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# Abstracts of the Names of God

## Introduction to the Abstracts of the Names of God

The heart-cry of every truly redeemed soul unto their God is, "Show me Thy glory" (Exo. 33:18). And to them, as well as to the Lord, this is all one and the same as seeing God's face! For the Lord responded to this sudden and irresistible supplication from the heart of His servant Moses, "Thou canst not see my face: for there shall no man see me, and live" (Exo. 33:20). And yet this is the eternal pursuit of every beloved one of God; that which he beckons us to, and to which we ourselves are attracted to with the very magnetism of eternity! Was not this the heart of David so plainly put in the 27<sup>th</sup> Psalm, "One thing have I desired of the LORD, that will I seek after; that I may dwell in the house of the LORD all the days of my life, **to behold the beauty of the LORD**, and to enquire in his temple," which was David's answer to the divine call, as described later, "When thou saidst, **Seek ye my face**; my heart said unto thee, **Thy face, LORD, will I seek**" (v. 4,8).

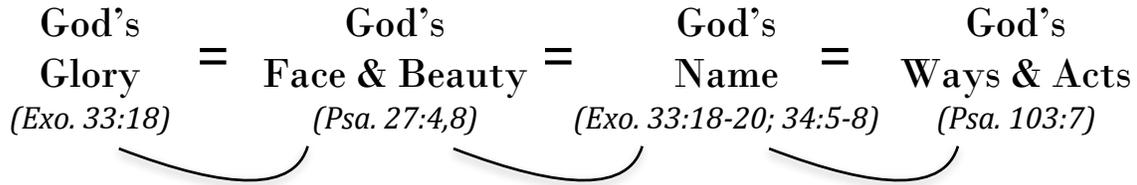
This is the simply profound reduction of the saint's life.

The breathtaking equivalence does not end here! Launch out yet further into the depths of profundity, and you will know that there is yet more to know. Seeking the glory of God, synonymized with seeking His face and/or beholding His beauty, is yet further, and more richly equated with knowing His **name**! For not only was this first equivalence implicitly declared by the Almighty in the holy mount (i.e. God's glory = God's face), but the Lord's first response to Moses' request was, "I will make all my goodness pass before thee, and I will proclaim the name of the LORD before thee" (Exo. 33:19). And so we are made to see that beholding the glory of God is as good as a man seeing His face, and since no man can behold His face, the Lord will answer the saint's deepest wishes by proclaiming His name unto them! What a revelation! What a noble pursuit!

Furthermore, as the subsequent generations of God's people would reflect back upon this wondrous moment on Sinai, feeling themselves caught up in the plot, and making it their own, the Lord was pleased to enlarge the vision still more! So that in Psalm 103, as David invoked this very moment when the Lord declared the name of God unto Moses, he was inspired by heavenly wisdom to declare it thus, "He made known his **ways** unto Moses, his **acts** unto the children of Israel" (v. 7)! Revealing that the names of God, are the ways of God, or His acts!

Beholding this, we make the glad discovery that there is a method by which the Lord has determined to reveal Himself unto His people in His word, by His Spirit; and this method is, the Names of God.

## Divine Equivalences:



The diligent inquiry which should much involve the heart and minds of God's people is that into the manifestations of Christ to the soul which He has graciously granted to the lover of God. The soul is cold and nigh lifeless if this is not the fervent devotion, the all consuming passion, the engrossing vision! As was declared of the prophets, that the sum of their lives was bound up in the profound, yet simple pursuit of Christ, in His revelations of Himself to their soul. As it was written, "Of which salvation the prophets have **enquired** and **searched diligently**, who prophesied of the grace that should come unto you: **searching** what, or what manner of time **the Spirit of Christ** which was in them did signify, when it testified beforehand the sufferings of **Christ**, and the glory that should follow" (I Pet. 1:10,11).

