



Rooted in Scripture - Pointing to Jesus

BIBLE FOUNDATIONS

The Names of God

Knowing the God Who Reveals His Name

The Short Answer

God's names in Scripture reveal who He is. YHWH is God's distinctive covenant name; Elohim commonly means God; and Adonai means Lord or Master. Other biblical names, titles, and descriptions reveal His character and works. These names are not magical formulas - they are invitations to know, trust, worship, and call upon the God who reveals Himself most fully in Jesus Christ.

Exodus 3:13-15 · Exodus 34:5-7 · John 1:1-18 · John 17:1-26 · Revelation 22:1-5

Opening Memory Anchor

God's names are not labels invented by people. They are invitations to know the God who reveals Himself.



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WELCOME

This guide is meant to send you back to Scripture

What is God's name?

At first, the question sounds simple.

Then Scripture opens.

God.

LORD.

Lord.

God Almighty.

Most High God.

The Lord Who Provides.

The Lord of Hosts.

Holy One of Israel.

Rock.

Shepherd.

King.

Father.

Redeemer.

I AM.

Ancient of Days.

And Christians may encounter lists containing dozens of "names of God."

Are all of them names in the same sense?

No.

That distinction matters.

Foundational truth

God does not need a name because there are other gods like Him from whom He must be distinguished.

He reveals His name because He chooses to make Himself known.

Biblical names often communicate identity, character, authority, relationship, or mission.

God's self-revelation through His name therefore tells His people something about who He is and how He relates to them.

An important distinction from the beginning

This study will distinguish among:

Personal name A name by which God identifies Himself, especially YHWH.

General designation A word such as Elohim, commonly translated "God."

Title A designation such as Adonai, "Lord," or "King."

Description or epithet Language such as "Rock," "Shepherd," "Holy One," or "Redeemer."

Biblical compound expression Phrases associated with YHWH in particular passages, such as YHWH Yireh.



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Names given to places, altars, or cities Some expressions commonly placed on "Names of God" lists are technically names given to an altar, location, or city because of what God revealed there.

These categories overlap in ordinary speech, and Christians often call all of them "names of God."

That is understandable devotionally.

But careful Bible study benefits from knowing the difference.

Another important distinction

God's different names do not reveal different gods or separate parts of God.

The God who is holy is also loving.

The God who provides is also just.

The God who judges is also merciful.

The names and titles reveal the one living God from different biblical angles.

How to use this study

- 1 Open and read the cited passages.
- 1 Pay attention to whether a passage actually calls something a name, title, description, altar name, place name, or city name.
- 1 Notice the contexts in which God reveals Himself.
- 1 Avoid turning Hebrew words into spiritual formulas.
- 1 Distinguish traditional Christian pronunciation from what can be established historically.
- 1 Notice how Hebrew words sometimes have broader ranges than a single English translation suggests.
- 1 Notice how Israel's language arose within the ancient Near Eastern world without assuming shared vocabulary means shared theology.
- 1 Watch especially for the way Jesus reveals the Father and receives language associated with Israel's God.
- 1 Notice the Holy Spirit's names and titles as part of the Triune God's self-revelation.
- 1 Let learning God's names shape both personal devotion and gathered worship.
- 1 Let learning God's names lead toward worship rather than trivia.

PART ONE

BEGINNER GUIDE

The God Who Makes Himself Known

MEMORY ANCHOR

The purpose of learning God's names is not to master vocabulary. It is to know God more faithfully.

BEGINNING WITH THE BASICS

1. WHY DOES GOD REVEAL HIS NAME?

Because God chooses to make Himself known.

In Scripture, knowing someone's name often involves more than possessing a label.

A name can communicate identity, character, reputation, authority, and relationship.

When God reveals His name, He is graciously telling His people:

This is who I am.

2. DOES GOD HAVE ONLY ONE NAME?



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Scripture uses many names, titles, and descriptions for God.

But they do not all function in precisely the same way.

The most distinctive personal name of Israel's God in the Old Testament is represented by the four Hebrew consonants:

YHWH

Other words such as Elohim and Adonai function differently.

3. WHAT DOES "ELOHIM" MEAN?

Elohim is the Hebrew word most often translated God in the Old Testament.

Genesis begins:

"In the beginning God..."

The Hebrew word there is Elohim.

Read Genesis 1:1.

4. WHY DOES ELOHIM LOOK PLURAL?

The form of Elohim is grammatically plural in appearance.

But when it refers to Israel's God, it commonly takes singular verbs and describes the one God.

The same word can be used in other contexts for gods, spiritual beings, or related categories depending upon the passage.

Context determines meaning.

LANGUAGE SAFEGUARD

The plural-looking form Elohim does not by itself prove the Trinity.

Christians believe in the Trinity because of the broader biblical revelation of Father, Son, and Holy Spirit-not because one Hebrew noun appears plural in form.

5. CAN ELOHIM REFER TO SOMEONE OTHER THAN YHWH?

Yes.

This is important.

Depending upon context, elohim can refer to:

- 1 The one true God
- 1 Pagan gods
- 1 Spiritual beings
- 1 Beings described in heavenly or divine-council settings

Psalms 82 is a well-known example.

Read Psalm 82:1-8.

The passage describes God standing in an assembly and judging other elohim.

Christians and scholars debate precisely how those beings should be understood.

But one linguistic point is clear:

Elohim is not used exclusively as a personal name for YHWH.

That does not weaken biblical monotheism.

Israel is commanded to worship YHWH alone.

LANGUAGE SAFEGUARD



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A Hebrew word may have a broader semantic range than one English gloss. Context determines which meaning is intended.

6. WHAT DOES "EL" MEAN?

El is a common Semitic word for God or god.

It appears by itself and inside longer expressions such as:

El Elyon God Most High.

El Shaddai God Almighty.

El Roi The God who sees.

These expressions help describe how biblical people speak about the one true God.

7. WAS "EL" USED OUTSIDE THE BIBLE?

Yes.

Related Semitic languages and cultures used El as vocabulary for deity, and El was also associated with a high god in Canaanite religion.

That sometimes raises a question:

Did Israel simply borrow its God from surrounding religions?

Shared vocabulary does not establish shared theology.

English-speaking Christians use the word God, even though many people using the same word mean very different things.

Likewise, ancient peoples could share ordinary religious vocabulary while making radically different claims.

Scripture increasingly identifies YHWH as the one true Creator and sovereign Lord, not merely one deity within a larger pantheon.

HISTORICAL-CONTEXT SAFEGUARD

Shared ancient vocabulary does not mean shared belief about God. Words receive their theological meaning from the claims Scripture makes about the One they identify.

YHWH - GOD'S COVENANT NAME

8. WHAT IS YHWH?

YHWH represents the four Hebrew consonants of God's distinctive personal name.

These four letters are often called the Tetragrammaton, meaning "four letters."

In English letters:

YHWH

This name appears thousands of times in the Hebrew Old Testament.

9. WHERE DOES GOD REVEAL THE NAME YHWH?

Exodus 3 is foundational.

At the burning bush, Moses asks what he should say if Israel asks for God's name.

God answers with language connected to:

"I AM WHO I AM"

and then identifies Himself using YHWH.

Read Exodus 3:13-15.



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10. WHAT DOES "I AM WHO I AM" MEAN?

The Hebrew phrase is traditionally represented as:

Ehyeh Asher Ehyeh.

It can be translated in ways such as:

"I AM WHO I AM"

or possibly:

"I WILL BE WHAT I WILL BE."

The expression is connected linguistically with the divine name YHWH, though scholars continue discussing the precise relationship and nuance.

The central biblical point is clearer than every linguistic detail:

God's identity does not come from Moses, Pharaoh, Egypt, or Israel.

God simply is who He is.

11. DOES YHWH MEAN "I AM"?

The relationship is close, but saying simply:

"YHWH literally means I AM"

can be more precise than the linguistic evidence allows.

Exodus 3 intentionally connects God's self-declaration with His name.

But the exact etymology and grammatical explanation of YHWH remain discussed.

STUDY SAFEGUARD

The theological importance of Exodus 3 does not depend upon solving every question about the Hebrew etymology of YHWH.

12. WHY DO ENGLISH BIBLES WRITE "LORD"?

Many English translations represent YHWH as:

LORD

in small capital letters.

This follows a long Jewish and Christian tradition of avoiding ordinary pronunciation of the divine name.

When readers see:

LORD

they are often looking at YHWH in the Hebrew text.

13. WHAT IS THE DIFFERENCE BETWEEN LORD AND LORD?

English Bible typography can help.

LORD usually represents YHWH.

Lord often represents a Hebrew title such as Adonai.

When the Hebrew text combines Adonai with YHWH, English translations may use forms such as:

Lord GOD

to avoid writing "Lord LORD."

Translation conventions vary slightly.

14. WHY DID JEWISH READERS STOP PRONOUNCING YHWH?

Over time, Jewish reverence for the divine name led readers to avoid pronouncing it aloud.



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Instead, readers commonly substituted:

Adonai

meaning "Lord."

This practice eventually shaped both Jewish reading tradition and many Bible translations.

The desire was to honor God's holy name and avoid misusing it.

15. HOW SHOULD YHWH BE PRONOUNCED?

The exact ancient pronunciation cannot be demonstrated with absolute certainty.

Many scholars consider:

Yahweh

the most likely reconstruction.

But certainty should not be overstated.

Because the name came to be avoided in Jewish reading tradition, the original vowel pattern was not preserved in the ordinary way.

