

## Introduction

Adon, El, Jehovah! It is my understanding that these are three great foundational Hebrew Names or descriptive titles of God which, when understood, cause one to enter a world of indescribable, incomprehensible awe. There are two other great and glorious “Names” which are more indicative of a relationship in the New Testament. They are “Abba” and “Father”. They are humbling, and yet for those who know Him, they give unspeakable comfort in the days of our earthly pilgrimage.

When we begin to consider God, no matter what words we use to describe Him and irrespective of what combination of words in various languages, all are utterly inferior to convey the wonder of any aspect of His person, power, position, prerogatives, and purposes. Every distinguishing feature He has, every attribute, manifestation of power, wisdom, declaration on any subject, prerogative being exercised, all are far beyond our understanding and comprehension.

God is profound, incomprehensible, unfathomable, inexpressible, being superlative in might, serene in majesty, solitary in dignity, and perfection in intensity.

In musing on the glories of the names and titles of God, we begin to experience something of that which Ezekiel knew as he stood by the river (Ezek. 47:2-6). It was a river carefully measured out by lengths of one thousand cubits. After 1000 cubits the waters were up to his ankles, another 1000 they were at his knees, another 1000 they were at his loins, and another 1000 they were waters to swim in. If we allow this as an illustration, when we are permitted to enter the depths of the Names of God, I seriously doubt if we have ever reached the ankle depth. Job knew this when He said, “Lo, these are parts of His ways: but how little a portion is heard of Him? but the thunder of His power who can understand? (Job 26:14). In the consciousness of God we join with the Psalmist and wonderingly say, “Such knowledge is too wonderful for me; it is high, I cannot attain unto it” (Psa. 139:6).

## Three Points of Observation Are:

- 1) We never study God. We study things, humans, animals, etc. to gain information, but they never impart nor give the ability to understand them. In contrast to all earthly studies, as we read the scriptures and as we watch God in the happenings of life, we are, by the Spirit of God, taught and given enlightenment by Him. We read the scriptures so that the Holy Spirit can cause us to observe and meditate on that which is read. The result is to be led into the wonder of God and knowing Him personally, then to worship Him. Job asked the rhetorical questions (Job 11:7), “Canst thou by searching find out God? Canst thou find out the Almighty unto perfection?” The sheer glory of God’s immensity in every level automatically blocks man from ever seeing Him as anything other than the incomprehensible God.
- 2) Therefore, the unveiling of God by the Holy Spirit is not for intellectualism but for the modification of spiritual life and the deepening of our fellowship with God and Christ. As this is done we enter into the reality that it is impossible to have a full appreciation of God, to speak of Him lightly, behave before Him casually, or treat His word with indifference. On the other hand, it is impossible to hold God in high dignity and not know consequential blessings. This is known in life and in the scriptures where there is recorded for us the attitudes and reactions of those who responded in a becoming way, and those who rebelled against the manifestation of the glory of God such as Pharaoh, Balaam, or Nebuchadnezzar (see next section).
- 3) Furthermore, the more we know God the more we will be aware of personal and collective sin. The awareness of sin in oneself automatically prevents one from being harsh on others who are sinning, but as God has dealt with us, we shall deal with them. This is one of the truths in the parable the Lord taught about the ungrateful debtor (Matt. 18:24-34). If we truly grasp the kindness of God to us then the attitudes of humility, pity and gentle tender heartedness will be manifested toward others. This consciousness of personal and collective sin will result in an increasing awareness of a conscious necessity for the sacrifice of Christ.

Distinguishing the Hebrew Names of God

I am not a Hebrew scholar, thus the following is as I understand from research. Do observe that the following is not hard and fast rule. There are multiple Hebrew terms used for God which are translated by a restricted number of English words as the following table shows. However, one is reasonably accurate if the English reader distinguishes the three foundational names in the following ways:

- a) Generally when the word God is written with a capital “G” and small “od”, it is a translation of Elohim and it’s relatives.
- b) When it is written all capitals as “GOD” or “LORD”, then it is normally the translation of “Jehovah” and it’s relatives.
- c) When it is capital “L” and small “ord”, then it is a translation of “Adonai” and it’s relatives.