Thus the burning heart of the Bride of Christ ought to be ecstatic at the conclusion of all of these things: that the glory of God is something that can be seen, known, and learned, in perpetuity! O what a glorious day when the word of God was thus opened to my soul to behold it, and how I hail the day of sovereign grace when the Lord showed the accessibility of His glory through the knowledge of God — a near, and attainable revelation of the Son of God to the soul of man!

The experience of initial conversion is described in the second epistle to the Corinthians to be the glory of God being made known to the heart, as the light of Christ's countenance shines upon our darkened soul (II Cor. 4:6)! Or, as it may read, the knowledge that the glory of God is exclusively vested in the face of Christ, is the light that suddenly shines into our hearts, illuminating our darkness! A truly converting experience!...

Is it any wonder then that this same experience of initial justification would be immediately applied to the saint's present and progressive sanctification! As justification was effected alone by the influence of the person of Christ in its beginning, so is sanctification alone an ongoing work of the glory of God in Christ, powerfully quickened again, and again to the soul! To prove this, Paul asserts as his very introduction to this cause of initial conversion the reality of our sanctification made possible by none other than the very same method! "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord" (II Cor. 3:18). In this text the apostle infallibly defends the upward course of the true believer as one of a progressive revelation of the glory of God, which in only three short verses from hence he will reveal as the face of Christ! And thus and thus are we brought into a holy collision with the seamless testimony of the scriptures, the Spirit bearing witness, of these Divine Equivalences. Truly, as said our Lord, "This is eternal life [*i.e. the ongoing experience of saints from beginning,*

*through the endless ages of eternity*], that they might know thee the only true God, and Jesus Christ, whom thou hast sent” (John 17:3).

And so the ever expanding, and deepening knowledge of God, and the developing revelation of the names and ways of God to the soul, is, in reality, a continual conversion experience! In other words, the soul is dynamically effected, forever changed, enduringly impacted by the growing knowledge of His name! This soul converting experience — which is what it was at the first, as sure as you are saved — is not *static*! It is *kinetic*! And seeing as we are not perfected in knowledge at the inception of this work of God in our souls, then we ought to be careful to not limit the Holy One of Israel our Savior. “Hearken unto this, O Job: stand still, and consider the wondrous works of God... Dost thou know the balancings of the clouds, the wondrous works of **Him which is perfect in knowledge?**” (Job 37:14,16). It ought to be the labor of the elect of God to meditate long, and consider full well how unsearchable is the depth of His knowledge, and His ways past finding out (Rom. 11:33)! This exercise will tend to mellow the soul, and hide pride from its eyes; that it be not lifted up through this spiritual slothfulness, failing to give diligence in this worthy labor of the soul before the magnanimity of the name of God!

To further illustrate this ongoing and inexorable declaration of the name of God, which we see in retrospect to be in a kind of continual crescendo throughout the pages of biblical chronology, we should cast our eyes into the prophecies of futurity, and see if they will show us the promise of yet further revelation of His great name... and if it be so, then we can judge ourselves to be still in the climactic crescendo! I speak thus for we know that the crescendo rose to the climax of the revelation of Jesus Christ, “***Thou shalt call His name Jesus!***” (Matt. 1:21). But we find that the strains of revelation and glory are only climaxing still, even unto the end of the Bible, in the REVELATION OF JESUS CHRIST! O what glory of Jesus Christ is in the Revelation revealed to be yet unrevealed! It is there in which a most (if not *the* most) fascinating promise is given by Christ to His overcoming people: “Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him **the name of my God, and the name of the city of my God**, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him **my new name**” (Rev. 3:12)!

All of this — let alone with the knowledge that there is so much more! — should serve to profoundly prostrate the soul into the posture needful to approach such a subject as the Names of God.

