



## **Week 7 – “The Attributes of God”**

### **Moral Qualities**

If the qualities of greatness we described in the preceding sermon were God's only attributes, he might conceivably be an immoral or amoral being, exercising his power and knowledge in a cruel fashion.

But what we are dealing with is a good God, one who can be trusted and loved.

He has attributes of goodness as well as greatness.

God is a moral being.

We will classify his basic moral attributes as purity, integrity, and love.

### **Moral Purity**

By moral purity we are referring to God's absolute freedom from anything wicked or evil. His moral purity includes the dimensions of (1) holiness, (2) righteousness, and (3) justice.

#### **I. Holiness**

There are two basic aspects to God's holiness:

The first is his uniqueness. He is totally separate from all of creation.

The uniqueness of God is affirmed in,

*Exodus 15:11 "Who is like you, O Lord, among the gods? Who is like you, majestic in holiness, awesome in glorious deeds, doing wonders?"*

*Isaiah 6: In the year that King Uzziah died I saw the Lord sitting upon a throne, high and lifted up; and the train of his robe filled the temple. 2 Above him stood the seraphim. Each had six wings: with two he covered his face, and with two he covered his feet, and with two he flew. 3 And one called to another and said: "Holy, holy, holy is the Lord of hosts; the whole earth is full of his glory!" 4 And the foundations of the thresholds shook at the voice of him who called, and the house was filled with smoke.*

The Hebrew word for "holy" (qādōsh) means "marked off" or "withdrawn from common, ordinary use." The verb from which it is derived suggests "to cut off" or "to separate."

God not only is personally free from any moral wickedness or evil. He is unable to tolerate the presence of evil.

Isaiah, upon seeing God, became very much aware of his own impurity. He despaired, *Isaiah 6:5 And I said: "Woe is me! For I am lost; for I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for my eyes have seen the King, the Lord of hosts!"*

Similarly, Peter, on the occasion of the miraculous catch of fish, realizing who and what Jesus was, said, *Luke 5:8 ... he fell down at Jesus' knees, saying, "Depart from me, for I am a sinful man, O Lord."*

When one measures one's holiness, not against the standard of oneself or of other humans, but against God, the need for a complete change of moral and spiritual condition becomes apparent.

## **II. Righteousness**

The second dimension of God's moral purity is his righteousness.

The righteousness of God means, first of all, that the law of God, being a true expression of his nature, is as perfect as he is.

*Psalms 19: 7 The law of the Lord is perfect, reviving the soul; the testimony of the Lord is sure, making wise the simple; 8 the precepts of the Lord are right, rejoicing the heart; commandment of the Lord is pure, enlightening the eyes; 9 the fear of the Lord is clean, enduring forever; the rules of the Lord are true, and righteous altogether.*

In other words, God commands only what is right, and what will therefore have a positive effect upon the believer who obeys.

Because God has attributes of goodness as well as greatness, he can be trusted and loved.

Because God is righteous, measuring up to the standard of his law, we can trust him. He is honest in his dealings.

### **III. Justice**

We have noted that God himself acts in conformity with his law. He also administers his kingdom in accordance with his law. That is, he requires that others conform to it.

The Scripture makes clear that sin has definite consequences. These consequences must eventually come to pass, whether sooner or later.

*Genesis 2:17 but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall surely die.”*

Similar warnings recur throughout the Scripture, including Paul’s statement that:

*Romans 6: 23 For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord.*

The justice of God means that he is fair in the administration of his law. He does not show favoritism or partiality. Who we are is not significant.

### **IV. Integrity**

The cluster of attributes which we are here classifying as integrity relates to the matter of truth. There are three dimensions of truthfulness: (1) genuineness— being true; (2) veracity— telling the truth; and (3) faithfulness— proving true. Although we think of truthfulness primarily as telling the truth, genuineness is the most basic dimension of truthfulness. The other two derive from it.

#### **1. Genuineness**

The basic dimension of the divine integrity is God’s genuineness.

In contrast to the many false or spurious gods that Israel encountered, their Lord is the true God.

