clothing, shelter, time, talents, mercy and grace, which would include forgiveness. We explained in last week's teaching that the Word of God to include the name of God could be used in prayer, thanksgiving, praise, proclamation, and meditation. The uses of the names of God are worshipful expressions of the glorious attributes and character of the Lord.

Jehovah Sabaoth

(yeh-ho-vaw' se ba'ôt)

The Lord of Hosts, The Lord of Powers

Use in the Bible: *Jehovah* and *Elohim* occur with *Sabaoth* over 285 times. It is most frequently used in Jeremiah and Isaiah. *Jehovah Sabaoth* is first used in [1Sa 1:3](#).

And this man went up out of his city yearly to worship and to sacrifice unto the Lord of hosts in Shiloh. And the two sons of Eli, Hophni and Phinehas, the priests of the Lord, were there.

Meaning and Derivation: *Jehovah* is translated as "The Existing One" or "Lord." The chief meaning of *Jehovah* is derived from the Hebrew word *Havah* meaning "to be" or "to exist." It also suggests "to become" or specifically "to become known" – this denotes a God who reveals Himself unceasingly. *Sabaoth* (s^e bâ' ôt) means "armies" or "hosts." *Jehovah Sabaoth* can be translated as "The Lord of Armies" ([1Sa 1:3](#)). This name denotes His universal sovereignty over every army, both spiritual and earthly. The Lord of Hosts is the king of all heaven and earth. ([Psa 24:9-10](#); [Psa 84:3](#); [Isa 6:5](#)).

Further references of the name *Jehovah Sabaoth* in the Old Testament: [1Sa 1:11](#); [1Sa 17:45](#); [2Sa 6:18](#); [2Sa 7:27](#); [1Ki 19:14](#); [2Ki 3:14](#); [1Ch 11:9](#); [Psa 24:10](#); [Psa 48:8](#); [Psa 80:4](#); [Psa 80:19](#); [Psa 84:3](#); [Isa 1:24](#); [Isa 3:15](#); [Isa 5:16](#); [Isa 6:5](#); [Isa 9:19](#); [Isa 10:26](#); [Isa 14:22](#); [Jer 9:15](#); [Jer 48:1](#); [Hsa 12:5](#); [Amo 3:13](#); [Mic 4:4](#); [Nah 3:5](#); [Hag 2:6](#); [Zec 1:3](#); [Mal 1:6](#); [Hab 2:13](#); [Zep 2:9](#)

Jehovah-Shalom

(yeh-ho-vaw' shaw-lome')
The Lord Is Peace

Use in the Bible: In the Old Testament *Jehovah-Shalom* occurs only once in [Jdg 6:24](#).

Then Gideon built an altar there unto the Lord, and called it Jehovah-shalom: unto this day it is yet in Ophrah of the Abi-ezrites.

Meaning and Derivation: Meaning and Derivation: *Jehovah* is translated as “The Existing One” or “Lord.” The chief meaning of *Jehovah* is derived from the Hebrew word *Havah* meaning “to be” or “to exist.” It also suggests “to become” or specifically “to become known” ...this denotes a God who reveals Himself unceasingly. *Shalom* is a derivative of *shâlêm* (which means “be complete” or “sound”) *Shalom* is translated as “peace” or “absence from strife.” *Jehovah-Shalom* is the name of an altar built by Gideon in Ophrah.

Further references of the name *Jehovah-Shalom* in the Old Testament: [Jdg 6:24](#)

Jehovah Jireh

(yeh-ho-vaw' yir-eh')
The Lord Will Provide

Use in the Bible: In the Old Testament *Jehovah-Jireh* occurs only once in [Gen 22:14](#).

And Abraham called the name of that place Jehovah-jireh: as it is said to this day, In the mount of the Lord it shall be seen.

Meaning and Derivation: *Jehovah* is translated as “The Existing One” or “Lord.” The chief meaning of *Jehovah* is derived from the Hebrew word *Havah* meaning “to be” or “to exist.” It also suggests “to become” or specifically “to become known” – this denotes a God who reveals Himself unceasingly. *Jehovah-Jireh* is a symbolic name given to Mount Moriah by Abraham to memorialize the intercession of God in the sacrifice of Isaac by providing a substitute for the imminent sacrifice of his son. While not necessarily a “name” of God, *Jehovah-Jireh* nonetheless reminds us of a great Biblical truth, that our God is a God who graciously provides for His people.

Further references of the name *Jehovah Jireh* in the Old Testament: [Gen 22:14](#)

Jehovah Mekoddishkem

(yeh-ho-vaw' M-qadash)
The Lord Who Sanctifies You

-or-

The Lord Who Makes Holy

Use in the Bible: In the Old Testament *Jehovah Mekoddishkem* occurs 2 times. *Jehovah Mekoddishkem* is first used in [Exodus 31:13](#).

