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UNDERSTANDING THE NAMES OF GOD

The τετραγραμματον . should be understood as consisting of the ejaculatory element and the third person pronoun ηυ' meaning "O He!"

Another approach to the problem is to understand the τετραγραμματον as a form of paronomasia. This view takes account of the broad representation of the name ψα in εξτραβιβλιχαλ cultures of the second millennium B.C. The name Yahweh is thus understood as a θυαδριλιτεραλ φορμ, and the relationship of the name of ηαψα (∇το βε∇) in Exodus 3:14-15 is not intended to be one of etymology but παρονομασια.

The most common view is that the name is a form of a τριλιτεραλ περβ, hwy. It is generally regarded as a third person imperfect verb in a causative stem. Is it is a Greek causative participle with ay πεφορματιωε that should be translated "Sustainer, Maintainer, Creator-Establisher."

With regard to the view that the τετραγραμματον is an elongated form of an ejaculatory cry, it may be pointed out that Semitic proper names tend to shorten; they are not normally prolonged. The theory that τηε ναμε ισ παρονομαστιχ ισ αττραχτιωε, but when appeal is made to the occurrences of forms of ψα ορ ψω in ancient cultures, several problems arise. It is difficult to explain how the original form could have lengthened into the familiar θυαδριλιτεραλ structure. It is also difficult to understand how the name Yahweh could have such strong connotations of uniqueness in the OT if it is a form of a divine name that found representation in various cultures in the second millennium B.C.

The derivation of the τετραγραμματον from a verbal root is also beset with certain difficulties. The root ηωψ on which the τετραγραμματον . would be based in this view is unattested in West Semitic languages before the time of Moses, and the form of the name is not consonant with the rules that govern the formation of lamed he verbs as we know them.

It is evident that the problem is a difficult one. It is best to conclude that the use of etymology to determine the theological content of the name Yahweh is tenuous. If one is to understand the theological significance of the divine name, it can be only be determining the theological content with which the name was invested in Hebrew religion. θαη, Ψαη. This shorter form of Yahweh occurs twice in Exodus (15:2 and 17:15). The former passage is echoed in Isaiah 12:2 and Psalm 118:14. It also occurs numerous times in the adoration or worship formula ηαλελυψα (∇πραισε ψαη∇).

The compounding of ψαη ωιτη Ψαηωει in Isaiah 12:2. ψαη ψηωη) indicates a separate function for the form ψαη, but at the same time an identification of the form with Yahweh.

Ψαηωει Σεβαοτ (∇Λορδ οφ Ηοστσ∇). The translation "He creates the heavenly hosts" has been suggested for this appellative. It is based on the assumption that Yahweh functions as a verbal form in a causative stem. This conclusion is rendered difficult by the fact that the formula occurs in the expanded Aramaic form ψηωη ελωηε σεβαοτ ("Yahweh God of hosts"), which attributes the function of a proper name to Yahweh. The word σεβαοτ ιτ means "armies" or "hosts." It is best to understand Yahweh as a proper name in association with the word "armies."

The names of God are vehicles for knowing and understanding His personality or essence not for the purpose of identification. God uses names that provide informations and documentation of His perfect essence or personality to believers. The names of God are medium for knowing God.

ELOHIM and EL SHADDAI

The root of Ελοηιμ ισ Ελ (ελ.) The form ελοηιμ is a plural form commonly understood as a plural of majesty. In the OT the word is always construed in the singular when it denotes the true God. In the Pentateuch the name ελοηιμ connotes a general concept of God; that is, it portrays God as the transcendent being, the creator of the universe. It does not connote the more personal and palpable concepts inherent in the name Yahweh. It can also be used to apply to false gods as well as to judges and kings.

El. El has the same general range of meaning as Ελοηιμ. It is apparently the root on which the plural form has been constructed. It differs in usage from Ελοηιμ only in its use in τηεοπηοριχ names and to serve to contrast the human and the divine. Sometimes, the pronoun Ελ is χομβινεδ ωιτη ψαη το βεχομε Ελψαη.

Ελ Ελψον (∇Γοδ Μοστ Ηιγη∇). τηε ωορδ εελψον, an adjective meaning "high," is derived from the root ελη ("to go up" or "ascend"). It is used to describe the height of objects (II Kings 15:35; 18:17; Ezekiel 41:7) as well as the prominence of persons (Psalm 89:27) and the prominence of Israel as a nation (Deut. 26:19; 28:1). When used of God it connotes the concept of "highest."

The name Ελ Ελψον occurs only in Gen. 14: 18-22 and Ps. 78:35, although God is known by the shorter title Ελψον in a significant number of passages.

There is a superlative connotation in the word ελψον. In each case in which the adjective occurs it denotes that which is highest or uppermost. In Deut. 26:19 and 28:1 the superlative idea is apparent in the fact that Israel is to be exalted above the nations. The use of the word in I Kings 9:8 and II Chronicles 7:21 may not seem to reflect a superlative idea, but there is an allusion to Deut. 26:19 and 28:1, where the superlative idea exists. The superlative is also evident in the use of the word in Psalm 97:9, where it connotes Yahweh's supremacy over the other gods.

