


Divine Titles . . .

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Names and Titles
Used in Scripture

. . . By J. W. H. NICHOLS

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The revelation God has been pleased to make of His Person since creation, has been progressive, though gradual. We read in Psalm 97:3 what aptly describes the past dispensation, viz: "Clouds and darkness are round about Him, righteousness and judgment are the habitation of His throne." But with the Cross—an accomplished fact, atonement made and God fully glorified; the veil was rent and our blessed God and Father fully displayed, all that He is in Christ Jesus our Lord.

God remains immutably the same in all dispensations—this is a necessity of the perfections of His Person, yet it is equally true in the Old Testament times there was a growing revelation, and

this we find embodied in the various names by which He made Himself known.

ELOHIM is the first, found in Gen: 1:1. This is a plural word occurring—it is said by Hebrew scholars—2,700 times in the Old Testament. Some contend (with purpose), that this is merely Hebrew usage, a plural of excellence; but a reference to Genesis 1:26, “And God said: LET US make man in OUR image after OUR likeness,” should satisfy a devout reader that the “Trinity” is foreshadowed in the name. This was perfectly in keeping with the day of shadows, but when the substance displaced shadows and the WORD became flesh, we find a full revelation of the Godhead (see Mark 1:10). We read . . . “the heavens opened and the SPIRIT like a dove descended upon

HIM, and there came a voice from heaven, THOU art MY beloved SON, in whom I am well pleased.” With this we can—as subject to the Scriptures, and under the guidance of the Holy Spirit, go back, and fully comprehend what could not be rightly understood before.

ELOHIM then, is a plural word; the singular, ELOAH is frequently used in the Book of Job. “In Psalm 18 we read: “Who is God (Eloah) save the Lord (Jehovah) or who is a Rock save our God” (Elohim).

EL SHADDAI—God Almighty. This was the Name disclosed to Abram (Gen. 17:1). Hebrew scholars tell us that “EL” has for its meaning, “strength, omnipotence,” and “SHADDAI” is rendered, “all sufficient, or self-sufficient.” This

implies that which can only be found in the blessed God, viz: omnipotence, and all-sufficiency.

JEHOVAH—said to be derived from the verb, “to exist,” expresses the eternity of the PERSON—standing as it were in His own power, practically (as a writer has remarked) Revelation 1:8 “Who is, Who was, and Who is to come.” He is therefore the “Alpha and Omega,” and Rev. 22:13 conclusively proves that the Lord Jesus of the New Testament, is Jehovah of the Old Testament.

ADONAI—often found in the Psalms is translated LORD in capital letters, and also in its form “ADON” and ADONIM,” with capital and small letters. In this connection, a well known critical Hebrew scholar* has written: “Adon (lord) . . .

* G. V. Wigram.

acknowledged deference to a party addressed, as husband addressed by wife (Gen. 18:12) or servant to master, or a subject to a King . . . but used with Elohim as in Exodus 23:17 and many other passages.” Adonim (Lords) plural of Adon, (see Gen. 19:2, Deut. 10:17, etc.) Adonay with a long “A” in the last syllable, is what is called a “plural of excellence.” The Hebrews would consider it a sacred name—to be used only of the MOST HIGH.

JAH is supposed to be a poetical form of Jehovah.

ATTA HU. This is the translation of Psalm 102:27, and from Hebrews 1:12 where we find this title, we see its application to the SON. This it is easily seen, speaks of the unchanging im-

mutibility of God. This will suffice surely to show how graciously our blessed God has been pleased to reveal Himself to man, and displayed fully all that He is, so that all the shadows of the past dispensation have been superseded and dispelled by the full revelation of the Godhead in the Person of the SON, now glorified at the right hand of God. To our Saxon forefathers, all was comprehended in the word "GOOD," this formerly was "God," an apt name and expressive surely, for our most blessed Benefactor.

The following by an unknown writer on the name "Jehovah" is of deep interest.

"Jehovah" stands for "He Who Is,"
The "I am that I am."
"I am El Shaddai" equals this,
"I God Almighty am."

Jehovah Tsidkenu became
 "The Lord our righteousness."
Jehovah Jeshi, Jesus' name,
 "The Lord my Saviour" this.
Jehovah Shallom, O my soul,
 "The Lord of Peace" is He.
Jehovah Ropheka makes whole,
 "The Lord that healeth thee."
Jehovah Jireh is to say,
 "The Lord will see" and heed.
Jehovah Ro'i day by day,
 "The Lord my Shepherd," lead.
Jehovah Ori "Lord my Light";
 Sun of my life is He.
Jehovah Nissi, in the fight
 "The Lord my Banner" be.
Jehovah Goali, my Kin,
 "Lord my Redeemer" bore my sin,
Jehovah Tsur, "Lord my Rock,"
 Shadow and Refuge of the flock.
Jehovah Tsilka, grateful word,
 Which means "The Lord thy shade."
Jehovah Shomreka, "The Lord
 Thy Keeper," shield and blade.

Jehovah Melek, "the Lord is King,"
For Him be brave and true.
Jehovah Mekedishkem sing,
"The Lord who hallows you."
Jehovah Mehoqqenu hear.
"The Lord our Lawgiver."
Jehovah Shophetenu ne'er
"The Lord our Judge" can err.
Jehovah Tsabbaoth, Thy rod
Shall rule, "O Lord of Hosts."
Jehovah Elohim. "Lord God,"
In Thee my spirit boasts.
Jehovah Shammah, everywhere,
This Thy name "The Lord is there."
Jehovah Osenu, to Thee,
"The Lord our Maker," glory be.

Surely we can say, with the Psalmist, "Holy and reverend is HIS NAME. (Psa. 111:9).

J. W. H. Nichols

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