Speak thou also unto the children of Israel, saying, Verily my sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you.

Meaning and Derivation: *Jehovah* is translated as “The Existing One” or “Lord.” The chief meaning of *Jehovah* is derived from the Hebrew word *Havah* meaning “to be” or “to exist.” It also suggests “to become” or specifically “to become known”...this denotes a God who reveals Himself unceasingly. *Mekoddishkem* derives from the Hebrew word *qâdash* meaning “sanctify,” “holy,” or “dedicate.” Sanctification is the separation of an object or person to the dedication of the Holy. When the two words are combined...*Jehovah Mekoddishkem*...it can be translated as “The Lord who sets you apart.”

Further references of the name *Jehovah Mekoddishkem* in the Old Testament: [Exd 31:13](#); [Lev 20:8](#)

Jehovah Tsidkenu

(yeh-ho-vaw' tsid-kay'-noo)
The Lord Our Righteousness

Use in the Bible: In the Old Testament *Jehovah Tsidkenu* occurs 2 times. *Jehovah Tsidkenu* is first used in [Jer 23:6](#).

In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, The Lord our righteousness.

MEANING AND DERIVATION

Jehovah is translated as “The Existing One” or “Lord.” The chief meaning of *Jehovah* is derived from the Hebrew word *Havah* meaning “to be” or “to exist.” It also suggests “to become” or specifically “to become known” – this denotes a God who reveals Himself unceasingly. *Tsedek* (tseh'-dek), from which *Tsidkenu* derived, means “to be stiff,” “to be

straight,” or “righteous” in Hebrew. When the two words are combined...*Jehovah Tsidkenu*...it can be translated as “The Lord Who is our Righteousness.”

Further references of the name *Jehovah Tsidkenu* in the Old Testament: [Jer 23:6](#); [Jer 33:16](#)

Jehovah Shammah

(yeh-ho-vaw’ shawm’-maw)

The Lord Is There

Use in the Bible: In the Old Testament *Jehovah Shammah* occurs only once in [Ezekiel 48:35](#).

It was round about eighteen thousand measures: and the name of the city from that day shall be, The Lord is there.

MEANING AND DERIVATION

Jehovah is translated as “The Existing One” or “Lord.” The chief meaning of *Jehovah* is derived from the Hebrew word *Havah* meaning “to be” or “to exist.” It also suggests “to become” or specifically “to become known” – this denotes a God who reveals Himself unceasingly. *Shammah* is derived from the Hebrew word *sham*, which can be translated as “there.” *Jehovah Shammah* is a symbolic name for the earthly Jerusalem. The name indicates that God has not abandoned Jerusalem, leaving it in ruins, but that there will be a restoration.

Further references of the name *Jehovah Shammah* in the Old Testament: [Eze 48:35](#)

Jehovah Rapha

(yeh-ho-vaw’ raw-faw’)

The Lord That Heals

Use in the Bible: In the Old Testament *Jehovah-Rapha* (The Lord that Heals) is used in [Exd 15:26](#).

and said, If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am the Lord that healeth thee.

MEANING AND DERIVATION

Jehovah is translated as “The Existing One” or “Lord.” The chief meaning of *Jehovah* is derived from the Hebrew word *Havah* meaning “to be” or “to exist.” It also suggests “to become” or specifically “to become known” – this denotes a God who reveals Himself unceasingly. *Rapha* (*râpâ’*) means “to restore”, “to heal” or “to make healthful” in Hebrew. When the two words are combined...*Jehovah Rapha*...it can be translated as “Jehovah Who

Heals.” (cf. [Jer 30:17](#); [Jer 3:22](#); [Isa 30:26](#); [Isa 61:1](#); [Psa 103:3](#)) *Jehovah* is the Great Physician who heals the physical and emotional needs of His people.

Further references of the name *Jehovah Rapha* in the Old Testament: [Exd 15:26](#)

Jehovah-Raah

(yeh-ho-vaw’ raw-aw’)

The Lord My Shepherd

Use in the Bible: In the Old Testament *Jehovah-Raah* (The Lord my Shepherd) is used in [Psalm 23](#).

The Lord is my shepherd; I shall not want.