16. WHERE DID "JEHOVAH" COME FROM?

Jehovah is a later traditional form.

Medieval Hebrew manuscripts wrote the consonants YHWH with vowel markings that reminded readers to say a substitute such as Adonai.

Later readers combined the consonants and those vowel signals in a way that contributed to forms such as Jehovah.

"Jehovah" therefore has a long Christian devotional history, but it is probably not the ancient Hebrew pronunciation of YHWH.

MEMORY ANCHOR

YHWH is the biblical name. Yahweh is a likely reconstruction. Jehovah is a later traditional form.

17. IS IT WRONG TO SAY "JEHOVAH"?

No.

Christians should understand the history without treating pronunciation as a test of faithfulness.

God is not honored by turning linguistic knowledge into spiritual superiority.

The important issue is knowing and honoring the God Scripture reveals.

GOD'S NAME AND GOD'S CHARACTER

18. WHAT DOES EXODUS 6 ADD?

In Exodus 6:2-8, God again identifies Himself as YHWH and connects His name with covenant faithfulness.

He remembers His covenant.

He hears Israel.

He promises deliverance.

He will bring them out.

He will redeem them.

He will take them as His people.

The name is revealed within relationship and redemption.



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19. WHAT HAPPENS WHEN GOD PROCLAIMS HIS OWN NAME IN EXODUS 34?

This is one of the most important passages in the entire Bible.

Read Exodus 34:5-7.

YHWH proclaims His name and then describes Himself as compassionate, gracious, patient, abounding in faithful love and truth, forgiving sin, and also just.

God's name is connected with God's character.

20. IS GOD'S NAME HOLY?

Yes.

The third commandment warns Israel not to misuse the name of YHWH.

Read Exodus 20:7.

God's name represents Him.

Using the name carelessly, falsely, manipulatively, or dishonorably treats God Himself lightly.

21. WHAT DOES "HALLOWED BE YOUR NAME" MEAN?

Jesus teaches His disciples to pray:

"Hallowed be Your name."

Read Matthew 6:9.

To hallow God's name is to treat it as holy, honored, and worthy of reverence.

The prayer asks that God be known and honored as He truly is.

22. CAN PEOPLE DISHONOR GOD'S NAME WHILE CLAIMING TO REPRESENT HIM?

Yes.

Scripture repeatedly condemns people whose behavior brings dishonor to God's name.

This is especially serious when religious leaders use God's authority to manipulate, exploit, abuse, deceive, or enrich themselves.

PASTORAL SAFEGUARD

Claiming God's name never excuses conduct contrary to God's character.

ADONAI, LORD, AND KING

23. WHAT DOES "ADONAI" MEAN?

Adonai is a Hebrew title commonly translated:

Lord

or

Master.

It expresses authority and rightful rule.

When Scripture calls God Lord, it recognizes that He is not merely helpful.

He is sovereign Master.

24. IS ADONAI THE SAME AS YHWH?

No.

They are related in biblical usage but are not the same word.

YHWH is God's personal covenant name.



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Adonai is a title meaning Lord or Master.

Jewish reading tradition often substituted Adonai when encountering YHWH.

25. IS GOD CALLED KING?

Yes.

God is repeatedly called King.

Read Psalm 47; Psalm 95; Isaiah 6:1-5.

God rules creation.

Israel.

The nations.

History.

His kingship ultimately frames the biblical message of God's kingdom.

EL TITLES

26. WHAT DOES "EL ELYON" MEAN?

El Elyon means:

God Most High.

The expression appears prominently in Genesis 14 in the account of Melchizedek.

Read Genesis 14:18-22.

Abram identifies YHWH with God Most High, Creator or Possessor of heaven and earth.

27. WHAT DOES "EL SHADDAI" MEAN?

English Bibles commonly translate El Shaddai as:

God Almighty.

The title appears in passages such as Genesis 17:1.

The precise ancient meaning and etymology of Shaddai are uncertain.

"Almighty" represents the traditional translation, but speculation about hidden meanings should be avoided.

28. WHAT DOES "EL ROI" MEAN?

In Genesis 16, Hagar encounters God in the wilderness.

She responds with an expression commonly rendered:

"You are the God who sees me."

Read Genesis 16:7-14.

El Roi has become a beloved devotional title emphasizing that Hagar-the vulnerable and mistreated servant-was seen by God.

The precise translation of the Hebrew expression has been discussed, but the narrative's message is unmistakable: God saw Hagar.

MEMORY ANCHOR

The God who rules nations also sees the person alone in the wilderness.

THE LORD AND HIS PEOPLE

29. IS "THE LORD MY SHEPHERD" A NAME OF GOD?



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Psalms 23 says:

YHWH is my shepherd.

"Shepherd" functions primarily as a powerful biblical description and relational image rather than as God's personal name in the same category as YHWH.

The image reveals genuine truth about God:

He leads.

Provides.

Protects.

Guides.

Remains present.

30. IS "ROCK" A NAME OF GOD?

Scripture repeatedly calls God a Rock.

Read Deuteronomy 32; Psalm 18.

This describes His stability, faithfulness, strength, and protection.

Again, ordinary Christian speech may call "Rock" a name of God, but technically it functions more as a title or metaphor.

31. IS GOD CALLED REDEEMER?

Yes.

Especially in Isaiah, YHWH is repeatedly called Israel's Redeemer.

Read Isaiah 41:14; 43:14; 44:6.

God does not merely possess power.

He uses His power to rescue His people.

32. IS GOD CALLED FATHER IN THE OLD TESTAMENT?

Yes, though less frequently than in the New Testament.

Read Deuteronomy 32:6; Isaiah 63:16; 64:8; Malachi 1:6.

God's fatherhood expresses creation, covenant relationship, authority, compassion, and care.

The New Testament develops this revelation much more fully through Jesus.

33. WHAT SHOULD LEARNING GOD'S NAMES PRODUCE?

Worship.

Trust.

Reverence.

Humility.

Prayer.

Biblical understanding.

Not pride over knowing Hebrew vocabulary.

The purpose is not:

"How many names can be memorized?"

The purpose is:

"Who is this God Scripture reveals?"

BEGINNER SUMMARY



God reveals Himself.

His distinctive Old Testament personal name is represented by:

YHWH.

English Bibles often print this as:

LORD.

Yahweh is a widely accepted scholarly reconstruction of its pronunciation, while Jehovah is a later traditional Christian form.

Elohim commonly means God but can also be used more broadly depending upon context.

El means God and appears in titles such as El Elyon and El Shaddai.

Adonai means Lord or Master.

Scripture also describes God as Shepherd, Rock, King, Redeemer, Father, and more.

Not every expression commonly placed on a "Names of God" chart functions as a formal personal name in the same way.

But each biblical expression can reveal something true about the one God.

BEGINNER MEMORY ANCHOR

Do not stop at the Hebrew word. Follow the word into the passage-and the passage toward the God who reveals Himself.

BEGINNER REFLECTION

- 1 Why does God reveal His name?
- 2 What is the difference between YHWH, Elohim, and Adonai?
- 3 Why can Elohim sometimes refer to beings other than YHWH?
- 4 Why do many English Bibles print YHWH as LORD?
- 5 What is the relationship between Yahweh and Jehovah?
- 6 What does Exodus 34 reveal about the relationship between God's name and God's character?
- 7 Why is it helpful to distinguish personal names from titles, descriptions, and place names?

PART TWO

WANT TO GO DEEPER?

INTERMEDIATE -> ADVANCED

The Divine Name, Biblical Titles, Jesus, and the Triune God

INTERPRETIVE POSTURE

Honor the beauty of biblical names without claiming more from Hebrew or Greek words than the text itself supports.

THE DIVINE NAME IN GREATER DEPTH



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34. WHY IS YHWH SO IMPORTANT IN THE OLD TESTAMENT?

Because it identifies Israel's God personally and covenantally.

YHWH is not merely "a god."

He is the God of Abraham, Isaac, and Jacob.

The God who delivered Israel from Egypt.

The God who made covenant.

The God who spoke through the prophets.

The God who alone is worthy of worship.

Read Exodus 3:15; Deuteronomy 6:4-5; Isaiah 42:8.

35. WHAT DOES ISAIAH 42:8 SAY ABOUT GOD'S NAME?

God declares:

"I am YHWH; that is my name."

English translations typically render YHWH as LORD.

The verse strongly emphasizes God's unique identity and His refusal to give His glory to idols.

Biblical monotheism is personal:

The one true God identifies Himself.

36. WHAT IS THE TETRAGRAMMATON?

The term Tetragrammaton comes from Greek words meaning:

four letters.

It refers to:

YHWH

The term is useful in biblical studies but is not itself a biblical name of God.

37. WHY ARE THERE NO VOWELS IN YHWH?

Ancient Hebrew writing primarily recorded consonants.

Readers knew how words were pronounced through living language tradition.

Later scribes called the Masoretes developed systems of vowel marks to preserve pronunciation.

But by then Jewish readers ordinarily avoided pronouncing YHWH directly.

That complicates attempts to reconstruct its original pronunciation.

38. WHAT DID THE MASORETES DO WITH YHWH?

Masoretic scribes preserved the consonantal divine name but supplied vowel signals associated with the word readers were expected to say instead.

Usually that substitute was:

Adonai.

These vowel marks functioned as reading reminders rather than necessarily preserving the ancient vowels of YHWH.

39. HOW DID THIS CONTRIBUTE TO "JEHOVAH"?

Later readers who did not fully understand the scribal convention sometimes combined the consonants of YHWH with substitute vowel markings.

