

RIGHTLY DIVIDING THE WORD OF TRUTH

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A STUDY OF THE OLD TESTAMENT TITLES OF JESUS CHRIST

INTRODUCTION

Most believe that the **Old** Testament speaks of Jehovah, whereas, because Jesus Christ was not born until the opening of the New Testament, He is not spoken until the **New** Testament.

However, as this paper will show, Jesus Christ **IS** Jehovah. In short, this paper will offer the Scriptural evidence which proves that **Jesus Christ is Jehovah**. So when we read the passages concerning Jehovah in the Old Testament, we are reading of Jesus Christ. In the interest of making this paper more manageable, I will present the Scriptural evidence for that statement and then will present a more complete study of each of the titles of Christ in the section "A More Complete Consideration of the Old Testament Titles of Jehovah".

We will consider the following:

God's Name and His Titles

God's Name Is Jehovah

The Differences Between God's Name and His Titles

Contractions of "Jehovah"

The Titles of God

A More Complete Consideration of the Old Testament Titles of Jehovah

Appendix: The Quotation of Every Occurrence of the Title "Jah"

GOD'S NAME AND HIS TITLES

Let us consider the relationship between one's titles and his name. The President of the United States is Donald Trump. "Donald Trump" is his **name** and "President of the United States" is his **title**. My point is that we understand logically that the **title is not a different person than is the name**. And, as will be proved in this paper, the same is true of God. That is to say, as will be shown, God's name is "Jehovah". He has chosen to reveal Himself through several titles such as "Elohim", "El", etc.. But Elohim is not a different Person than is Jehovah, they are One and the same Person. "Elohim" is one of the many titles that Jehovah has chosen by which to reveal Himself, i.e, "Elohim" **is** Jehovah. We must bear that truth in mind if we are to understand God and the scriptures that tell us of God.

This paper discusses over **30 titles** of Jehovah. One might ask, "Why are there so many titles?" For the answer to that question let us consider God's **basic nature**. We read in Jn. 4:24 that "God **is spirit**". **By definition**, therefore, God is **invisible**, which means that we can know nothing of Who He is **except** by what He chooses to **reveal of Himself**. And, as will be shown in this study, God reveals Himself through His many titles.

GOD'S NAME IS "JEHOVAH"

God has one Name in the sense that it tells us **Who He is**, as opposed to **what He is called**. That Name is "Jehovah". We read in Isaiah 42:8, "**I am Jehovah**, that is **My Name...**". Many do not agree that "Jehovah" is the correct spelling, and offer other alternatives. But in point of fact, no one can be certain what God's name is because the original Old Testament Hebrew did not have vowels, so the vowels of the name were added centuries after the writing of the Old Testament.

To continue, please note Is. 42:8 begins, "**I am Jehovah**". This verse tells us much more than what God is called, which is the usual reason for a name, it tells us **Who** God is. It is important to understand that "name" is sometimes used as the figure of speech metonymy of adjunct, which is defined in the Companion Bible as, "When something pertaining to the subject is put for the subject itself". In this verse the word "name" is used for that which pertains to Jehovah Who is the subject.

Figures of speech are used to enhance a truth. What truth is being enhanced by the use of the figure of speech in Is. 42:8? In my opinion, it is used to enhance the truth of **Who God is**. A definition of "Jehovah" might be helpful in making this point. Dr. E.W. Bullinger gives in the Companion Bible the following definition of the word "Jehovah": "Jehovah means the Eternal, the Immutable One, He Who Was and IS and IS TO COME". So when we read "I am Jehovah, that is My Name", we are reading, I am "the Eternal, the Immutable One, He Who Was and IS and IS TO COME", **that is Who I am**.

Exodus 6:3 is also helpful in establishing how “name” is used as a figure of speech. That verse reads, “I appeared to Abraham, to Isaac and to Jacob as **God Almighty**, but by **My Name, Jehovah**, I did not make Myself known to them”. In other words, God had appeared to Abraham, Isaac and Jacob but not as “the Eternal, Immutable One”, but as “God Almighty”. But when God appeared to Moses, He made Himself known as Who He is, **His very essence**, i.e. eternal.

Thus far we have considered “name” in a figurative sense, i.e. the name tells us **who a person is**. But it is also used in God’s Word in a literal sense, i.e. in the sense of what one is **called**. For example, we read in Is. 54:5 He is **called** “Jehovah-Sabaoth”. And in II Sam. 6:2 we read, “Whose name is **called** by the name of Jehovah of hosts”. In Is. 54:5 we read, “For thy Maker is thine Husband, Jehovah of hosts is His **name**.....the Holy One of Israel, the Elohim of the whole world shall He **be called**”. And we have in Amos 5:27, “Whose **name** is Elohim of hosts”. These verses do not use “name” as a figure of speech, they use it quite literally. Note none say that God **is....**, they say He is “**called**” or “is His **name**”. But when we read in Is. 42:8, “**I am** Jehovah”, we are reading of Who God is, i.e. His very being. In that sense then, God has only one name, i.e. “Jehovah”.

THE DIFFERENCES BETWEEN GOD’S NAME AND HIS TITLES

As mentioned above, I believe that God chose to reveal Himself through His many titles. So when the Bible speaks, for example, of God being our Shepherd, that **title** describes the characteristics that He reveals in His **office** of Shepherd. So just as the term “President of the United States” is a **title**, it is, at the same time, an **office** which is **defined by the title**. My point is that in this study I will use the terms “title” and “office” as synonyms.

So God’s name means, in part, “**eternal**”. That is to say, God had no beginning and will have no end. But that is **not the case** with respect to His titles. That is to say, when God chose to reveal Himself through His many titles/offices, those offices **had a beginning**. Let me explain.

We read in Jn. 1:1, “In **the beginning** was the **Word**.....”. The Greek word translated “Word” in this verse is “logos”, and means “**to declare that which is invisible**”, as declaring a thought. In other words, it was **in the beginning, not before** the beginning, that Christ as the living Word, revealed God. One might ask, “In the **beginning of what** did Christ become the living Word?” For the answer to that question let us consider Gen. 1:1 which reads, “In **the beginning** God created the heaven and the earth”. I believe that both Jn. 1:1 and Gen. 1:1 refer to the beginning of creation and the **beginning of time**. That is to say, God is eternal, i.e. He existed **before time**. But when He **created** the heaven and the earth, **time began**. I believe that to be the most logical conclusion because we know that we live in time, so time must have started at some point. I believe that that point was at creation. I suggest therefore, that as we put these two scriptures together we see that when God created the

heaven and the earth, and **time began**, He then determined that He would **declare Himself to His creation**. I believe that Jn. 1:1 tells us that He declared Himself **through Christ, i.e. the living Word**. Further, as this paper will show from Scripture, Jesus Christ **fulfilled every title** of Jehovah, so it was through those titles or offices through which Christ revealed God.

I believe the truth that the titles/offices of Jehovah are **not eternal**, but rather **had a beginning** is proved in II Sam. 7:24. That verse reads, "For Thou ("**Jehovah**", vs. 22) hast confirmed to Thyself Thy people Israel, to be a people unto Thee for ever, and Thou **Jehovah art become** (Heb. "**ehyeh**") their **Elohim**". The phrase "**art become**" speaks of a beginning. That is to say, if one **becomes** something, there was a time that he was not what he had become. So we learn from this verse that the title "Elohim" had a beginning. But we must bear in mind that Jehovah, Who, by definition is eternal, had no beginning.

In this same vein, I find Gen. 21:33 very interesting. That verse reads, "And Abraham planted a grove in Beersheba, and called there on the name of **Jehovah, the everlasting El**". Let me explain why I find this verse so very interesting. As discussed above, "Jehovah" means "eternal". In the English language "eternal" means "without beginning or ending". But in point of fact, the Hebrew language of the Old Testament had **no word for "eternal"**. The closest term in Hebrew would be translated literally "from ages to ages". But an age is a specific **period of time**. That is why Moses was told to say that "the **I AM**" has sent him, i.e. "I AM" implying an **eternal present**. But in Gen. 21:33, quoted here, we read of "El" being **everlasting, (Heb. "olam", i.e. for an age)**. In other words, the title "El" had a beginning and will have an end, i.e. the title is not eternal. So while **Jehovah is eternal**, His titles or offices such as "Elohim" and "El" did indeed have a beginning. All God's titles are **associated with an age, i.e. time**. That time began when God created heaven and earth and chose to reveal Himself to His creation.

Another difference that should be noted between God's name and His titles is that "Jehovah" is **never** used of man or of any thing other than God Himself. But most of His titles are used **also of man** and/or of other things.

CONTRACTIONS OF "JEHOVAH"

There are, according to Strong's Hebrew Dictionary, two **contractions** of "Jehovah" which should not be included in His titles because God's name, including the contractions of that name, speak of God's eternal nature, whereas His titles had a beginning and therefore, of course, are not eternal. Those contractions are "Jah" and "Ehyeh".

"JAH"

As mentioned above, "Jah" is, according to Strong's Hebrew Dictionary, a "**contraction** of "Jehovah". So the term "Jah" means the same as "Jehovah", i.e. "eternal". As we consider the scriptures that speak of Jah, we will discover that, in most scriptures, but not all, Jah is Jehovah Who is **to be praised**. Consider, for example, Ps. 135:1, 3, 4 and 21, 1) "**Praise Jah, Praise** ye the name of **Jehovah...**". 3-4) "**Praise Jah, for Jehovah** is good....For **Jah** hath chosen Jacob unto Himself...". 21) "Blessed be **Jehovah** out of Zion....**Praise ye Jah**".

It should be noted that, as is true of "Jehovah", but unlike most of God's titles, "Jah" **is never used** of any one or any thing other than God Himself. (Please see the Appendix of this paper for a complete list of all the occurrences of "Jah").

As mentioned above, this paper will prove from Scripture that Jesus Christ is Jehovah. As we consider some of the passages which speak of "Jah" the reader will note that "Jah" is equated with some of the titles of Jehovah. For example we read in Ps. 68:4 "Sing unto **Elohim**, sing praises to His name; Extol Him that rideth upon the heavens by His name **Jah**, and rejoice before Him". As will be proved in the section on "Elohim", Christ is Elohim. Because in this verse and others, Elohim is equated with "Jah", we must conclude that Jesus Christ is Jah. And because "Jah" is a contraction of "Jehovah", that proves that **Jesus Christ is Jehovah**.

The first occurrence of "Jah" is in Ex. 15:2. We read in verses 1-2, "Then sang Moses and the children of Israel this song unto **Jehovah....Jah** is my **strength** and **song**. He has become **my salvation**, He is my **El** and I will exalt Him". In this verse "Jah" is equated with "El", i.e. "Jah.....**is my El**". As will be proved in the section on "El", Christ is El. Because El is equated with Jah, which is a contraction of "Jehovah", we must conclude that **Jesus Christ is Jehovah**.

Ps. 77:10, "I will **remember** the works of the **MOST HIGH**; I will **remember** the works of **Jah...thy wonder of old**". As will be proved in the section on the "Most High", (Heb. "Elyon") **Christ is the Most High**. Because the title "Most High" is equated in this verse with Jah, and because "Jah" is a contraction of "Jehovah", we may conclude that **Jesus Christ is Jehovah**.

Ps. 94:7, "They slay the widow and the stranger and murder the fatherless. 7) Yet they say "**Jah** shall not see, neither shall the **Elohim** of Jacob regard it". As will be proved in the section on "Elohim", **Jesus Christ is Elohim**.

Ps. 106:1 and 48, 1) "**Praise ye Jah, O give thanks unto Jehovah**". 47-48) "Save us O **Jehovah** our **Elohim.....Blessed be Jehovah Elohim** of Israel.....**Praise ye Jah**".

EHYEH

"Ehyeh" is, according to Strong's Hebrew Dictionary, another **contraction** of "Jehovah". "Ehyeh" is a verb and is translated "**was**" in Gen.3:1, "now the serpent **was** more subtle...". It

is translated “shall **come to pass**” in Gen. 4:14, “...and it **shall come to pass** that everyone who findeth me shall slay me”. And it is also translated “**to be**” as in Gen. 10:8, “he began **to be** a mighty one in the earth”. So it is but one verb used of the **past** tense, of the **future** tense, and of the **present** tense. With that said, let us consider those passages that use this verb in the contexts which speak of God.

We read in Gen. 31:4-5, “And Jacob sent and called Rachel and Leah to the field unto his flock, and said unto them, ‘I see your father’s countenance, that it is not toward me as before; but the **EI** of my father **hath been** (Heb. “**Ehyeh**”) with me.....”. In this verse it is El Who “hath been” with Jacob. Because the titles of Jehovah are not eternal, but rather had a beginning, this is perfectly consistent with what has been suggested above.

Now let us consider the best known passage that uses the verb “ehyeh” with regard to God, i.e. Ex. 3:14-15 which reads, 14) “And **Elohim** said unto Moses, ‘**I AM THAT I AM**’: and He said, Thus shalt thou say unto the children of Israel, ‘**I AM hath sent me** unto you’. 15) And **Elohim** said moreover unto Moses, ‘Thus shalt thou say unto the children of Israel, ‘**Jehovah Elohim** of your fathers, the **Elohim** of Abraham, the **Elohim** of Isaac, and the **Elohim** of Jacob, **hath sent me** unto you’: this **is My name** for ever, and this is My memorial unto all generations”. Dr. E. W. Bullinger’s note on the phrase “I AM” reads, “continuance in time”. May I respectfully remind the reader of Exodus 6:3 which reads, “I appeared to Abraham, to Isaac and to Jacob as **God Almighty**, but by **My Name, Jehovah**, I did not make Myself known to them”. In other words, God had appeared to Abraham, Isaac and Jacob but not as “the Eternal, Immutable One”, but as “God Almighty”. But **when God appeared to Moses**, He made Himself known as to Who He is, **His very essence**, i.e. eternal.

How are we to account for the fact that it is Elohim speaking? That is to say, Elohim is one of the offices of Jehovah **which had a beginning**, but the term “I AM” implies an eternal present, i.e. **no beginning** and no end. I believe the answer to that question is two-fold. 1) Note that the term “**Jehovah Elohim**” is equated with the term “I AM” in that Moses, at one point was told to say that **I AM sent him** and at another point was told to say that “**Jehovah Elohim**” sent him. I believe that Moses would have understood that he was being sent by one Person, therefore he would have understood that the term “**Jehovah Elohim**” and the term “**I AM**” referred to the same eternal God. Also, as stated above, the Hebrew term translated “I AM” is a **contraction of “Jehovah** which would also have led Moses to conclude that “I AM” was an indication of eternity. And 2) Elohim is not a different God than is Jehovah, i.e. Elohim and Jehovah are one and the same Person. So, in my opinion, we have in this verse God presenting Himself to Moses as **both** eternal and in His office of Elohim. This is made clear in the phrase “**Jehovah Elohim.....hath sent me (Moses) unto you**”.

