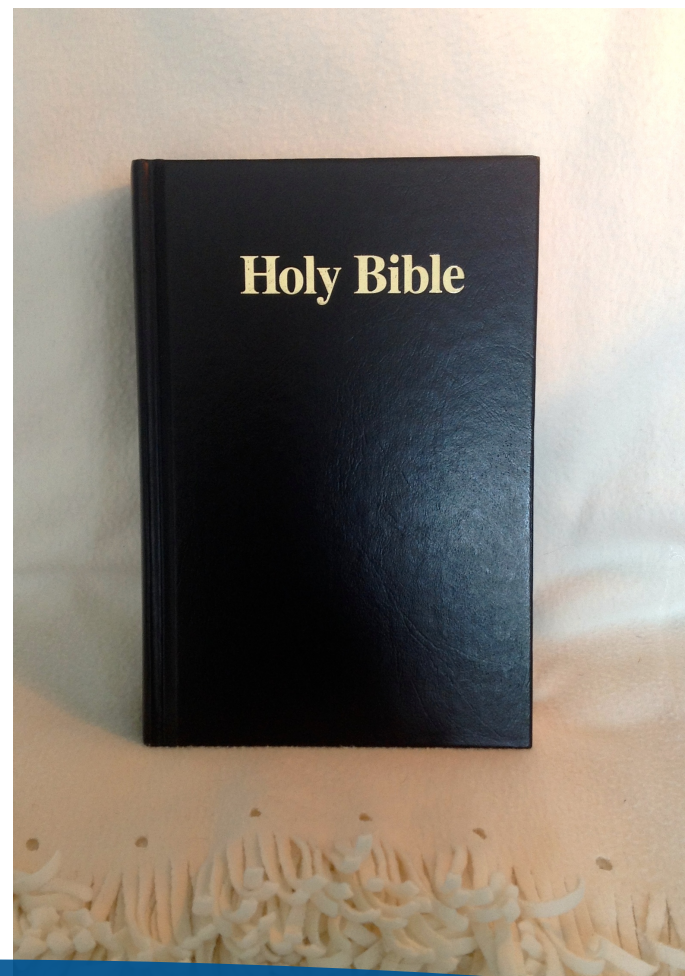


*Unlock the passages of the Bible for yourself*

# Learn to Read the Bible More Effectively

EXPLORING  
THE TITLES  
OF DEITY  
AND THEIR  
SIGNIFICANCE



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## In the Bible God has a number of different Titles

Exodus 3

15 And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, the LORD God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this is my name for ever, and this is my memorial unto all generations.

EXPANDED VERSION

15 God also [or again] said to Moses, "This is what you should tell the people: 'The Lord is the God of your ancestors [fathers]—the God of Abraham, the God of Isaac, and the God of Jacob. He sent me to you.' This will always be my name, by which people from now on will know me [Lit. this is my title for all generations]."

The original for "LORD God" here is  
יְהוָה אֱלֹהֵי יִשְׂרָאֵל Yahweh Elohi(m) meaning:  
'He who shall be-Powerful Ones'  
or more fully:

'He who shall be manifested in a multitude of Powerful Ones'

So the significance of The Father's Memorial name expresses His future purpose with the race of Adam. The ultimate purpose of :

God being manifested in a multitude of powerful ones,  
which the New Testament shows to be the multitudinous Christ  
when composed of resurrected and glorified believers at Christ's return.

The first powerful one that God was manifested in was the Lord Jesus. Everything Jesus has, has been given to him by God.

If we look at Young's Literal Translation of Ephesians 1 it highlights clearly the relationship of Jesus to the Father . (NB. Robert Young was a member of the Free Church of Scotland & was thus a Trinitarian but having set himself the task of doing a literal translation of the Bible he was led to translate Ephesians 1 as follows, using a capital "H" for God and a small "h" for Jesus.

Ephesians 1:

17 that the God of our Lord Jesus Christ, the Father of the glory, may give to you a spirit of wisdom and revelation in the recognition of him,

18 the eyes of your understanding being enlightened, for your knowing what is the hope of His calling, and what the riches of the glory of His inheritance in the saints,

19 and what the exceeding greatness of His power to us who are believing, according to the working of the power of His might,

20 which He wrought in the Christ, having raised him out of the dead, and did set [him] at His right hand in the heavenly [places],

21 far above all principality, and authority, and might, and lordship, and every name named, not only in this age, but also in the coming one;

22 and all things He did put under his feet, and did give him -- head over all things to the assembly,

23 which is his body, the fulness of Him who is filling the all in all,

So Jesus has the same God as we do, (verse 17)“the God of the Lord Jesus” is our God. The Father is “the God of...Christ” , but Christ is not the God of the Father, as he is not co-equal with the Father.