Through later linguistic developments and Latinized spelling, forms like:

Jehovah

emerged.



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Jehovah became deeply established in Christian hymns, theology, translations, and devotion.
Historical origin and devotional usefulness should not be confused.

ELOHIM, OTHER "GODS," AND BIBLICAL MONOTHEISM

40. DOES THE BIBLE'S USE OF ELOHIM FOR OTHER BEINGS MEAN THERE ARE MANY TRUE GODS?

No.

The Hebrew vocabulary is broader than the English theological category God with a capital G.
Psalm 82, Exodus 20, Deuteronomy 6, Isaiah 40-48, and many other passages must be read together.
Scripture can use elohim for beings other than YHWH while simultaneously declaring that:

YHWH alone is Creator.

YHWH alone is Israel's covenant God.

YHWH alone deserves worship.

YHWH is incomparable.

The word's semantic range does not erase Scripture's theological distinction between YHWH and every created being.

41. WHAT IS THE "DIVINE COUNCIL"?

Some biblical passages picture God presiding over a heavenly assembly.

Read Psalm 82; Psalm 89:5-7; 1 Kings 22:19-23.

Modern scholars sometimes use the term:

divine council

for this imagery.

Christians differ over precisely how the beings in individual passages should be categorized.

The safest conclusion is not to make the phrase carry more weight than Scripture gives it.

The biblical point remains:

YHWH presides. YHWH judges. YHWH is incomparable.

STUDY SAFEGUARD

Recognizing heavenly beings in Scripture does not make them rivals to the Creator.

GOD'S NAME IN THE GREEK OLD TESTAMENT

42. WHAT IS THE SEPTUAGINT?

The Septuagint is the traditional name for the ancient Greek translation of the Hebrew Scriptures.
It became extremely important in the Greek-speaking Jewish world and among early Christians.
New Testament writers frequently quote Old Testament wording that resembles the Septuagint.

43. HOW WAS YHWH REPRESENTED IN GREEK?

Many surviving Greek biblical traditions use:

Kyrios

meaning:



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Lord.

The textual history is somewhat complicated because some ancient manuscripts preserve the divine name differently.

But the widespread use of Kyrios became enormously important for Christian reading of the Old Testament.

44. WHY DOES THAT MATTER FOR THE NEW TESTAMENT?

Because the New Testament frequently calls Jesus:

Kyrios - Lord.

Sometimes "Lord" can simply be a respectful title.

But in significant passages, Old Testament texts about YHWH are applied to Jesus.

That is one major way the New Testament reveals Jesus's divine identity.

JESUS AND THE DIVINE NAME

45. DOES THE NEW TESTAMENT CALL JESUS YHWH DIRECTLY?

The New Testament is written in Greek and does not ordinarily write the Hebrew Tetragrammaton in descriptions of Jesus.

Instead, Jesus is identified with Israel's God through several overlapping patterns:

- 1 Divine titles
- 1 Divine actions
- 1 Worship
- 1 Old Testament YHWH passages applied to Him
- 1 Statements about His preexistence
- 1 His relationship with the Father
- 1 His authority over creation, sin, death, judgment, and salvation

The argument is cumulative.

46. WHAT DOES JOHN 1 REVEAL ABOUT JESUS?

John begins:

"In the beginning..."

deliberately echoing Genesis.

The Word is with God.

The Word is God.

Everything is made through Him.

The Word becomes flesh.

Read John 1:1-18.

Jesus does not merely teach people about God.

He reveals God personally.

47. WHAT DOES JOHN 1:18 MEAN WHEN IT SAYS JESUS MAKES GOD KNOWN?

The Son uniquely reveals the Father.

The Greek verb carries the idea of making known or explaining.

Jesus therefore stands at the center of Christian knowledge of God.

To ask:

"What is God like?"

Christian Scripture ultimately points toward Jesus.



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48. WHAT HAPPENS IN JOHN 8:58?

Jesus declares:

"Before Abraham was, I am."

Read John 8:48-59.

The wording is striking and is commonly understood within John's broader presentation of Jesus's divine identity.

The audience responds by attempting to stone Him.

Christians have long connected the statement with God's self-revelation in Exodus 3.

The relationship should be understood within the whole Gospel of John rather than treated as a stand-alone word study.

49. DOES JOHN 8:58 SIMPLY MEAN JESUS PRONOUNCED YHWH?

No.

Jesus's statement is recorded in Greek:

ego eimi - "I am."

It is not the four Hebrew consonants YHWH.

The theological connection with divine identity is significant, but the languages and expressions should not be collapsed into one another.

STUDY SAFEGUARD

Strong theological connection does not require pretending two different phrases in two different languages are identical words.

50. ARE THERE OTHER "I AM" STATEMENTS IN JOHN?

Yes.

Jesus says:

I am the bread of life.

I am the light of the world.

I am the gate.

I am the good shepherd.

I am the resurrection and the life.

I am the way, the truth, and the life.

I am the true vine.

These declarations reveal His identity and saving mission.

51. IS "I AM" ALWAYS A CLAIM TO DIVINITY IN JOHN?

No.

The Greek expression ego eimi can appear in ordinary speech.

Context matters.

Some uses in John carry extraordinary theological weight.

Others should not automatically be turned into independent claims to the divine name.

Word studies must remain controlled by context.

JESUS REVEALS THE FATHER'S NAME



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52. WHAT DOES JESUS MEAN IN JOHN 17 WHEN HE SAYS HE HAS MADE THE FATHER'S NAME KNOWN?

Jesus says:

"I have revealed Your name to the people You gave Me."

Read John 17:6.

He also speaks of making the Father's name known in John 17:26.

This does not mean Jesus merely taught His disciples how to pronounce YHWH.

The disciples already belonged to a Jewish world familiar with God's biblical name.

The language is much richer.

Jesus makes the Father known by revealing:

His character.

His words.

His works.

His love.

His holiness.

His saving purpose.

His relationship with the Son.

To know the Father's name in John 17 is to know the Father as He is revealed through Jesus.

53. WHY IS JOHN'S "NAME" LANGUAGE IMPORTANT BEYOND JOHN 17?

Throughout John's Gospel, "name" language is connected with identity, authority, revelation, belief, and life.

People believe in Jesus's name.

Jesus comes in His Father's name.

Works are done in the Father's name.

The disciples are kept in the Father's name.

Jesus promises prayer in His name.

Read John 1:12; 5:43; 10:25; 14:13-14; 17:11-12.

In John, the language of "name" is not mainly about pronunciation.

It is about who God is, who Jesus is, and the relationship believers receive through Him.

MEMORY ANCHOR

Jesus reveals the Father's name not merely by speaking a word, but by making the Father known.

OLD TESTAMENT YHWH PASSAGES APPLIED TO JESUS

54. WHAT HAPPENS IN ROMANS 10:13?

Paul quotes Joel:

"Everyone who calls on the name of the Lord will be saved."

Read Joel 2:32 and Romans 10:9-13.

In Joel, the Lord is YHWH.



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Paul places the passage within his proclamation of Jesus as Lord.

This is powerful evidence for the New Testament's inclusion of Jesus within the divine identity.

55. WHAT HAPPENS IN PHILIPPIANS 2:9-11?

Paul describes Jesus's humiliation and exaltation.

Every knee bows.

Every tongue confesses Jesus Christ as Lord.

The language echoes Isaiah 45:23, where every knee bows to YHWH.

Read Isaiah 45:20-25 and Philippians 2:5-11.

Paul does not present Jesus as a rival deity.

Jesus's lordship belongs within the glory of God the Father.

56. WHAT ABOUT "PREPARE THE WAY OF THE LORD"?

Isaiah 40:3 speaks of preparing the way for YHWH.

The Gospel writers apply the passage to John the Baptist preparing the way for Jesus.

Read Isaiah 40:1-5; Mark 1:1-3.

Again, the New Testament places Jesus inside language associated with Israel's God.

57. WHAT ABOUT JESUS AS SHEPHERD?

Psalms 23 identifies YHWH as Shepherd.

Ezekiel 34 condemns Israel's failed shepherds and promises God's own shepherding intervention while also speaking of Davidic shepherd leadership.

Jesus then declares:

"I am the good shepherd."

Read Psalm 23; Ezekiel 34; John 10.

The biblical storyline is richer than a simple one-word equivalence.

Jesus fulfills Israel's shepherd hope.

"COMPOUND NAMES" OF YHWH

58. WHAT ARE THE SO-CALLED COMPOUND NAMES OF GOD?

Popular Christian teaching often lists expressions such as:

Jehovah Jireh

Jehovah Rapha

Jehovah Nissi

Jehovah Shalom

Jehovah Tsidkenu

Jehovah Shammah

These are rooted in biblical texts.

But they do not all function grammatically or narratively in exactly the same way.

Calling them "compound names" is useful devotional shorthand as long as the underlying passages are handled accurately.

59. WHAT IS YHWH YIREH?

Genesis 22:14 records Abraham naming the place:

YHWH Yireh.



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The traditional idea is:

"The LORD will provide."

The Hebrew verb fundamentally involves seeing, with a contextual sense related to seeing to something or providing.

The name belongs first to the place where God provided the ram.

Its theological significance is genuinely about God's provision.

60. DOES YHWH YIREH GUARANTEE MATERIAL PROVISION?

No.

Genesis 22 should not become a slogan guaranteeing money, houses, jobs, or desired outcomes.