In Jeremiah 10, the prophet describes with considerable satire the objects which some people worship. They construct idols with their own hands, and then proceed to worship them, although these products of their own making are unable to speak or walk (v. 5). Of the Lord, however, it is said, “But the LORD is the true God; he is the living God and the everlasting King” (v. 10).

In John 17: 3, Jesus addresses the Father as the only true God.

God is real; he is not fabricated or constructed or imitation, as are all the other claimants to deity.

God is what he appears to be. This is a large part of his truthfulness.

God does not simply seem to embody the qualities of greatness and goodness which we are examining. He actually is those attributes.

## **2. Veracity**

Veracity is the second dimension of God's truthfulness.

God represents things as they really are.

*1 Samuel 15:29 And also the Glory of Israel will not lie or have regret, for he is not a man, that he should have regret."*

Paul speaks of the God "who never lies" (Titus 1: 2). And in Hebrews 6: 18 we read that when God added his oath to his promise, there were "two unchangeable things, in which it is impossible that God should prove false."

We should note that these passages are affirming more than that God does not and will not lie. God cannot lie. Lying is contrary to his very nature.

God has appealed to his people to be honest in all situations. They are to be truthful both in what they formally assert and in what they imply.

God's people are to be thoroughly honest in the presentation of the gospel message as well. While some might rationalize that the significance of the end justifies use of the means of misrepresentation, Paul makes clear that:

*2 Corinthians 4: 2 And also the Glory of Israel will not lie or have regret, for he is not a man, that he should have regret."*

A God of truth is best served by presentation of the truth.

God is true, he tells the truth, and he proves true.

## **3. Faithfulness**

If God's genuineness is a matter of his being true and veracity is his telling of the truth, then his faithfulness means that he proves true.

God keeps all his promises. He never has to revise his word or renege on a promise.

As Balaam said to Balak, *Numbers 23: 19 God is not man, that he should lie, or a son of man, that he should change his mind. Has he said, and will he not do it? Or has he spoken, and will he not fulfill it?*

Paul is more concise: *1 Thessalonians 5: 24 He who calls you is faithful; he will surely do it.*

Similar descriptions of God as faithful are to be found in: 1 Corinthians 1: 9; 2 Corinthians 1: 18–22; 2 Timothy 2: 13; and 1 Peter 4: 19.

The faithfulness of God is demonstrated repeatedly throughout the pages of Scripture. God proved himself to be a God who always fulfils what he has said he will do.

He kept (and is keeping) His promises to: Adam, Noah, Abraham, Isaac, Jacob, the Prophets, the disciples, etc.

## **V. Love**

When we think in terms of God's moral attributes, perhaps what comes first to mind is the cluster of attributes we are here classifying as love.

Many regard it as the basic attribute, the very nature or definition of God.

In general, God's love may be thought of as his eternal giving or sharing of himself.

As such, love has always been present among the members of the Trinity.

*John 14: 31 but I do as the Father has commanded me, so that the world may know that I love the Father. Rise, let us go from here.*

The triunity of God means that there has been an eternal exercise of God's love, even before there were any created beings. The basic dimensions of God's love to us are: (1) benevolence, (2) grace, (3) mercy, and (4) persistence.

### **1. Benevolence**

Benevolence is a basic dimension of God's love. By this we mean the concern of God for the welfare of those whom he loves.

He unselfishly seeks our ultimate welfare.

*John 3:16 "For God so loved the world, that he gave his only Son, that whoever believes in him should not perish but have eternal life.*

God's love is an unselfish interest in us for our sake.

God does not need us. He is all-powerful, all-sufficient. He can accomplish what he wishes without us, although he has chosen to work through us.

This self-giving, unselfish quality of the divine love is seen in what God has done. God's love in sending his Son to die for us was not motivated by our prior love for him.

*1 John 4: 10 In this is love, not that we have loved God but that he loved us and sent his Son to be the propitiation for our sins.*

*Romans 5: 6 For while we were still weak, at the right time Christ died for the ungodly. 7 For one will scarcely die for a righteous person—though perhaps for a good person one would dare even to die— 8 but God shows his love for us in that while we were still sinners, Christ died for us. 9 Since, therefore, we have now been justified by his blood, much more shall we be saved by him from the wrath of God. 10 For if while we were enemies we were reconciled to God by the death of his Son, much more, now that we are reconciled, shall we be saved by his life.*

God even cares for and provides for the subhuman creation.