THE TITLES OF GOD

As stated above, I believe we must distinguish between God's name, i.e. "Jehovah" and His titles. One reason for that distinction is that "Jehovah" tells us Who He is, i.e. "eternal", whereas His offices are not eternal. It is His eternal nature that separates God from everything else in the universe and beyond. **Jehovah alone is eternal.** But His titles describe particular characteristics of God which are revealed **in time and space.** In short, I believe that we can, to the degree to which God gives us insight, know something of God by studying His titles/offices through which He has chosen to reveal Himself. Hence the importance of the study of God's titles.

The titles of Jehovah are not easily distinguished as to their individual significance. That is to say, as will be shown in this section, what is said of, for example, "El" is also said of "Elohim, and also said of Jehovah". Consider for example Ex. 20:5 which reads, "Thou shalt not bow down thyself to them (graven images, vs. 2), nor serve them, for I **Jehovah** thy **Elohim**, am a jealous **El** visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate Me". My point is that **all the titles** discussed in this section have significance in describing Who Jehovah is. But because they are describing One God, **they are used in overlapping ways.** So I believe that as we consider the titles of Jehovah we will see that the titles are often associated with God's name as a way of making the point that **because** He is the only eternal Being (i.e. everything else was created by Him) He has the power and authority to fulfill that which is promised in each of the titles.

Let us consider another point concerning these titles. Certainly each title is used to reveal Who God is as He ministers to His own. But it is also true, that many, if not most of these titles, show that God revealed how He furthers **His own purposes.** In short, if we are to know God through His titles, we must appreciate the fact that He is known by what He does for His own, but He is **also known** by how He promotes **His own plans and purposes** for the heavens and the earth. So to paraphrase a well known Bible teacher, "it is not all about us".

Shepherd

Let us begin with a consideration of Ps. 23:1 which reads, "**Jehovah** is my shepherd.....". We all know that Christ is the "good Shepherd" as that is what is recorded in Jn. 10:11 and 14. "**I am the good Shepherd:** the good Shepherd giveth His life for the sheep". And again in verse 14 we read "**I am the good Shepherd**".

There are not two Shepherds, i.e. Jehovah and Christ. Because Jesus Christ is the "good shepherd", and, as we read in Ps. 23:1 Jehovah is the shepherd, the only logical conclusion is that **Jesus Christ is Jehovah.**

The First and the Last

Is. 44:6, "Thus saith **Jehovah**, the **King of Israel**, and his (Jacob's, i.e. Israel's, vs. 1) **Redeemer, the Lord of hosts; 'I am the first, and I am the last**, and beside Me there is no **Elohim**". If there is any doubt at all that this verse refers to Jesus Christ, I believe Rev. 1:17-18 will eliminate that doubt, "...He laid His right hand upon me, saying unto me, 'Fear not; I am the **First and the Last** 18) I am He That liveth, and was dead; and behold, I am alive for evermore, Amen; and I have the keys of hell and of death".

Note that the titles of this verse, i.e. "**King of Israel**", the "**Redeemer**", the "**Lord of Hosts**", the "**first and the last**" and "**Elohim**" are all used of **Jehovah**, i.e. "Thus saith **Jehovah**".

Because we know from the New Testament that Christ is the first and the last and the King of Israel and the Redeemer, we must conclude that **Jesus Christ is Jehovah** Who is revealed in these titles.

Elohim

The very first time we read of Elohim is in the first verse of the Bible, i.e. "In the beginning **Elohim** created the heaven and the earth".

Let us begin the study of Elohim with Zech. 14:3-5, "Then shall **Jehovah** go forth, and fight against those nations, as when He fought in the day of battle. 4) And **His feet shall stand** in that day **upon the mount of Olives**, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south. 5) And ye shall flee to the valley of the mountains; for the valley of mountains shall reach unto Azal: yea, ye shall flee like as ye fled from before the earthquake in the days of Uzziah the king of Judah: and **Jehovah my Elohim shall come**, and all the saints with Thee" (Some codices read "Him" rather than "Thee").

This is clearly a prophecy of the second coming of Jesus Christ. There are two very important facts to note; one is that the passage begins with "Then shall **Jehovah** go forth". And in the next verse we read "And **His feet shall stand** in that day **upon the mount of Olives**". Obviously, "His feet" refers to the One Who shall stand upon the mount of Olives, i.e. Jesus Christ. This tells us that **Christ is Jehovah**. But let us continue.

In verse 5b we read, "**Jehovah my Elohim shall come**, and all the saints with Thee (or "Him")". Again we read of the coming of Jehovah, but in this verse Zechariah adds the phrase, "my Elohim", i.e. "**Jehovah my Elohim**". In other words, we cannot separate God's name i.e. "Jehovah" from His title, "Elohim" because both are **used of One Person**.

Because this passage obviously refers to the second coming of **Jesus Christ**, Who is named in this passage as "Jehovah my Elohim" logic will not allow any conclusion other than that **Jesus Christ is "Jehovah my Elohim"**.

Let us also consider Is. 35:1-6, "The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose. 2) It shall blossom abundantly, and rejoice even with joy and singing; the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of **Jehovah**, and the excellency of our **Elohim**. 3) Strengthen ye the weak hands, and confirm the feeble knees, Say to them that are of a fearful heart, 'Be strong, fear not; behold, your **Elohim will come** with a vengeance, even **Elohim** with a recompence; He will come and save you'. 5) Then the eyes of the blind shall be opened and the ears of the deaf shall be unstopped".

This is, of course, a millennial prophecy. Let us consider the phrase "the glory of **Jehovah**, and the excellency of our **Elohim**". Isaiah was not writing of two different Persons, One having glory and the other excellency. He was writing of One Person, i.e. Jehovah Who is revealed in His office of "Elohim". Note also verse 4b, "your **Elohim will come** with a vengeance, even **Elohim** with a recompence; He will come and save you'. This too is a prophecy concerning the second coming of Jesus Christ, and just as in Zech. 14 quoted above, it too tells us that Christ is "our Elohim". Again, because **Elohim is the same Person as is Jehovah**, we must conclude that **Jesus Christ is Jehovah**.

Let us consider a few passages from the Psalms. We read, for example in Ps. 50:1, "The mighty **Elohim**, even the **Jehovah** hath spoken". And we read in Ps. 5:3, "Hearken unto the voice of my cry, **my King**, and **my Elohim**". And in Ps. 44:4 we read, "Thou art **my King, O Elohim....**".

So we have learned from the Psalms quoted above that Christ fulfills the title of "Elohim". Therefore, when we read in the Old Testament of "Elohim" **we are reading of Jesus Christ**. And because "Elohim" is equated with "Jehovah", we must conclude that **Jesus Christ is Jehovah**.

"Elohim" is used many times in the Old Testament. As the reader will see in the sections below, "Elohim" is usually, but not always, equated with other titles of Jehovah. So when we read, for example in Ps. 57:2, "I will cry unto **Elohim Elyon**" we know that because Christ is Elohim, He is also Elyon.

El

I believe that the following scriptures will prove that Jesus Christ is El. We read in Ex. 20:5, "Thou shalt not bow down thyself to them (graven images, vs. 2), nor serve them, for I **Jehovah** thy **Elohim**, am a jealous **El** visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate Me". We have in this verse the Scriptural evidence which proves that Christ is El, Who is Jehovah. That is to say, it is Jehovah in His office of Elohim Who is a jealous El. These are not three different Persons, they are

titles of One, i.e. Jehovah. As proved above, **Christ is Elohim**. In Ex. 20:5 "Elohim" is equated with El", therefore we may conclude that **Christ is El**.

Let us consider the following scriptures which will prove that Christ is Jehovah.

Ps. 18:2, "**Jehovah** ismy **El**, my strength, in Whom I will trust, my buckler, and the horn of my salvation, my high tower". Because, as proved above, **Christ is El**, and **Jehovah is El**, obviously **Christ is Jehovah**.

Ps. 5:3-4, "My voice shalt Thou hear in the morning, O **Jehovah**; in the morning will I direct my prayer unto Thee, and will look up. 4) For Thou are not an **El** that hath pleasure in wickedness....". David was directing his prayer to One Person, i.e. Jehovah. In so doing he said to Him, "Thou are not an **El** that hath pleasure in wickedness". That equates the title "El" with Jehovah. Because **Christ is "El"**, we must conclude that **Jesus Christ is Jehovah**.

Ps. 10:12, "Arise, O **Jehovah**; O **El**, lift up thine hand; forget not the humble". The Psalmist was not asking One Person to "arise" and a different Person to "lift up thine hand". In short, this verse **equates El with Jehovah**. Because Christ is El, logic demands that **Jesus Christ is Jehovah**.

Ps. 31:5, "Into thine hand I commit my spirit: Thou hast redeemed me, O **Jehovah, El** of truth". Once again, El is equated with Jehovah. Christ is El, **Christ is Jehovah**.

Please see the section "A More Complete Consideration of the Titles of Jehovah" for further consideration of these titles.

Elyon

First let us consider the scriptures that **equates Jehovah with Elyon** proving that one Person was in the mind of the writer.

II Sam. 22:14, "**Jehovah** thundered from heaven and **Elyon** uttered His voice...". There was not one Person Who "thundered" and another Who "uttered His voice", there was but One, i.e. Jehovah.

Ps. 83:18, "That men may know that Thou, Whose name alone is **Jehovah, art the Elyon** over all the earth". This verse makes it quite clear that **Jehovah and Elyon are one and the same Person**.

Ps. 91:9, "Because thou hast made **Jehovah**, Which is my refuge, even the **Elyon**, thy habitation".

Ps. 92:1, "It is a good thing to give thanks unto **Jehovah**, and to sing praises unto Thy name O **Elyon**".

Ps. 97:9, "For thou **Jehovah**, art **Elyon above all the earth**".

Now let us consider those passages which prove that Christ is Elyon.

Ps. 57:2, "I will cry unto **Elohim Elyon**: Unto **El** That performeth all things unto me". Note that in this verse it is Elohim, that is said to be **Elyon**, but "Elohim" is equated in the next phrase with "El". That tells us that Christ, Who is Elohim is also El, and is also Elyon.

Ps. 78:17, "And they sinned against **Him (Elohim, vs.10)**, by provoking the **Elyon** in the wilderness". Here again, Elohim is equated with Elyon, proving again that Christ, Who, as proved above is Elohim, is Elyon.

Ps. 78:35, "And they remembered that **Elohim** was their **rock**, and **Elyon Elohim** their **redeemer**". In this verse Elohim, Who is Christ is equated with the titles "Rock", and "Redeemer". That tells us that all these titles/offices refer to Christ.

I believe these verses prove beyond doubt that Elyon and Jehovah are the same Person. Again, because **Christ is Elyon**, Who is the same Person as is Jehovah, **Jesus Christ is Jehovah**.

Please see the section "A More Complete Consideration of the Titles of Jehovah" for a consideration of all the occurrences of "Elyon".

Eloah

First let us consider the passages which tell us that Christ is Eloah.

Job 27:8-10, "For what is the hope of the hypocrite, though he hath gained, when **Eloah** taketh away His soul? Will **El** hear his cry when trouble cometh upon him? Will he delight himself in **Shaddai**, will he always call upon **Eloah**?" As proved above, Christ is El. Because El is equated with Eloah, we may conclude that **Christ is also Eloah**.

Job 37:14-15, "Hearken unto this, O Job: stand still, and consider the **wondrous works** of **El**. Dost thou know when **Eloah** disposed them, and caused the light of his cloud to shine?" As has been proved above, Christ is El. Job is not speaking of the "wonderous works of El and a different Person Who "caused the light of his cloud to shine". He is speaking of One Person in different offices. Therefore, in this verse Job equates El with Eloah. Because, as proved above, **Jesus Christ is El, He is also Eloah**.

We are now prepared to consider the scriptures that prove that **Christ is Jehovah**.

Ps. 18:31, "For Who is **Eloah** save **Jehovah**.....?"

Ps. 114:7, "Tremble, thou earth, at the presence of **Jehovah**. At the presence of the **Eloah** of Jacob".

As proved above, **Christ is Eloah** and Eloah is Jehovah. Therefore, **Jesus Christ is Jehovah**.

Elah

In order to prove that Christ is Elah we must compare scripture with scripture. We read in Ezra 6:3-7 "In the first year of Cyrus ...the king made a decree concerning the **house of Elah**.....5) And also let the golden and silver vessels of the **house of Elah**.....and place them in the **house of Elah**...7) Let the work of this **house of Elah** alone...and the elders of the Jews build this **house of Elah** in his place. In short, the "house of Elah" spoken of in this passage is the temple built by the released captives of Israel's 70 year captivity.

Now let us consider Ezra 7:27, "Blessed be **Jehovah Elohim** of our fathers, Which hath put such a thing as this in the king's heart, to **beautify the house of Jehovah Elohim** which is in Jerusalem". The term "House of Jehovah Elohim which is in Jerusalem" obviously refers to the temple built by the released captives of Israel's 70 year captivity. So the temple is referred to in Ezra 6, quoted above, as "the house of **Elah**" and in Ezra 7 as the "house of **Jehovah Elohim**". There was, of course, but one temple built in Ezra's time in Jerusalem, therefore we must conclude that in Ezra 6 and 7 Elah is equated with Jehovah Elohim.

Because, as proved above, we know that Christ is Elohim and Elohim is equated with Elah, we may conclude that Christ is Elah. Further, because Elohim is equated with Jehovah, and because Christ is Elohim, we may conclude, once again, that **Jesus Christ is Jehovah**.

Please see the section "A More Complete Consideration of the Titles of Jehovah" for a consideration of all the occurrences of "Elah".

Rock

Now let us consider another title of Jehovah, i.e. "Rock".

We read in Deut. 32:4, "I will publish the name of **Jehovah**: Ascribe ye greatness unto our **El**. He is the **Rock**, His work is perfect...". In this verse El is equated with Rock. As has been proved above, Jesus Christ is El, therefore, **Jesus Christ is the "Rock"**.

And in I Sam. 2:2 we read, "There is none holy as **Jehovah**; For there is none beside Thee; Neither is there any **Rock** like our **Elohim**". In this verse "Elohim" is equated to "Rock". That means that because Christ is Elohim, which has been proved above, then He must also be

the Rock. And because both titles are equated with Jehovah, we learn that **Christ is Jehovah** Who fulfills the titles of "Elohim" and of "Rock".

II Sam.22:47, "**Jehovah** liveth; and blessed be my **Rock**; and exalted be the **Elohim, the Rock** of my salvation". Ps. 18:31 and 46, 31, "For Who is **Eloah** save **Jehovah**? Or Who is a **rock** save our **Elohim**". 46) **Jehovah** liveth: and blessed be my **Rock**; And let the **Elohim** of my salvation be exalted". Further, let us add Ps. 78:35, "And they remembered that **Elohim** was their **Rock**, and **El Elyon** their **redeemer**".