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Now let my reader beware, for these words provided are meant to be abstracts only upon these ineffably blessed Names, and by no means are they intended to furnish the whole scope and magnitude of what is to be declared thereby. The following is intended to open a door of due consideration, and to shine a spotlight upon a subject, merely, and not a floodlight. Thus

this is intended to be more of a devotional pursuit of this holy matter, as it were, than a comprehensive or exhaustive treating thereof.

Thus I beg your carefulness to consider what is contained herein more fully than I am setting it forth, as it is my humble desire that these meditations would strike at the heels as a serpent, so to speak, that as the entire man is thereby suddenly consumed in the effect of its venom, likewise (yet so much more), you would be struck in wonder at the sudden mention of His glorious and terrible name, till you are absolutely absorbed in its thrall, and forever captivated by its beauty! Amen.

## — JEHOVAH/JAH —

“I AM”

(Exo. 3:13-15; 6:2-5)

*[This name is the Hebrew behind every instance in the OT where we find (in the KJV) the LORD in all caps. Whereas Lord (first letter only upper case) stands for the Hebrew “Adonai”.]*

This name was declared by God unto Moses in the holy mount, in Exodus 3, and then further expounded to Moses in Exodus 6. This was a truly revolutionary declaration to the perpetual generations of God’s people! “I AM THAT I AM”, or “I AM” (Exo. 3:14). That is to say, “HE THAT IS,” or, “THOU THAT ART”; so is the sense given in Heb. 11:6, “He that cometh to God must believe that HE IS...”

In further developing the significance of this proclamation to Moses his servant, the Lord stated, “I am the LORD [JEHOVAH]: and I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty [El Shaddai], but by my name JEHOVAH was I not known to them” (Exo. 6:2,3). In declaring this the Lord was not intending that none of the patriarchs themselves knew this name of the Lord, for even from the beginning did men begin to “call upon the name of the LORD” (*i.e.* Jehovah, Gen. 4:26); Eve said, “I have gotten a man from the LORD” (*i.e.* Jehovah, Gen. 4:1); moreover, Abraham himself in one of the most ubiquitous scenes of his own pilgrimage, was called by the Lord to go “into the land of Moriah” (*i.e.* “Chosen of Jehovah”), and himself called the name of the place where he met with the Lord, “Jehovahjireh” (Gen. 22:2,14). And yet as we pass through the annals of these early scenes of the people of God, we are persuaded that this name was yet un-renowned among the people of God, in respect to the name El Shaddai. Still, to say that these invocations of the name were mere insertions by Moses himself afterwards, would be to call into question the *verbal plenary inspiration* of the scriptures of truth, concerning which the Lord Jesus Himself said, “And it is easier for heaven and earth to pass, than one tittle of the law to fail” (Luke 16:17)! Thus coming to a sound conclusion of the brand new declaration of the name of Jehovah is critical to understanding its reformatory power in the Exodus Generation, their children, and all future generations in succession who would afterwards invoke this great and terrible name.

The revolutionary intensity in the name Jehovah was manifested in reference to His covenant; therefore, when introduced in the two references above, it is directly intended to confirm to the consciences of the people the eternal momentum of God Himself in motion to perform the covenant which He made with Abraham! And this act was as yet unrevealed, even to the holy fathers in the former generations, but was then, in the Exodus Generation, suddenly coming to pass!

God would make known through this name that He is, of a truth, a covenant keeping God!

He wanted the people to not only feel the almighty arms upholding them, in all of their sojournings, merely, while they awaited the promise, but that eternity itself, was powering the performance of the same, and nothing could stop the purposes of JEHOVAH!

And not only so, but the shocking declaration of the name of Jehovah set together with the name Elohim (or, particularly speaking, “El-Shaddai”, as in Exo. 6:3, as well as all other names theretofore revealed), meant the immortalizing, and everlasting crystallization of the names, ways, offices, and attributes of God, which were aforesaid only dimly revealed to the patriarchs! This eternalizing of the memorial of God’s ways, through the name Jehovah, serves as a swift witness against all of the controversies which swirl over the heads of unassuming “church-goers” nowadays, which vie that all would believe that, in fact, Jesus Christ is NOT the same “yesterday, and to day, and for ever” (Heb. 13:8); or, in other words, that the God of Sinai is different than the God of Zion... which is masterfully struck down in the doctrine of Hebrews 12, wherein it is revealed that the Lord Jesus is the consuming fire, which was the same glory of God that appeared to the children of Israel at Mt. Sinai (Exo. 24:17, Heb. 12:29)!