1 Corinthians 15:28 and when the all things may be subjected to him, then the Son also himself shall be subject to Him, who did subject to him the all things, that God may be the all in all.

(YLT) (Again, Young is using capital H and small h to distinguish the father from the son)

So lets take a look at the most significant title of God in the scriptures

יְהוָה YAHWEH

The title YAHWEH occurs 6,823 times in the original hebrew Old Testament. The KJV generally renders it as “LORD” or “GOD” using capitals to indicate when the original is Yahweh. Sometimes the title Yahweh (abrvt Yah) appears on its own or connected with other titles that express aspects of God’s purpose as:

Yahweh Elohim = He who shall be Powerful Ones  
Yahweh tZabaoth = He who shall be Hosts (armies)

Exodus 6

2 And God spake unto Moses, and said unto him, I am the LORD: {YAHWEH}

3 And I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty, {El Shaddai} but by my name JEHOVAH {YaHVeH} was I not known to them.

4 And I have also established my covenant with them, to give them the land of Canaan, the land of their pilgrimage, wherein they were strangers.

5 And I have also heard the groaning of the children of Israel, whom the Egyptians keep in bondage; and I have remembered my covenant.

(They were not, in those days, given the land of Canaan as a permanent possession thus this is future)

(v2)LORD = YAHWEH (or YAHVEH)

(v3)God Almighty = EL SHADDAI = Strength of the mighty ones

El Shaddai is not future, it is in the present tense; it signifies God as the strength of the, the mighty ones, the mighty ones being the the Angels of heaven, e.g. The angels were the Shaddia (mighty ones) that destroyed Sodom.

But when God’s purpose was beginning to take on a multitudinous aspect, a change in prominence of name (from present tense to a future tense) to indicate the start of multitudinous purpose.

The masoretic Jews who introduced the vowel points thought that the name of God was too sacred to pronounce so they gave the tetragram יהוה YHVH incorrect vowels as YeHoVaH instead of YaHVeH

## Exodus 6

6 Wherefore say unto the children of Israel, I am the LORD {YHVH}, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage, and I will redeem you with a stretched out arm, and with great judgments:

7 And I will take you to me for a people, and I will be to you a God {Elohim}: and ye shall know that I am the LORD {YHVH} your God {Elohim}, which bringeth you out from under the burdens of the Egyptians.

8 And I will bring you in unto the land, concerning the which I did swear to give it to Abraham, to Isaac, and to Jacob; and I will give it you for an heritage: I am the LORD. {YHVH}

Looking again, using a concordance, at:-

Exodus 6:3 And I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty, {El Shaddai} but by my name JEHOVAH {Yahweh} was I not known to them.

El Shaddai  
Strong's Concordance  
לַיִל EL pronounced ail

Shortened from 'ayil; strength; as adjective, mighty; especially the Almighty (but used also of any deity)

יְשַׁדַּי Shaddai  
Part of Speech: Noun Masculine  
Phonetic Spelling: (shad-dah'-ee)

We find Shaddai to be Derived from a word signifying "Mighty". The suffix on the end of this title is plural, so Shaddai signifies Mighty Ones, so El Shaddai means: The Strength of the Mighty Ones (LF)

God is the strength of the mighty ones- the angels- and this is how the Patriarchs experienced Him. But the first manifestation of God through a multitude of powerful sons of Adam was when he chose Israel and made them a nation (powerful enough to destroy the 7 nations of Canaan):-

Deuteronomy 28:10 And all people of the earth shall see that thou[ Israel] art called by the name of the LORD; [Yahweh] and they shall be afraid of thee.

(We note that the titles of deity are not confined to The Father- there is no dedicated word for God in the Hebrew- understanding context is therefore essential)

The Kingdom of Israel in the past was only a primary and partial fulfilment of the Yahweh name.

The title, "Yahweh" is not restricted to The Father, here in Deu 28 its applied to natural Israel, its also applied to Christ as head of a multitudinous Church, and will apply to the believers when glorified.

Acts 15:14 Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name.

Believing Gentiles (and believing Jews); in the time to come, in the resurrection, when they are glorified, shall be the fulfilment of The Name - Yahweh Elohim - He who shall be manifested in a multitudinous of Powerful ones.