*Matthew 6: 26 Look at the birds of the air: they neither sow nor reap nor gather into barns, and yet your heavenly Father feeds them. Are you not of more value than they? 28 And why are you anxious about clothing? Consider the lilies of the field, how they grow: they neither toil nor spin,*

*Matthew 6: 25 "Therefore I tell you, do not be anxious about your life, what you will eat or what you will drink, nor about your body, what you will put on. Is not life more than food, and the body more than clothing?*

*30 But if God so clothes the grass of the field, which today is alive and tomorrow is thrown into the oven, will he not much more clothe you, O you of little faith? 31 Therefore do not be anxious, saying, 'What shall we eat?' or 'What shall we drink?' or 'What shall we wear?' 32 For the Gentiles seek after all these things, and your heavenly Father knows that you need them all. 33 But seek first the kingdom of God and his righteousness, and all these things will be added to you.*

While we may tend to take these promises somewhat exclusively to ourselves as believers, the Bible indicates that God is benevolent to the whole human race. In the sense of benevolence, God's love is extended to all humankind.

*Matthew 5: 45 so that you may be sons of your Father who is in heaven. For he makes his sun rise on the evil and on the good, and sends rain on the just and on the unjust.*

## **2. Grace**

God deals with his people not on the basis of their merit or worthiness, what they deserve, but simply according to their need; in other words, he deals with them on the basis of his goodness and generosity.

This grace is to be distinguished from the benevolence (unselfishness) that we just described.

Benevolence is simply the idea that God does not seek his own good, but rather that of others.

It would be possible for God to love unselfishly, with a concern for others, but still to insist that this love be deserved, thus requiring each person to do something or offer something that would earn the favors received or to be received. Grace, however, means that God supplies us with undeserved favors. He requires nothing from us.

In the New Testament there are passages which explicitly relate salvation to the extravagant gift of God's grace.

*Ephesians 2:8 For by grace you have been saved through faith. And this is not your own doing; it is the gift of God, 9 not a result of works, so that no one may boast.*

Titus 2: 11; 3: 4– 7). Salvation is indeed the gift of God.

If God gave to all what they deserve, none would be saved. Everyone would be lost and condemned.

### **3. Mercy**

God's mercy is his tenderhearted, loving compassion for his people.

It is his tenderness of heart toward the needy.

The attribute of mercy is seen in the compassion which Jesus felt when people suffering from physical ailments came to him.

*Mark 1: 41 Moved with pity, he stretched out his hand and touched him and said to him, "I will; be clean."*

Their spiritual condition also moved him (Matt. 9: 36). Sometimes both kinds of needs are involved.

Thus, in describing the same incident, Matthew speaks of Jesus' having compassion and healing the sick.

*Matt. 14:14 When he went ashore he saw a great crowd, and he had compassion on them and healed their sick.*

Mark speaks of his having compassion and teaching many things (Mark 6: 34)

### **4. Persistence**

A final dimension of the love of God is persistence. We read of God's persistence in Psalm 86: 15; Romans 2: 4; 9: 22; 1 Peter 3: 20; and 2 Peter 3: 15.

In all of these verses God is pictured as withholding judgment and continuing to offer salvation and grace over long periods of time.

God's long-suffering was particularly apparent with Israel; this was, of course, an outflow of his faithfulness to them.

The people of Israel repeatedly rebelled against Jehovah, desiring to return to Egypt, rejecting Moses' leadership, setting up idols for worship, falling into the practices of the people about them, and intermarrying with them.

There must have been times when the Lord was inclined to abandon his people. A large-scale destruction of Israel on the fashion of the flood would have been most appropriate, yet the Lord did not cut them off.

Peter suggests that the second coming is delayed because of God's forbearance.

