

# Names and Titles of The Deity

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*“And they that know Thy Name will put their trust in Thee:  
for Thou, Yahweh, hast not forsaken them  
that seek Thee” — Psalm 9:10*

English Form found in Authorized Version*	Hebrew Equivalent	Significance
God	El Eloah Elohim Tzur	Might or Power Mighty One Mighty Ones Rock or Strength
LORD GOD or Jehovah	Yahweh	He Who Will Be (manifested)
LORD or Jah	Yah	An abbreviated form of Yahweh
Lord	Adon Adonai	Lord or Ruler Lords or Rulers
Almighty God	El Shaddai	The Might of the Powerful Ones
Most High God	El Elyon	Supreme Might
LORD God	Yahweh Elohim	He who will be Mighty Ones
LORD of Hosts	Yahweh Tz'vaoth	He who will be Armies
Lord GOD	Adonai Yahweh	He who will be Rulers

**EL:** Pronounced “Ail” rendered “God”) — “As often as this word passed before the mind of the Hebrew, the idea of Power, Might, Strength, stood out in bold relief (Dr. Thomas). “It always presented to the Hebrews the idea of strength and power” (Gesenius). “El” stands for the Great FIRST CAUSE, for POWER INCREASE, the substratum of all creation, and the means whereby the angels (Elohistic messengers) performed their duties, and the Lord his miracles. “It is El that girdeth me with strength”, declared the Psalmist (Ps. 18:32).

**ELOAH:** (rendered “God”). Signifies Mighty One; one whose might is derived from El; thus Deity in specific manifestation. See Job. 19:26; Hab. 3:3, where the word is used of Christ, the manifestation of the Father (the latter reference should be in the future tense — “shall come”).

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\* It will be seen that “God” is indiscriminately translated for as many as five different Hebrew words.

**ELOHIM:** (rendered “God”). Plural form of the above; Deity in multitudinous manifestation. The word, though plural, is often used with a singular verb, indicating that though the Elohim may constitute a multitude, one Eternal spirit motivates them all. Thus revealing Deity in manifestation — e. g. Psalm 95:7: “He (Yahweh) is our Elohim (Mighty Ones)”. The angels were the “ministers of Yahweh” excelling in His strength (Ps. 103:20-22), “for Yahweh is a great El, and a great King above all Elohim” (Ps. 95:3). “Elohim” comes from a word “Alah”, to swear, to bind oneself by an oath, so that though a multitude that no one can number, the Elohim act as a single unit; they are united together and with Yahweh with ties that are indivisible. The word is translated “angels” in Ps. 8:5, and “judges” in Exod. 21:6, 22:8-9, 28, because the latter revealed Yahweh’s law and judgments to the nation (cf. John 10:34-36).

**SHADDAI:** (rendered “Almighty”). From the root “shadad” — to treat with violence, attack, invade, plunder, lay waste, destroy, thus signifying omnipotent power for good or ill (see Amos 3:6; Jer. 44:27; Isa. 45:7). *Shaddai* is plural, signifying *powerful ones*. Their power to destroy was exhibited in the destruction of Sodom and Gomorrah. *El Shaddai* (God Almighty) signifies “*The Strength of the Powerful Ones*.” Abraham worshipped El — the Powerful Increate, not the *Shaddai* who were but the medium of the manifestation of that strength (Exod. 6:3).

**TZUR:** (rendered “God” Isa. 44:8; “Mighty God” Hab. 1:12). Usually translated “strength” or “rock”, it signifies a strong foundation upon which one can build with confidence. Firmness, durability, and stability are implied by this title.

**ADON, ADONAI:** (both rendered “Lord”). The singular and plural forms of the Hebrew word signifying “Master”, “Owner”, “Ruler”, “Sovereign”, etc. Yahweh is Adon of all the earth (Josh. 3:11, 13), the Possessor of heaven and earth (Gen. 14:22). Adon signifies Deity in specific manifestation as ruler, owner, etc., Adonai signifies Deity in multitudinous manifestation (cf. Rev. 5:9-10).

**ELYON:** The Most High, teaching, by implication, that there are others of the heavenly host inferior in status (cf. 1 Cor. 8:5-6).