James- the speaker in Acts 15:14- continues by quoting from Amos 9 in:-

Acts 15:17 “That the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things.” (Amos 9)

But initially YHVH had to be manifested in A powerful One. Before we can partake of the “divine nature” the Lord Jesus had to obtain it that he might share it with his brethren.

2Peter1:4 Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.

That is a nature physically perfect and morally righteous- God’s nature.

The first phase of Jesus becoming a Powerful One was when he was made Christ at his baptism (age 30), thereafter Jesus did not have to say “Thus sayeth the Lord” – for the Authority of The Yahweh Spirit was manifest in and through him without measure, as:-

John 3 :34 For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him

All work had to initially be done in Christ before he could share it with the believers:

2 Corinthians 5:19 To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.

1 Timothy 3:16 And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit {“declared righteous in spirit” YLT}, seen of angels {messengers}, preached unto the Gentiles, believed on in the world, received up into glory.

“manifest in the flesh” = When Jesus was anointed with the Holy Spirit without measure.

“justified in the Spirit” = When Jesus was raised and made partaker of the Divine nature.

“seen of angels” {messengers} = the Apostles the eye witnesses to Christ’s resurrection.

Who “preached unto the Gentiles”

Who “believed on in the world”

That Christ had been “received up into glory”.

Jesus made known his anointing or Messiahship:-

Luke 4:

16 And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read.

17 And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written,

**18 The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,**

**19 To preach the acceptable year of the Lord.**

20 And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him.

21 And he began to say unto them, This day is this scripture fulfilled in your ears.

Jesus here reads from Isaiah 61 showing it is a prophecy of Christ's first advent, but he stops at verse 2 because the rest is to be fulfilled at Christ's return, lets read it:

Isa.61:

1 The Spirit of the Lord {Adonai} GOD {Yahweh} is upon me; because the LORD {Yahweh} 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;

2 To proclaim the acceptable year of the LORD, and the day of vengeance of our God; to comfort all that mourn;

3 To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the LORD, that he might be glorified.

4 And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations.

The word "anointed" (v1) is, in the Hebrew, the (verb) Mawshakh) (the noun of which is Mawshiach-Messiah

v2 the day of vengeance of our God;

The Messiah will fight to restore Israel, but not alone, he will be at the head of an immortal army of Powerful ones, that is the "saints" or believers when they are glorified:-

ZECHARIAH 14

1 Behold, the day of the LORD {Yahweh} cometh, and thy spoil shall be divided in the midst of thee.

2 For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city.

3 Then shall the LORD {Yahweh} go forth, and fight against those nations, as when he fought in the day of battle.

4 And his feet shall stand in that day upon the mount of Olives, which [is] before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, [and there shall be] a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south.

5 And ye shall flee [to] the valley of the mountains; for the valley of the mountains shall reach unto Azal: yea, ye shall flee, like as ye fled from before the earthquake in the days of Uzziah king of Judah: and the LORD {Yahweh} my God {Elohim} shall come, [and] all the saints with thee.

The saints will form the armies or "Hosts" expressed in the name "LORD of Hosts" of verse 16, but we will first read vv 9-11:

ZECHARIAH 14 :

9 And the LORD [Yahweh] shall be king over all the earth: in that day shall there be one LORD, [Yahweh] and his name one.

10 All the land shall be turned as a plain from Geba to Rimmon south of Jerusalem: and it shall be lifted up, and inhabited in her place, from Benjamin's gate unto the place of the first gate, unto the corner gate, and [from] the tower of Hananeel unto the king's winepresses.

11 And [men] shall dwell in it, and there shall be no more utter destruction; but Jerusalem shall be safely inhabited.

Zechariah 14:

16 And it shall come to pass, [that] every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the LORD of hosts [armies] [Yahweh tSabaoth] and to keep the feast of tabernacles.

Psalm 2:

6 Yet have I set my king upon my holy hill of Zion.

7 I will declare the decree: the LORD hath said unto me, Thou [art] my Son; this day have I begotten thee.

8 Ask of me, and I shall give [thee] the heathen [for] thine inheritance, and the uttermost parts of the earth [for] thy possession.

9 Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel.