The passage concerns Abraham, Isaac, covenant testing, sacrifice, and God's provision.

Its place in the biblical storyline ultimately points far beyond personal material prosperity.

61. WHAT IS YHWH RAPHA?

Exodus 15:26 contains the declaration often represented:

YHWH Rapha

or

"The LORD who heals you."

More precisely, God says:

"I am YHWH, your healer."

The context involves Israel's covenant relationship and obedience following the bitter-water episode at Marah.

62. DOES "YHWH RAPHA" PROMISE EVERY BELIEVER PHYSICAL HEALING NOW?

No.

God genuinely heals.

Scripture invites prayer.

Jesus heals extensively.

But faithful believers also experience illness and death.

The phrase should not be converted into a universal guarantee that every illness will be healed before resurrection.

PASTORAL SAFEGUARD

A biblical title for God must not be turned into a promise the surrounding Scripture does not make.

63. WHAT IS YHWH NISSI?

After Israel's battle with Amalek, Moses builds an altar and names it:

YHWH Nissi

commonly translated:

"The LORD is my banner."

Read Exodus 17:8-16.

A banner could symbolize identity, rallying point, or military allegiance.

The name emphasizes that Israel's victory belongs to YHWH.

64. WHAT IS YHWH SHALOM?

In Judges 6, Gideon encounters the angel of YHWH and fears he will die.



Rooted in Scripture - Pointing to Jesus

God reassures him.

Gideon builds an altar and calls it:

YHWH Shalom

"The LORD is peace."

Read Judges 6:11-24.

Again, this is an altar name arising from a specific encounter with God.

65. WHAT IS YHWH TSIDKENU?

Jeremiah 23:5-6 speaks of the coming righteous Davidic King.

He will be called:

YHWH Tsidkenu

commonly rendered:

"The LORD is our righteousness."

The passage has major messianic significance.

Christians see its ultimate fulfillment in Jesus, the righteous Davidic King.

66. DOES JEREMIAH 33 USE THE SAME EXPRESSION?

Yes.

Jeremiah 33:16 uses the expression in connection with Jerusalem.

That should make readers cautious about treating every occurrence as though it functions identically as a personal name.

Biblical naming language can be symbolic, covenantal, corporate, and theological.

67. WHAT IS YHWH MEKADDISHKEM?

Passages such as Exodus 31:13 and Leviticus 20:8 describe YHWH as:

the One who sanctifies you.

This is sometimes presented devotionally as:

YHWH Mekaddishkem

or similar transliterations.

The biblical truth is clear:

God sets His people apart as holy.

The transliterated phrase should remain secondary to the passage itself.

68. WHAT IS YHWH SABAOTH?

This expression is commonly translated:

LORD of hosts

or

LORD of armies.

It occurs frequently in the Old Testament.

"Hosts" can refer to heavenly armies or vast organized forces under God's command.

The title emphasizes divine kingship, authority, and power.

69. IS "LORD OF HOSTS" ABOUT ANGELS?

Often heavenly armies are likely in view.

But the title's significance is larger:

YHWH commands powers no earthly king controls.



Rooted in Scripture - Pointing to Jesus

He is not one tribal deity competing against others.

He is sovereign Lord.

70. WHAT IS YHWH SHAMMAH?

Ezekiel 48:35 concludes the prophet's great temple-and-restoration vision with the words:

YHWH Shammah

commonly translated:

"The LORD Is There."

But an important distinction is needed.

Ezekiel does not simply introduce another formal personal name of God.

The text says that the name of the city will be:

"The LORD Is There."

Why?

Because God's restored presence defines the city.

71. WHY IS YHWH SHAMMAH SO IMPORTANT?

Because it captures one of Scripture's great themes:

God dwelling with His people.

Eden.

Tabernacle.

Temple.

Ezekiel's restored city.

Jesus as Immanuel.

The Holy Spirit dwelling with believers.

The new creation.

Revelation 21 announces:

God's dwelling is with humanity.

Revelation 22 ends with God's servants seeing His face.

YHWH Shammah therefore points beyond a vocabulary list toward the biblical hope of God's permanent presence.

MEMORY ANCHOR

The great promise is not merely that God gives gifts to His people. The great promise is that God is there.

OTHER IMPORTANT BIBLICAL TITLES

72. WHAT DOES "ANCIENT OF DAYS" MEAN?

Daniel 7 presents the:

Ancient of Days

enthroned in majesty and judgment.

The title communicates divine eternity, authority, and kingship.

It is visionary imagery rather than another Hebrew personal name equivalent to YHWH.

73. WHO IS THE "SON OF MAN" IN DANIEL 7?



Rooted in Scripture - Pointing to Jesus

Daniel sees "one like a son of man" coming with the clouds and receiving everlasting dominion.

Read Daniel 7:9-14.

Jesus repeatedly calls Himself:

the Son of Man.

The title can emphasize humanity, but Jesus's use of Daniel 7 language also carries extraordinary royal and heavenly significance.

74. WHAT DOES "HOLY ONE OF ISRAEL" MEAN?

Isaiah frequently calls God:

the Holy One of Israel.

The title holds together holiness and covenant relationship.

God is utterly holy-

and He binds Himself to a people.

75. WHAT DOES "REDEEMER" MEAN?

A redeemer acts to rescue or reclaim.

Isaiah repeatedly calls YHWH Israel's Redeemer.

The New Testament then centers redemption in Jesus.

Read Isaiah 44:6; Titus 2:13-14; 1 Peter 1:18-19.

76. WHAT DOES "JEALOUS" MEAN AS A DIVINE NAME?

Exodus 34:14 says YHWH's name is:

Jealous.

This does not mean sinful insecurity or petty envy.

God's jealousy expresses His holy and rightful demand for exclusive covenant worship.

Israel belongs to Him and must not worship rival gods.

77. IS GOD'S JEALOUSY GOOD?

Yes.

Human jealousy can be sinful.

But there is also rightful jealousy within a covenant relationship.

God's jealousy is never corrupted by insecurity, selfishness, ignorance, or sin.

It expresses His holy opposition to idolatry and covenant betrayal.

GOD AS FATHER

78. IS "FATHER" REALLY A NAME OF GOD?

"Father" functions especially as a revealed relational title.

Jesus teaches His disciples to address God as Father and speaks uniquely of:

My Father

and

your Father.

The New Testament makes God's fatherhood central to Christian prayer and adoption.

79. WHAT DOES "ABBA" MEAN?

Abba is an Aramaic word meaning:

Father.



Rooted in Scripture - Pointing to Jesus

Jesus uses it in Gethsemane.

Read Mark 14:36.

Paul preserves the same word when describing the believer's adoption:

Read Romans 8:15 and Galatians 4:6.

The Spirit enables believers to cry:

"Abba, Father."

The word communicates genuine filial relationship and access to God.

80. DOES ABBA LITERALLY MEAN "DADDY"?

That common explanation is probably too simplistic.

Children could use Abba, but the word was not restricted to baby talk.

Adults could also use it respectfully for their fathers.

The theological point does not need an exaggerated translation.

Through Christ and the Spirit, believers truly approach God as their Father.

LANGUAGE SAFEGUARD

The beauty of "Abba" is not that it secretly means a more emotional English word. Its beauty is that adopted children are genuinely welcomed to call God Father.

81. DOES "FATHER" MEAN GOD IS MALE?

God is not a biological male creature.

Scripture teaches that humanity-male and female-is created in God's image.

Read Genesis 1:26-27.

Yet "Father" is not therefore meaningless or disposable language.

It is a relational designation God gives within biblical revelation, especially through Jesus.

Christians should neither reduce God to human biology nor casually replace revealed language as though it communicates nothing.

82. DOES SCRIPTURE EVER USE MATERNAL IMAGERY FOR GOD?

Yes.

Scripture sometimes compares God's care to that of a mother.

Read Isaiah 49:15; 66:13.

Jesus also uses maternal imagery when lamenting over Jerusalem.

Such images communicate genuine aspects of divine care.

But Scripture's use of maternal comparisons does not erase or replace the distinctive Father-language through which God reveals His covenant and Trinitarian relationship.

83. WHAT MAKES JESUS'S USE OF "FATHER" SO IMPORTANT?

Jesus does not simply introduce a comforting metaphor.

He reveals His unique relationship with the Father.

The Father sends the Son.

The Son knows the Father.

The Son obeys the Father.

The Son glorifies the Father.

The Father glorifies the Son.



Rooted in Scripture - Pointing to Jesus

Read Matthew 11:25-27; John 5; John 17.

Christian language for God as Father is therefore deeply Trinitarian.

FATHER, SON, AND HOLY SPIRIT

84. IS "SON" A DIVINE NAME OR TITLE?

Jesus is repeatedly called:

Son of God

and uniquely:

the Son.

The title does not mean Jesus was biologically produced by God or came into existence later than the Father.

Historic Christianity confesses the Son as eternally divine.

Read John 1:1-18; 5:18-23; Hebrews 1.

85. IS THE HOLY SPIRIT GOD?

Yes.

The Holy Spirit is not merely an impersonal force or divine energy.

Scripture speaks of the Spirit acting personally, teaching, speaking, willing, interceding, and being sinned against.

Read Acts 5:1-4; 13:2; 1 Corinthians 12:11; Ephesians 4:30.

The Spirit shares fully in the divine identity.

86. WHAT DOES "PARACLETE" MEAN?

In John 14-16, Jesus repeatedly refers to the Holy Spirit using the Greek word:

Paraklētos.