These verses equate the Rock with Elohim. We know that Christ is the Rock. Because the Rock is equated with Jehovah, once again Scripture proves that **Jesus Christ is Jehovah**.

(Please see the section below, "A Further Consideration of the Titles of Jehovah" for a further study of Christ as the "Rock").

ADON, ADONIM, ADONI

"Adon" is a Hebrew word translated "lord". It is the root of the Hebrew words "adoni", and "adonim". The root, i.e. "adon", is used **most often** of man as a **master**. So the core meaning of "adon" is "master" or as it is sometimes translated, "owner".

"Adoni" means "**my** lord", and "adonim" means "**our** lord" or "**his** lord". In short the endings of "adon" do not change the meaning of the root, it only indicates **whose lord**.

(Please see the section below, "A Further Consideration of the Titles of Jehovah" for a quote of each time "adon", "adoni" and "adonim" is used of Jehovah).

Let us consider the passages which prove that Christ is Adon.

Ps. 114:7, "Tremble, thou earth, at the presence of **Adon**, at the presence of the **Eloah** of Jacob". This verse equates Adon with Eloah. We know that Christ is Eloah, therefore **Christ is Adon**.

We read in Is. 51:22, "Thus saith thy **Adonim Jehovah** and thy **Elohim** That pleadeth the cause of His People". Please note that "Adonim Jehovah" is equated with "Elohim". Because we know that Jesus Christ is Elohim, we may conclude that **Jesus Christ is "Adonim Jehovah"**.

Mal. 3:1, "Behold, I will send My messenger, and he shall prepare the way before Me, and the **Adon**, Whom ye seek shall suddenly come to His temple, even the messenger of the covenant, whom ye delight in: Behold He shall come saith the Jehovah of hosts". Let us consider this very interesting verse more carefully.

Mal. 3:1 is quoted in part in Matt. 11:7-10 which reads, "And as they departed, Jesus began to say unto the multitudes **concerning John**.....10) For this is he, of whom it is written, 'Behold, I send My messenger before Thy face, which shall prepare Thy way before Thee". So the messenger of Mal. 3:1 is John the Baptist who prepared the way before Christ. Is the title "Adon" used of Christ in Mal. 3:1 or of John? We read in that verse that the Adon will "come to **His temple**". Once we determine from scripture to Whom the phrase "His temple" refers, we will then be able to determine to Whom the title "Adon" refers. We read in Zech. 6:12-13 we read, ".....Thus speaketh Jehovah of hosts, saying, 'Behold the Man Whose name is The BRANCH; and He shall grow up out of His place, and **He shall build the temple** of Jehovah: Even He shall build the temple of Jehovah; and He shall bear the glory, and shall **sit and rule upon His throne**; and He shall be a priest **upon His throne**.....". Obviously, **Christ is the Adon** of Mal. 3:1 Who will "sit upon His throne".

We are now prepared to consider those verses which prove that the title "Adon(im)" is equated with Jehovah, proving that Christ is Jehovah.

Neh. 10:29, "....and to observe all the commandments of **Jehovah** our **Adon**....".

Ps. 97:5, "The hills melted like wax at the presence of **Jehovah**, and the presence of the **Adon** of the whole earth".

Ps. 135:5, "For I know that **Jehovah** is great, and that **Adonim** (our Lord) is above all gods".

Mic. 4:13, ".....I will consecrate their gain unto **Jehovah**, and their substance unto the **Adon** of the whole earth".

Let us add one more passage to this list which proves that Christ is Jehovah. We read in Matthew 3:3, "For this is he (John the Baptist) that was spoken of by the prophet Esaias, saying, 'The voice of one crying in the wilderness, Prepare ye the way of the Lord, make His path straight". This is a quote from Isaiah 40:3 where we read, "The voice of him that crieth in the wilderness, Prepare ye the way of **Jehovah**". (The KJV has "the Lord" but the Hebrew is "Jehovah".) The one for Whom John the Baptist was preparing the way was Christ. John the Baptist was fulfilling the prophecy of Isaiah who wrote that he would prepare the way for Jehovah. By comparing the prophecy (Is. 40:3) with the fulfillment of prophecy (Matt. 3:3) we see once again that Christ is Jehovah.

Adonai Jehovah

"Adonai" is the plural of "Adon", discussed above. But just as "Elohim", the plural of "El", does not indicate more than one "El", so too the plural of "Adon" does not indicate more than one Lord. Why then are these titles plural? As the section on a more complete study of the titles of Jehovah given below, shows, "Elohim" is said to do those things which are also attributed

to Jehovah in **other offices**. Hence the plural "Elohim". The same is true of the title "Adonai Jehovah", but to a **much lesser extent**.

As to why "Adonai" is plural, I must confess I do not know for a certainty, but I will share a passage from the web-site "Hebrew for Christians". "The plural form of Adonai, like the plural form of Elohim, is regularly used with a **singular verb** and **modifiers**, so it is best to construe the name as an 'emphatic plural' or 'plural of majesty'". I cannot however prove from Scripture that "Adonai" is always used with a "singular verb" or singular modifier. However, the section below called "Further Consideration of the Titles of Jehovah" quotes every occurrence of "Adonai". As the reader will see, many, if not most of the occurrences include "Jehovah, i.e. "Adonai Jehovah". In my opinion, this lends some credence to the suggestion that "Adonai" implies an "emphatic" or "plural of majesty".

Now let us consider if Jesus Christ is Adonai Jehovah.

We read in Ezek. 20:5, "And say unto them 'Thus saith **Adonai Jehovah**; In the day when I chose Israel, and lifted up Mine hand unto the seed of the house of Jacob, and made Myself known unto them in the land of Egypt, when I lifted up Mine hand unto them, saying, I am **Jehovah** your **Elohim**". And in Ezek. 34:31 we read, "And ye My flock, the flock of My pasture, are men, and I am your **Elohim**, saith **Adonai Jehovah**". And in Amos 3:13 we read, "Hear ye, and testify in the house of Jacob, 'saith **Adonai Jehovah**, the **Elohim** of hosts". Ezek. 34:30, "Thus shall they know that I **Jehovah** their **Elohim** am with them, and that they, even the house of Israel, are My People, saith **Adonai Jehovah**". Ezek. 34:31, "And ye My flock, the flock of My pasture, are men, and I am your **Elohim**, saith **Adonai Jehovah**".

In the verses quoted above, Elohim is equated with Adonai Jehovah. **Because Jesus Christ is Elohim, logic dictates that He is also Adonai Jehovah.**

Let us also consider Isaiah 40:11, "He (**Jehovah Adonai**, see verse 10) shall feed His flocks like **a shepherd**: He shall gather the lambs with His arm, and carry them in His bosom, and shall gently lead those that are with young". We learned above that Jesus Christ is the Shepherd. Because Jehovah Adonai is said to feed His flocks "like a shepherd", we may conclude that **Christ is Jehovah Adonai, the Shepherd.**

Redeemer, Holy One of Israel and Husband

Job 19:25, "For I know that my **Redeemer** liveth, and that He shall **stand at the latter day upon the earth**". Note, that Job knew that his Redeemer would **stand on the earth**. That can be said only of Jesus Christ, i.e. Jehovah in the flesh. Let us consider other Old Testament scriptures speak of the Redeemer in association with other titles.

Is. 43:14, ".....I will help thee saith **Jehovah, your Redeemer, the Holy One of Israel...**".

Isaiah 54:5-6, "For thy **Maker** is thine **husband; Jehovah of hosts is His Name:** and thy **Redeemer, the Holy One of Israel;** the God of the whole earth shall He be called".

Ps. 71:22, "I will also praise Thee with the psaltery, even Thy truth, O my **Elohim;** Unto Thee will I sing with the harp, O Thou **Holy One of Israel**"

Ps. 81:18, "For **Jehovah** is our defence; and the **Holy One of Israel** is our **king**".

Is. 30:15, "For thus saith **Adonai Jehovah,** the **Holy One of Israel....**".

Is. 41:14, "Fear not, thou worm Jacob, and ye men of Israel; I will help thee, saith **Jehovah,** and thy **Redeemer, the Holy One of Israel**".

Is. 43:3, "For I am **Jehovah** thy **Elohim,** the **Holy One of Israel,** thy **Saviour**".

43:14, "Thus saith **Jehovah,** your **Redeemer,** the **Holy One of Israel....**".

Is. 43:15, "I am **Jehovah, your Holy One,** the **Creator** of Israel, your **King**".

Is. 54:5, "For thy **Maker** is thine **Husband; Jehovah of hosts** is His name; and thy **Redeemer, the Holy One of Israel;** the **Elohim** of the whole earth shall He be called".

Is. 55:5, "Behold, thou shalt call a nation that thou knowest not, and nations that knew not thee shall run unto thee because of **Jehovah** thy **Elohim,** the **Holy One of Israel,** for He hath glorified thee".

Is. 60:9, "Surely the isles shall wait for Me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them, unto the name of **Jehovah** thy **Elohim,** and to the **Holy One of Israel,** because He hath glorified thee".

Hosea 11:9, "...I am **El,** and not man; the **Holy One of Israel** in the midst of thee, and I will not enter into the city".

All the titles that are used in the verses quoted above are titles of Christ, and in many of the passages quoted above the titles are equated with Jehovah. Therefore, once again we may conclude that **Jesus Christ is Jehovah.**

(For the quotation of every occurrence of the title "Holy One of Israel" please see the section "A More Complete Consideration of the Titles of Jehovah").

Maker Heb. "Asah"

We read in Gen. 1:31, "And **Elohim** saw every thing that **He** had **made (Heb."Asah"),** and behold, it was very good....". As proved above, Jesus Christ is Elohim, therefore this verse

tells us that Christ had made everything that was made in the six day of creation. Gen. 2:2 proves the same point. That verse reads, "And on the seventh day **Elohim** ended His work which He had **made (Heb. "Asah")**". (See also Gen. 7:4 and 9:6).

Further, let us consider Gen. 3:1, "Now the serpent was more subtil than any beast of the field which **Jehovah Elohim** hath **made (Heb. "Asah")**....". In this verse we read that Jehovah Elohim is the Maker, Heb. 'Asah". Because we know that Christ is Elohim we may conclude that **Jesus Christ is Jehovah, the Maker**.

Job 35:10, "But none saith, 'Where is **Eloah**, my **Maker (Heb. "Asah")**". As proved above Jesus Christ is **Eloah**. In this verse we learn that Christ/Eloah is the Maker.

Is. 45:11, "Thus saith **Jehovah, the Holy One of Israel**, and his **Maker (Heb. "Asah")**.....".

Is. 54:5, "For thy **Maker** is thine **husband**; the **Lord of hosts** is His name; and thy **Redeemer the Holy One of Israel**; the **Elohim of the whole earth** shall He be called".

Prov. 22:2, "The rich and poor meet together; **Jehovah** is the **Maker** of them all". Because, as has been proved in the scriptures quoted above, **Jesus Christ** is the **Maker**, and we read that **Jehovah** is the **Maker**, obviously, **Christ is Jehovah**. Is. 51:13 proves the same point, "And forgettest **Jehovah** thy **Maker (Heb. "Asah")**", That hath stretched forth the heavens, and laid the foundations of the earth...". And Jer. 33:2, "Thus saith **Jehovah**, thy **Maker** thereof, '**Jehovah** That formed it to establish it; **Jehovah** is His name".

Mighty One of Israel, Mighty One of Jacob, Mighty Elohim of Jacob

The Hebrew word translated "mighty" in the titles "**mighty** One of Israel", "**mighty** One of Jacob" and "**mighty** Elohim of Jacob" is "aveer".

The title "mighty One of Israel" is used only once in Is. 1:24. "Therefore saith **Adon, Jehovah of hosts, the mighty One of Israel**, 'Ah, I will ease Me of Mine adversaries, and avenge Me of Mine enemies". As is proved above, **Christ is Adon** and, as will be proved below in the discussion of the ten Jehovah titles, **He is Jehovah of hosts**. Therefore we may conclude that He is "the mighty One of Israel". And as is proved above, both those titles are equated with God's name, "Jehovah". Therefore, once again we see that **Jesus Christ is Jehovah**.

The title "mighty One of Jacob" is used only one time in Gen. 49:24, "But his bow abode in strength, and the arms of his hands were made strong by the hand of the **mighty One of Jacob**; (from thence is the **Shepherd**, the Stone of Israel)". As is proved above, the "Shepherd" is Christ. That being the case Christ is the "mighty One of Jacob". And again, because the **Shepherd is Jehovah** (Ps. 23:1) and the **Shepherd is the mighty One of Jacob**, we may conclude that **Jesus Christ is Jehovah**.

The title “the mighty Elohim of Jacob is used three times.

Ps. 132:2, “How he swore unto **Jehovah**, and vowed unto the **mighty Elohim of Jacob**”.

Ps. 132:5, “Until I find out a place for **Jehovah**, an habitation for the **mighty Elohim of Jacob**”.

Is. 49:26, “And I will feed them that oppress thee with their own flesh; and they shall be drunken with their own blood as with sweet wine: and all flesh shall know that I **Jehovah** am thy **Saviour** and thy **Redeemer**, the **mighty One of Jacob**”.

Is. 60:16, “Thou shalt suck the milk of the Gentiles, and shalt suck the breast of kings; and thou shalt know that I **Jehovah** am thy **Saviour** and thy **Redeemer**, the **mighty One of Jacob**”.

We have in these three verses several titles/offices that are fulfilled by Christ, i.e. “Elohim”, “Savior”, and Redeemer”. Because the titles are all equated with “Jehovah” we may, once again, conclude that **Jesus Christ is Jehovah**.

SON

Ps. 2:7-12, “I will declare the decree

Jehovah hath said unto Me, ‘Thou art **My Son**;

This day have I begotten thee. Ask of me, and I shall give thee the heathen for Thine inheritance,

And the uttermost parts of the earth for thy possession.....

Serve Jehovah with trembling. **Kiss the Son**, lest He be angry and ye perish from the way, when His wrath is kindled but a little; blessed are all they that put their trust in **Him**”.

Note the key phrases in this passage which prove that “Son” is one of the titles of Jehovah, i.e. “**Serve Jehovah**” and “**Kiss the Son**”. The title “Son” **is equated to** the name “Jehovah”. That is to say, the Psalmist was not writing of serving One Person and kissing Another. Therefore, **Jehovah and the Son are the same Person** Who is to be served **and** kissed. This is proved by the fact that David, through the Holy Spirit, spoke of those who “put their trust in **Him**”. “Him” is a **singular** pronoun and therefore speaks of **one Person**.

But how are we to understand the phrase “Jehovah hath said unto Me”? That is to say, Christ is Jehovah speaking to the Son, Who is Jehovah. The difficulty is **man made**. That is to say, if one sees the Son as a different Person than Jehovah, this phrase makes no sense. But if one

sees "Son" as one of the titles of Jehovah, i.e. the **Son is Jehovah**, they are the **same Person**, then all is clear.

