**The Names of God in the Old Testament**

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**Introduction**

"Let them praise the name of the LORD: for his name alone is excellent; his glory [is] above the earth and heaven." [Psa 148:13](https://www.blueletterbible.org/Bible.cfm?b=Psa&c=148&v=13#s=626013)

In the Old Testament times, a name was not only identification, but an identity as well. Many times a special meaning was attached to the name. Names had, among other purposes, an explanatory purpose Throughout Scripture God reveals Himself to us through His names. When we study these names that He reveals to us in the Bible, we will better understand who God really is. The meanings behind God's names reveal the central personality and nature of the One who bears them.

**Hebrews 11:6**  *And without faith it is impossible to please God, because anyone who comes to him must believe that he exists and that he rewards those who earnestly seek him.*

**Who is God to you?**

Is He your Most High God, All sufficient One, Master, Lord of Peace, the Lord Who Will Provide? Is He your Father? We must be careful not to make God into an "it" or a "thing" to which we pray. He is our Jehovah Raah, the Lord our Shepherd. God knows us by our name, shouldn't we know Him by His?

**Hallowed be Your name?**

To hallow a thing is to make it holy or to set it apart to be exalted as being worthy of absolute devotion. To hallow the name of God is to regard Him with complete devotion and loving admiration. God's name is of the utmost importance ([Neh 9:5](https://www.blueletterbible.org/Bible.cfm?b=Neh&c=9&v=5" \l "s=422005)); therefore we ought reserve it a position of grave significance in our minds and hearts. We should never take His name lightly ([Exd 20:7](https://www.blueletterbible.org/Bible.cfm?b=Exd&c=20&v=7" \l "s=70007); [Lev 22:32](https://www.blueletterbible.org/Bible.cfm?b=Lev&c=22&v=32#s=112032)), but always rejoice in it and think deeply upon its true meaning.

**El Shaddai (Lord God Almighty)**

(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](https://www.blueletterbible.org/Bible.cfm?b=Gen&c=17&v=1#s=17001).

**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.

**Further references of the name *El Shaddai* in the Old Testament:** [Gen 17:1](https://www.blueletterbible.org/Bible.cfm?b=Gen&c=17&v=1#s=17001); [Gen 28:3](https://www.blueletterbible.org/Bible.cfm?b=Gen&c=28&v=3#s=28003); [Gen 35:11](https://www.blueletterbible.org/Bible.cfm?b=Gen&c=35&v=11#s=35011); [Gen 43:14](https://www.blueletterbible.org/Bible.cfm?b=Gen&c=43&v=14#s=43014); [Gen 48:3](https://www.blueletterbible.org/Bible.cfm?b=Gen&c=48&v=3#s=48003)

**Genesis 17:1 (KJV)**
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.

**El Elyon (The Most High God)**

(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](https://www.blueletterbible.org/Bible.cfm?b=Gen&c=14&v=18#s=14018).

**Meaning and Derivation:** *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](https://www.blueletterbible.org/Bible.cfm?b=Psa&c=57&v=2" \l "s=535002))

**Further references of the name *El Elyon* in the Old Testament:** [Gen 14:18](https://www.blueletterbible.org/Bible.cfm?b=Gen&c=14&v=18#s=14018); [Gen 14:19](https://www.blueletterbible.org/Bible.cfm?b=Gen&c=14&v=19#s=14019); [Gen 14:20](https://www.blueletterbible.org/Bible.cfm?b=Gen&c=14&v=20#s=14020); [Gen 14:22](https://www.blueletterbible.org/Bible.cfm?b=Gen&c=14&v=22#s=14022); [Psa 57:2](https://www.blueletterbible.org/Bible.cfm?b=Psa&c=57&v=2#s=535002); [Psa 78:35](https://www.blueletterbible.org/Bible.cfm?b=Psa&c=78&v=35#s=556035)

**Genesis 14:18-20 (KJV)**
18  And Melchizedek king of Salem brought forth bread and wine: and he *was* the priest of the most high God.
19  And he blessed him, and said, Blessed *be* Abram of the most high God, possessor of heaven and earth:
20  And blessed be the most high God, which hath delivered thine enemies into thy hand. And he gave him tithes of all.