English translations render it in several ways:

Helper

Advocate

Counselor

Comforter

No single English word captures every nuance perfectly.

The title describes the Spirit as the One who comes alongside Christ's disciples in continuing divine presence and help.

87. WHAT DOES THE PARACLETE DO?

According to John 14-16, the Spirit:

Dwells with believers.

Teaches.

Reminds the disciples of Jesus's teaching.

Testifies about Christ.

Convicts the world.

Guides into truth.

Glorifies Jesus.

The title therefore should not be reduced to:

"The Spirit makes people feel comforted."

Comfort is part of His ministry, but His work is much richer.



Rooted in Scripture - Pointing to Jesus

MEMORY ANCHOR

The Spirit does not draw attention away from Jesus. The Spirit helps God's people know, remember, testify to, and glorify Jesus.

88. ARE THERE OTHER TITLES FOR THE HOLY SPIRIT?

Yes.

Scripture uses expressions such as:

Holy Spirit

Spirit of God

Spirit of the LORD

Spirit of Christ

Spirit of truth

Spirit of adoption

Spirit of grace

These expressions reveal the Spirit's relationship to the Father, the Son, truth, holiness, grace, and God's people.

They should be read in context rather than treated as separate beings.

89. WHAT DOES MATTHEW 28:19 TEACH?

Jesus commands baptism:

in the name-

singular-

of the Father and of the Son and of the Holy Spirit.

Read Matthew 28:18-20.

One name.

Three persons.

The verse does not by itself explain every later Trinitarian term, but it is foundational to Christian Trinitarian theology.

90. DOES THE TRINITY MEAN GOD HAS THREE NAMES BECAUSE HE IS THREE GODS?

No.

Christianity teaches:

one God

who eternally exists as:

Father, Son, and Holy Spirit.

Not three gods.

Not one person wearing three masks.

The doctrine of the Trinity arises from holding together the whole biblical witness.

MEMORY ANCHOR

One God. Three persons. The Father is God, the Son is God, the Spirit is God-and God is one.



Rooted in Scripture - Pointing to Jesus

THE NAME OF JESUS

91. WHAT DOES THE NAME "JESUS" MEAN?

The name Jesus comes through Greek from the Hebrew/Aramaic name related to:

Yeshua / Joshua.

It carries the idea:

YHWH saves

or

YHWH is salvation.

Matthew explicitly connects Jesus's name with His mission:

He will save His people from their sins.

Read Matthew 1:21.

92. IS "CHRIST" JESUS'S LAST NAME?

No.

Christ means:

Anointed One.

It is the Greek equivalent of the Hebrew concept:

Messiah.

Jesus Christ means:

Jesus the Messiah.

93. WHAT DOES "IMMANUEL" MEAN?

Matthew applies Isaiah's prophecy to Jesus:

Immanuel

meaning:

God with us.

Read Isaiah 7:14; Matthew 1:22-23.

The name expresses one of Matthew's great themes:

In Jesus, God has come to dwell with His people.

94. WHAT DOES "LORD JESUS" MEAN?

Sometimes "Lord" can function as respectful address.

But Christian confession of:

Jesus is Lord

goes much deeper.

In passages such as Romans 10 and Philippians 2, Jesus receives language bound to Israel's confession of YHWH.

Calling Jesus Lord became one of the earliest central Christian confessions.

95. WHY IS THE NAME OF JESUS SO IMPORTANT IN ACTS?

People are:

Baptized in His name.

Healed in His name.

Persecuted for His name.

Saved through His name.



Rooted in Scripture - Pointing to Jesus

Proclaiming His name.

Read Acts 2-5.

"The name of Jesus" represents Jesus's authority, identity, saving work, and lordship.

96. IS THE NAME "JESUS" A MAGICAL FORMULA?

No.

Acts 19 gives a striking warning.

Some attempt to use Jesus's name as though it were spiritual technique.

Read Acts 19:11-20.

The power is not in mechanically pronouncing syllables.

Jesus is Lord.

His name cannot be reduced to an incantation.

SAFEGUARD

Biblical faith trusts the Person represented by the name. It does not manipulate spiritual power through pronunciation.

"THE NAME" UPON GOD'S PEOPLE

97. WHAT DOES IT MEAN TO "CALL ON THE NAME OF THE LORD"?

This language means much more than saying a word aloud.

It involves worship, dependence, invocation, allegiance, and trust.

Read Genesis 4:26; Psalm 116; Joel 2:32; Romans 10:13.

98. WHAT HAPPENS IN THE PRIESTLY BLESSING OF NUMBERS 6?

God tells Aaron and his sons to bless Israel:

The LORD bless you.

The LORD make His face shine upon you.

The LORD turn His face toward you and give you peace.

Then God explains:

"They will put My name on the Israelites, and I will bless them."

Read Numbers 6:22-27.

This is one of Scripture's clearest examples of God's name being placed upon His covenant people.

99. WHAT DOES IT MEAN FOR GOD'S NAME TO BE PUT UPON HIS PEOPLE?

It signifies belonging.

Identity.

Covenant relationship.

Blessing.

Representation.

Israel does not become God.

Israel becomes the people who bear His name.

That means the name is both privilege and responsibility.

100. WHAT DOES IT MEAN FOR GOD TO PUT HIS NAME IN A PLACE?



Rooted in Scripture - Pointing to Jesus

Deuteronomy repeatedly speaks of the place where God chooses to place His name.

Read Deuteronomy 12.

This language expresses God's covenant presence and authorized worship.

The phrase does not mean God literally places written letters in a location.

His name represents His presence and claim.

101. WHAT DOES "FOR HIS NAME'S SAKE" MEAN?

Scripture often describes God acting for His name's sake.

Read Psalm 23:3; Ezekiel 36:16-32.

This means God acts consistently with His own character, reputation, covenant faithfulness, and glory.

It is profoundly reassuring:

God's faithfulness rests finally upon who God is.

102. DOES GOD CARE ABOUT HIS REPUTATION AMONG THE NATIONS?

Yes.

Ezekiel repeatedly describes God's concern that His holy name has been profaned among the nations.

God acts to vindicate the holiness of His name.

Read Ezekiel 36.

God's mission includes making His true character known.

BEARING GOD'S NAME IN CORPORATE WORSHIP

103. HOW SHOULD GOD'S NAME SHAPE THE WORSHIP OF THE CHURCH?

The Church gathers in the name of the Triune God.

It baptizes in the name of the Father, Son, and Holy Spirit.

It sings to God.

Prays to God.

Proclaims God's Word.

Celebrates the Lord's Supper.

Blesses God's people.

And publicly confesses Jesus as Lord.

Corporate worship should therefore reflect the character of the God whose name is being proclaimed.

Reverence matters.

Truth matters.

Joy matters.

Holiness matters.

Grace matters.

Theological accuracy matters.

Love matters.

104. CAN A CHURCH SING OR PREACH GOD'S NAME WHILE MISREPRESENTING HIM?

Yes.

Israel's prophets repeatedly show that correct religious vocabulary does not excuse corrupt worship or unjust behavior.

A church may sing about holiness while tolerating abuse.



Rooted in Scripture - Pointing to Jesus

Preach about truth while practicing deception.

Speak about grace while humiliating people.

Proclaim God's name while protecting its own reputation more than God's character.

CORPORATE-WORSHIP SAFEGUARD

The Church honors God's name not only by what it sings and says, but by whether its life reflects the God it proclaims.

105. HOW SHOULD GOD'S NAME SHAPE PREACHING?

Preaching should resist using God's authority carelessly.

A preacher should distinguish:

"Scripture says..."

from

"I think..."

and

"My tradition teaches..."

God's name should make teachers more careful, not more confident in personal speculation.

Those who speak publicly in God's name carry a serious responsibility to represent His Word faithfully.

Read James 3:1; 1 Peter 4:11.

106. HOW SHOULD GOD'S NAME SHAPE THE CHURCH'S PUBLIC WITNESS?

Christians bear Christ's name before the world.

That means public witness includes more than verbal evangelism.

Integrity.

Justice.

Compassion.

Sexual holiness.

Truthfulness.

Care for vulnerable people.

Repentance when wrong.

Love within the Church.

Love toward enemies.

The Church should want people to see its life and gain a clearer-not distorted-picture of the God it proclaims.

FROM NUMBERS 6 TO REVELATION 22

107. DOES THE BIBLE END WITH GOD'S NAME ON HIS PEOPLE?

Yes.

Revelation 22 says God's servants will see His face and:

His name will be on their foreheads.

Read Revelation 22:1-5.

That creates a beautiful canonical connection.

Numbers 6:



Rooted in Scripture - Pointing to Jesus

God places His name upon Israel.

Ezekiel 48:

The restored city is called "The LORD Is There."

Revelation 22:

God's redeemed servants see His face and bear His name forever.

MEMORY ANCHOR

God reveals His name. God places His name upon His people. And the Bible ends with His people dwelling in His presence and bearing His name forever.

MISUSING THE NAMES OF GOD

108. CAN CHRISTIANS BECOME SUPERSTITIOUS ABOUT HEBREW NAMES?

Yes.

Knowing Hebrew can enrich Bible study.

But Hebrew pronunciation is not spiritually superior to faithful translation.

Saying YHWH, Yahweh, Adonai, Elohim, or Yeshua does not automatically make prayer more powerful.

God understands every language.

109. IS IT MORE SPIRITUAL TO CALL JESUS "YESHUA"?

No.