*2 Peter 3:9 The Lord is not slow to fulfill his promise as some count slowness, but is patient toward you, not wishing that any should perish, but that all should reach repentance.*

Peter came to Jesus and asked how often he should forgive a brother who sinned against him: as many as seven times? Jesus' reply to Peter, which has been interpreted as either "77 times" or "490 times," indicates the persistent, relentless nature of the love that is to be characteristic of a follower of the Lord.

Jesus himself demonstrated such persistent love with Peter. Though Peter denied Jesus three times, Jesus forgave him, just as he had with so many of his other shortcomings.

As a matter of fact, the angel at the tomb instructed the three women to go tell the disciples and Peter that Jesus was going to Galilee where they would see him (Mark 16: 7).

God's faithfulness and forbearance were also manifested in his not casting off other believers who had sinned and failed him: Moses, David, Solomon, and many more.

## **God's Love and Justice— A Point of Tension?**

We have looked at many characteristics of God, without exhausting them by any means.

But what of the interrelationships among them?

Presumably, God is a unified, integrated being whose personality is a harmonious whole. There should be, then, no tension among any of these attributes. But is this really so?

The one point of potential tension usually singled out is the relationship between the love of God and his justice.

On one hand, God's justice seems so severe, requiring the death of those who sin. This is a fierce, harsh God.



On the other hand, God is merciful, gracious, forgiving, long-suffering.

Are not these two sets of traits in conflict with one another?

If we begin with the assumptions that God is an integrated being and the divine attributes are harmonious, we will define the attributes in the light of one another.

Justice is loving justice and love is just love.

The idea that they conflict may have resulted from defining these attributes in isolation from one another.

While the conception of love apart from justice, for example, may be derived from outside sources, it is not a biblical teaching.

Love is not fully understood unless we see it as including justice. If love does not include justice, it is mere sentimentality.

Actually, love and justice have worked together in God's dealing with humanity. God's justice requires that there be payment of the penalty for sin. God's love, however, desires that we be restored to fellowship with him. The offer of Jesus Christ as the atonement for sin means that both the justice and the love of God have been maintained.

There is tension only if one's view of love requires that God forgive sin without any payment being made.

The offer of Christ as atonement shows a greater love on God's part than would simply indulgently releasing people from the consequences of sin.

Love and justice are not two separate attributes competing with one another. God is both righteous and loving, and has himself given what he demands.

### **God's Revelation to Us By What He Called Himself**

Many times throughout scripture He revealed Himself by name to His people, and these names are a description of His attributes.

- El Shaddai (Lord God Almighty)
- El Elyon (The Most High God)
- Adonai (Lord, Master)
- Yahweh (Lord, Jehovah)
- Jehovah Nissi (The Lord My Banner)
- Jehovah-Raah (The Lord My Shepherd)
- Jehovah Rapha (The Lord That Heals)
- Jehovah Shammah (The Lord Is There)
- Jehovah Tsidkenu (The Lord Our Righteousness)
- Jehovah Mekoddishkem (The Lord Who Sanctifies You)
- El Olam (The Everlasting God)
- Elohim (God)
- Qanna (Jealous)
- Jehovah Jireh (The Lord Will Provide)
- Jehovah Shalom (The Lord Is Peace)
- Jehovah Sabaoth (The Lord of Hosts)

**EI Shaddai (Lord God Almighty)** (el shad-di') All-Sufficient One, Lord God Almighty

Use in the Bible: In the Old Testament EI Shaddai occurs 7 times. EI Shaddai is first used in Gen 17:1.

Strong's Reference: H7706

EI Shaddai in the Septuagint: theou saddai - God Shaddai; pantokratôr (for Shaddai) - the Almighty

Meaning and Derivation: EI 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, EI, this denotes a God who freely gives nourishment and blessing, He is our sustainer.

Further references of the name EI Shaddai in the Old Testament: Gen 17:1; Gen 28:3; Gen 35:11; Gen 43:14; Gen 48:3

**EI Elyon (The Most High God)** (el el-yone') The Most High God

Use in the Bible: In the Old Testament EI Elyon occurs 28 times. It occurs 19 times in Psalms. EI Elyon is first used in Gen 14:18.