MEANING AND DERIVATION

Jehovah is translated as “The Existing One” or “Lord.” The chief meaning of *Jehovah* is derived from the Hebrew word *Havah* meaning “to be” or “to exist.” It also suggests “to become” or specifically “to become known” ...this denotes a God who reveals Himself unceasingly. *Rô’eh* from which *Raah* derived, means “shepherd” in Hebrew. A shepherd is one who feeds or leads his flock to pasture ([Eze 34:11-15](#)). An extend translation of this word, *rea’*, is “friend” or “companion.” This indicates the intimacy God desires between Himself and His people. When the two words are combined...*Jehovah Raah*...it can be translated as “The Lord my Friend.”

Further references of the name *Jehovah-Raah* in the Old Testament: [Gen 48:15](#); [Gen 49:24](#); [Psa 23:1](#); [Psa 80:1](#)

Jehovah Nissi

(yeh-ho-vaw’ nis-see’)

The Lord My Banner, The Lord My Miracle

Use in the Bible: In the Old Testament *Jehovah-Nissi* occurs only once in [Exd 17:15](#):

And Moses built an altar, and called the name of it Jehovah-nissi:

MEANING AND DERIVATION

Jehovah is translated as “The Existing One” or “Lord.” The chief meaning of *Jehovah* is derived from the Hebrew word *Havah* meaning “to be” or “to exist.” It also suggests “to become” or specifically “to become known” ...this denotes a God who reveals Himself unceasingly. *Nes (nês)*, from which *Nissi* derived, means “banner” in Hebrew. In [Exd 17:15](#), Moses, recognizing that the

Lord was Israel's banner under which they defeated the Amalekites, builds an altar named *Jehovah-Nissi* (the Lord our Banner). Nes is sometimes translated as a pole with an insignia attached. In battle opposing nations would fly their own flag on a pole at each of their respective front lines. This was to give their soldiers a feeling of hope and a focal point. This is what God is to us: a banner of encouragement to give us hope and a focal point.

Further references of the name *Jehovah Nissi* in the Old Testament: [Exd 17:15](#)

In our search of the Jehovah names of God, we came across these additional names we felt should be included.

Qanna

(kan-naw')

Jealous, Zealous

Use in the Bible: In the Old Testament *Qanna* occurs 6 times. *Qanna* is first used in [Exd 20:5](#).

thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me;

Meaning and Derivation: *Qanna* is translated as "jealous," "zealous," or "envy." The fundamental meaning relates to a marriage relationship. God is depicted as Israel's husband; He is a jealous God, wanting all our praise for Himself and no one else. (cf. [Exd 34:14](#))

Further references of the name *Qanna* in the Old Testament:[Exd 20:5](#); [Exd 34:14](#); [Deu 4:24](#); [Deu 5:9](#); [Deu 6:15](#)

Elohim

(el-o-heem')

God, Judge, Creator

Use in the Bible: : In the Old Testament *Elohim* occurs over 2000 times. *Elohim* is first used in [Gen 1:1](#).

In the beginning God created the heaven and the earth.

Meaning and Derivation: *Elohim* is translated as "God." The derivation of the name *Elohim* is debatable to most scholars. Some believe it derived from 'él which, in turn, originates from the root word, 'wl(which means "strong"). Others think that *Elohim* is derived from another two

roots: *’lh* (which means “god”) in conjunction with *’elôah*(which means “fear”). And still others presume that both *’êl* and *Elohim* come from *’eloah*.

Further references of the name *Elohim* in the Old Testament: Occurs 2606 times in 2249 verses. Complete list available [here](#).

El Olamin

(el o-lawm’)

The Everlasting God, The God of Eternity, The God of the Universe, The God of Ancient Days

Use in the Bible: *El Olam* is first used in [Gen 21:33](#).

And Abraham planted a grove in Beer-sheba, and called there on the name of the Lord, the everlasting God.

Meaning and Derivation: *El* is another name that is translated as “God” and can be used in conjunction with other words to designate various aspects of God’s character. *Olam* derives from the root word *’lm* (which means “eternity”). *Olam* literally means “forever,” “eternity,” or “everlasting”. When the two words are combined... *El Olam*...it can be translated as “The Eternal God.”

Further references of the name *El Olam* in the Old Testament: [Genesis 21:33](#); [Jeremiah 10:10](#); [Isaiah 26:4](#)

Yahweh

(yah-weh)

LORD, Jehovah

Use in the Bible: In the Old Testament *Yahweh* occurs 6,519 times. This name is used more than any other name of God. *Yahweh* is first used in [Gen 2:4](#).