**Adonai (Lord, Master)**

(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](https://www.blueletterbible.org/Bible.cfm?b=Gen&c=15&v=2#s=15002).

**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](https://www.blueletterbible.org/Bible.cfm?b=Exd&c=34&v=23#s=84023)). To avoid contravening the commandment "Thou shalt not take the name of the LORD thy God in vain" ([Exd 20:7](https://www.blueletterbible.org/Bible.cfm?b=Exd&c=20&v=7" \l "s=70007)), sometimes *Adonai* was used as a substitute for *Yahweh* (YHWH). *Adonai* can be translated literally as, "my lords' " (both plural and possessive).

**Exodus 20:7 (KJV)**
7  Thou shalt not take the name of the LORD thy God in vain; for the LORD will not hold him guiltless that taketh his name in vain.

**Yahweh (Lord, Jehovah)**

(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](https://www.blueletterbible.org/Bible.cfm?b=Gen&c=2&v=4#s=2004).

**Genesis 2:4 (KJV)**
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](https://www.blueletterbible.org/Bible.cfm?b=Gen&c=2&v=1#s=2001), God did not reveal Himself as *YHWH* until [Exodus 3](https://www.blueletterbible.org/Bible.cfm?b=Exd&c=3&v=13#s=53013). 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](https://www.blueletterbible.org/Bible.cfm?b=Exd&c=20&v=7" \l "s=70007)). 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.).

**Jehovah Nissi (The Lord My Banner)**

(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](https://www.blueletterbible.org/Bible.cfm?b=Exd&c=17&v=15#s=67015).

**Exodus 17:10-16 (KJV)**
10  So Joshua did as Moses had said to him, and fought with Amalek: and Moses, Aaron, and Hur went up to the top of the hill.
11  And it came to pass, when Moses held up his hand, that Israel prevailed: and when he let down his hand, Amalek prevailed.
12  But Moses' hands *were* heavy; and they took a stone, and put *it* under him, and he sat thereon; and Aaron and Hur stayed up his hands, the one on the one side, and the other on the other side; and his hands were steady until the going down of the sun.
13  And Joshua discomfited Amalek and his people with the edge of the sword.
14  And the LORD said unto Moses, Write this *for* a memorial in a book, and rehearse *it* in the ears of Joshua: for I will utterly put out the remembrance of Amalek from under heaven.
15  And Moses built an altar, and called the name of it Jehovahnissi:
16  For he said, Because the LORD hath sworn *that* the LORD *will have* war with Amalek from generation to generation. **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](https://www.blueletterbible.org/Bible.cfm?b=Exd&c=17&v=15#s=67015), 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.

**Jehovah-Raah (The Lord My Shepherd)**

(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](https://www.blueletterbible.org/Bible.cfm?b=Psa&c=23&v=1#s=501001).

**Meaning and Derivation:** *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](https://www.blueletterbible.org/Bible.cfm?b=Eze&c=34&v=11" \l "s=836011)). 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."

**Genesis 49:22-24 (KJV)**
22  Joseph *is* a fruitful bough, *even* a fruitful bough by a well; *whose* branches run over the wall:
23  The archers have sorely grieved him, and shot *at him*, and hated him:
24  But his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty *God* of Jacob; (from thence *is* the shepherd, the stone of Israel:)

**Psalm 23:1 (KJV)**
The LORD *is* my shepherd; I shall not want.

**Jehovah Rapha (The Lord Who Heals)**

(yeh-ho-vaw' raw-faw')
The Lord That Heals

**Exodus 15:26 (KJV)**
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:** *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](https://www.blueletterbible.org/Bible.cfm?b=Jer&c=30&v=17#s=775017); [Jer 3:22](https://www.blueletterbible.org/Bible.cfm?b=Jer&c=3&v=22#s=748022); [Isa 30:26](https://www.blueletterbible.org/Bible.cfm?b=Isa&c=30&v=26#s=709026); [Isa 61:1](https://www.blueletterbible.org/Bible.cfm?b=Isa&c=61&v=1#s=740001); [Psa 103:3](https://www.blueletterbible.org/Bible.cfm?b=Psa&c=103&v=3#s=581003)). *Jehovah* is the Great Physician who heals the physical and emotional needs of His people.