Strong's Reference: H5945

EI Elyon in the Septuagint: ho theos ho hupsistos - the God most high

Meaning and Derivation: EI is another name that is translated as "God" and can be used in conjunction with other words to designate various aspects of God's character. Elyon literally means "Most High" and is used both adjectivally and substantivally throughout the Old Testament. It expresses the extreme sovereignty and majesty of God and His highest preeminence. When the two words are combined - EI Elyon - it can be translated as "the most exalted God."(Psa 57:2)

Further references of the name EI Elyon in the Old Testament: Gen 14:18; Gen 14:19; Gen 14:20; Gen 14:22; Psa 57:2; Psa 78:35

**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.

Strong's Reference: H136

Adonai in the Septuagint: kurios - Lord, Master

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

**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.

Variant spellings: YHWH, Jehovah

Strong's Reference: H3068

Yahwehin the Septuagint: kurios - Lord, Master

despotês - Lord, Master, denoting the omnipotence of God (TDNT), despot, absolute ruler

Meaning and Derivation: Yahweh is the promised name of God. This name of God which (by Jewish tradition) is too holy to voice, is actually spelled "YHWH" without vowels. YHWH is referred to as the Tetragrammaton (which simply means "the four letters"). YHWH comes from the Hebrew letters: Yud, Hay, Vav, Hay. While YHWH is first used in Genesis 2, God did not reveal Himself as YHWH until Exodus 3. The modern spelling as "Yahweh" includes vowels to assist in pronunciation. Many pronounce YHWH as "Yahweh" or "Jehovah." We no longer know for certain the exact pronunciation. During the third century A.D., the Jewish people stopped saying this name in fear of contravening the commandment "Thou shalt not take the name of the LORD thy God in vain" (Exd 20:7). As a result of this, Adonai is occasionally a substitute for YHWH. The following compound names which start with "YHWH" have been shown using "Jehovah." This is due to the common usage of "Jehovah" in the English of these compound names in the early English translations of the Bible (e.g., the Geneva Bible, the King James Version, etc.).

**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.

Strong's Reference: H3071 Jehovah Nissi in the Septuagint: kurios kataphugê mou - the Lord is my refuge

Meaning and Derivation: Jehovah is translated as "The Existing One" or "Lord." The chief meaning of Jehovah is derived from the Hebrew word Havah meaning "to be" or "to exist." It also suggests "to become" or specifically "to become known" - this denotes a God who reveals Himself unceasingly. Nes (nês), from which Nissi derived, means "banner" in Hebrew. In Exd 17:15, Moses, recognizing that the Lord was Israel's banner under which they defeated the Amalekites, builds an altar named Jehovah-Nissi (the Lord our Banner). Nes is sometimes translated as a pole with an insignia attached. In battle opposing nations would fly their own flag on a pole at each of their respective front lines. This was to give their soldiers a feeling of hope and a focal point. This is what God is to us: a banner of encouragement to give us hope and a focal point.

**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.

Strong's Reference: H7462

Jehovah-Raah in the Septuagint: kurios poimainei me - the Lord shepherds me

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

Further references of the name Jehovah-Raah in the Old Testament: Gen 48:15; Gen 49:24; Psa 23:1; Psa 80:1

**Jehovah Rapha (The Lord Who Heals)** (yeh-ho-vaw' raw-faw') The Lord That Heals

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

Strong's Reference: H7495

Jehovah Rapha in the Septuagint: kurios ho iômenos se - the Lord your healer

Meaning and Derivation: Jehovah is translated as "The Existing One" or "Lord." The chief meaning of Jehovah is derived from the Hebrew word Havah meaning "to be" or "to exist." It also suggests "to become" or specifically "to become known" - this denotes a God who reveals Himself unceasingly. Rapha (râpâ') means "to restore", "to heal" or "to make healthful" in Hebrew. When the two words are combined - Jehovah Rapha - it can be translated as "Jehovah Who Heals." (cf. Jer 30:17; Jer 3:22; Isa 30:26; Isa 61:1; Psa 103:3). Jehovah is the Great Physician who heals the physical and emotional needs of His people.