FATHER

Is. 63:16, "... Thou **Jehovah** art our **Father**, our **Redeemer**". Note in this verse that "our Father" **is the Redeemer**. Because we know that Jesus Christ is the Redeemer, we know that **Christ is the Father**. And because the titles "Father" and "Redeemer" are both equated with Jehovah, we may conclude that Jesus **Christ**, Who is the Redeemer and the Father, **is Jehovah**.

Ps. 89:26, "He (David, vs. 20) shall cry unto Me, 'Thou **Jehovah**, (vss. 15-16) art my (David's, vs 20) **father**, my **El** and the **Rock** of my salvation". We know that Christ is El and the Rock. Because "Father" is equated with "El" and with "the Rock" we learn from this verse that Christ is the Father. And because these titles are equated with "Jehovah", we learn that **Christ is Jehovah**.

Let us also consider Is. 9:6, which reads, "For unto us a Child is born, unto us a **Son** is given: and the government shall be upon His shoulder, and His name shall be called....the everlasting **Father**, the Prince of Peace". We read in this verse that one of the titles to be given the "Son", i.e. Christ, is "everlasting Father". But how are we to understand the fact that Christ can be His own Father?

The answer lies in the unfortunate assumption that the title "Son" (as well as the titles "Father" and "Holy Spirit") represents different Persons, rather than a different office of Jehovah. That is to say, for example Donald Trump has several titles which describe his offices. He is the "president", he is the "commander in chief", he is the "head of his party". These are all titles of one man. So too, "Father", "Son" and "Holy Spirit" are three of the many titles of Jesus Christ. Once we see the truth that **Christ is the Son and the Father** we see the true meaning of Jn. 10:30, "I and My Father **are One**". (Please see the papers on the [doctrine of the trinity](#) for a more complete explanation of this very important doctrine).

I would like to add one further point. In my opinion, if the titles of Jehovah/Christ in the Old Testament had been printed as such, rather than been translated, it would have been clear, as it was to first century Jews, that Christ had many titles and "Father", "Son" and "Holy Spirit" were included in the Old Testament titles.

Please see the section above on the title "Son" for a further consideration of that statement. And for a more complete explanation please see the section below "A More Complete Consideration of the Titles of Jehovah".

THE SPIRIT OF JEHOVAH

The fact that Jehovah is spirit (Jn. 4:24) makes it difficult to tell whether when we read in the Old Testament of the “spirit of Jehovah”, if it is in reference to Jehovah, Who is spirit, or in reference to the Holy Spirit. For that reason I believe that it would be helpful to go to the New Testament, as there is the Scriptural evidence that Jesus Christ is the Holy Spirit.

Acts 5:3 reads, “Peter said to Ananias, why hath Satan filled thine heart to lie to the **Holy Ghost...** .” But Acts 5:9 records Peter’s comment to Sapphira, the wife of Ananias, and reads, “How is it that you have agreed together to tempt the **Spirit of the Lord?**” Note that Peter used the term “Holy Ghost” in his rebuke of Ananias but in verse 9, he used the term “Spirit of the Lord” in his rebuke to Sapphira for the same offence, i.e. they both lied about what they received in selling a certain possession. (see verses 2 and 8). I believe therefore that the term “Holy Ghost” **is**, in this instance, **equated to** “Spirit of the Lord”.

Now let us consider II Cor. 3:14-18. II Cor. 3:14-18 reads, “But their minds were blinded: for until this day remaineth the same vail untaken away in the reading of the old testament; which **vail is done away in Christ**. But even unto this day, when Moses is read, the vail is upon their heart. Nevertheless, when it (the heart of Israel) shall turn to the Lord, the vail shall be taken away. Now the **Lord is that Spirit** (add the ellipsis “that taketh away the vail”); and where the **Spirit of the Lord** is, there is liberty. But ye 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.**”

Let us, for the sake of clarity, consider a few key phrases. We read in verse 14, “which vail is done away in **Christ**”. And in verse 17, “**Now the Lord is that Spirit** (add the ellipsis “that taketh away the vail”). One verse tells us that it is **Christ** that takes away the vail and another verse tells us it is the **Lord’s Spirit** that takes it away. There is, of course, no contradiction here. By combining the thought that the vail is done way in Christ, with the thought that it is the Lord’s Spirit that takes away the vail, we learn that we may think of the Lord’s Spirit, as Christ Himself. I believe that because the vail in question is not a literal vail (it is the vail that covers the heart or the spirit of Israel) That which takes away the vail is Spirit, i.e. the Lord’s Spirit.

Going on, let us consider verse 17, “and where the Spirit of the Lord is, there is liberty’. What is the “liberty” spoken of in this verse? That question must, of course, be answered **from the context**. Because the context has to do with taking away the blindness of Israel in understanding the Old Testament, the liberty, in my opinion, is **the correct understanding** of the Old Testament that comes when Christ takes away the vail that was causing the blindness. My point is that the “liberty” comes as a result of the taking away of the vail. And since we are told that **Christ** takes away that vail, and that the “**Spirit of the Lord**” gives the liberty, we may conclude that the **Spirit of the Lord is Christ**.

Let me summarize this fairly complex discussion. The “Spirit of the Lord” is Jesus Christ. The term “Spirit of the Lord” is equated with the term “Holy Ghost” (“Spirit” is the same Greek word as “Ghost”). Therefore, **Jesus Christ is the Holy Ghost.**

THE TEN “JEHOVAH TITLES”

The Jehovah titles are those titles which are directly associated with God’s name, i.e. “Jehovah”. But it should be noted that, as proved in this paper, there are **many more than ten titles** of Jehovah. By limiting a study of Jehovah’s titles to ten, we, of course, limit our knowledge of God. My point is that, in my opinion, a concentration on these titles to the neglect of all the other titles of Jehovah (which, unfortunately is too often the case) is not in the best interest of the student of God’s Word.

What is **most important** in this particular paper is, as has been proved above, all the titles of Jehovah, including the ten we are about to consider, **are titles of Jesus Christ.** Therefore, this section of the paper will consider that point. But there is much, much more of interest in these titles, but so as to not get too bogged down in this section I will ask the reader to please see further thoughts on the ten “Jehovah titles” discussed in the section below on “A Further Consideration of the Titles of Jehovah.

With that said let us consider the ten Jehovah titles.

JEHOVAH-JIREH

We read in Gen. 22:14, “And Abraham called the name of the place **‘Jehovah-jireh’**: as it is said to this day, in the mount of the Lord it shall **be seen**”. It should be noted that “jireh” is most often translated **“see”**, not “provide”. But as is true of most words, there are nuances to this word, and the meaning, as always, must be taken **from the context**. In this context it is clear that indeed Jehovah did “provide”, therefore “provide” is a perfectly acceptable translation of the Hebrew “jireh”.

We read in Gen. 31:42, “**Elohim** hath **seen** (Heb. **“jireh”**) my affliction and rebuked thee...”. Consider, Gen. 22:8 which reads, “Abraham said, ‘My son, **Elohim** will **provide** (Heb. “jireh”) **Himself** a lamb for a burnt offering...”. In these two verses we read that “**Elohim** hath seen” and that “**Elohim** will provide”. As is proved above, **Jesus Christ is Elohim**. Because **Elohim is Jehovah**, and because **Christ is Elohim**, we may conclude that **Jesus Christ is Jehovah-jireh**.

JEHOVAH-ROPHEKA

We read in Ex. 15:26, “...If thou wilt diligently hearken to the voice of **Jah** thy **El**, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the

Egyptians: for I am **Jehovah** that **healeth** thee". The Hebrew word translated "healeth" is "ropheka", hence the title "Jehovah-ropheka".

Ps. 6:2 is another passage that speaks of Jehovah as a Healer. That verse reads, "Have mercy, upon me, O **Jehovah**: for I am weak: O **Jehovah, heal (Heb. "ropheka")** me for my bones are vexed". And we read in Is. 57:19, "...Peace, peace, saith **Jehovah: and I will heal (Heb. "ropheka")** him". And Jer.17:14 reads, "**Heal (Heb. "ropheka") me O Jehovah,** and I shall be healed".

As is true of all the Jehovah titles we see that Jehovah also heals **through His offices**. We read for example in II Kings 20:5, ".....Thus saith **Jehovah the Elohim** of David thy father, I have heard thy prayer I have seen thy tears: behold I will **heal (Heb. "ropheka")** thee.....". We read in Gen. 20:17, "So Abraham prayed unto **Elohim; and Elohim healed (Heb. "ropheka")** Abimelech....". These verses speak of "Jehovah **Elohim**" and "Elohim" as He Who **heals**. We know that Christ is Elohim, therefore **Christ is the Healer**. Let us also consider Is. 53:5, "with **His stripes** we are **healed**". The context will show that this is an obvious reference to Jesus Christ.

I believe we may conclude therefore that **Jesus Christ is Jehovah-ropheka**.

JEHOVAH-NISSI

We read in Ex. 17:15-16, 15) "And Moses built an altar, and called the name of it '**Jehovah-nissi**'. 16) For he said, Because **Jah** hath sworn that **Jehovah** will have war with Amalek (Amalek had fought with Israel, vs. 8) from generation to generation". For a better understanding of the Hebrew word "nissi" we will consider another translation of that word. We read in Is. 18:3-4, "All ye inhabitants of the world, and dwellers on the earth, see ye, when he lifteth up an **ensign** (Heb. "**nissi**") on the mountains; and when he bloweth a trumpet, hear ye".

In short, we may understand the Hebrew word "nissi" to mean "a sign". When used in the Jehovah title as it is in Ex. 17:15, "nissi" tells us that the altar that Moses built is a **sign** (Heb. "**nissi**") that Jehovah will have vengeance on those who became His enemies.

As is true of all the titles of Jehovah, this one too is used of Him with respect to a title. Consider for example Ps. 60:4-5, "Thou (**Elohim**, vs. 1) hast given a **banner (Heb. "nissi")** to them that fear Thee....that Thy beloved may be delivered". Let us also consider Is. 49:22 which reads, "Thus saith **Jehovah Elohim**, 'Behold, I will lift up Mine hand to **the Gentiles**, and set up My **standard** (Heb. "**nissi**") to the people(s) and they shall bring thy sons in their arms and thy daughters shall be carried upon their shoulders".

These passages speak of **Elohim** as giving a “banner”, i.e. a sign. We know that **Christ is Elohim**, therefore we may conclude that **Jesus Christ is Jehovah-nissi**.

JEHOVAH-MeKADDISHKEM

We read in Ex. 31:13, “Speak thou also unto the children of Israel saying, ‘Verily my sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I am **Jehovah** that doth **sanctify** you’”. It is The Hebrew term “Jehovah-MeKaddishkem” that is translated “Jehovah doth **sanctify**”. The root of “MeKaddishkem” is “kahdesh”. That word is used of the priest’s garments in Ex. 29:31, of the altar in Ex. 29:37, of the tabernacle in Ex. 29:43 and of God in, for example Is. 5:16. The usage of the Hebrew word proves that to be sanctified is to be **separated**. (Please see the paper on [the Scriptural definition](#) of the words that speak of God’s plan of salvation for further proof of that statement). That is to say, the priest’s garments, the altar and the tabernacle were separated from all other garments, altars etc. And, of course, God is separated from all other gods.

So we learn from the title “Jehovah-MeKaddishkem” as used in Ex. 31:13 quoted above, that God separated Israel from all other nations. That is to say, God is the **God of Israel**, Who determined **to work out His plans and purposes** through that chosen nation.

Let us also consider passages in which Jehovah Who sanctifies is spoken of in other offices. Lev. 22:32-33, “Neither shall ye profane My holy name; but I will be hallowed among the children of Israel” I am **Jehovah** Which **hallow** (Heb. “kahdesh”, i.e. sanctify) you. 33) That brought you out of the land of Egypt, to be your **Elohim**: I am **Jehovah**”. We read in this passage that **Jehovah Who sanctified** is their **Elohim**. Again, we know that Christ is Elohim. That means that **Jesus Christ is Jehovah Who sanctifies**.

And we read in Ezek. 37:27-28, “My tabernacle also shall be with them; yea, I will be their **Elohim**, and they shall be My People. 28) And the heathen shall know that I **Jehovah** do **sanctify** Israel, when My sanctuary shall be in the midst of them for ever more”. We read in this passage that when the sanctuary will stand in Jerusalem that Israel will be **Elohim’s**, and that **Jehovah** will sanctify Israel. There is One Who will sanctify and the **same One** Who will be Israel’s Elohim.

Because **Christ is Elohim** and because Elohim is equated with Jehovah in Ezek. 37, we may conclude that **Jesus Christ is Jehovah-MeKaddishkem**.

JEHOVAH-SHALOM

The Hebrew word “shalom” is almost always translated “peace”, i.e. that is its basic meaning. It is used of peace as opposed to war, and it is also used of an inner peace, as it is in the

passage quoted below from Judges 6. What we learn of Who God is in this title is that Jehovah is the God Who gives peace.

We read in Judges 6:22-24, "And when Gideon perceived that he was **an angel of Jehovah**, Gideon said, 'Alas, O **Adonai Jehovah!** for because I have seen an **angel of Jehovah** face to face, And **Jehovah** said unto Him, 'Peace be unto thee; Fear not: thou shalt not die. Then Gideon built an altar there and called '**Jehovah-shalom**'...".

Who is the "he" in the phrase, "when Gideon perceived that **he** was an angel of Jehovah"? That question is easily answered as we consider to Whom Gideon spoke. He spoke to **Adonai Jehovah**, i.e. "O Adonai Jehovah!". As is proved by the scriptures quoted above, **Christ is Adonai Jehovah**. Further, the paper on the [Angel of the Lord](#) will prove from Scripture that **Jesus Christ is the Angel of the Lord**. In short, we learn from this passage in Judges 6 that Gideon had seen Christ as the **Angel of the Lord**, and addressed Him as "**Adonai Jehovah**". Again, because the term "Adonai Jehovah" is used of Christ, and because we know that Adonai Jehovah is Jehovah, we may conclude that Jesus Christ is Jehovah. Further, because Gideon called the altar "Jehovah-shalom" we may conclude that **Jesus Christ is Jehovah-shalom**.

Let us also consider Is. 9:6 which reads, "For unto us a child is born, unto us a **Son** is given: and the government shall be upon His shoulder: and His name shall be called Wonderful, Counsellor, The Mighty El, The everlasting Father, **The Prince of peace**". One might ask why this verse is being considered in a study of the titles of Jehovah. The answer to that question is that, it is clear that this verse refers to Christ, and, as the [paper on Jehovah will prove](#), **Jesus Christ is Jehovah** and therefore fulfills all the office/titles of Jehovah. So in that sense "Prince of peace" is a title of Jehovah.