Yeshua reflects the Semitic form of Jesus's name.

Jesus is the established English form transmitted through Greek and later languages.

Using Yeshua can be educational or meaningful.

Using Jesus is not disrespectful or inaccurate Christianity.

Names naturally take different forms across languages.

110. DOES USING "YAHWEH" MAKE SOMEONE MORE BIBLICALLY FAITHFUL?

Not necessarily.

Some Christians prefer saying Yahweh.

Others follow Jewish tradition and say Lord.

Others use the wording of their Bible translation.

The New Testament itself demonstrates that God's revelation can be faithfully communicated across languages.

Pronunciation should not become a test of spiritual maturity.

111. WHAT ABOUT GROUPS THAT INSIST ONLY ONE DIVINE NAME MAY BE USED?

Claims that salvation or true worship depends upon one particular modern pronunciation should be approached carefully.

Scripture itself uses multiple titles and translated forms.

The New Testament is written in Greek.

Its authors freely use Greek titles for God and Jesus.

Biblical faith is not built upon reconstructing one ancient pronunciation perfectly.

112. CAN GOD'S NAME BE USED TO MANIPULATE PEOPLE?

Yes.



Rooted in Scripture - Pointing to Jesus

Statements such as:

"God told me."

"The Lord says you must..."

or

"God will punish you if you do not obey me"

can become spiritually abusive when used to control others without biblical warrant.

SPIRITUAL-ABUSE SAFEGUARD

No leader receives permission to borrow God's name in order to make personal preferences unquestionable.

Claims of divine authority should be tested carefully by Scripture.

THE NAME OF GOD AND CHRISTIAN PRAYER

113. MUST CHRISTIANS USE A PARTICULAR NAME WHEN PRAYING?

No.

Scripture records faithful prayer using many forms of address:

God.

Lord.

LORD.

Father.

Abba, Father.

Sovereign Lord.

Holy Father.

Righteous Father.

Christians do not need to discover a secret correct name before God will listen.

114. WHAT DOES IT MEAN TO PRAY "IN JESUS'S NAME"?

It means more than ending a prayer with a phrase.

To pray in Jesus's name is to approach the Father through Jesus and in alignment with His authority, character, and mission.

Read John 14-16.

The phrase is relational and theological, not magical.

115. SHOULD LEARNING GOD'S NAMES CHANGE PRAYER?

Yes-in substance, not superstition.

Knowing God as Shepherd may shape prayer during fear.

Knowing Him as Father may deepen trust.

Knowing Him as Holy One may deepen reverence.

Knowing Him as Redeemer may strengthen hope.

Knowing Him as Lord of Hosts may strengthen confidence.

Knowing the Spirit as Helper and Advocate may deepen dependence upon His presence.

The names shape prayer because they reveal the One being addressed.

GOD'S NAME IN REVELATION

116. WHAT DOES REVELATION SAY ABOUT GOD'S NAME?

Revelation repeatedly speaks of God's name.

His servants bear His name.

The victorious belong to Him.

God's name stands opposite the blasphemous claims of rebellious powers.

Read Revelation 3:12; 14:1; 22:3-5.

117. WHAT HAPPENS IN REVELATION 22?

God's servants see His face.

His name is on their foreheads.

This imagery communicates belonging, identity, holiness, and permanent relationship.

The biblical story that began with humanity hiding from God ends with redeemed humanity seeing His face.

118. WHAT DOES IT MEAN TO BEAR GOD'S NAME?

To bear God's name is to belong to Him and represent Him.

That has ethical implications.

Those who bear God's name should increasingly reflect God's character.

The Church should never treat God's name as branding while behaving contrary to the God being proclaimed.

A SIMPLE BIBLICAL FRAMEWORK

NOT EVERY "NAME OF GOD" FUNCTIONS THE SAME WAY

YHWH God's distinctive covenant name.

Elohim A Hebrew designation commonly translated "God," but also used more broadly in some contexts.

Adonai A title meaning Lord or Master.

El Elyon / El Shaddai / El Roi Biblical expressions describing or identifying God.

YHWH Yireh / YHWH Nissi / YHWH Shalom Biblical expressions arising from specific narratives, sometimes associated with places or altars.

YHWH Shammah "The LORD Is There"-technically the name given to the restored city in Ezekiel 48:35, expressing the reality of God's dwelling presence.

Shepherd / Rock / Redeemer / King / Holy One Biblical titles, metaphors, and descriptions revealing God's character and actions.

Father / Abba Revealed relational and Trinitarian language expressing the relationship believers receive through Christ.

Holy Spirit / Spirit of God / Spirit of truth / Paraclete Names and titles revealing the divine Spirit and His work.

Jesus / Messiah / Lord / Immanuel / Son Names and titles through which the New Testament reveals the identity and saving mission of Jesus Christ.

WHAT GOD'S NAMES DO NOT MEAN

God's names do not mean:

God has separate personalities.

One Hebrew pronunciation unlocks greater spiritual power.

Every descriptive phrase is technically a personal name.



Rooted in Scripture - Pointing to Jesus

Every compound expression is grammatically identical.
Knowing Hebrew vocabulary makes someone spiritually superior.
A divine title guarantees every outcome associated with it.
God may be manipulated by invoking the correct name.
Calling Jesus "Yeshua" is spiritually superior to calling Him Jesus.
Abba is a secret intimate word that makes ordinary Father-language inadequate.
Elohim referring to other beings means Scripture teaches many equal gods.
Christians must pronounce YHWH exactly in order to worship God faithfully.

WHAT GOD'S NAMES DO REVEAL

God is:

Self-existent and independent.

Creator.

Most High.

Almighty.

Holy.

Compassionate.

Gracious.

Just.

Faithful.

Provider.

Healer.

King.

Shepherd.

Redeemer.

Righteous.

Peace-giver.

Sanctifier.

Lord of Hosts.

Father.

And in the Triune revelation of Scripture:

The Father sends the Son.

The Son makes the Father known.

The Spirit dwells with God's people and glorifies the Son.

And in Jesus Christ:

God has made Himself known.

FROM YHWH TO JESUS - THE BIBLICAL STORYLINE

GENESIS The Creator God-Elohim-makes heaven and earth.

ABRAHAM God is known as YHWH, El Elyon, El Shaddai, and the God who provides.

HAGAR The God Most High is also the God who sees the vulnerable.



Rooted in Scripture - Pointing to Jesus

MOSES God reveals His covenant name YHWH.

EXODUS The name becomes associated with deliverance and covenant faithfulness.

SINAI God proclaims His own character alongside His name.

PRIESTLY BLESSING God places His name upon His covenant people.

ISRAEL YHWH alone is Israel's God.

PSALMS YHWH is Shepherd, Rock, King, refuge, and salvation.

PROPHETS YHWH is Holy One, Redeemer, Lord of Hosts, and the righteous King.

EZEKIEL Restoration culminates in a city whose name announces: "The LORD Is There."

MESSIANIC HOPE A Davidic ruler comes whose reign is inseparably connected with YHWH's own saving rule.

JESUS The Son makes the Father known.

GOSPELS Jesus receives divine titles and fulfills Old Testament descriptions of YHWH's coming.

JOHN 17 Jesus declares that He has made the Father's name known.

HOLY SPIRIT The Paraclete dwells with Christ's people, teaches, testifies, guides, and glorifies Jesus.

CROSS AND RESURRECTION Jesus saves His people and is exalted as Lord.

CHURCH Salvation is proclaimed in the name of Jesus, and God's people bear His name before the nations.

CORPORATE WORSHIP The Church gathers, baptizes, sings, prays, preaches, and blesses in the name of the Triune God.

NEW CREATION God's servants see His face.

His name is upon them.

And the final reality is:

The Lord is there.

MEMORY ANCHOR

Scripture does not lead from many names to many gods. It leads through many revelations toward the one God who makes Himself known fully in Jesus Christ and dwells forever with His people.

WHAT CAN BE SAID WITH CONFIDENCE?

Scripture clearly teaches that:

- 1 There is one true God.
- 2 God reveals Himself rather than being discovered by human invention.
- 3 YHWH is God's distinctive covenant name in the Old Testament.
- 4 Elohim commonly means God but has a broader semantic range in some contexts.
- 5 The use of elohim for other beings does not make them equal to YHWH.
- 6 El is ordinary Semitic vocabulary for deity, but shared vocabulary does not imply shared theology.
- 7 Adonai means Lord or Master.
- 8 God's name is holy.
- 9 God's name is connected with His character and reputation.
- 10 God alone deserves worship.
- 11 God places His name upon His covenant people.
- 12 God is described through many biblical titles and images.
- 13 Not every expression commonly called a "name of God" functions identically.
- 14 YHWH Shammah is technically the name of Ezekiel's restored city, proclaiming God's presence there.



Rooted in Scripture - Pointing to Jesus

- 15 God's different names do not describe different gods.
- 16 Scripture presents God as compassionate, gracious, holy, just, faithful, and merciful.
- 17 Jesus uniquely reveals the Father.
- 18 Jesus says He has made the Father's name known.
- 19 In John, revealing the Father's name means making the Father's character, identity, and saving work known-not merely teaching pronunciation.
- 20 Jesus receives titles and Old Testament language associated with Israel's God.
- 21 Jesus's name is connected with the truth that YHWH saves.
- 22 Salvation is proclaimed in Jesus's name.
- 23 Abba means Father and expresses genuine filial relationship without requiring the exaggerated translation "Daddy."
- 24 The Holy Spirit is divine and personal.
- 25 Jesus calls the Spirit the Paraclete-Helper, Advocate, Counselor, or Comforter.
- 26 Father, Son, and Holy Spirit belong within the one divine name.
- 27 God's name must not be used manipulatively.
- 28 No Hebrew pronunciation functions as a spiritual incantation.
- 29 Christians may faithfully worship God in translated languages.
- 30 The Church bears responsibility to represent God's name faithfully in worship, preaching, and public witness.
- 31 God's redeemed people ultimately bear His name and dwell permanently in His presence.