Further references of the name Jehovah Rapha in the Old Testament: Exd 15:26

**Jehovah 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.

Strong's Reference: H3074

Jehovah Shammah in the Septuagint: estai to onoma autês - the name thereof

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

Further references of the name Jehovah Shammah in the Old Testament: Eze 48:35

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

Use in the Bible: In the Old Testament Jehovah Tsidkenu occurs 2 times. Jehovah Tsidkenu is first used in Jer 23:6.

Strong's Reference: H3072

Jehovah Tsidkenu in the Septuagint: kuriou tou theou hêmôn elalêsen pros hêmas - the Lord our God spoke to us

Meaning and Derivation: Jehovah is translated as "The Existing One" or "Lord." The chief meaning of Jehovah is derived from the Hebrew word Havah meaning "to be" or "to exist." It also suggests "to become" or specifically "to become known" - this denotes a God who reveals Himself unceasingly. Tsedek (tseh'-dek), from which Tsidkenu derived, means "to be stiff," "to be straight," or "righteous" in Hebrew. When the two words are combined - Jehovah Tsidkenu - it can be translated as "The Lord Who is our Righteousness."

Further references of the name Jehovah Tsidkenu in the Old Testament: Jer 23:6; Jer 33:16

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

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.

Strong's Reference: H6942

Jehovah Mekoddishkem in the Septuagint: kurios ho hagiazôn humas - the Lord that sanctifies you

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

Further references of the name Jehovah Mekoddishkem in the Old Testament: Exd 31:13; Lev 20:8

**Ei Olam (The Everlasting God)** (el o-lawm')

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

Use in the Bible: Ei Olam is first used in Gen 21:33.

Strong's Reference: H5769

Ei Olamin the Septuagint: [ho] theos [ho] aiônios - the everlasting God

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

Further references of the name Ei Olam in the Old Testament: Gen 21:33; Jer 10:10; Isa 26:4

**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.

Strong's Reference: H430

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.

**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.

Strong's Reference: H7067

Qanna in the Septuagint: zêlôtês - jealous

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

Further references of the name Qanna in the Old Testament: Exd 20:5; Exd 34:14; Deu 4:24; Deu 5:9; Deu 6:15

**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.

Strong's Reference: H3070

Jehovah Jireh in the Septuagint: kurios eiden - the Lord has seen

Meaning and Derivation: Jehovah is translated as "The Existing One" or "Lord." The chief meaning of Jehovah is derived from the Hebrew word Havah meaning "to be" or "to exist." It also suggests "to become" or specifically "to become known" - this denotes a God who reveals Himself unceasingly. Jehovah-Jireh is a symbolic name given to Mount Moriah by Abraham to memorialize the intercession of God in the sacrifice of Isaac by providing a substitute for the imminent sacrifice of his son.

Further references of the name Jehovah Jireh in the Old Testament: Gen 22:14



**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.

Strong's Reference: H3073

Jehovah-Shalom in the Septuagint: eirênê kuriou - peace of the Lord

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

Further references of the name Jehovah-Shalom in the Old Testament: Jdg 6:24

**Jehovah Sabaoth (The Lord of Hosts)** (yeh-ho-vaw' se ba'ôt) 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.

Strong's Reference: H6635

Jehovah Sabaoth in the Septuagint: kurios sabaôth - the Lord of hosts (sabaôth: Gr. transliteration of Heb. "hosts")

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

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

## Things to Mull:

1. What are the moral attributes of God, and why are they necessary to an adequate understanding of his true nature?
2. What is the importance of the holiness of God, and why is it so difficult for humans to understand this aspect of God's nature?
3. How does our understanding of Jesus help us especially to understand the love of God?
4. Some have contended that there is tension between God's justice and his love. How would you respond to such a charge? (*Why does He demand that whole people groups be wiped out [OT] and yet say that He is loving?*)

## Bibliography

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2. [http://www.blueletterbible.org/study/misc/name\\_god.cfm](http://www.blueletterbible.org/study/misc/name_god.cfm)