**Jeremiah 30:17 (KJV)**
17  For I will restore health unto thee, and I will heal thee of thy wounds, saith the LORD; because they called thee an Outcast, *saying*, This *is* Zion, whom no man seeketh after.

**Isaiah 61:1 (KJV)**
1  The Spirit of the Lord GOD *is* upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to *them that are* bound;

**Psalm 103:3 (KJV)**
3  Who forgiveth all thine iniquities; who healeth all thy diseases;

**Jehovah Shammah (The Lord Is There)**

(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](https://www.blueletterbible.org/Bible.cfm?b=Eze&c=48&v=35#s=850035).

**Meaning and Derivation:** *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.

**Ezekiel 48:30-35 (KJV)**
30  And these *are* the goings out of the city on the north side, four thousand and five hundred measures.
31  And the gates of the city *shall be* after the names of the tribes of Israel: three gates northward; one gate of Reuben, one gate of Judah, one gate of Levi.
32  And at the east side four thousand and five hundred: and three gates; and one gate of Joseph, one gate of Benjamin, one gate of Dan.
33  And at the south side four thousand and five hundred measures: and three gates; one gate of Simeon, one gate of Issachar, one gate of Zebulun.
34  At the west side four thousand and five hundred, *with* their three gates; one gate of Gad, one gate of Asher, one gate of Naphtali.
35  *It was* round about eighteen thousand *measures*: and the name of the city from *that* day *shall be*, The LORD *is* there.

**Jehovah Tsidkenu (The Lord Our Righteousness)**

(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](https://www.blueletterbible.org/Bible.cfm?b=Jer&c=23&v=6#s=768006).

**Meaning and Derivation:** *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."

**Jeremiah 23:5-6 (KJV)**
5  Behold, the days come, saith the LORD, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth.
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.

**Jehovah Mekoddishkem (The Lord Who Sanctifies You)**

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

**Use in the Bible:** In the Old Testament *Jehovah Mekoddishkem* occurs 2 times. *Jehovah Mekoddishkem* is first used in [Exd 31:13](https://www.blueletterbible.org/Bible.cfm?b=Exd&c=31&v=13#s=81013).

**Meaning and Derivation:** *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."

**Exodus 31:13 (KJV)**
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.

**Leviticus 20:8 (KJV)**
8  And ye shall keep my statutes, and do them: I *am* the LORD which sanctify you.

**El Olam (The Everlasting God)**

(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](https://www.blueletterbible.org/Bible.cfm?b=Gen&c=21&v=33#s=21033).

**Meaning and Derivation:** *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:** [Gen 21:33](https://www.blueletterbible.org/Bible.cfm?b=Gen&c=21&v=33#s=21033); [Jer 10:10](https://www.blueletterbible.org/Bible.cfm?b=Jer&c=10&v=10#s=755010); [Isa 26:4](https://www.blueletterbible.org/Bible.cfm?b=Isa&c=26&v=4#s=705004)

**Genesis 21:33 (KJV)**
33  And *Abraham* planted a grove in Beersheba, and called there on the name of the LORD, the everlasting God.

**Jeremiah 10:10 (KJV)**
10  But the LORD *is* the true God, he *is* the living God, and an everlasting king: at his wrath the earth shall tremble, and the nations shall not be able to abide his indignation.

