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YAHWEH

Yahweh. The parallel structure in Exodus 3:14-15 supports the association of the name Yahweh with the concept of being or existence. It says, "I AM has sent me to you" (vs. 14; "The LORD has sent me to you" (vs. 15). The name "I AM" is based on the clause "I AM WHO I AM" found in 3:14 which, on the basis of the etymology implied here, suggests that Yahweh is the third participle form of the verb $\epsilon\eta\psi\epsilon\eta$ (I am).

The Aramaic clause $\epsilon\eta\psi\epsilon\eta$ $\alpha\sigma\epsilon\rho$ $\epsilon\eta\psi\epsilon\eta$ $\epsilon\eta\psi\epsilon\eta$ $\alpha\sigma\epsilon\rho$ $\epsilon\eta\psi\epsilon\eta$ $\eta\alpha\sigma$ been translated in several ways, "I am that I am" (AV), "I am who I am" (RSV, NIV), and "I will be what I will be" (RSV margin). Recently the translation "I am (the) One who is" has been suggested. The recent modern translations are grammatically incorrect.

The main concern of the context is to demonstrate that a continuity exists in the divine activity from the time of the patriarchs to the events recorded in Exodus chapter 3. The Lord is referred to as the God of the fathers (13, 15, 16). The God who made the gracious promises regarding Abraham's offspring is the God who is and who continues to be. The affirmation of verse 17 is but a reaffirmation of the promise made to Abraham. The name Yahweh may thus affirm the continuing activity of God on behalf of his people in fealty to his promise.

Jesus' application of the words "I $\alpha\mu$ " to himself in John 8:58 not only denoted his preexistence but associated him with Yahweh as the begotten Son of God. Jesus was the fulfillment of the promise given to Abraham, the fulfillment of which Abraham anticipated (John 8:56).

In the Pentateuch, $\Psi\alpha\eta\omega\epsilon\eta$ denotes that aspect of God's character that is personal rather than transcendent. It occurs in contexts in which the covenantal and redemptive aspects of God predominate. The name YHWH is employed when God is presented to us in His personal character and in direct relationship to people or nature; and $\epsilon\lambda\omicron\eta\mu$, when the Deity is alluded to as a Transcendental Being who exists completely outside and above the physical universe" This precise distinction does not always obtain outside the Pentateuch, but Yahweh never loses its distinct function as the designation of the God of Israel.

The name $\Psi\alpha\eta\omega\epsilon\eta$ $\Sigma\alpha\beta\alpha\omicron\tau\eta$ appears for the first time in Israel's history in connection with the cult center at Shiloh (1 Sam. 1:3): It is there that the tent of meeting was set up when the land of Canaan had been subdued by the Israelites (Josh. 18:1). The name apparently had its origin in the period of the conquest or the $\pi\omicron\sigma\tau\chi\omicron\nu\theta\upsilon\epsilon\sigma\tau$ period. It does not occur in the Pentateuch.

It is possible that the name was attributed to Yahweh as a result of the dramatic appearance to Joshua of an angelic being called the "commander of the host of Yahweh" at the commencement of the conquest (Joshua 5:13-15). The name would thus depict the vast power at Yahweh's disposal in the angelic hosts.

The association of this name with the Ἀρκὸς τῆς Χορὸν in I Samuel 4:4 is significant in that Yahweh is enthroned above the angelic figures known as the cherubim (II Samuel 6:2). Because the name was associated with the Ἀρκὸς τῆς Χορὸν, David addressed the people in that name when the ark was recovered from the Philistines (2 Samuel 6:18).

The almighty power of Yahweh displayed in this name is manifested in the sphere of history (Psalms 46:6-7; 59:5). His power may be displayed in the life of the individual (Psalm 69:6) as well as the nation (Psalm 80:7). Sometimes he is simply referred to as "the Almighty."

ELOHIM

Ελοῖμ is the more general name for God: In the Pentateuch, when used as a proper name, it most commonly denotes the more transcendental aspects of God's character. When God is presented in relation to his creation and to the peoples of the earth in the Pentateuch, the name Ελοῖμ is the name most often used. It is for this reason that Ελοῖμ occurs consistently in the creation account of Genesis 1:1-2:42 and in the genealogies of Genesis. Where the context takes on a moral tone, as in Genesis 2:4bff., the name Yahweh is used.

Throughout Genesis and the early chapters of Exodus Ελοῖμ is used most often as a proper name. After Exodus 3 the name begins to occur with increasing frequency as an appellative, that is, "the God of," or "your God." This function is by far the most frequent mode of reference to God in the book of Deuteronomy. When used in this fashion the name denotes God as the supreme deity of a person or people. Thus, in the frequent expression, "Yahweh your God," Yahweh functions as a proper name, while "God" functions as the denominative of deity.

The appellative Ελοῖμ connotes all that God is. As God He is sovereign, and that sovereignty extends beyond Israel into the arena of the nations (Deut. 2:30, 33; 3:22; Isaiah 52:10). As God to His people He is loving and merciful (Deut. 1:31; 2:7; 23:5; Isaiah 41:10, 13, 17; 49:5; Jeremiah 3:23). He establishes standards of obedience (Deut. 4:2; Jeremiah 11:3) and His sovereignty punishes disobedience (Deut. 23:21). As God, there is no one like him (Isaiah 44:7; 45:5-21).