Jehovah-Sabaioth

The Hebrew word "sabaioth" used in the title "Jehovah-sabaioth" is almost always translated "hosts". Strong's Hebrew Dictionary defines this word ("sabaioth") as, "**a mass** of persons or things".

We read in I Sam. 1:3, "And this man went up out of the city yearly to worship and to sacrifice unto **Jehovah of hosts**" (**Heb. Jehovah-sabaioth**).

We read in II Sam. 6:2, "And David arose, and went with all the people that were with him from Baal of Judah, to bring up from thence the ark of **Elohim**, Whose name is called by the name **Jehovah of hosts, (Heb. Jehovah-sabaioth)**". And in II Sam. 7:26 we read, "And let Thy name be magnified for ever, saying, '**Jehovah of hosts (Heb. Jehovah-sabaioth)**' is the **Elohim** over Israel.....".

Again we see that other titles are used in reference to the Lord's hosts. We read for example in II Sam. 5:10, "And David went on, and grew great, and **Jehovah Elohim Sabaioth** was with him". The same title is used in I Kings 19:10 and 14. Note that "Elohim" is included in this title. Again, Jesus Christ is Elohim, proving that **Jehovah Sabaioth is Jesus Christ**.

Jehovah-Zidkenu

We read in Jer. 23:5-6, "Behold, the days come, saith **Jehovah**, that I will raise unto David a righteous Branch, and **a King shall reign** and prosper, and shall execute judgment and justice in the earth. **In his days** Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, **JEHOVAH OUR RIGHTEOUSNESS**" (Heb. "**JEHOVAH-ZIDKENU**").

What does this title mean? We must first correctly understand the Hebrew word translated "righteousness". That Hebrew word is "tzahdak". The first occurrence of "tzahdak" is found in Gen. 38:26 where it is translated "righteous", "...she hath been more **righteous** than I because that I gave her not to Shelah my son". Note the use of the phrase "**more** righteous". In this case, "more righteous" refers to the fact that one was more **correct** in their dealings than another. Ezek. 16:52 and Job 32:2 also speaking of some being "**more** righteous". As a [study of this Hebrew](#) word will show, it means "**correct**", so a righteous person is one who God sees as having done all things correctly, i.e. without sin or fault.

Obviously the title "Jehovah our righteousness" as used in Jer. 23, quoted above, is used of Jesus Christ, i.e. "**King shall reign**". The pronoun "our" refers, **in this context, to Israel**. And the time frame of this context is millennial. So the title "Jehovah our righteousness" tells us that in the time of the millennium, Christ will see Israel as sinless in His sight. It should be noted also that this context makes it very clear that Christ is Jehovah, as is further proved in the paper on that subject.

Let us also consider Ps. 4:1, "Hear me when I call, O **Elohim of my righteousness...**". And we read in Ps. 4:1, "Hear me when I call O **Elohim of my righteousness.....**". Again, because **Christ is Elohim**, and will be the **King** in the millennial reign, we may conclude that **Jesus Christ is Jehovah our righteousness**.

Ps. 9:7 is interesting in that it also refers to Christ in the millennium. That verse reads, "But **Jehovah** will endure for ever: He hath prepared **His throne** for judgment. And He shall judge the world **in righteousness...**". It is, of course Christ who will sit on the throne and judge the world. This is yet another proof that **Christ is Jehovah—zidkenu**.

Consider also Is. 11:1- "And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots.....with **righteousness** shall He judge the poor....and He shall smite the earth with the rod of His mouth....".

JEHOVAH IS THERE

Ezek. 48:35 reads, "It was round about eighteen thousand measures; and the name of the **city** (i.e. the millennial Jerusalem) from that day shall be called the Lord is **there**".

We read in Ezek. 8:4 of **Elohim** being "there". That verse reads, "And behold the glory of the **Elohim** of Israel **was there**, according to the vision that I saw in the plain". Again, Christ is Elohim. Because we read that Elohim "was there" we may conclude that **Jesus Christ is Jehovah, Who is there.**

JEHOVAH-ELYON

We read in Ps. 7:17, "I will praise **Jehovah** according to his righteousness; and will sing praise to the name of the **LORD MOST HIGH**". "Jehovah-elyon" is the Hebrew term translated "**LORD MOST HIGH**". According to its usage, the Hebrew word "elyon" means literally "the most high".

Again, I believe it is important to consider the meaning of God's **name** in this title, i.e. eternal. That is to say, in my opinion, it is **because Jehovah is eternal** that He is **beyond everything else, i.e. "most High"**. That is to say, **unlike** Jehovah, everything that is, has been created.

Ps. 7:17, "I will praise **Jehovah** according to His righteousness: and will sing praise to the name of **Jehovah most high**".

But once again, there are other titles of Jehovah connected to the Hebrew "elyon". We read, for example, in Gen. 14:18 that Melchizedec was the "priest of the **MOST HIGH EL**" (see also 14:19, 20 and 22). And in Ps. 57:2 we read, "I will cry unto **Elohim MOST HIGH**...".

Let us also consider Ps. 47:2, "For **Jehovah most high** is terrible, He is a great **King over all the earth**". We know that Jesus Christ will be "King over all the earth", again proving that **Jesus Christ is Jehovah most high.**

As has been proved above, Christ is El and Christ is Elohim and Christ will be the King over all the earth. Therefore, **Jesus Christ is Jehovah most high.**

JEHOVAH-RO'I

Ps. 23:1 reads, "**Jehovah** is my **shepherd**.....". This is, of course a very well known verse and as proved in the New Testament, Jesus Christ is the Shepherd.

We read also of **Elohim** as One Who feeds for example in Gen. 48:15, ".....the **Elohim** Which **fed (Heb. "ro'i")** me all my life long unto this day". And in Is. 40:11 we read, "He (**Jehovah**

Elohim, vs, 10) shall **feed His flock** like a **shepherd...**".

I believe that most Bible believing Christians understand that **Jesus Christ is Jehovah-ro'i** so I will not belabor the point.

FURTHER CONSIDERNATION OF THE TITLES OF JEHOVAH

EI

The Hebrew word "el" is translated many, if not most of the time, "God". In other words, "El" is one of the many titles of Jehovah. But to translate it as "God" is to miss its **core** meaning and therefore we miss what it tells us about Jehovah. I suggest therefore that we consider a few scriptures which **do not** translate "el" as "God".

The scriptures quoted below will show that the basic meaning of the Hebrew word "el" is "power" and "authority". Consider for example Gen. 31:29, "It is in the **power** (Heb. "el") of **my (Laban's)** hand to do you (Jacob) hurt". Consider also Deut. 28:32 which reads, "Thy sons and thy daughters shall be given unto another people,....and there shall be no **might** (Heb. "el") in thine hand". In short, the **core meaning** of the Hebrew word "el" is "**might**". In order to further prove that point let us also consider the following uses of "el".

Job 36:22, "Behold, **El** exalteth by His **power** (Heb. "**el**")". This verse is particularly helpful in that the Hebrew word "el" is used as one of the titles of God, **and is also** translated "**power**". That is to say, when "El" is used as one of God's titles, it is used to **emphasize** God's **power and authority**.

Ps. 36:6, "Thy righteousness is like the **great** ((Heb. "el") mountains...".

Prov. 3:27, "Withhold not good from them to whom it is due, when it is in the **power** (Heb. "**el**") of thine hand to do it".

Mic. 2:1, "Woe to them that devise iniquity, and work evil upon their beds! When the morning is light they practice it, because it is in the **power** (Heb. "**el**") of their hand". See also Job 36:5, Ps. 29:1, Ps. 56:1, Is. 10:21, and Ezek. 31:11.

My point is that the title "El", when used of Jehovah, is used to emphasize His power and authority.

The term "el" is used approximately 200 times in the Old Testament. As might be expected because the Hebrew word means basically "might" and "authority", it is used often (approximately 20 times) of El as a **jealous** God who takes **vengeance**. Consider for example Ex. 20:5 which reads, "Thou shalt not bow down thyself to them (graven images, vs. 2), nor serve them, for I **Jehovah** thy **Elohim** am a jealous **El** visiting the iniquity of the

fathers upon the children unto the third and fourth generation of them that hate Me". This verse is an excellent example of why **we cannot totally separate one title from another or from God's name.**

It should be noted however that El is also spoken of as merciful and gracious approximately seven times as in Ex. 34:6, "...**Jehovah El, merciful and gracious, longsuffering, and abundant in goodness and truth**".

We read in Gen. 17:1, "And Abram was ninety years old and nine, **Jehovah** appeared to Abram, and said unto him, 'I am the **Almighty** God (Heb. "**El-Shaddai**"), walk before Me...". Given that "el" means basically "might" and "authority" I believe it is quite understandable that it should be used in the title i.e. "Almighty God", as it appears several times in the Old Testament.

In eight occurrences of the title "El" He is referred to as the Creator, as for example Deut. 32:18, "Of the Rock (another title of Jehovah) That begat thee thou art unmindful, and hast forgotten **El** That **formed** thee".

The title "El" is also used to describe other characteristics of Jehovah. Those characteristics include, "**Most High El**" (Gen. 14:18 and others), "**El of Israel**" (Gen. 33:20), and the El Who **made the covenant with David** (II Sam 23:5). **El** is referred to as "**the El of my salvation**" in Gen. 13:2 and three other verses. El is the El **who sees** (Gen. 16:13), He is the **Healer** in Num. 12:13. **El** is said in Num. 23:22 to have **brought Israel out of Egypt**, and Deut. 7:9 speaks of "**El**" as "**faithful**", and an **El of truth**. In Deut. 32:4. **El** is said to be the "**El of gods**" in Josh.22:22, and "**perfect in His ways**" in II Sam. 22:31. In II Sam. 22:33 **El** is said to be "**my strength and my power**".

"El" is sometimes translated "god(s)" as in Ex. 15:11, "who is like unto Thee O Jehovah among the **gods**" (Heb. "**el**"). And we read in Ex. 34:14, "Thou shalt worship no other **god**" (Heb. "el"). And Deut. 32:12, Jehovah alone did lead him and there was no strange **god** (Heb. "el") with him". (See also Josh. 22:22, Judges 9:46, Ps. 81:9, Is. 44:10, 15, 17, 45:20, 46:6, 57:5, Dan. 11:36, Mal. 2:11),

Let us consider Is. 43:10-11 which reads, 'Ye are My witnesses, saith **Jehovah.....** that ye may know and believe Me, and understand that I am He: before Me there was no **El formed**, neither shall there be after Me. I, even I am **Jehovah**; and beside Me there is no saviour". Does "El" refer to a title of Jehovah, or does it refer to false gods in this passage? The Old Testament Hebrew did not have upper and lower case letters. That means that the upper case "G" in the KJV is an interpretation, not a translation. Is it a correct interpretation?

Let us first consider the phrase "there was no **El formed**, neither shall there be after Me". I believe the point of this statement is that because Jehovah is eternal, i.e. He had no

beginning and will have no end, there can be **nothing before or after Him**. That is to say, **there is no before or after eternity**.

I believe a consideration of the word “formed” will help to clarify this passage. We read in Is. 43:1, “But now thus saith Jehovah That created thee, O Jacob, and He That **formed** thee, O Israel”. And we read in Is. 44:24, “Thus saith Jehovah, thy Redeemer, and He That **formed** thee from the womb....”. Dr. E. W. Bullinger in his note on the word “formed” in the Companion Bible suggests the translation of “fashioned”, which may help to clarify our understanding of the word.

Now let us come back to Is. 43:10 and consider the phrase, “before Me there was no **El formed**, neither shall there be after Me.”. When used of one of the titles of Jehovah we cannot speak of “El” being “**formed**” in the sense of being “fashioned”. That is to say, “El” is not a separate Person Who Jehovah would have formed, it is simply a title. Titles are not “formed” or “fashioned”.

Does “el” refer then to false gods? Let us consider the context for the answer to that question. Let us begin with Is. 42:5, “Thus saith **El Jehovah**, He That created the heavens....6) **I Jehovah** have called thee in righteousness, and **will hold thine hand** and will **keep thee**, and give thee for a covenant of the People, for a light of the Gentiles”. Please note the phrases, “**I...will hold thine hand**” and “**will keep thee**”. In verse 8 we read, “I am Jehovah, that is My name; and **My glory will I not give to another, neither My praise to graven images**”. In verse 17 we read, “They shall be turned back, they shall be **greatly ashamed**, that trust in graven images, that say to the molten images, ‘Ye are our gods’”.

My point in quoting these verses is that there is a **contrast** in this passage between **Who God is to Israel** and what worshipping false gods **have brought them**. Therefore, I believe that Is. 43:10 should read, “Ye are My witnesses, saith Jehovah..... that ye may know and **believe Me**, and understand that **I am He**: before Me there were no **gods** formed, neither shall there be after Me. I, even I am **Jehovah**; and beside Me there is is no saviour”.

Ps. 5:3-4, “My voice shalt Thou hear in the morning, O **Jehovah**; in the morning will I direct my prayer unto Thee, and will look up. 4) For Thou are not an **El** that hath pleasure in wickedness....”. In my opinion, David was referring to false gods when he wrote, “Thou art not an **El** that hath pleasure in wickedness”. This view is based on the belief that David would not even suggest that Jehovah was not wicked, but other interpretations also have merit.

Ps. 10:12, “Arise, O **Jehovah**; O **El**, lift up thine hand; forget not the humble”. The Psalmist was not asking One Person to “arise” and a different Person to “lift up thine hand”. In short, this verse equates El with Jehovah. Because Christ is El, logic demands that **Jesus Christ is Jehovah**.

Ps. 18:2, "**Jehovah** is my **rock**, and my fortress, and my deliverer; My **El**, my **strength** in Whom I will trust".

Ps. 31:5, "Into thine hand I commit my spirit: Thou hast redeemed me, O **Jehovah, El** of truth".

ELOHIM

"Elohim" is usually translated "God". In point of fact, Gen. 1:1 reads, "In the beginning **Elohim** created the heaven and the earth". It is important to note that the "im" of "**Elohim**" makes it **the plural of "El"**, and indeed is often translated "gods" in reference to false gods as in Ex. 20:30 where we read of the first commandment, i.e. "Thou shalt have no **other gods (Heb. "elohim")** before Me". And "elohim" is also used of man as for example in Ex. 7:1 which reads, "And the Lord said unto **Moses**, 'See, I have **made thee a god** (Heb. "elohim") to Pharaoh". There are passages which speak of **men as "elohim" who judge**. For example, we read in Ex. 22:8-9, "If the thief be not found, then the master of the house shall be **brought unto the judges** (Heb. "**elohim**"), to see whether he have put his hand unto his neighbour's goods. For all manner of trespass whether it be for ox, for ass, for sheep, for raiment, or for any manner of lost thing, which another challengeth to be his, the cause of both parties shall **come before the judges (Heb. "elohim")**.....". And we read in I Sam. 2:25, "If one man sins against **another**, the **judge** (Heb. "**elohim**") shall judge him; **but** if a man sin against **the Lord**, who shall intreat for him?.....".