**Isaiah 26:4 (KJV)**
4  Trust ye in the LORD for ever: for in the LORD JEHOVAH *is* everlasting strength:

**Elohim (God)**

(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](https://www.blueletterbible.org/Bible.cfm?b=Gen&c=1&v=1#s=1001).

***Elohim* in the Septuagint:** *theos* - the standard Greek word for god, "a transcendent being who exercises extraordinary control in human affairs or is responsible for bestowal of unusual benefits" (BDAG). It specifically refers to the monotheistic God of Israel.

**Meaning and Derivation:** *Elohim* is translated as "God." The derivation of the name *Elohim* is debatable to most scholars. Some believe it derived from *'êl* 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*.

**Genesis 1:1 (KJV)**
1  In the beginning God created the heaven and the earth.

**Qanna (Jealous)**

(kan-naw')
Jealous, Zealous

**Use in the Bible:** In the Old Testament *Qanna* occurs 6 times. *Qanna* is first used in [Exd 20:5](https://www.blueletterbible.org/Bible.cfm?b=Exd&c=20&v=5#s=70005).

**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](https://www.blueletterbible.org/Bible.cfm?b=Exd&c=34&v=14#s=84014))

**Exodus 20:4-5 (KJV)**
4  Thou shalt not make unto thee any graven image, or any likeness *of any thing* that *is* in heaven above, or that *is* in the earth beneath, or that *is* in the water under the earth:
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;

**Exodus 34:14 (KJV)**
14  For thou shalt worship no other god: for the LORD, whose name *is* Jealous, *is* a jealous God:

**Deuteronomy 4:24 (KJV)**
24  For the LORD thy God *is* a consuming fire, *even* a jealous God.

**Jehovah Jireh (The Lord Will Provide)**

(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](https://www.blueletterbible.org/Bible.cfm?b=Gen&c=22&v=14#s=22014).

**Meaning and Derivation:** *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.

**Genesis 22:9**When they reached the place God had told him about, Abraham built an altar there and arranged the wood on it. He bound his son Isaac and laid him on the altar, on top of the wood. 10Then he reached out his hand and took the knife to slay his son. 11But the angel of the Lord called out to him from heaven, “Abraham! Abraham!”

“Here I am,” he replied.

12“Do not lay a hand on the boy,” he said. “Do not do anything to him. Now I know that you fear God, because you have not withheld from me your son, your only son.”

13Abraham looked up and there in a thicket he saw a ram[[a](https://www.biblegateway.com/passage/?search=Genesis%2022#fen-NIV-561a)] caught by its horns. He went over and took the ram and sacrificed it as a burnt offering instead of his son. 14So Abraham called that place The Lord Will Provide. And to this day it is said, “On the mountain of the Lord it will be provided.”

15The angel of the Lord called to Abraham from heaven a second time 16and said, “I swear by myself, declares the Lord, that because you have done this and have not withheld your son, your only son, 17I will surely bless you and make your descendants as numerous as the stars in the sky and as the sand on the seashore. Your descendants will take possession of the cities of their enemies, 18and through your offspring[[b](https://www.biblegateway.com/passage/?search=Genesis%2022#fen-NIV-566b)] all nations on earth will be blessed,[[c](https://www.biblegateway.com/passage/?search=Genesis%2022" \l "fen-NIV-566c" \o "See footnote c)] because you have obeyed me.”

**Jehovah Shalom (The Lord Is Peace)**

(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](https://www.blueletterbible.org/Bible.cfm?b=Jdg&c=6&v=24#s=217024).

**Meaning and Derivation:** 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.

**Judges 6:11**The angel of the Lord came and sat down under the oak in Ophrah that belonged to Joash the Abiezrite, where his son Gideon was threshing wheat in a winepress to keep it from the Midianites. 12When the angel of the Lord appeared to Gideon, he said, “The Lord is with you, mighty warrior.”

13“Pardon me, my lord,” Gideon replied, “but if the Lord is with us, why has all this happened to us? Where are all his wonders that our ancestors told us about when they said, ‘Did not the Lord bring us up out of Egypt?’ But now the Lord has abandoned us and given us into the hand of Midian.”