The same connotations obtain in the use of the shorter form εὐ He is the God who sees Ελ ρο ι; Genesis 16:13) and He is el the God of Israel (Genesis 33:20).

As Ελ Ελψον, God is described in his exaltation over all things. There are two definitive passages for this name. In Psalm 83:18 Yahweh is described as "Most High over the earth," and Isaiah 14:14 states, "I will ascend above the heights of the clouds, I will make myself like the Most High."

However, in the majority of cases the attributes of this name are indistinguishable from other usages οφ Ελ ορ Ελοῖμ. He fixed the boundaries of the nations (Deut. 32:8). He effects changes in the creation (Psalm 18:13).

This name occurs six times in the patriarchal narratives. In most of those instances it is associated with the promise given by God to the patriarchs. Yet the name is often paired with Yahweh in the poetic material, and thus shares the personal warmth of that name. He is known for his steadfast love (Psalm 21:7) and his protection (Psalm 91:9-10).

The root of Ἀδωναῖ means, "lord" and, in its secular usage, always refers to a superior in the OT. The word retains the sense of "Lord" when applied to God. The present pointing of the word in the Μασσορετιχ text is late; early manuscripts were written without vowel pointing.

In Psalm 110:1 the word is pointed in the singular, as it usually is when it applies to humans rather than God. Yet Jesus used this verse to argue for His deity. The pointing is Μασσορετιχ and no distinction would be made in the consonantal texts. Since the word denotes a superior, the word must refer to one who is superior to David and who bears the messianic roles of king and priest (vs. 4). The name Αββα connotes the exclusive fatherhood of God. This is affirmed by the accompanying translation $\eta\omicron\ \pi\alpha\tau\epsilon\rho$ ("father"), which occurs in each usage of the name in the NT (Mark 14:36; Romans 8:15; Galatians 4:6).

ABBA

The use of this name as Jesus' mode of address to God in Mark 14:36 is a unique expression of Jesus' relationship to the Father. He spoke to God like a child to its father, simply, inwardly, and confidently. Jesus' use of Αββα in addressing God reveals the heart of his relationship with God.

The same relationship is sustained by the believer with God, It is only because of the believer's relationship with God, established by the Holy Spirit, that he can address God with this name that depicts a relationship of warmth and filial love.

In a sense the relationship designated by this name is the fulfillment of the ancient promise given to Abraham's offspring that the Lord will be their God, and they His people.

Alpha, the first letter of the Greek alphabet, as Omega is the last. These letters occur in the text of Rev. 1:8, 11; 21:6; 22:13, and are represented by "Alpha" and "Omega" respectively. They mean "the first and last." (Compare: Hebrews 12:2; Isaiah 41:4; 44:6; Rev. 1:11, 17; 2:8.) In the symbols of the early Christian Church these two letters are frequently combined with the cross or with Christ's monogram to denote his divinity.

The rendering of the Greek expression to Alpha και το O, which is found in three places in the NT (Revelation 1:8; 21:6; 22:13):

In this phrase there is probably a reference to the Jewish employment of the first and last letters of the Hebrew alphabet to indicate the totality of a thing. "The symbol t' was regarded as including the intermediate letters, and stood for totality; and thus it fitly represented the Σηεκινωη . It is a natural transition to the thought of eternity when the expression is related to time.

The expression is essentially the same as Isaiah's words, "I am the first, and I am the last; and beside me there is no God" (Isaiah 44:6). Thus it is a claim that the one to whom it refers is the Eternal One.

The expression in Revelation 1:8, due to the explanatory phrases that modify the subject, refers to the eternity and omnipotence of the Lord God. In 21:6 it is further defined by the words "the beginning and the end," and in 22:13 by the words "the first and the last." The thought conveyed in the second and third occurrences is the same.

In patristic and literature the expression referred to the Son. It seems clear, however, that the first two occurrences refer to the Father (1:8; 21:6), while the third properly refers to the Son. On its last occurrence (22:13) the phrase is applicable in many senses, but perhaps it is used here with special reference to our Lord's place in human history. As creation owed its beginning to the Word of God, so in His incarnate glory He will bring it to its consummation by the Great Award.

Holy One of Israel: This title for God occurs twenty-six times in the book of Isaiah and only six times in the rest of the OT. From the very first chapter (1:4), Isaiah contrasts the perfection and purity of God with the corruptness and sinfulness of Israel.

A God so powerful and so holy deserved to be held in awe (8:13; 29:23), but instead the people of Israel spurned him and mocked him (5:19). It is against the background of Israel's blatant sin that Isaiah presents his vision of the Holy God in chapter 6. So overwhelming was his glimpse of the holiness of God in the heavenly temple that Isaiah acknowledged his sin and responded in obedience to the Lord.

Throughout the rest of the book Isaiah refers to "the Holy One of Israel" as the God set apart from all other Gods and worthy of all honor.