But why, one might ask, is a **plural** title used of Jehovah Who is obviously One. Some believe that the plurality of the title is used of the trinity. I believe Gen. 32:24-30 will prove that view to be incorrect. We read in that passage of Jacob's physical struggle with "a Man". And then in verse 30 we read, "... I **have seen Elohim** face to face and my life is preserved". In other words, Jacob **wrestled with Elohim** Who was in the **form of a man**. If the title "Elohim" includes three Persons, including, of course, the Father, then we have a rather glaring **contradiction** in the Word of God, as we read in John 6:46, "Not that **any man hath seen the Father**, save He Which is of God. He hath seen the Father". Jacob **saw** Elohim. If "Elohim" implies the three Persons of the trinity, then Jacob would have seen the Father. But no man has ever seen the Father, except for Christ. Therein lies the contradiction in seeing three Persons implied in the plurality of "Elohim". There are, of course **no contradictions** in the Word of God, so we are still left with the question of why one of the titles of Jehovah is plural. May I suggest the following:

We read in Gen. 1:26-27, "And **Elohim** said, 'Let **Us** make man in **Our** own image..... .So Elohim created man in His own image....". But we read in Deut. 32:15 of Jeshurun, "he forsook **Eloah** which **made him**". This verse tells us that **Eloah** created man. And in Deut. 32:18, we read, "...And hast **El** that **formed thee**...". This verse tells us that **El** created man. And in Gen. 2:7 we read, "And **Jehovah Elohim** formed man of the dust of the ground...". I

suggest therefore that the title “Elohim” is in the plural to demonstrate that, in this case, man was created by Jehovah **in more than one office**.

As mentioned above, each title reveals one of the characteristics of Jehovah but none do so exclusively. That is to say, each title **emphasizes** a characteristic which may **also be seen in other titles**. So what does the title “Elohim” emphasize? I believe it emphasizes the fact that Jehovah does things through several offices. That is to say, Jehovah is One, but He reveals Himself through several offices or titles.

There are over one thousand occurrences of the title “Elohim”. To quote every occurrence is unnecessary because they all mean the same thing. But I will quote a few verses that I believe are significant to the purpose of this paper, i.e. to prove that the Old Testament titles are titles of Jesus Christ.

Ps. 5:3, “Hearken unto the voice of my cry, my **King**, and my **Elohim**”.

Ps. 44:4, “Thou art my **King**, O **Elohim**....”.

Ps. 45:6, “Thy **throne**, O **Elohim**, is for ever and ever; The scepter of **Thy kingdom** is a right scepter”. I think there can be no doubt that this verse speaks of Jesus Christ on the millennial throne. But let us also consider verse 7b which reads, “Therefore **Elohim**, Thy **Elohim** hath anointed Thee...” The phrase in Ps. 45:7b, “Elohim, Thy Elohim” tells us in effect that **Christ, Who is Elohim**, will be anointed **by** Elohim”. To put that in a different way: God will be anointed by God. How are we to understand that phrase?

I have tried to show in this paper that the titles of Jehovah are not different Persons, but rather titles of the One Jehovah. So Christ the King is also referred to as “Elohim”. That is why we read in Ps. 5:3, “Hearken unto the voice of my cry, my **King**, and my **Elohim**”. “King” and “Elohim” are two titles of Christ Who is Jehovah. Coming back then to Ps. 45:7 we may understand this verse to say that **Christ** (Who, as proved above **is Jehovah**), in His office of “Elohim” anointed Himself as the King of Israel, Who is also referred to as “Elohim”.

Once we understand that all the titles or offices of Jehovah refer to One Person, i.e. Jehovah, and that they do not represent different Persons, we begin to understand the titles as first century Jews understood them. And it is of course, that understanding that, because it comes from Scripture, is the correct one.

Ps. 47:8, “**Elohim** reigneth over the heathen; **Elohim** sitteth upon the **throne of His holiness**”.

Is. 35:4-5, “Say to them that are of a fearful heart, ‘Be strong, fear not; behold, your **Elohim** will come with a vengeance, even **Elohim** with a recompence; He will come and save you’. 5) Then the eyes of the blind shall be opened and the ears of the deaf shall be unstopped”.

ELOAH

The root of the Hebrew word “eloah” is “el”, which, as discussed above, has the basic meaning of “power” and “authority”. “Eloah” is used 55 times, 50 times of God and 5 times of false gods. What I find very interesting is that of the 50 times it is used of God, 40 of those occurrences are in Job. So what does that mean? I believe that, as the reader will see as every occurrence of “Eloah” is quoted below, that most, but perhaps not all, of those occurrences emphasize the **personal relationship between man and God**. Consider for example Job 19:21 which reads, “Have pity on me, O have pity upon me my friends, for the hand of **Eloah hath touched me**”. And Job 31:6 reads, “Let me be weighed in an even balance, that **Eloah may know mine integrity**”. I do not mean to suggest that God does not express a personal relationship through other titles, only that it seems that a personal relationship with God is **emphasized** in His title “Eloah”.

Below is the quote of **every occurrence** of “Eloah”.

Deut. 32:15 and 17, 15) “...he forsook **Eloah** Which **made him**”. 17) “they sacrificed unto devils, not to **Eloah**”.

II Chron. 32:15, “...for no **eloah of any nation** was able to deliver his people out of My hand...”. “The phrase “no eloah of any nation” tells us that in this verse, “eloah” is used of **false gods**.

Neh. 9:17, “....Thou art **Eloah**, ready **to pardon**”.

Job 3:4, “Let not **Eloah regard** it from above”.

Job 3:23, “Why is light given to a man whose way is hid, and whom **Eloah** hath **hedged in?**”.

Job 4:9, “By the blast of **Eloah** they **perish**”.

Job 4:17, “Can man be more **just** than **Eloah?**”

Job 5:17, “Behold, happy is the man whom **Eloah correcteth...**”.

Job 6:4, “For the arrows of the ALMIGHTY are within me, the poison whereof drinketh up my spirit: the terrors of **Eloah** do set themselves in array against me”.

Job 6:8-9, “....that **Eloah would grant me** the thing that I long for! Even that it would please **Eloah** to destroy me...”.

Job 9:13, “If **Eloah** will not **withdraw** His anger....”.

Job 10:2, “I will say unto **Eloah**, ‘Do not **condemn** me...”.

Job 11:5-7, "But O that **Eloah** would speak, and open His lips against thee, And that He would shew thee the **secret of wisdom**....Know therefore that **Eloah exacteth** of thee less than thine iniquity **deserveth**".

Job 12:4-6, "I am as one mocked of his neighbour, who calleth upon **Eloah**, and He answereth him: the just upright man is laughed to scorn.The tabernacles of robbers prosper, and they that provoke **EI** are secure; into whose hand **Eloah** bringeth abundantly" (or, "Abundance doth Eloah **give to them**").

Job 15:8, "Hast thou heard the secret of **Eloah**? And dost thou restrain wisdom to thyself?"

Job 16:20-21, "My friends scorn me, but my eye poureth out tears to **Eloah**. O that one might **plead for man** with **Eloah**, as a man might plead for his neighbour".

Job 19:6, "Know that **Eloah** hath **overthrown me** and hath compassed me with His net".

Job 19:21, "Have pity on me, O have pity upon me my friends, for the hand of **Eloah** hath **touched** me".

Job 19:26, "And though after my skin worms destroy this body, **yet in my flesh shall I see Eloah**".

Job 21:7-9, "Wherefore do the wicked live, become old, yea are mighty in power?.....Their houses are safe from fear, neither is the rod of **Eloah** upon them".

Job 21:19, "**Eloah** layeth up his ("the wicked", vs. 17) iniquity for his children: He **rewardeth** him and he shall know it".

Job 22:12, "Is not **Eloah** in the height of heaven?"

Job 22:26, "For then shalt thou have thy delight in **Shaddai**, and shalt lift up thy face unto **Eloah**".

Job 24:12, "Men groan from out of the city, and the soul of the wounded crieth out: yet **Eloah** layeth **not** folly to them".

Job 27:2-3, "As **EI** liveth, Who hath taken away my judgment; and **Shaddai** Who hath vexed my soul; All the while my breath is in me, and the **spirit of Eloah** is in my nostrils".

Job 27:8-10, "For what is the hope of the hypocrite, though he hath gained, when **Eloah** taketh away His soul? Will **EI** hear his cry when trouble cometh upon him? Will he delight himself in **Shaddai**, will he always call upon **Eloah**?"

Job 29:2-5, "O that I were as in months past, in the days when **Eloah** preserved me.....as I was in the days of my youth, when the secret of **Eloah** was upon my tabernacle; when **Shaddai** was yet with me...".

Job 31:2, "For what portion of **Eloah** is there from above? And what inheritance from **Shaddai** is there from on high". (Or, as Dr. E. W. Bullinger suggests, "What would my judgment be from **Eloah** above?" Or "what my lot from **Shaddai** in the height").

Job 31:6, "Let me be weighed in an even balance, that **Eloah** may know mine integrity".

Job 33:12, "Behold, in this thou art not just: I will answer thee, that **Eloah** is greater than man".

Job 33:26, "He shall pray unto **Eloah**, and He will be favourable unto him: and he shall see His face with joy; for He will render unto man His righteousness" (or, as Dr. E. W. Bullinger suggests, "thus shall He give to man His righteousness").

Job 35:10, "But none saith, 'Where is **Eloah** my Maker, Who giveth us songs in the night?'".

Job 36:2-3, "Suffer me a little, and I will shew thee that I have yet to speak on **Eloah's** behalf. I will fetch my knowledge from afar, and will ascribe my righteousness to my **Maker**".

Job 37:14-15, "Hearken unto this, O Job: stand still, and consider the wondrous works of **El**. Dost thou know when **Eloah** disposed them, and caused the light of his cloud to shine?"

Job 37:22-23, ".....with **Eloah** is terrible majesty. Touching **Shaddai**, we cannot find Him out: He is excellent in power, and in judgment, and in plenty of justice: He will not afflict".

Job 39:16-17, "She (peacock, vs. 13) is hardened against her young ones, as though they were not hers: her labour is in vain without fear. Because **Eloah** hath deprived her (peacock, vs 13) of wisdom, neither hath He imparted to her understanding".

Job 40:1-2, "Moreover **Jehovah** answered Job, and said, 'Shall he that contendeth with **Shaddai** instruct Him? he that reprove **Eloah**, let him answer it'".

Ps. 18:31-32, "For Who is **Eloah** save **Jehovah**? Or Who is a **rock** save our **Elohim**? It is **El** That girdeth me with strength".

Ps. 50:22, "Now consider this, ye that forget **Eloah**, Lest I (**Elohim**, vs 16) tear you in pieces and there be none to deliver".

Ps. 114:7, "Tremble, thou earth, at the presence of **Jehovah**. At the presence of the **Eloah** of Jacob".

Ps. 139:19, "Surely Thou wilt slay the wicked O **Eloah**".

Prov. 30:5, "Every word of **Eloah** is pure: He is a shield unto them that put their trust in Him".

Is. 44:8, Fear ye not, neither be afraid: have not I told thee from that time, and have declared it? Ye are even My witnesses. Is there an **Eloah** beside Me? Ye there is no God (Heb. "tsoor", "**Rock**"): I know not any".

Dan. 11:37-39, "Neither shall he regard the **elohim** of his fathers, nor the desire of women, nor regard any **eloah**: for he shall magnify himself above all else. But in his estate shall he honour the **eloah** of forces: and an **eloah** whom his father knew not shall he honour with gold..... Thus shall he do in the most strong holds with a strange **eloah**, who he shall acknowledge.....". This passage is written of the antichrist and false gods.

Hab. 1:11, "Then shall his (Chaldean, vs. 6) mind change, and he shall pass over, and offend, imputing this his power unto his **eloah**".

Hab. 3:3, "**Eloah** came from Teman, and the **Holy One** from mount Paran....His glory covered the heavens, and the earth was full of His praise".

ELAH

The root of the Hebrew word "Elah" is "el" and, as proved above, means "power" and "authority".

That Elah and Jehovah are one and the same Person is proved by comparing II Chron. 36:23 with the many occurrences in Ezra which speak of building the "house of **Elah**". II Chron. 36:23 reads, "Thus saith Cyrus king of Persia, 'All the kingdoms of the earth hath **Jehovah Elohim** of heaven given me; and He hath charged me to build **Him** an house in Jerusalem which is in Judah....". My point is that Cyrus freed the captives to build the house of **Jehovah Elohim**, but in Ezra we read of the building of the house of **Elah**. Because there was obviously only one house built, we must conclude that **Jehovah Elohim** and **Elah** are one and the same Person.

What I find particularly interesting about the title "Elah" is that, as the reader will see, the term "Elah **of heaven**" when used of God is found **only** in the books written at the time between when Solomon's temple lay in waste, and before the second temple had been completed. That is to say, the term "Elah of heaven" is used **when there was no temple in Jerusalem**. The importance of the temple cannot be over stated. We read in Exodus 25:21-22, "Place the cover on top of the ark and put in the ark the Testimony which I will give you. There above the cover between the two cherubim that are **over the ark of the Testimony, I will meet with you** and give you all My commands for the Israelites". And in Deut. 12:11 we read, "Then to the place the Lord your God will choose as a **dwelling for His Name** ...

there you are to bring everything I command you". It is clear that God told Israel that He would dwell and meet with them from wherever the ark of the Testimony was, i.e. after the days of Solomon, in the temple at Jerusalem.

So between the time that Solomon's temple had been destroyed and Ezra's temple had been completed the "ark of the Testimony" was not in the temple and God was not meeting with Israel. I believe therefore, that the term "Elah **of heaven**" is used to indicate that while the temple did not stand and, of course, the ark of the Testimony was not there, God acted **from heaven** as the God of Israel, rather than from between the cherubim in the temple (see Ex. 25:2122). Hence the term "Elah **of heaven**".

But let us consider Ezra 7:15 which uses the title "Elah **of Israel**". That verse reads, "to carry the silver and gold, which the king have freely offered unto the **Elah of Israel**, Whose habitation is in Jerusalem.....". This verse comes in the context of a letter written to Ezra **after the second temple had been completed**. How do we know that? We read in Ezra 6:15, "And this house was **finished** on the third day of the month Adar, which was in the **sixth year** of the reign of Darius the king". And in Ezra 7:8 we read, "And he (Ezra) came to Jerusalem in the fifth month, which was in the **seventh year** of the king". So there is a consistency in how the title "Elah of Israel" is used, i.e. it is used only while the temple is standing and, of course, while the ark of the Testimony is in the temple.

Ezra. 4:24, "Then ceased the work of the **house of Elah** which is at Jerusalem".