In declaring His name as “I AM”, He is clearing all doubts, evermore, that He has changed, is changed, or ever will change from these holy characters He bears, nor yet the offices He’s taken before the eyes of His people throughout the history of redemption. His ways cannot change or diminish, but shall only swell and crescendo in their eternal increase, in the raptured heart’s and understanding’s of His people, world without end! Without contest, saith the Lord, “I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty” (Rev. 1:8)!

### — Jehovah B’Kerev Harets —

“The LORD in the midst of the earth”  
(Exo. 8:22)

This name of the Lord is the unquenchable longing of all the saints of the Lord, as was written in Isaiah 26:8,9, “Yea, in the way of thy judgments, O LORD, have we waited for *thee*; the desire of our soul is to *thy name*, and to *the remembrance of thee*. *With my soul have I desired thee in the night; yea, with my spirit within me will I seek thee early: for when thy judgments are in the earth, the inhabitants of the world will learn righteousness.*” So it was, that when the beloved of the Lord, in their generation waited upon the Lord, or desired Him in their innermost soul, or would painfully remember Him, they would be filled with a sober reflection, and due consideration of His judgments “IN THE EARTH”!

In ancient days, men would bethink themselves of all of the acts which the Lord once did in the Exodus Generation — and for good reason! For it was here first, in the field of Zoan (Psa. 78:12,43), that the Lord first declared his intention in “smiting” the Egyptians and “sealing” the Hebrews, namely, “to the end thou mayest know that *I am the LORD in the midst of the earth (i.e. Jehovah B’Kerev Harets)*” (Exo. 8:22)! Asaph, a companion of David in all of his wanderings, a true prophet, remembered God thus in Psa. 77 & 78. This was a heartbreaking experience to the man, for the works of the Lord seen in that former time were not seen in

his! This caused the man of God to intercede... till the Lord answered! The longing was that the Lord's works would be known once more in the earth — not only in heaven!

This is manifested in His righteous judgments filling the earth, to an inescapable degree, even as it was in the days when the Lord “came down” (Exo. 3:8), and laid siege against His enemies: the land of Egypt. The Lord then declared that this was the one intention He had in thus judging in Egypt, that all would know His name is: Jehovah B’Kerev Harets! BEHOLD THE GOSPEL OF THE KINGDOM!

Thus in the grand finale of redemptive history, when two witnesses shall arise, as long ago in the land of Egypt (doubtless in response to the “affliction, cry, and sorrows”, Exo 3:7, of His people in that hour), doing works and wonders comparable only to Moses, Aaron, and Elijah! Again, it was in both the Lord's smiting & sealing, by which He was made famous as the Lord in the midst of the earth! And so shall it be in the end of the world! Every man will be brought into irresistible awareness of the Lord all about them: seeing their works, directing their steps, guiding the bullets, and heavy artillery, ordaining every plague, commanding every world ruler — ALL for better or worse! No more will the scorn of the apostates doctrine reign supreme over God's heritage any more, to wit, “The LORD seeth us not; the LORD hath forsaken the earth” (Ezek. 8:12; 9:9)!

Yet, in this final hour, it will not be in the one single geographical location of Egypt only, but a worldwide working of His might power, in the judgments which he shall execute to save and to destroy, to smite and to heal, to take captive and to liberate! O what glory awaits on this Day to which those hasten who hear the joyful sound ringing, as it is written, “And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, Saying with a loud voice, *Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters.*” The unstoppable progress of His kingdom, and majesty over all things, will cause the world to confess, indisputably, “He is the LORD in the midst the earth, and shall surely be LORD of the whole earth!”