These are the generations of the heavens and of the earth when they were created, in the day that the Lord God made the earth and the heavens,

MEANING AND DERIVATION

Yahweh is the promised name of God. This name of God which (by Jewish tradition) is too holy to voice, is actually spelled “YHWH” without vowels. *YHWH* is referred to as the Tetragrammaton (which simply means “the four letters”). *YHWH* comes from the Hebrew letters: Yud, Hay, Vav, Hay. While *YHWH* is first used in [Genesis 2](#), God did not reveal Himself as *YHWH* until [Exodus 3](#). The modern spelling as “Yahweh” includes vowels to assist in pronunciation. Many pronounce *YHWH* as “Yahweh” or “Jehovah.” We no longer know for certain the exact pronunciation. During the third century A.D., the Jewish people stopped saying this name in fear of contravening the commandment “Thou shalt not take the name of the LORD thy God in vain” ([Exd 20:7](#)). As a result of this, *Adonai* is occasionally a substitute

for *YHWH*. The following compound names which start with “YHWH” have been shown using “Jehovah.” This is due to the common usage of “Jehovah” in the English of these compound names in the early English translations of the Bible (e.g., the Geneva Bible, the King James Version, etc.).

Further references of the name *Yahweh* in the Old Testament: Complete list available [here](#).

Adonai

(ad-o-noy’)

Lord, Master

Use in the Bible: In the Old Testament *Adonai* occurs 434 times. There are heavy uses of *Adonai* in Isaiah (e.g., *Adonai Jehovah*). It occurs 200 times in Ezekiel alone and appears 11 times in Daniel Chapter 9. *Adonai* is first used in [Gen 15:2](#).

And Abram said, Lord God, what wilt thou give me, seeing I go childless, and the steward of my house is this Eliezer of Damascus?

MEANING AND DERIVATION

Adonai is the verbal parallel to *Yahweh* and *Jehovah*. *Adonai* is plural; the singular is *adon*. In reference to God the plural *Adonai* is used. When the singular *adon* is used, it usually refers to a human lord. *Adon* is used 215 times to refer to men. Occasionally in Scripture and predominantly in the Psalms, the singular *adon* is used to refer to God as well (cf. [Exd 34:23](#)). To avoid contravening the commandment “Thou shalt not take the name of the LORD thy God in vain” ([Exd 20:7](#)), sometimes *Adonai* was used as a substitute for *Yahweh* (YHWH). *Adonai* can be translated literally as, “my lords’ ” (both plural and possessive).

Further references of the name *Adonai* in the Old Testament: Complete list available [here](#).

El Elyon

(el el-yone’)

The Most High God

Use in the Bible: In the Old Testament *El Elyon* occurs 28 times. It occurs 19 times in Psalms. *El Elyon* is first used in [Gen 14:18](#).

And Melchizedek king of Salem brought forth bread and wine: and he was the priest of the most high God.

MEANING AND DERIVATION:

El is another name that is translated as “God” and can be used in conjunction with other words to designate various aspects of God’s character. *Elyon* literally means “Most High” and is used both adjectivally and substantivally throughout the Old Testament. It expresses the extreme

sovereignty and majesty of God and His highest preeminence. When the two words are combined...*El Elyon* ...it can be translated as “the most exalted God.” ([Psa 57:2](#))

Further references of the name *El Elyon* in the Old Testament: [Gen 14:18](#); [Gen 14:19](#); [Gen 14:20](#); [Gen 14:22](#); [Psa 57:2](#); [Psa 78:35](#)

El Shaddai

(el shad-di')

All-Sufficient One, Lord God Almighty

Use in the Bible: In the Old Testament *El Shaddai* occurs 7 times. *El Shaddai* is first used in [Gen 17:1](#).

And when Abram was ninety years old and nine, the Lord appeared to Abram, and said unto him, I am the Almighty God; walk before me, and be thou perfect.

MEANING AND DERIVATION:

El is another name that is translated as “God” and can be used in conjunction with other words to designate various aspects of God’s character.

Another word much like ***Shaddai***, and from which many believe it derived, is *shad* meaning “breast” in Hebrew (some other scholars believe that the name is derived from an Akkadian word *Šadu*, meaning “mountain,” suggesting strength and power).

This refers to God completely nourishing, satisfying, and supplying His people with all their needs as a mother would her child. Connected with the word for God—*El*—this denotes a God who freely gives nourishment and blessing, He is our Sustainer.

OUR LORD GOD ALMIGHTY

Knowing that God is *El Shaddai* matters. It matters because it reminds us that the Lord is our mighty God, and like Him there is no other.

How does knowing about our God’s Mightiness minister to you?

FURTHER REFERENCES OF THE NAME *EL SHADDAI* IN THE OLD TESTAMENT: [Gen 17:1](#); [Gen 28:3](#); [Gen 35:11](#); [Gen 43:14](#); [Gen 48:3](#)

[Gen 17:1](#); [Gen 28:3](#); [Gen 35:11](#); [Gen 43:14](#); [Gen 48:3](#)