Ezra 5:1-17, "Then the prophets....unto the Jews that were in Judah and Jerusalem in the name of **Elah of Israel**...2..... began to build **the house of Elah**.....and with them were the **prophets of Elah** helping them.5) But the eye of **their Elah** was upon the elders of the Jews, that they could not cause them to cease (the **building of the temple**). 8) Be it known unto the king, that we went into the province of Judah, to the **house of Elah**...11) And thus they returned us answer, saying, 'We are the servants of the **Elah of heaven and earth**, and build **the house** that was builded these many years ago....12) But after that our fathers had provoked **the Elah of heaven** unto wrath....13) But in the first year of Cyrus the king of Babylon ...made a decree to build **this house of Elah**. 14) And the vessels also of gold and silver of the **house of Elah**.....15) And said unto him, 'Take these vessels, go, carry them into the temple that is in Jerusalem, and let the **house of Elah** be builded in His place. 17) Now... let there be search made in the king's treasure house,....whether it be so, that a decree was made of Cyrus... to build **this house of Elah** at Jerusalem....".

Ezra 6:3-18, "In the first year of Cyrus ...the king made a decree concerning the **house of Elah**.....5)let the golden and silver vessels of the **house of Elah**.....and place them in the **house of Elah**...7) Let the work of this **house of Elah** alone...and the elders of the Jews build this **house of Elah** in his place. Moreover, I make a decree what ye shall do to the elder of these Jews for the building of this **house of Elah**....10) That they may offer sacrifices of sweet

savours unto the **Elah of heaven**....12) and the **Elah That hath caused His name to dwell there**.....14).....and they builded, and finished it, according to the commandment of the **Elah of Israel**..... . 16)...and the rest of children of the captivity kept the dedication of this **house of Elah** with joy. 17) and offered at the dedication of this **house of Elah**....18) And they set the priests in their division.....for the service of **Elah, which is at Jerusalem**... .

Ezra 7:12-26, "Artaxerxes....unto Ezra... a scribe of the law of the **Elah of heaven**....14) according to the law of **thy Elah** which is in thine hand.....15) ..to carry the silver and gold, which the king have freely offered unto the **Elah of Israel**, Whose habitation is in Jerusalem.....16) And all the silver and gold with the freewill offering of the People, and of the priests offering willinglt for the **house of their Elah** which is in Jerusalem. 17) and offer them (sacrifices) upon the altar of the **house of your Elah** which is in Jerusalem. 18) And whatsoever shall seem good to thee and to thy brethren....that do after the will of **your Elah**. 19) And the vessels also that are given thee for the service of the **house of thy Elah**, those deliver thou before the **Elah of Jerusalem**. 20) And whatsoever....shall be needful for the **house of Elah**.....21) to Ezra the priest the scribe of the law of the **Elah of heaven**... . 23) Whatsoever is commanded of the **Elah of heaven**...23) ministers of this **house of Elah**.... 25) And thou, Ezra after the wisdom of **thy Elah**, that is in thine hand set magistrates..... which may judge all the People that are beyond the river, all such as know the **laws of thy Elah**... . 26)and whosoever shall not do the **laws of thy Elah** 27) Blessed be **Jehovah Elohim** of our fathers, Which hath put such a thing such as this in the king's heart, to **beautify the house of Jehovah Elohim** which is in Jerusalem".

I find verse 27 quite interesting in that it is the only passage in the book of Ezra that uses a title of Jehovah other than ""Elah", i.e. "Jehovah **Elohim**". Why is that? I cannot be certain because we are not specifically told, but I would like to make a suggestion. The first part of verse 27 refers back to a time when the temple had stood "Jehovah Elohim **of our fathers**". The last phrase of this verse reads in the KJV, "beautify the house of Jehovah Elohim which *is* in Jerusalem". Note that the verb "is" is in italics meaning, of course, that it is not in the manuscripts. In point of fact, as the paper on the command to build Jerusalem will show, the temple will not be completed until **many years after** the letter recorded in this passage was written. Therefore this phrase should read, "beautify the house of Jehovah Elohim which **will be** in Jerusalem". In short, both phrases that use the term "Jehovah Elohim" refer to a time when God met with His chosen nation, Israel, from the ark which was, of course, in the temple. The first phrase refers back to Solomon's temple and the second refers to the second temple which, at the time the letter of this passage was written was yet to be completed.

Jer. 10:11, "The **elah** which have not made the heaven, they shall perish". Here the term is obviously used of a false god.

Dan. 2:10-11, "The Chaldeans answered before the king and said,11) there is none other that can show it (Nebuchadnezzar's dream) except the **elah** whose dwelling is not in flesh....". Here again, the term is used of a false god.

Dan. 2:18-28, "That they would desire the mercies of the **Elah of heaven** concerning this secret.... . 19) Then Daniel blessed the **Elah of heaven**. 20) Daniel answered and said, 'Blessed be the name of **Elah of heaven**... for wisdom and might are His. 23) I thank Thee, and praise Thee, O **Thou Elah of my fathers**, Who hast given me **wisdom and might**, and hast made known unto me now what we desired of Thee.... . 28)..there is a **Elah in heaven** That revealeth secrets, and maketh known to the king what shall be in the latter days.... .

Dan. 2:37, "...the **Elah of heaven** hath given thee a kingdom...."

Dan. 2:44-45, "And in the days of these kings shall the **Elah of heaven** set up a kingdom which shall never be destroyed.... And the great **Elah** hath made known to the king what shall come to pass hereafter".

Dan. 3:12-18, "There are certain Jewsthey serve not **thy** (Nebuchadnezzar's) **elah**... . 14) And (he) said, 'Is it true (that) you serve not **my elah**?.....15).....Who is that **Elah That shall deliver you** out of my hands?17)**our Elah** Whom we serve is able to deliver us.... . 18)we will not serve **thy elah**".

Dan. 3:25-29, "...the form of the fourth is like the **son of Elah**.26) Ye servant of the **most high Elah**, come forth... . 28) Blessed be the **Elah of Shadrack**.... . that they might not serve **any elah except their own Elah**. 29) every people, nation....which speak anything amiss against the **Elah of Shadrack**....shall be made a dunghill:....because there **is no other Elah** that can deliver after this sort".

Dan. 4:2, "...to shew thee the signthat the most high (Heb. "Elyon") **Elah** hath wrought toward me".

Dan. 4:8-9, "But at last Daniel came in before me, whose name was Beltshazzar according to the name of **my elah**, and in whom is the spirit of **the holy Elah**..... 9) I know that the **spirit of the holy Elah** is in thee...".

Dan. 5:3-4, "...the temple which was the **house of Elah** which was at Jerusalem....4) they drank wine and praised the **elah of gold and silver**...".

Dan. 5:11, "There is a man in thy kingdom in whom is the **spirit of the holy Elah**...".

Dan. 5:14-23, "I have even heard of thee that the **spirit of the Elah** is in thee.... . 18) O king, the most high (Heb. "Elyon") **Elah** gave...thy father a kingdom... . 21) ...he was driven from the sons of men.....till he knew that the most high (Heb. "Elyon") **Elah ruled** in the kingdom

of men,,,23) thou hast praised **the elah** of silver and gold.....and the **Elah** in Whose hand thy breath is...".

Dan. 6:5-12, "...We shall not find any occasion against Daniel, except we find it against him concerning the **law of his Elah**.7) who shall ask petition of **any elah** for thirty days.....10) Daniel.....gave thanks before **his Elah** as he did afore time. 12) and found Daniel.....praying before **his Elah**".

Dan. 6:16, "**Thy Elah** Whom thou servest...He will deliver thee".

Dan. 6:20-26, "...O Daniel, ...is **thy Elah**....able to deliver thee from the lions?22) **My Elah** hath sent His angel....26) tremble and fear before the **Elah of Daniel**, for He is the **living Elah...**".

ELYON

The root of "Elyon" is "El" which means "mighty". "Elyon" is usually translated "most high". As will be seen from the first occurrences of the term, when used as a title of Jehovah, it reveals God as mighty and as the "possessor of heaven and earth".

Gen. 14:18-22, "And Melchizedek king of Salem brought forth bread and wine: and he was the priest of the **most high (Heb. "Elyon") El**. 19) And he blessed him (Abraham) and said, 'blessed be Abram of the **most high (Heb. "Elyon") El**, possessor of heaven and earth. 20) And blessed be the **El Elyon** Which hath delivered thine enemies into thy hand'.22) And Abram said to the king of Sodom, 'I have lift up my hand unto the Lord, the **most high (Heb. "Elyon") El**, the possessor of heaven and earth".

As is true of most of the titles of God,"elyon" is also used of man. We read in Ps. 89:26-27, "He (David) shall cry unto Me, 'Thou art my father, my **El**, and the **rock** of my salvation,' 27) Also I will make him My firstborn, **higher** (Heb. "Elyon") than the kings of the earth". The complete fulfillment of this passage will be seen in the millennial reign of Christ as He Himself will be "higher than the kings of the earth". But in my opinion, the immediate reference is to David.

Numbers 24:16 is part of a parable. I will quote verses 15-16, "And he took up this parable, and said, Balaam the son of Beor hath said, and the man whose eyes are open hath said, 'He hath said, which heard the word of **El** and knew the knowledge of the **Elyon**, Which saw the vision of the Almighty (Heb. **Shaddai**") falling into a trance.....".

Deut. 32:8-9, "When the **Elyon** divided to the nations their inheritance....for **Jehovah's** portion is His People".

II Sam. 22:14, "**Jehovah** thundered from heaven and **Elyon** uttered His voice...".

Ps. 57:2, "I will cry unto **Elohim Elyon**: Unto **El** That performeth all things unto me".

Ps. 78:17, "And they sinned against **Elohim**, (vs.10), by provoking **Elyon** in the wilderness".

Ps. 78:35, "And they remembered that **Elohim** was their **rock**, and the **Elyon Elohim** their **redeemer**". Note the four titles of Jehovah in this verse, i.e. "Elohim", "Rock", "Elyon" and "Redeemer".

Ps. 78:56, "Yet they tempted and provoked **Elyon Elohim**".

Ps. 82:6, "I have said, 'Ye are elohim; and all of you are children of the **Elyon**'".

Ps. 83:18, "That men may know that Thou, Whose name alone is **Jehovah, art the Elyon** over all the earth".

Ps. 87:5, "And of Zion it shall be said, 'This and that man was born in her (Jerusalem): and **Elyon** Himself shall establish her".

Ps. 91:1-2, "He that dwelleth in the secret place of **Elyon** shall abide under the shadow of the **Almighty (Heb. "Shaddai")**, I will say of **Jehovah**, He is my refuge and my fortress: My **Elohim**; in Him I trust".

Ps. 91:9, "Because thou hast made **Jehovah**, Which is my refuge, even the **Elyon**, thy habitation".

Ps. 92:1, "It is a good thing to give thanks unto **Jehovah**, and to sing praises unto Thy name O **Elyon**".

Ps. 97:9, "For thou **Jehovah**, art **Elyon above all the earth**".

Lam. 3:35, "To turn aside the right of a man before the face of the **Elyon**".

Lam. 3:37-38, "Who is he that saith, and it cometh to pass, when **Jehovah** commandeth it not? 38) Out of the mouth of **Elyon** proceedeth not evil and good?"

Is. 14:14, "I (Lucifer) will be like **Elyon**".

ROCK

The Hebrew word translated "rock" in the passages quoted below is "tsoor". It is defined in Strong's Hebrew Dictionary as, "a cliff or sharp rock...". When used of God it is obviously a figure of speech emphasizing God's character as **a refuge**.

We read in Deut. 32:30, "Except **their rock** had sold them and **Jehovah** had shut them up? For **their rock** is not as **our Rock**". Because in this verse "our Rock" is equated with Jehovah, we may conclude that the "Rock" is Jehovah.

The first five times we read of God as a Rock are found in the song of Moses as recorded in Deut. 32:3-31. 3-4) "I will publish the name of **Jehovah**: Ascribe ye greatness unto our **El**. He is the **Rock**, His work is perfect...". 15) "Then he (Jeshurun) forsook **Eloah** Which made him, and lightly esteemed the **Rock** of his salvation". 18) "Of the **Rock** That formed thee thou art unmindful. And hast forgotten **Elohim** That formed thee". 30-31) "How should one chase a thousand, and two put ten thousand to flight, except their rock had sold them and **Jehovah** had shut them up? For their rock is not as our **Rock**, Even our enemies themselves being judges".

I Sam. 2:2, "There is none holy as **Jehovah**; For there is none beside Thee; Neither is there any **Rock** like our **Elohim**".

II Sam. 22:3, "The **Elohim** of my (David's) **Rock**; in Him will I trust; He is my shield, and the horn of my salvation, my high tower and my refuge, my saviour: Thou savest me from violence". As proved above, Jesus Christ is "Elohim". My point is that because Christ is Elohim, He is the "Rock". **Both are titles of God**. So the phrase "the Elohim of my Rock" tells us that Christ is the God of David's God", Who is Christ. How are we to understand this verse? I believe that if we see "Elohim" and "Rock" as titles, which they are, rather than different Persons, which they are not, all is clear. In other words, Christ in His office of "Elohim" is David's place of refuge, i.e. his "Rock".

II Sam.22:47, "**Jehovah** liveth; and blessed be my **Rock**; and exalted be the **Elohim, the Rock** of my salvation".

II Sam. 23:2-3, "The **Spirit of Jehovah** spake by me (David), and His word was in my tongue. The **Elohim** of Israel said, the **Rock** of Israel spake to me, he that ruleth over men must be just".

Ps. 18:2, 31, 46, 4) "Jehovah is my **Rock**, and my fortress, and my deliverer; My **El**, my strength, in Whom I will trust, my buckler, and the horn of my salvation, my high tower. 31) For Who is **Eloah** save **Jehovah**? Or Who is a **rock** save our **Elohim**". 46) **Jehovah** liveth: and blessed be my **Rock**; And let the **Elohim** of my salvation be exalted".

Ps. 28:1, "Unto Thee will I cry O **Jehovah** my **Rock**...".

Ps. 62:2 and 7: 2) "He (Elohim, vs. 1) is my **Rock** and my salvation...". 7) In **Elohim** is my salvation and my glory: The **Rock** of my strength, and my refuge, is in **Elohim**".

Ps. 78:35, "And they remembered that **Elohim** was their **Rock**, and **El Elyon** their **redeemer**".

Ps. 89:26, ".....Thou Jehovah, vss. 15-16) art my **father**, my **El** and the **Rock** of my salvation".

Ps. 92:15.....**Jehovah** is upright: He is my **rock**....".

Ps. 94:22, ".**Jehovah** is my defence; And my **Elohim** is the **rock** of my refuge".

Ps. 95:1, "Come let us sing unto **Jehovah**: Let us make a joyful noise to the **rock** of our salvation".

REDEEMER

Job 19:25, "For I know that my **Redeemer** liveth, and that **He shall stand** at the latter day **upon the earth**". Please note that Job knew that his Redeemer would **stand on the earth**. That can be said only of Jesus Christ, i.e. Jehovah in the flesh.