When we consider the Names of God it must be understood that these terms are not just names, they are manifestations by which God has been pleased to reveal His own person, power, and prerogatives. It is not that God does not want to show Himself to us, but we can be so busy occupied with the legitimate affairs of life, or even our work for God that we miss the whole fulness of that which eternal life is. Eternal life is not just living forever, it is knowing God and Christ experientially (Jn. 17:3). God also reveals Himself, or makes aspects of Himself real to us by the circumstances of life. For instance, David would never have known the Lord as His Rock (Psa. 18:2) if he had never known insecurity or taken the natural way to get out of situations. God in His superlative wisdom puts us, or lets us be brought into experiences of life so that we may get to know Him experientially, then, theoretical head knowledge drops twelve inches to heart experience. It has ever been the purpose of God to make Himself known. He does this by:

- a) Creation (Rom. 1:20; Psa. 19:1)
- b) Self revelation (Ex. 3:14)
- c) Providential activities (Revealing the dream which the king had had, Dan. 2:18-19)
- d) His Names, as in this paper and those which follow.
- e) He also makes Himself known to His People Israel:
  - i) By His delivering power (Ex. 12:29-32)
  - ii) By the manifestation of Himself (Ex. 19:9-18)
  - iii) By His governmental judgments (Num. 16:1-32; Lev. 10:1-2)
- f) To individuals:
  - i) Pharaoh (Ex. 7:9-10:29; 12:12-13)
  - ii) Balaam (Num. 22:23, 25, 27, 31)
  - iii) Sennacherib (2 Kgs. 18:13-19:35)
  - iv) Nebuchadnezzar (Dan. 3:24-29; 4:5-37)
  - v) Belshazzar (Dan. 5:5-9, 22-30)
  - vi) Abraham (Gen. 12:1)
  - vii) Moses (Ex. 3:4-5:17)
  - viii) Lot (Gen. 19:1-22)
  - ix) Ezekiel (Ezek. 1:1-28)
  - x) Isaiah (Isa. 6:1-13).

The importance of knowing the Names of God is critical for in-depth intelligent speaking to Him. For instance, my name is Rowan Jennings and I have had in my lifetime a number of roles. I have been a baker, cake decorator, construction worker, mine worker, father, husband, believer, member of an assembly, Bible Teacher, and traveler. Now if someone needed a recipe for a cake they would speak to me as, “Mr. Baker Rowan, how can I get a really light puff paste?” As a traveler they could say, “Mr. Traveler Rowan, how does Air Canada rate with Qantas?” They would not say, “Mr. Construction worker Rowan how do I make a French icing?” It would display a lack of understanding in the differences of activity. So when we come to God as His child, I can approach Him as Father; in a time of weakness we may speak to Him as EL, the Strong One; as a servant I speak to Him as Adon; when we speak to Him in the awareness of His ever present presence we may speak to Him as Jehovah Shammah. It must be stressed that God places great importance on His Name. Consequently, we are told that:

- a) His Name is to be held in great reverence for, “Holy and reverend is His Name.” (Psa. 111:9)

- b) We are to sing praises to Him for His Name is pleasant (Psa. 135:3)
- c) It is to be held in great awe for His Name is glorious (Psa. 72:19)
- d) It must never become common, and definitely not blasphemous for, “His Name alone is excellent” (Psa. 148:13)
- e) There must be no cessation of the praising of His name for, “From the rising of the sun unto the going down of the same the LORD’S name is to be praised” (Psa. 113:3)
- f) Because His Name is a manifestation of His every attribute it results in:
  - i) Complete reliance upon Him (Isa. 50:10) “Who is among you that feareth the LORD, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? let him trust in the name of the LORD, and stay upon his God.”
  - ii) It spells comfort to those who feel the slight of finding that the “Name” is blasphemed knowing that in a coming day the nations of the world will be subdued and bow to it for, “For from the rising of the sun even unto the going down of the same my name shall be great among the Gentiles; and in every place incense shall be offered unto my name, and a pure offering: for my name shall be great among the heathen, saith the LORD of hosts” (Mal. 1:11).

**The Hebrew and Chaldean Names of God**

The meanings of the various names and descriptive terms will be in future papers.