Revelation 2:

26 And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations:

27 And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father.

**Thus shall be fulfilled the purpose foretold in the Titles of Deity:-**

**Yahweh Elohim**

He who will be manifested in a multitude of powerful ones

**Yahweh Sabaoth**

He who will be armies

**Yahweh Elohim**

He who will be manifested in a multitude of powerful ones

Initially the powerful ones will fight as Yahweh Sabaoth

That Christ will be the king of Israel restored was made plain to Mary:

Luke 1:

31 And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus.

32 He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David:

33 And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.

Psalm 46

10 Be still, and know that I am God: I will be exalted among the heathen, I will be exalted in the earth.

11 The LORD of hosts is with us; the God of Jacob is our refuge. Selah.

### *John Thomas's Analysis*

<b>Hebrew Titles of Deity and their Significance</b>	<b>How they appear in the Auth. Version.</b>
<p><b><i>El (or Ail) ...</i></b> Strength or Power. The One Supreme, Omnipotent, Spirit-Power of the Universe, dwelling in unapproachable light.</p>	<b>God.</b>
<p><b><i>Eloah ...</i></b> A Mighty One. Deity is an Eloah, and so are those messengers of His who manifest His power. They are mighty because of the presence of El</p>	<b>God.</b>
<p><b><i>Elah ...</i></b> The Chaldee form of Eloah</p>	<b>God.</b>
<p><b><i>Elohim ...</i></b> Mighty Ones. El manifested in a multitude, each one of which is an Eloah, but combined are the Elohim</p>	<b>God.</b>
<p><b><i>Yahweh ...</i></b> The purpose of Deity memorialised in a Name. It is prophetic of His intention to manifest His nature (2 Pet. 1:3) and glory (Rom. 5:2), in certain ones whom He is taking out from the Gentiles for this purpose (Acts 15:14). The word means "He Who will be."</p>	<b>LORD or Jehovah.</b>
<p><b><i>Yah ...</i></b> An abbreviated form of Yahweh, used in the poems of Israel and incorporated into names of individuals</p>	<b>LORD or Jah.</b>
<p><b><i>Adon ...</i></b> Lord, sovereign, ruler, owner, overseer</p>	<b>Lord.</b>
<p><b><i>Adonai ...</i></b> Plural of Adon</p>	<b>Lord.</b>
<p><b><i>Shaddai ...</i></b> Mighty or Powerful Ones</p>	<b>Almighty.</b>
<p><b><i>Tzur ...</i></b> Rock, a metaphor for strength</p>	<b>Rock, God.</b>



<p><i>El Shaddai ...</i> The strength of the powerful Ones. El manifested through the “ministers of Deity”.</p>	<p><b>God Almighty.</b></p>
<p><i>El ...</i> Elyon Most High El</p>	<p><b>Most High God.</b></p>
<p><i>Yahweh Elohim ...</i> “He who shall be Mighty Ones.” This title is expressive of Deity’s purpose in “taking out from the Gentiles a people for His Name” (Acts 15:14). These people will be the Elohim of the future Age</p>	<p><b>LORD God.</b></p>
<p><i>Adonai Yahweh ...</i> Lords of He who Shall be. This title has a similar import to Yahweh Elohim</p>	<p><b>LORD God.</b></p>
<p><i>Yahweh Tz’vaoth ...</i> The militant title of Deity. He who will be Armies. It signifies the manifestation of Power through divine Armies of the future</p>	<p><b>LORD of hosts.</b></p>
<p><i>Yahweh Elohim Tz’voath ...</i> He who will be Mighty Ones (Commanders) of Armies</p>	<p><b>LORD God of hosts.</b></p>
<p><i>Ehyeh Asher Ehyeh ...</i> “I will be who I will be.” This proclamation of Deity at the bush announced His purpose to manifest Himself in flesh (1 Tim. 3:16). This was fulfilled in an individual, the Lord Jesus Christ (John 17:5, 6, 26), and will ultimately be so in a community: the multitudinous Body of Christ. The scope of the Name is revealed in two quotations: Isa. 44:6 and 41:4, “I am the first and I am the last.” In the first reference, “last” is in the singular number, and relates to the Lord Jesus Christ; in the second reference it is in the plural, and is expressive of Christ’s brethren.</p>	<p><b>“I AM THAT I AM”</b> (Exod. 3:14). This is an incorrect translation. It has been corrected in the margin of the Revised Version.</p>
<p>In certain instances, the Hebrew words <i>El, Elohim, Adon,</i>etc. have been rendered in the Authorised Version by words other than those noted above, and in references unrelated to the doctrine of God-manifestation. Reference to this has been made in other parts of this work. For the purpose of the Analysis above, it is not necessary to list them here.</p>	