**YAHWEH, YAH:** (Rendered LORD, GOD occasionally Yah and Jehovah). The Memorial Name of Deity (Exod. 3:15; Hos. 12:5) signifies “He Who Will Be”. It compresses in a Word, Deity’s purpose to manifest His glory in the earth; firstly in an individual (Mat. 1:23; 2Cor. 5:19), secondly in a community (1 Thess. 1:1; Rev. 14:1; Rom. 5:2), finally in all the earth (Num. 14:21; 1 Cor. 15:28). The full implications of the Name were first revealed to Moses when Deity was about to act on behalf of Israel, in remembrance of His covenant to Abraham; and it is proclaimed as “His memorial unto all generations” (Exod. 3:15). The Name is prophetic of the future intentions of Yahweh (Rev. 1:8), when He Will Be manifested in the earth. This manifestation will be revealed through the Ecclesia which consists of individuals who have accepted the Divine invitation to separate themselves from the Gentiles, a people for the Name (2 Cor. 6:17-18; Acts 15:14). Yahweh is occasionally condensed into Yah, and in this form finds its place in the Hebrew form of Jesus — YAHSHUA (Yah will save — 2 Cor. 5:19). “Jehovah” is a corrupt form of the Name.

**EHYEH ASHER EHYEH:** “I Will Be Whom I Will Be”. The declaration at the bush (Exod. 3:14) is incorrectly rendered “I Am That I am”. The correct rendition

(support by the R. V. margin) expresses the purpose of Deity to manifest Himself in individuals of His own choosing who will then constitute the Elohim (Mighty Ones or approved Seed — Gal. 3:26) of Abraham. In this declaration, “Whom” stands for the multitude of the redeemed in whom Yahweh will ultimately be revealed (2 Pet. 1:4), and whose standing in “the Name” is the result of Divine election and grace. It thus refers to a plurality of glorified ones who, when developed, will be the manifestation of the One Eternal Spirit. “Ehyeh” rendered “I Am”, should be rendered “I WILL BE”, in accordance with general usage of this verb (in similar grammatical position) throughout the Old Testament. Yahweh is from the same root as Ehyah (see R. V. margin).

**YAHWEH ELOHIM ISRAEL:** (rendered LORD God of Israel). “He who shall be the Mighty Ones of Israel.” See the following references for the future Elohim or Mighty Ones of Israel — Luke 20:36; Rom. 9:6; Eph. 2:12; Rev. 5:9-10. It is in and through these that Yahweh will manifest Himself to the world during the Millennium. The Law centred around this title (Deut. 28:58), for its commands were designed to morally rejuvenate Israel, and reveal the character of Yahweh in the nation. This is now the privilege of Gentiles called to Israel’s Hope (Matt. 5:16). Let Yahweh be mentally and morally revealed in such, and a fit basis is established for a physical manifestation of Deity, by a change of nature, at Christ’s return. This glorified host will then constitute “Yahweh Elohim of Israel”.

**YAHWEH TZ’VAOTH:** (rendered “LORD of hosts”). “Tz’vaoth” signifies “hosts” or “armies”, and this is the militant title of the Deity. Throughout the ages, the heavenly Elohistic army has revealed its strength on the behalf of Yahweh’s people (Josh. 5:13-15; Ps. 34:7; Rom. 9:29; James 5:4), but as this title is prophetic of the future, there is yet to come a similar revelation of Divine power (Rev. 19:11-21; Isa. 55:4; Ps. 149; Hag. 2:6-8; Isa. 9:7). Christ is to-day recruiting individuals for this Divine army of the future (2 Tim. 2:3-4).

**A PEOPLE FOR HIS NAME:** (Acts 15:14) This is the Apostolic designation of the Ecclesia. Its significance is revealed by the Divine titles above. See particularly the notes on “Yahweh Elohim Israel”.

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*The beauty of the Hebrew originals is not found in the Greek translations, so that the above titles apply to the Old Testament only.*

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For further information read “Eureka”, vol. 1 pp. 70-95  
“The Mystery of Godliness Apocalypsed in Symbol”.