- 1) Taking Adon as the root we find its associated terms are:

Root	Associate	Translated as	Reference
Adon		Lord of all the earth	Josh. 3:11
	Adonai Jehovah	Lord GOD	Gen. 15:2
	Adonai my Elohim	Lord my God	Psa. 38:15
	Adonim Jehovah Elohim	Thy Lord, the LORD, and thy God	Isa. 51:22 (the only reference)
	Adonai our Elohim	Lord our God	Dan. 9:9

- 2) Taking “El” as the root we find its associated terms are:

Root	Associate	Translated as	Reference
El		God	Gen. 14:18
	El Elyon	Most High (GOD)	Gen. 14:18
	Elohim	God	Gen. 1:1
	El Roi	Thou God seest me	Gen. 16:13
	El Shaddai	Almighty God	Gen. 17:1
	El Olam	The LORD, the everlasting God	Gen. 21:33

Root	Associate	Translated as	Reference
	El Elohe Israel	(Written in Hebrew) translatable as, the God of Israel	Gen. 33:20
	El Bethel	(Written in Hebrew), translated as GOD, the house of GOD (Note the double "El")	Gen. 35:7
	Eloah	God	Deut. 32:15
	Immanuel	(Written in Hebrew) God with us	Isa. 7:14
	Elah	God (Chaldean, not Hebrew)	Dan. 2:18
	El Echad	One God	Mal. 2:10

3) In taking "Jehovah" JHVH as the root we find some of its associated terms are:

Root	Associate	Translated as	Reference
Jehovah		LORD	Gen. 4:1
	Jehovah Elohim	The LORD God	Gen. 2:4
	Jehovah Jireh	In the mount of the LORD it shall be seen	Gen. 22:14
	Jehovah our Elohim	LORD our God	Ex. 3:18
	Jehovah Oze	The LORD is my Strength	Ex. 15:2
	Jehovah Ropheca \ Raph	The LORD that healeth thee	Ex. 15:26
	Jehovah Nissi	(Written in Hebrew) translated as "The LORD is my banner"	Ex. 17:15
	Jehovah Eloheka	The LORD thy God	Ex. 20:2
	Jehovah Jehovah El	The LORD, The LORD God	Ex. 34:6
	Jehovah your Elohim	The LORD your God	Lev. 20:7
	Jehovah Mekaddishkem	The LORD which sanctify you	Lev. 20:8
	Jehovah Eloha	The LORD my God	Num. 22:18
	Jehovah Shalom	(Written in Hebrew) translated as Jehovah gives peace	Jud. 6:24
	Jehovah Shaphat	The LORD, the Judge	Jud. 11:27
	Jehovah Tsebahoth\ Tsaba\Sabaioth	The LORD of Hosts	1 Sam. 1:3

Root	Associate	Translated as	Reference
	Jehovah Sehlah	The LORD is my Rock	2 Sam. 22:2
	Jehovah his Elohim	The LORD his God	2 Chron. 14:11
	Jehovah Adon	LORD our Lord	Neh. 10:29
	Jehovah Elyown	The LORD Most High	Psa. 7:17
	Jehovah Rohi	The LORD is my Shepherd	Psa. 23:1
	Jehovah Owr	The LORD is my light	Psa. 27:1
	Jehovah El	LORD God of truth	Psa. 31:5
	Jah	(Written in Hebrew) translated as He who was and is and is to come	Psa. 68:4
	Jehovah Misgwab	The LORD is my defense	Psa. 94:22
	Jehovah Hoseenu\asah	The LORD our maker	Psa. 95:6
	Jehovah Elohim	LORD our God	Psa. 99:5
	Jah Jehovah	The LORD JEHOVAH is everlasting strength	Isa. 26:4
	Jehovah Zidkenu	THE LORD OUR RIGHTEOUSNESS	Jer. 23:6
	Jehovah Sabaoth Elohim	The LORD of Hosts, the God of Israel	Jer. 27:4
	Jehovah your Elohim	The LORD our God	Jer. 42:20
	Jehovah EL Gemolah	The LORD God of recompenses	Jer. 51:56
	Jehovah Cheleq	The LORD is my portion	Lam. 3:24
	Jehovah Nakeh	I am the LORD that smiteth	Ezek. 7:9
	Jehovah Shammah	The LORD is there	Ezek. 48:35
	Jehovah Elohim Tseva'ot	The LORD, the God of Hosts, the Lord	Amos 5:16

**May God grant us good understanding as He, by His Holy Spirit, deigns to guide us into all truth.  
John 16:13**

Rowan Jennings, Abbotsford, British Columbia