**— Jehovah Kol-Harets —**

“The LORD of the whole earth”  
(Psa. 97:5; Mic. 4:13; Zech. 4:14)

The full force of this name of the Lord simply cannot be understood unless your heart is full of the ways of the Lord with His people, composed with indelible ink through the pages of Redemptive History. Notwithstanding, in this name we find the emblazoned testimony and

theme of the “New Song”, thematically introduced in the former psalm (to the one referenced above): Psa. 96:1, “O sing unto the LORD a new song: sing unto the LORD, all the earth.” This is impressive indeed! From Psa. 95, a thoroughly Jewish song, in regards to the elements which are therein contained, specifically concerning the Exodus Generation, to whom the ways and acts of God displayed then, wrought effectually to the salvation of that generation — though, alas, they forgot His ways! — and by which their children persevered... And yet moving into Psa. 96, a new song is being sung, even one which shall extend the borders of national Israel, and be heard ringing even from the isles of the sea — in all the earth (Isa. 24:15)!

This is the significance of “The New Song”, and herein is the staggering vision truly perceived of “The LORD of the whole earth” (*i.e.* Jehovah Kol-Harets)! There will one day be such mighty deeds of the Lord shown forth in all the earth, yea, even from the very heavens — in the 2<sup>nd</sup> Advent of Jesus Christ — which will prostrate all survivors into worldwide admiration and renown for a millennium!

**— Jehovah Ehad —**

“The only LORD”

*(Deut 6:4; Isa. 44:5,6)*

When the Lord Jesus declared this critical passage from the 6<sup>th</sup> chapter of Deuteronomy, he was answered by a scribe, who enlarging upon the text, “the Lord our God is one Lord” (Deut. 6:4, Mark 12:29), himself said, “There is one God; and there is none other but He” (Mark 12:32). And it was to this “discreet” comment upon the divinely inspired word, which the Lord responded, “Thou art not far from the kingdom of God” (Mark. 12:34)! This is indeed the sense of the name that is rendered in Deut. 6:4, that the Lord our God is THE ONLY ONE!

This is, it follows, the essence of the 1<sup>st</sup> command, “Thou shalt have not other God’s before me” (Exo. 20:3; Deut. 5:7), and so was it the unequivocal answer of our Lord to the question, “Which is the first commandment of all” (Mark 12:28)?

This is scrupulously declared by the prophet Isaiah in the latter half of his prophecies; namely, how that Messiah will abolish all idolatry among His people, capture their hearts, souls, minds, and strength, all by the irresistible proofs and abundant declarations of this *singular* message! “I am the LORD, and there is none else, there is no God beside me: I girded thee, though thou hast not known me: that they may know from the rising of the sun, and from the west, that there is none beside me. I am the LORD, and there is none else” (Isa. 45:5,6).

Wondrously, this was the climax of the prophet Elijah’s ministry to Israel (at least before the shift from Horeb on, see, I Kng. 19:15-18), when on those elect heights of Carmel, the thunder of the prophets voice shook the souls of the people, when he enforced upon them the claims

of the 1<sup>st</sup> commandment, crying unto them, “How long halt ye between two opinions? if the LORD be God, follow him: but if Baal, then follow him” (I Kng. 18:21)! Then, the coronating moment of the proceedings came, when the glory of God was seen from heaven descending, and falling as fire upon the sacrifice of the prophet: “THAT this people may know that thou art the LORD God, and that thou hast turned their heart back again” (I Kng. 18:37)! Though he meant it not, the prophet was herein setting the ultimate precedent for all remaining generations of the ministry of “Elijah”, which would become the watchword for the end of the world! As was written in the prophet Malachi, “Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD” (4:5).