Ελ Σηαδδα. The root word of σαδδαυ is obscure, which has been connected with the Ακκαδιαν σαδυ ("mountain") deity by some ancient theologians. Others have suggested a connection with the word "breast," and still others have seen a connection with the verb σαδαδ ("to devastate"). The theological significance of the name, if it can be understood fully, must be derived from a study of the various contexts in which the name occurs.

The name **Σηαδδαι** frequently appears apart from El as a divine title. The translation "God Almighty" is somewhat dubious since it is based on a Hebrew root **σαδαδ**, which does not exactly mean "almighty", but "to deal violently with."

Σηαδδαι refers to a tribal deity, a high god worshipped by the patriarchs, who were not monotheists. They usually point to Deuteronomy 32:17 and Joshua 24:2, which recorded the facts that their ancestors, served and worshipped other gods beyond the Euphrates.

Ζυρισηαδδαι [Numbers 7:36] in many ancient Egyptians documents, **Σηαδαι αμνι** is the same as **Σηαδαι-αμνι**- the Egyptian god of the mountains. Out of its 46 appearance in the Bible, only the RSV translated **ελ Σηαδδαι** to God Almighty.

σηαδδαι is one of the unknown **δειτω** and who came from nowhere but feared by the ancient Israel who did not know God [see Deuteronomy 32:17]. The patriarchs were not monotheistic but served other gods [Joshua 24:2].

Σηαδδαι ορ Σηαδδαιψ is Biblical but does not refer to God of the Bible.

THE GOD OF ISRAEL

Ελ-Ελοε-Ψισραελ. This appellation occurs only in Gen. 33:20 as the name of the altar that marked the place of Jacob's encounter with God. It denotes the unique significance of El as the God of Jacob.

Αδωνα. The root **αδν** occurs in **Υγαριτιχ** with the meanings "lord and father." If the word originally connoted "father," it is not difficult to understand how the connotation "lord" developed from that. The basic meaning of the word in the OT is "lord."

Critical to the understanding of the meaning of the word is the suffix **αψ**. It is commonly suggested that the ending is the first person possessive suffix on a plural form of **αδον** ("my lord"). This is plausible for the form **αδωναψ**, but the heightened form **αδοναψ**, which also appears in the **Μασσορετιχ** text, is more difficult to explain, unless it represents an effort on the part of the **Μασσορετεσ** "to mark the word as sacred by a small external sign."

Attention has been drawn to the **Υγαριτιχ** ending **-αι**, which is used in that language "as a reinforcement of a basic word," However, it is doubtful that this explanation should be applied in all cases. The plural construction of the name is evident when the word occurs in the construct as it does in the appellation "Lord of lords" (**αδονε ηα αδονιμ**) in Deut. 10:17. And the translation "my Lord" seems to be required in such vocative addresses as **νμψ Λορδ Ψαηωεη**, "what will you give me?" (Gen. 15:2; see also Exodus 4:10).

It appears, then, that it is best to understand the word as a plural of majesty with a first person **σφφιξυαλ** ending that was altered by the **Μασσορετεσ** to mark the sacred character of the name.

Other Names of God in the Bible: The name **Βααλι** occurs only once, in Hosea 2:16 "My Baal," in a play on words. The word means "my husband," as does **ισι**, the word with which it is paired.

Ancient of Days is an appellation applied to God in Dan. 7. It occurs with other depictions of great age (vs. 9) to create the impression of noble venerability. The title is related to Christ title as Son of Man –the perfect Judge of all men.

Abba is an alternate Aramaic term for "father." It is the word that Jesus used to address God in Mark 14:36. Paul pairs the word with the Greek word for "father" in Rom. 8:15 and Gal. 4:6.

The ܐܠܗܐ that terminates the form ܐܘܒܒܐ ܐ functions as both a demonstrative and a vocative particle in Aramaic: In the time of Jesus the word connoted both the emphatic concept, "the father," and the more intimate "my father, our father."

While the word was the common form of address for children, there is much evidence that in the time of Jesus the practice was not limited only to children.

The word occurs three times in the NT. Mark uses it in Jesus' Gethsemane prayer (14:36). Paul employs it twice for the cry of the Spirit in the heart of a Christian (Rom. 8:15; Gal. 4:6). In every case it is accompanied by the Greek equivalent, ὁ πατήρ (ὁ Πάτερ ..that means Father.

Abba is from the Aramaic ܐܘܒܒܐ. It signifies "my father." It is not in the Greek Bible. In the original text, the Lord Jesus said only "Abba! Abba!" but the Aramaic and the English translators combined Greek and English terms. Paul's usage suggests it may have become a θυσιαλιτιουργικῶν . formula.

Abba! Father! Denotes intimate relationship between Jesus Christ and God the Father.