FOR PERSONAL REFLECTION OR GROUP DISCUSSION

- 1 Before this study, what was understood by the phrase "names of God"?
- 2 Why is it useful to distinguish a personal name from a title, description, or place name?
- 3 What does Exodus 3 reveal about YHWH?
- 4 What does Exodus 34 add to the understanding of God's name?
- 5 Why is Yahweh probably more historically accurate than Jehovah, while Jehovah can still have legitimate devotional use?
- 6 Why can Elohim refer to beings other than YHWH without undermining biblical monotheism?
- 7 Why does shared ancient vocabulary such as El not prove Israel shared the theology of surrounding religions?
- 8 How does Psalm 23 reveal God even though "Shepherd" is not His personal name?
- 9 Which popular "compound name" becomes clearer when its original biblical context is read?
- 10 Why is it dangerous to turn YHWH Rapha into a universal guarantee of immediate healing?
- 11 Why is YHWH Shammah technically different from some other expressions on popular Names-of-God lists?
- 12 How does Ezekiel's "The LORD Is There" connect with Revelation 21-22?
- 13 How does the New Testament apply Old Testament language about YHWH to Jesus?
- 14 What is significant about Philippians 2 echoing Isaiah 45?
- 15 What does Jesus mean in John 17 when He says He has made the Father's name known?
- 16 Why is that deeper than simply teaching a divine pronunciation?
- 17 How does Jesus make the Father known?
- 18 What does Abba mean, and why should the popular "Daddy" explanation be handled carefully?
- 19 What does Paraclete teach about the Holy Spirit?
- 20 Why does Father-language matter for understanding the Trinity?
- 21 What is the significance of God placing His name upon Israel in Numbers 6?
- 22 How does Numbers 6 connect with Revelation 22?
- 23 What is the difference between using Hebrew devotionally and treating Hebrew pronunciation as spiritually superior?
- 24 How can God's name be misused through spiritual manipulation?
- 25 How should God's name shape a church's preaching, singing, prayer, and public witness?



Rooted in Scripture - Pointing to Jesus

26 How should learning God's names change personal worship and prayer?

REVIEW

CAN YOU EXPLAIN THESE?

YHWH The four-consonant Hebrew personal name by which Israel's God identifies Himself.

Tetragrammaton A scholarly term meaning "four letters," referring to YHWH.

Yahweh A widely accepted scholarly reconstruction of the likely ancient pronunciation of YHWH.

Jehovah A later traditional form that arose through the history of transmitting and reading the divine name.

Elohim A Hebrew word commonly translated "God," though its semantic range can include other gods or spiritual beings depending upon context.

Divine Council A modern scholarly term for biblical imagery in which God presides over a heavenly assembly; interpretations of individual passages vary.

El A Semitic term meaning God or god and part of the wider ancient Near Eastern religious vocabulary.

Adonai A Hebrew title meaning Lord or Master.

El Elyon God Most High.

El Shaddai Traditionally translated God Almighty; the exact ancient meaning of Shaddai remains uncertain.

El Roi An expression from Hagar's encounter with God, commonly understood as "the God who sees me."

YHWH Yireh The expression associated with Abraham's naming of the place where God provided the ram.

YHWH Nissi "The LORD is my banner," the name Moses gives an altar after victory over Amalek.

YHWH Shalom "The LORD is peace," the name Gideon gives an altar after God reassures him.

YHWH Tsidkenu "The LORD is our righteousness," a significant Jeremiah expression connected with the righteous Davidic King.

YHWH Shammah "The LORD Is There," the name given to the restored city in Ezekiel 48:35.

LORD of Hosts A major biblical title emphasizing YHWH's authority over heavenly and earthly powers.

Holy One of Israel A title especially prominent in Isaiah joining God's holiness with His covenant relationship to Israel.

Father A revealed relational and Trinitarian designation for God, especially central in Jesus's teaching.

Abba An Aramaic word meaning Father, used by Jesus and retained in the New Testament's language of adoption.

Paraclete A title from John 14-16 for the Holy Spirit, translated in various ways such as Helper, Advocate, Counselor, or Comforter.

Jesus The name connected with the truth that YHWH saves.

Christ / Messiah The Anointed One.

Immanuel God with us.

Bearing God's Name Belonging to God and representing Him as His covenant people.

Trinity The Christian doctrine that the one God eternally exists as Father, Son, and Holy Spirit.

A BIBLE-STUDY PATH

Trace God's Name Through Scripture

Genesis 1:1-2:3 - Elohim creates.

Genesis 4:25-26 - people call upon the name of YHWH.

Genesis 14:17-24 - El Elyon.



Rooted in Scripture - Pointing to Jesus

Genesis 16:7-14 - Hagar and El Roi.
Genesis 17:1-8 - El Shaddai.
Genesis 22:1-14 - YHWH Yireh.
Exodus 3:1-15 - I AM and YHWH.
Exodus 6:2-8 - YHWH and covenant deliverance.
Exodus 15:22-26 - YHWH as healer.
Exodus 17:8-16 - YHWH Nissi.
Exodus 20:1-7 - honoring God's name.
Exodus 31:12-17 - YHWH who sanctifies.
Exodus 34:5-14 - God proclaims His name and character.
Numbers 6:22-27 - God places His name upon Israel.
Deuteronomy 6:4-9 - YHWH alone.
Deuteronomy 12 - the place where God causes His name to dwell.
Judges 6:11-24 - YHWH Shalom.
1 Samuel 1 - LORD of Hosts.
Psalm 18 - God as Rock.
Psalm 23 - YHWH as Shepherd.
Psalm 46 - LORD of Hosts.
Psalm 82 - Elohim and the heavenly assembly.
Psalm 83:18 - YHWH as Most High over all the earth.
Psalm 89:5-7 - YHWH incomparable among heavenly beings.
Isaiah 6 - the Holy King.
Isaiah 40:1-11 - prepare the way of YHWH.
Isaiah 42:8 - "YHWH is my name."
Isaiah 45:20-25 - every knee bows to YHWH.
Isaiah 63:15-16 - YHWH as Father and Redeemer.
Jeremiah 23:5-6 - YHWH our righteousness.
Ezekiel 36:16-32 - God vindicates His holy name.
Ezekiel 48:30-35 - the restored city: "The LORD Is There."
Daniel 7:9-14 - Ancient of Days and Son of Man.
Matthew 1:18-25 - Jesus and Immanuel.
Matthew 6:5-13 - Father and hallowed name.
Matthew 28:18-20 - the name of Father, Son, and Holy Spirit.
Mark 1:1-3 - preparing the way of the Lord for Jesus.
Mark 14:32-36 - Jesus prays, "Abba, Father."
John 1:1-18 - the Word makes God known.
John 5:43 - Jesus comes in the Father's name.
John 8:48-59 - "Before Abraham was, I am."
John 10 - Jesus the Good Shepherd.
John 14-16 - Jesus's name, the Father's name, and the Holy Spirit as Paraclete.
John 17 - Jesus reveals and makes known the Father's name.



Rooted in Scripture - Pointing to Jesus

Acts 2-5 - proclamation and salvation in Jesus's name.
Acts 19:11-20 - Jesus's name is not magic.
Romans 8:14-17 - the Spirit of adoption and "Abba, Father."
Romans 10:9-13 - calling upon the Lord.
Galatians 4:4-7 - the Spirit cries, "Abba, Father."
Philippians 2:5-11 - the name above every name.
Hebrews 1 - the divine glory and supremacy of the Son.
Revelation 3:12 - God's name upon His people.
Revelation 14:1 - the Lamb and the Father's name.
Revelation 21:1-4 - God's dwelling is with humanity.
Revelation 22:1-5 - God's servants see His face and bear His name.

WHERE CAN I LEARN MORE?

These resources can help readers investigate biblical names, Hebrew vocabulary, the divine name, the Holy Spirit's titles, and early Christian understanding of God more deeply.

They are study aids-not biblical authorities.

START WITH SCRIPTURE

Before consulting a list of "names of God," read the passages in which each expression actually occurs.

The context is more valuable than the transliteration.

A chart may say:

Jehovah Jireh - The Lord Provides.

Genesis 22 tells what that means.

A chart may say:

Jehovah Shammah - The Lord Is There.

Ezekiel 48 reveals that the phrase is actually the name of the restored city.

The passage should control the definition.

BIBLE DICTIONARIES AND REFERENCE WORKS

A reputable Bible dictionary can provide accessible background on:

YHWH

Elohim

Adonai

Septuagint

Divine Name

Names and titles of God

Good reference works are especially useful for readers who want historical and linguistic background without moving immediately into highly technical scholarship.

The same safeguard still applies:

Reference works explain the text. They do not replace reading the text.

HEBREW AND OLD TESTAMENT STUDY

A reliable Hebrew lexicon or serious Bible dictionary can help readers distinguish:

YHWH

Elohim

El

Adonai

and related expressions.

Word-study tools should be used carefully.