Thus and thus shall the end of the world be a bringing into captivity of the people of God (Jew and Gentile) — once for all, through the ministry of the “spirit and power of Elijah” (Luke 1:17), and most breathtakingly through the Lord Jesus Himself in the assembly of nations! — captive, I say, to the glad realization of Jehovah Ehad! The disobedient children’s hearts being thus turned back again to their everlasting Father, they will once again concentrate all the affection of their ransomed being upon Him *alone!*

— **Jehovah Elohenu** —

“The LORD our God”

*(Deut. 6:4)*

— **Jehovah Elohe Ha-Ibriyim** —

“The LORD God of the Hebrews”

*(Exo. 3:18)*

— **Jehovah Elohim** —

“The LORD God”

*(Gen. 2:4)*

— **Jehovah Goalek** —

“The LORD thy Redeemer”

*(Isa. 54:8)*

— **Jehovah Hatov** —

“The Good LORD”  
*(II Chron. 30:18)*

— **Jehovah Ish-Milchamah** —

“The LORD is a man of war”  
*(Exo. 15:3; Isa. 42:13)*

— **Jehovah Ishi** —

“The LORD thy Husband”  
*(Hos. 2:16)*

— **Jehovah Jireh** —

“The LORD that sees & provides”  
*(Gen. 22:14)*

— **Jehovah Melek** —

“The LORD the King”  
*(Isa. 44:6)*

— **Jehovah M’Hokek** —

“The LORD the Lawgiver”  
*(Isa. 33:22; Jas. 4:12)*

— **Jehovah M'Kadesh** —

“The LORD that sanctified thee”

*(Exo. 31:13; Lev. 20:8; Ezek. 37:28; I Thess. 4:3; 5:23)*

— **Jehovah Nakah** —

“The LORD that smiteth”

*(Exo. 3:20; 7:17; Ezek. 7:9)*

— **Jehovah Nissi** —

“The LORD my banner”

*(Exo. 17:15)*

— **Jehovah Oseynu** —

“The LORD our Maker”

*(Psa. 95:6; Isa. 54:5)*

— **Jehovah Rapha** —

“The LORD that healeth thee”

*(Exo. 15:26)*

— **Jehovah Rohi** —

“The LORD my Shepherd”  
*(Psa. 23:1; Isa. 40:11)*

— **Jehovah Sabaoth** —

“The LORD of hosts”  
*(Psa. 24:10; 46:7,11)*

— **Jehovah Shallum** —

“The LORD shall surely requite”  
*(Jer. 51:56)*

— **Jehovah Shalom** —

“The LORD send peace”  
*(Jdg. 6:24)*

— **Jehovah Shamamah** —

“The LORD is there”  
*(Ezek. 48:35)*

— **Jehovah Shaphat** —

“The LORD the Judge”

*(Jdg. 11:27; Joel 3:12)*

— **Jehovah Tsidkenu** —

“The LORD our righteousness”

*(Jer. 23:6; 33:16)*

— ELOHIM/EL —

“The Mighty, Triune, Creator-God”  
(*Gen. 1:1*)

— El Emet —

“God of truth”  
(*Deut. 32:4; Psa. 31:5; Isa. 65:15*)

“Because I will publish the name of the LORD: ascribe ye greatness unto our God. He is the Rock, his work is perfect: for all his ways are judgment: **a God of truth** and without iniquity, just and right is he.”

— Deut. 32:3,4

Moses was most imminently known, in the Old Testament, as the name-bearer of God, unto His people Israel. I mean, as was declared of the Lord concerning Paul in the New Testament, “He is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel” (*Acts 9:15*), so likewise was Moses in the Old Covenant. Behold him in the holy mount, as the Lord personally confronts him, alone, and declares His name, thereby constituting his authority to go unto His people in Egypt (*Exo. 3:13-17*). Then behold him afterwards, in that same place, as the Lord shook the earth, pardoned a generation, remade the covenant, and “PROCLAIMED THE NAME OF THE LORD” (*Exo. 33:18-34:8*)!