14The Lord turned to him and said, “Go in the strength you have and save Israel out of Midian’s hand. Am I not sending you?”

15“Pardon me, my lord,” Gideon replied, “but how can I save Israel? My clan is the weakest in Manasseh, and I am the least in my family.”

16The Lord answered, “I will be with you, and you will strike down all the Midianites, leaving none alive.”

17Gideon replied, “If now I have found favor in your eyes, give me a sign that it is really you talking to me. 18Please do not go away until I come back and bring my offering and set it before you.”

And the Lord said, “I will wait until you return.”

19Gideon went inside, prepared a young goat, and from an ephah[[a](https://www.biblegateway.com/passage/?search=Judges+6#fen-NIV-6674a)] of flour he made bread without yeast. Putting the meat in a basket and its broth in a pot, he brought them out and offered them to him under the oak.

20The angel of God said to him, “Take the meat and the unleavened bread, place them on this rock, and pour out the broth.” And Gideon did so. 21Then the angel of the Lord touched the meat and the unleavened bread with the tip of the staff that was in his hand. Fire flared from the rock, consuming the meat and the bread. And the angel of the Lord disappeared. 22When Gideon realized that it was the angel of the Lord, he exclaimed, “Alas, Sovereign Lord! I have seen the angel of the Lord face to face!”

23But the Lord said to him, “Peace! Do not be afraid. You are not going to die.”

24So Gideon built an altar to the Lord there and called it **The Lord Is Peace.** To this day it stands in Ophrah of the Abiezrites.

**Jehovah Sabaoth (The Lord of Hosts)**

**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](https://www.blueletterbible.org/Bible.cfm?b=1Sa&c=1&v=3#s=237003).

**Meaning and Derivation:** *Sabaoth* (se bâ'ôt) means "armies" or "hosts." *Jehovah Sabaoth* can be translated as "The Lord of Armies" ([1Sa 1:3](https://www.blueletterbible.org/Bible.cfm?b=1Sa&c=1&v=3#s=237003)). 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](https://www.blueletterbible.org/Bible.cfm?b=Psa&c=24&v=9" \l "s=502009); [Psa 84:3](https://www.blueletterbible.org/Bible.cfm?b=Psa&c=84&v=3#s=562003); [Isa 6:5](https://www.blueletterbible.org/Bible.cfm?b=Isa&c=6&v=5#s=685005)).

**Psalm 24:7-10 (KJV)**
7  Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in.
8  Who *is* this King of glory? The LORD strong and mighty, the LORD mighty in battle.
9  Lift up your heads, O ye gates; even lift *them* up, ye everlasting doors; and the King of glory shall come in.
10  Who is this King of glory? The LORD of hosts, he *is* the King of glory. Selah.

**Isaiah 6:5 (KJV)**
5  Then said I, Woe *is* me! for I am undone; because I *am* a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the LORD of hosts.

**The Word is Exalted Above His Name**

**Psalm 138:1-8 (KJV)**
1

 I will praise thee with my whole heart: before the gods will I sing praise unto thee.
**2  I will worship toward thy holy temple, and praise thy name for thy lovingkindness and for thy truth: for thou hast magnified thy word above all thy name.**
3  In the day when I cried thou answeredst me, *and* strengthenedst me *with* strength in my soul.
4  All the kings of the earth shall praise thee, O LORD, when they hear the words of thy mouth.
5  Yea, they shall sing in the ways of the LORD: for great *is* the glory of the LORD.
6  Though the LORD *be* high, yet hath he respect unto the lowly: but the proud he knoweth afar off.
7  Though I walk in the midst of trouble, thou wilt revive me: thou shalt stretch forth thine hand against the wrath of mine enemies, and thy right hand shall save me.
8  The LORD will perfect *that which* concerneth me: thy mercy, O LORD, *endureth* for ever: forsake not the works of thine own hands.