A Hebrew word may carry several meanings depending upon context, and etymology alone does not determine what a passage means.

WORD-STUDY SAFEGUARD

A word does not mean everything it has ever meant every time it appears. Context determines meaning.

ELOHIM AND THE DIVINE COUNCIL

Readers interested in passages such as Psalm 82, Psalm 89, and 1 Kings 22 should distinguish between: what the biblical text actually says

and

larger theological systems built from those texts.

The existence of heavenly beings does not place them on the same level as YHWH.

Scripture consistently portrays YHWH as Creator, sovereign Judge, and incomparable God.

ANCIENT NEAR EASTERN CONTEXT

Biblical Hebrew developed within the wider Semitic language world.

Terms such as El were not unique to Israel.

Comparative ancient Near Eastern study can help explain language and historical background.

But similarities should not be exaggerated.

Shared words do not automatically imply shared theology, shared worship, or identical concepts of God.

THE DIVINE NAME IN JEWISH TRADITION

Readers interested in why YHWH came to be read as Adonai can explore the history of Jewish reverence for the Tetragrammaton and the later Masoretic reading tradition.

This historical development helps explain why English Bibles commonly use:

LORD

and why the form:

Jehovah

appeared later.

THE GOSPEL OF JOHN AND THE FATHER'S NAME

For deeper study of "name" language in John, read:

John 1

John 5

John 10

John 14-17

Pay particular attention to:

Jesus coming in the Father's name.

Works done in the Father's name.



Rooted in Scripture - Pointing to Jesus

Prayer in Jesus's name.

Believers being kept in the Father's name.

Jesus making the Father's name known.

John's Gospel treats "name" as a rich theological category involving identity, revelation, authority, relationship, and saving faith.

THE HOLY SPIRIT AND THE PARACLETE

Read John 14-16 as a unit.

Pay attention to everything Jesus says the Spirit will do.

English translations vary between terms such as:

Helper

Advocate

Counselor

and

Comforter.

Rather than building doctrine on one English gloss, observe the Spirit's actual work throughout the passage.

EARLY CHRISTIAN TRINITARIAN TEACHING

The Nicene Creed and Nicene-Constantinopolitan Creed are important historical witnesses to the Church's confession that Jesus Christ is truly divine and that the Holy Spirit is worshiped and glorified with the Father and Son.

The creeds are not Scripture.

They summarize conclusions Christians reached while defending what they believed Scripture teaches.

ATHANASIUS

Athanasius, On the Incarnation provides a classic early Christian reflection on the identity of Christ and why the incarnation of the divine Son matters for salvation.

AUGUSTINE

Augustine, On the Trinity explores the biblical confession of Father, Son, and Holy Spirit and became highly influential within Western Christianity.

EASTERN CHRISTIAN TRADITION

The Cappadocian Fathers-Basil of Caesarea, Gregory of Nazianzus, and Gregory of Nyssa-were especially influential in articulating the distinction between the one divine being and the three divine persons.

Their writings can help readers understand why Christian Trinitarian language developed with such care.

REFORMATION TRADITIONS

Historic Protestant confessions consistently affirm the one God revealed in Scripture as Father, Son, and Holy Spirit.

Examples include:

Augsburg Confession, Article I

Westminster Confession of Faith, chapter 2

These are historical theological summaries rather than biblical authority.

CORPORATE WORSHIP AND THE NAME OF GOD

When evaluating Christian worship, preaching, or ministry, ask:

Does it speak truthfully about God?

Does it represent His character faithfully?

Does it point toward Christ rather than personalities?



Rooted in Scripture - Pointing to Jesus

Does it use God's authority carefully?
Does it reflect holiness and grace?
Does it protect vulnerable people?
Does it call the Church toward repentance as well as comfort?
Does it treat God's name as holy rather than as branding?
Bearing God's name publicly is both privilege and responsibility.

RESOURCE SAFEGUARD

Listing a resource does not mean 3Nails endorses every theological position, translation choice, interpretation, publication, or conclusion it contains.

Scripture remains the authority.
Read widely enough to understand the discussion accurately-but continually return to the biblical text.

FINAL REFLECTION

A person can memorize every Hebrew name in this study-
and still miss the point.

YHWH.

Elohim.

Adonai.

El Elyon.

El Shaddai.

El Roi.

YHWH Yireh.

YHWH Nissi.

YHWH Shalom.

YHWH Shammah.

Lord of Hosts.

Holy One.

Shepherd.

Rock.

Redeemer.

Father.

Abba.

Son.

Spirit of truth.

Paraclete.

Every term matters.

But none was given merely to create a vocabulary list.

God reveals His name because God chooses to be known.

Moses stands before a burning bush and asks:

"What is Your name?"



Rooted in Scripture - Pointing to Jesus

The answer is not a definition small enough to control.
God is not explained by Moses.
God identifies Himself.
I AM.
YHWH.
The God of Abraham.
The God of Isaac.
The God of Jacob.
The God who has heard His suffering people.
The God who has come down to deliver them.
Later Moses asks for something even greater.
He wants to see God's glory.
And God responds by proclaiming His name.
Then He speaks of His character:
Compassionate.
Gracious.
Slow to anger.
Abounding in faithful love.
Forgiving.
Just.
The name and the character belong together.
Then God tells Israel's priests to place His name upon His people.
The LORD bless you.
The LORD keep you.
The LORD make His face shine upon you.
Israel becomes the people who bear the name.
Centuries pass.
They call upon the name.
Sing the name.
Profane the name.
Return to the name.
The prophets announce that the nations will know the name.
Ezekiel sees a future restored city.
And its name summarizes the entire hope:
YHWH Shammah.
The LORD Is There.
Then a child is born.
His name is:
Jesus.
YHWH saves.
Matthew calls Him:



Rooted in Scripture - Pointing to Jesus

Immanuel.

God with us.

John says the eternal Word became flesh.

Jesus calls God:

Father.

In His deepest anguish He prays:

"Abba, Father."

And through Christ, the Spirit teaches adopted believers to cry the same:

"Abba, Father."

Jesus promises another Paraclete.

The Spirit of truth.

The Helper.

The Advocate.

The One who will dwell with His people.

Teach them.

Remind them.

Testify about Jesus.

Glorify the Son.

Then, near the end of His earthly ministry, Jesus prays to the Father:

"I have made Your name known."

He does not mean merely:

"I taught them a pronunciation."

He means:

I have shown them who You are.

I have spoken Your words.

Done Your works.

Shown Your love.

Revealed Your holiness.

Made Your saving purpose known.

The Son makes the Father known.

Jesus identifies Himself as the Good Shepherd.

The Bread of Life.

The Light of the World.

The Resurrection and the Life.

The Way, the Truth, and the Life.

Before Abraham existed-

I am.

The Gospel writers announce that John the Baptist prepares the way of the Lord-
and the One walking down that prepared road is Jesus.

Paul takes Isaiah's vision in which every knee bows before YHWH-
and says every knee will bow before Jesus.



Rooted in Scripture - Pointing to Jesus

He takes Joel's promise that everyone who calls on the name of YHWH will be saved-
and places it inside the proclamation that Jesus is Lord.

This does not mean the Father disappears.

It means something far more astonishing.

The one God has made Himself known as:

Father.

Son.

Holy Spirit.

Not three gods.

Not three names for one actor changing costumes.

The one living God.

And this God places His name upon His people.

That means the Church cannot treat His name as a slogan.

Or a logo.

Or a source of borrowed authority.

The Church sings His name.

Prays His name.

Preaches His name.

Baptizes in His name.

Proclaims salvation in the name of Jesus.

And then goes into the world bearing that name.

So the life of the Church matters.

How it treats vulnerable people matters.

How it handles truth matters.

How its leaders use authority matters.

How it responds when wrong matters.

How it loves matters.

Those who bear the name should increasingly resemble the One whose name they bear.

And where does the story end?

Revelation returns to the theme.

God's servants see His face.

His name is on them.

They belong to Him.

Numbers 6 anticipated it.

Ezekiel longed for His presence.

Jesus made the Father known.

The Spirit came to dwell with His people.

And Revelation completes the picture.

The God whose name seemed so holy that Israel feared even to pronounce it brings His redeemed people into His presence.

And the promise announced at the end of Ezekiel becomes permanent reality:



Rooted in Scripture - Pointing to Jesus

The LORD Is There.
They see His face.
The story ends not with vocabulary-
but communion.
So learn the names.
Learn what LORD means in the Bible.
Understand YHWH.
Understand Elohim.
Understand why Jehovah appeared.
Know the story behind YHWH Yireh.
Know why YHWH Shammah is the name of a city.
Recognize the Shepherd.
The Rock.
The Redeemer.
The Holy One.
Know the Father.
Know the Son.
Know the Spirit who helps, teaches, testifies, and dwells with God's people.
But do not stop there.
The goal is not to say:
"Now the names of God are known."
The goal is to say:
"The God who revealed His name is becoming more deeply known."
And when the question finally becomes:
"What is this God like?"
look to Jesus.
The Son has made Him known.

FINAL MEMORY ANCHOR

God's names are not labels invented by people. They are invitations to know the God who reveals Himself.

Read Numbers 6:22-27, Exodus 34:5-7, John 17:6-26, and Revelation 22:1-5 one more time.

Then remember:

God revealed His name.

God placed His name upon His people.

Jesus made the Father's name known.

The Spirit dwells with God's people.

And the Bible ends with His people seeing His face, bearing His name, and dwelling forever where "The LORD Is There."