All of this comprised the prerequisite qualifications of Moses to, as he stated in *Deut. 32:3*, “Publish the name of the Lord.” But the context of this “publishing” of the name of God, was in the introduction of another, and quite different work than what had before been borne witness to: this was the song of Moses as pertaining, not to the nativity of Israel (i.e. *Exo. 15*), but to the dissolution thereof through Babylon, in the latter days. Thus, as we learned with the name Jehovah, so we see again, that in order for an introduction of a new operation of redemption, the Lord introduces Himself by some new name; whereby, He might enlarge the heart of His people to receive and walk into the work which His hands shall make. And it is this name, “God of truth”, by which Moses (under inspiration) calls the Lord in the opening of this strange work, lest any be offended, as if the Lord had been a deceiver unto Israel, and His work was false and faulty! I remind my reader that it was this song which was to be perpetually in the hearts and mouths of the generations of God’s people (*Deut. 31:19-22*), that in the latter end they may understand and consider perfectly, that, indeed, HE IS A GOD OF TRUTH.

This name, “LORD God of truth”, is also declared by David in the 31<sup>st</sup> Psalm. “Bow down thine ear to me; deliver me speedily: be thou my strong rock, for an house of defence to save me. For thou art my rock and my fortress; therefore for thy name's sake lead me, and guide me” (*Psa. 31:2,3*). This name of the Lord, as a strong tower, was the refuge of David when he found himself surrounded by his enemies: the *deceitful, lying, and slanderous* tongues (v. 6,13,18).

He was able to rely upon the God that redeemed him, and commit his all to God, for his LORD God was a God of truth, who would not hearken to lies, but hear the right! “Into thine hand I commit my spirit: thou hast redeemed me, O LORD God of truth” (Psa. 31:5).

David surely felt himself bound in the same conflict of faith as all of his fathers before him, who were beset by the same foes, battles, and temptations as they wrestled for the performance of the promises left to them. The first times that “truth” is made mention of in the scriptures, was by the patriarchs Abraham and Jacob, and they mention it in immediate conjunction with the mercy of God.

To Abraham in particular, it was the mercy of God to preserve His truth unto him, against the lying vanities, like a mighty rushing torrent which he waded through for 65 years! From the initial giving of the promise of the “seed” (speaking immediately of Isaac), when Abraham was 75 years old (Gen. 12:1-9), unto the late hour (Gen. 24:27), when at 140, Abraham was looking for the performance of this promise — for it was by the marriage and subsequent conception of Isaac’s wife, Rebekah, that the promise was executed, and not without it! Praise the Lord God of truth for his mercy towards Abraham!

Furthermore, it was “all the mercies”, and, “all the truth” (Gen. 32:10), by which Jacob returned from the land of Syria after approximately 20 years of rigor and fear in the house of his father-in-law, Laban. And that the Lord not only provided the bread and raiment he had asked of Him in Genesis 28:20, but so much more, had multiplied him into “two bands” (Gen. 32:10)... all this was mercy! And that the Lord saved him from the corruption, and dishonest ways of Laban, and would purge his own deceitful ways, innate in the law of his flesh... all this was His truth!

Therefore, for David to invoke the name of the Lord thus, was of no small significance, and no small summons! David was calling to court the justice of God demonstrated through the ages, wherein he always abounded towards all the sons of men, and by which he was eternally bound so to be: the eternal God of truth!

Once again, as we peer through the lattice of time, into the end of the age, we are made to hear, echoing through the corridors of eternity, from the ransomed souls of all the redeemed, the voice of blessing unto the God of truth! For after all was said and done, the day of the Lord through and upon Babylon, the fall and rising again of many, it will be seen, and well-known throughout all the earth, that the Lord’s truth did not fail, nor did the vision lie, but that the God of truth was keeping His truth and would not suffer that one jot or tittle of His law would, in any case, fall to the ground! In that day shall men bless themselves in the God of truth, and shall swear by the God of truth, for the former troubles are passed away, and they shall be hidden from the eyes (Isa. 65:16)! Even as it is written in the prophet Habakkuk (2:3), “For the vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry.”

— **El Esh-Oklah** —

“God is a consuming fire”  
*(Exo. 24:17; Deut. 4:24; Heb. 12:29)*

— **El Gadol** —

“The Great God”  
*(Deut. 10:17)*

— **El Geh-Moo’loth** —

“God of recompenses”  
*(Jer. 51:56)*

— **El Gibbor** —

“The mighty God”  
*(Isa. 9:6)*

— **El Hashamayim** —

“God of heaven”  
*(Psa. 136:26)*

— **El Ira** —

“The terrible, fearful, and reverend God”  
*(Deut. 7:21; 10:17; 28:58; Psa. 111:9; Heb. 12:28)*

— **El Kanah** —

“A Jealous God”  
*(Exo. 20:5; 34:14; Deut. 4:24)*

— **El Kol-Harets** —

“The God of the whole earth”  
*(Isa. 54:5)*

**— El Olam —**

“The everlasting God”  
*(Gen. 21:33; Isa. 40:28)*

**— El Peley —**

“God of wonders/severence miracles”  
*(Exo. 8:22,23; Psa. 77:14)*

**— El Rahum —**

“Merciful God”  
*(Exo. 34:6; Deut. 4:31)*

**— El Roi —**

“Thou God seest me”  
*(Gen. 16:13)*

**— El Shaddai —**

“God almighty/The all-sufficient God”  
*(Gen. 17:1)*

**— El Tsaddik —**

“A just God”  
*(Isa. 45:21)*

**— El Tsoori —**

“God my Rock/Strength”  
*(Psa. 18:2; 19:14)*

**Uncategorized Names**

— **Elohe Israel (Abraham, Isaac, Jacob, etc.)** —

“God of Israel”

*(Exo. 24:10)*

— **Elohe Jerusalem** —

“God of Jerusalem”

*(II Chron. 32:19; Ezr. 7:19)*

— **Elohe Jeshurun** —

“God of Jeshurun”

*(Deut. 33:26)*

— **Abi-Ad** —

“Everlasting Father”  
(*Isa. 9:6*)

— **Adonai Ha-Adonim** —

“Lord of lords”  
(*Deut. 10:17; Rev. 17:14; 19:16*)

— **Attiyk-Yomin** —

“Ancient of Days”  
(*Dan. 7:9,13,22*)

— **Eben-Israel** —

“Stone of Israel”  
(*Gen. 49:24*)

— **E/Immanuel** —

“God with us”  
(*Isa. 9:6; Matt. 1:23*)

— **Galey-Razin** —

“Revealer of Secrets”  
(*Dan. 2:47*)

— **Joeyts** —

“Counsellor”  
(*Isa. 9:6*)

— **Lahairoi** —

“The living One, my Seer”  
(*Gen. 16:14; 24:62; 25:11*)

— **Melek-B'Jeshurun** —

“King in Jeshurun”  
*(Deut. 33:5)*

— **Mikveh-Israel** —

“Hope of Israel”  
*(Jer. 14:8; 17:13; Acts 28:20)*

— **Melek-Kabod** —

“King of Glory”  
*(Psa. 24:10)*

— **Qadosh/Qadesh-Israel** —

“Holy” (Isa. 57:15) / “The Holy One of Israel”  
*(Psa. 78:41)*

— **Rohe-Israel** —

“Shepherd of Israel”  
*(Gen. 49:24)*

— **Sar-Shalom** —

“Prince of Peace”  
*(Isa. 9:6)*

— **Shomea Tefilla** —

“Thou that hearest prayer”  
*(Psa. 65:2)*