Psalm 19:14, "Let the words of my mouth...be acceptable O **Jehovah**, my strength and my **redeemer**".

Ps. 103-104, "Bless **Jehovah**, oh my soul..... Who **redeemeth** my life from destruction".

Is. 41:14, "**Jehovah** and my **Redeemer**".

Is. 43:14, ".....I will help thee saith **Jehovah, your Redeemer, the Holy One of Israel**...".

Is. 63:16, "... Thou **Jehovah** art our **Father**, our **Redeemer**". Note in this verse that Jehovah is the Redeemer, Who is Christ, He is also the Father. This seeming difficulty is made clear only by the recognition of the truth that the titles of Jehovah are just that, i.e. titles, not different Persons.

SHEPHERD

What I find interesting is that the Hebrew word translated "shepherd" is often translated "feedeth" or "feed". That is to say, one generally thinks of a shepherd **watching over** his sheep and protecting them, but this Hebrew word tells us that the shepherd also **feeds** his sheep. The Hebrew word is also translated "**companion**" in Prov. 13:20 and 28:7. So we have in this title the truth that the eternal One, i.e. Jehovah, not only cares for and watches over and is the companion to, but also literally feeds His sheep.

Psalm 23:1, "**Jehovah** is my **shepherd**, I shall not want...".

Isaiah 40:11, "He (**Jehovah Adonai**, see verse 10) shall feed His flocks like a **shepherd**: He shall gather the lambs with His arm, and carry them in His bosom, and shall gently lead those that are with young".

Ezekiel 34:12-15, "As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered: so will I seek out **My sheep** and will deliver them out of all places where they have been scattered in the cloudy and dark day.I will feed them in a good pasture, and upon the high mountains of Israel shall their fold be: I will feed **My flock** and I will cause them to lie down saith **Jehovah Adonai**".*

We read also of **Elohim** as One Who feeds, for example in Gen. 48:15, ".....the **Elohim** Which **fed** me all my life long unto this day". And in Is. 40:11 we read, "He (**Jehovah Elohim**, vs, 10) shall **feed His flock** like a **shepherd**...".

BRIDEGROOM, HUSBAND

Isaiah 54:5-6, "For thy Maker is thine **husband; Jehovah of hosts is His Name:** and **thy Redeemer, the Holy One of Israel;** the **Elohim** of the whole earth shall He be called".

Jer. 31:31-32, "Behold, the days come, saith **Jehovah** that I will make a new covenant with the house of Israel and with the house of Judah: Not according to the covenant that I made with their fathers.....which My covenant they brake, although I was an **husband** unto them, saith **Jehovah**".

Hosea 2:19-20, "And I will **betroth** thee unto Me forever:.....I will even betroth thee unto Me in faithfulness.and thou shalt know **Jehovah**".

HOLY ONE OF ISRAEL

Ps. 71:22, "I will also praise Thee with the psaltery, even Thy truth, O my **Elohim**; Unto Thee will I sing with the harp, O Thou **Holy One of Israel**"

Ps. 78:41, "Yea, they turned back and tempted **El**, and limited the **Holy One of Israel**".

Ps. 81:18, "For **Jehovah** is our defence; and the **Holy One of Israel** is our **king**".

Is. 1:4, "Ah sinful nation, a people laden with iniquity, a seed of evildoers, children that are corrupters; they have forsaken **Jehovah**, they have provoked the **Holy One of Israel** into anger....".

Is. 5:19, ".....let the counsel of the **Holy One of Israel** draw nigh and come that we may know it".

Is. 5:24, “.....they have cast away the law of **Jehovah of hosts**, and despised the word of the **Holy One of Israel**”.

Is. 10:20, “And it shall come to pass in that day, that the remnant of Israel, and such as are escaped of the house of Jacob, shall no more again stay upon him that smote him, but shall stay upon **Jehovah**, the **Holy One of Israel**...”.

Is. 12:6, “Cry out and shout thou inhabitant of Zion; for great is the **Holy One of Israel** in the midst of thee”.

Is. 17:7, “At that day shall a man look to his **Maker**, and his eyes shall have respect to the **Holy One of Israel**”.

Is. 29:19, “The meek also shall increase their joy in **Jehovah**, and the poor among men shall rejoice in the **Holy One of Israel**”.

Is. 29:23, “But when he seeth his children, the work of Mine hands in the midst of him, they shall sanctify My name, and sanctify the **Holy One of Jacob**, and shall fear the **Elohim of Israel**”.

Is. 30:10-12, “Which (rebellious People, vs. 9) say to the seers, See not;’ and to the prophets, ‘Prophecy not unto us right things, speak unto us smooth things, prophecy deceits; Get you out of the way, turn aside out of the path, cause the **Holy One of Israel** to cease from before us’. Wherefore thus saith the **Holy One of Israel**, ‘Because ye despise this word, and trust in oppression and perverseness, and stay thereon”.

Is. 30:15, “For thus saith **Adonai Jehovah**, the **Holy One of Israel**....”.

Is. 31:1, “.....they look not unto the **Holy One of Israel**, neither seek **Jehovah**”.

Is. 37:23, “Whom hast thou reproached and blasphemed? And against whom hast thou exalted thy voice, and lifted up thine eyes on high? Even against the **Holy One of Israel**”.

Is. 40:25, “To whom then will ye liken Me, or shall I be equal? saith the **Holy One of Israel**?”.

Is. 41:14, “Fear not, thou worm Jacob, and ye men of Israel; I will help thee, saith **Jehovah**, and thy **Redeemer**, the **Holy One of Israel**”.

Is. 41:16, “....thou shalt rejoice in **Jehovah**, and shalt glory in the **Holy One of Israel**”.

Is. 41:20, “That they may see and know, and consider, and understand together, that the hand of **Jehovah** hath done this, and the **Holy One of Israel** hath created it”.

Is. 43:3, “For I am **Jehovah** thy **Elohim**, the **Holy One of Israel**, thy **Saviour**”.

43:14, "Thus saith **Jehovah**, your **Redeemer**, the **Holy One of Israel....**".

Is. 43:15, "I am **Jehovah**, your **Holy One**, the **Creator** of Israel, your **King**".

Is. 45:11, "Thus saith **Jehovah**, the **Holy One of Israel**, and his **Maker....**".

Is. 47:4, "As for our **Redeemer**, **Jehovah of hosts** is His name, **the Holy One of Israel**".

Is. 48:17, "Thus saith **Jehovah**, thy **Redeemer**, the **Holy One of Israel**; 'I am **Jehovah** thy **Elohim** Which teacheth thee to profit, Which leadeth thee by the way that thou shouldest go".

Is. 49:7, "Thus saith **Jehovah**, the **Redeemer** of Israel, and His Holy One, 'To Him Whom man despiseth, to Him Whom the nation abhorreth, to a servant of rulers, kings shall see and arise, princes also shall worship, because of **Jehovah** That is faithful, and the **Holy One of Israel**, and He shall choose Thee".

Is. 54:5, "For thy **Maker** is thine **Husband**; **Jehovah of hosts** is His name; and thy **Redeemer**, the **Holy One of Israel**; the **Elohim** of the whole earth shall He be called".

Is. 55:5, "Behold, thou shalt call a nation that thou knowest not, and nations that knew not thee shall run unto thee because of **Jehovah** thy **Elohim**, the **Holy One of Israel**, for He hath glorified thee".

Is. 60:9, "Surely the isles shall wait for Me, and the ships of Tarshish first to bring thy sons from far, their silver and their gold with them, unto the name of **Jehovah** thy **Elohim**, and to the **Holy One of Israel**, because He hath glorified thee".

Is. 60:14, "...and they shall call thee, the city of **Jehovah**, the Zion of the **Holy One of Israel**".

Jer. 50:29, ".....for she hath been proud against **Jehovah**, against the **Holy One of Israel**".

Jer. 51:5, "For Israel hath not been forsaken, nor Judah of his **Elohim**, of **Jehovah of Hosts**; though their land was filled with sin against the **Holy One of Israel**".

Ezek. 39:7, "So will I make My holy name known in the midst of My People Israel; and I will not let them pollute My holy name any more; and the heathen shall know that I am **Jehovah**, **the Holy One of Israel**".

Hosea 11:9, "...I am **El**, and not man; the **Holy One of Israel** in the midst of thee, and I will not enter into the city".

THE FIRST AND THE LAST

Is. 44:6, "Thus saith **Jehovah**, the **King of Israel**, and His **Redeemer the Lord of hosts**; '**I am the first, and I am the last**, and beside Me there is no **Elohim**'".

FATHER

We must understand that Jehovah is the Father in two very different ways to two different groups of people. We know from New Testament verses such as I Jn. 3:1 that God is the Father of **all believers**. That verse reads, "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God....". This speaks of God as a Father **in the familial sense, i.e. a Father to sons**. But we read of Jehovah being the Father of Israel, who, as we all know were not all believers. So the second way in which Jehovah is the Father is by virtue of His having **created Israel**. That is to say, Jehovah is the Father of Israel in the sense that He had created Israel. And we may by extention include all men, i.e. God is the Father of all men by virtue of the fact that God created all men. But God is **not** the Father of all men in a **familial** sense. (Please see the [paper on this subject](#) for the Scriptural evidence of that statement). With that in mind we are prepared to consider the Old Testament passages which speak of Jehovah as the Father.

Ps. 89:26, "He (David, vs. 20) shall cry unto Me, Thou (Jehovah, vss. 15-16) art my (David's, vs 20) **father**, my **El** and the **Rock** of my salvation". In this verse we see "El" and "the Rock" equated with "Father". Because we know that Christ is El and He is the Rock, we may conclude that Christ is the Father. And because these titles are equated with Jehovah in this verse, we may conclude that **Jesus Christ is Jehovah**.

Note also Is. 9:6, "For unto us a **Child** is born, unto us a Son is given; and the government shall be upon His shoulder: and His name shall be called Wonderful, Counsellor, The mighty **El**, The everlasting **Father**, the **Prince of peace**". My point is that, once again, we cannot take these titles to refer to different Persons of the Godhead. They are all titles of Jehovah and are fulfilled by **Christ, Who is Jehovah**.

Isaiah 63:16, ".....Thou O **Jehovah** art our **Father**, our **Redeemer**: Thy Name is from everlasting". The reader will recall that "Redeemer" is one of the titles of Jehovah that is ascribed to Christ. Logic dictates that because the titles "Father" and "Redeemer" are used of one Person, and "Redeemer" is used of Christ, so too is "Father" used of Christ.

Isaiah 64:8, "But now O **Jehovah**, Thou art our **Father**; we are **the clay**, and Thou art our **Potter**; and we all are **the work** of Thy hand".

SON

Ps. 2:7-12, "I will declare the decree;

Jehovah hath said unto Me, 'Thou art **My Son**;

This day have I begotten thee. Ask of me, and I shall give thee the heathen for Thine inheritance,

And the uttermost parts of the earth for thy possession.....

Serve Jehovah with trembling. **Kiss the Son**, lest He be angry, and ye perish from the way, when His wrath is kindled but a little, blessed are all they that put their trust in **Him**".

Note the key phrases in this passage which prove that "Son" is one of the titles of Jehovah, i.e. "**Serve Jehovah**" and "**Kiss the Son**". As is true of most, if not all, Hebrew poetry, the two phrases compliment and explain each other. That is to say, David is not saying that Jehovah is to be served, and a different Person is to be kissed. Rather he is saying that **one Person** is to be **served and kissed**. This is proved by the fact that David, through the Holy Spirit, spoke of those who "put their trust in **Him**". "Him" is a **singular** pronoun and therefore speaks of **one Person. Jehovah and the Son are one and the same Person.**

ADON

"Adon" is a Hebrew word translated "lord". It is the root of the Hebrew words "adoni", and "adonim". The root, i.e. "adon", is used **most often** of man as a **master**. So the core meaning of "adon" is "master" or as it is sometimes translated "owner".

"Adoni" means "**my** lord", and "adonim" means "**our** lord" or "**his** lord". In short the endings of "adon" do not change the meaning of the root, it only indicates **whose lord**.

Ex. 23:17, "Three times in the year all thy males shall appear before **Adon Jehovah**". (See also Ex. 34:23,

Joshua 3:11, "Behold, the ark of the covenant of the **Adon** of all the earth passeth over before ye into Jordan", (See also Josh. 3:13).

Ps. 97:5, "The hills melted like wax at the presence of **Jehovah**, and the presence of the **Adon** of the whole earth".

Ps. 110:1, "**Jehovah** said to **Adoni**, 'Sit Thou at My right hand, until I **make Thine enemies Thy footstool**". In this verse "Adoni" is used of Christ as the millennial King. It has been said by some who would deny the deity of Christ that "Adoni" is never used of God. The [paper on "Adoni"](#) proves that it is indeed used of God. Further, this verse shows the importance of seeing all the titles of Jehovah as referring to **one** Person. That is to say, as has been proved above, Christ is Jehovah, and as proved by the fact that Adoni will sit on the millennial throne, we must conclude that Christ is Adoni. Ps. 110:1 makes no sense therefore if we see Jehovah as a different Person than Adoni.

Ps. 114:7, "Tremble, thou earth, at the presence of **Adon**, at the presence of the **Eloah** of Jacob".

Ps. 135:5, "For I know that Jehovah is great, and that **Adonim** (our Lord) is above all gods".

Ps. 136:3, "O give thanks to the **Adonim** of the adonim...". In my opinion, because "Adonim" is sometimes translated "**our** Lord" and other times translated "**his** Lord", I believe the phrase in Ps. 136:3 should read, "O give thanks to **our** Lord (**Adonim**) of **his** lord (adonim)...".

Is. 1:24, "Therefore saith **Adon, the Jehovah of hosts**, the **mighty One of Israel**...".

Is. 3:1, "For behold, the **Adon**, the **Jehovah of hosts**....".

Is. 10:16, "Therefore shall the **Adon**, the **Jehovah of hosts** send among His fatness leanness...".

Is. 10:33, "Behold the **Adon**, the **Jehovah of hosts** shall lop the bough with terror...."

Is. 19:4, "And the Egyptians will I give over into the hand of a cruel **adon**; and a fierce king shall rule over them, saith **Adon, Jehovah of hosts**".

Is. 51:22, "Thus saith thy **Adonim Jehovah** and thy **Elohim** That pleadeth the cause of His People".

Dan. 12:8, "...then said I, 'O **Adoni**, what shall be the end of these things. The [paper on "Adoni"](#) will prove from Scripture that in this verse, "Adoni" refers to Christ.

Hosea 12:13-14, "And by a prophet **Jehovah** brought Israel out of Egypt, and by a prophet was he preserved. Ephraim provoked Him (Jehovah) to anger most bitterly: therefore shall He leave his blood upon him and his reproach shall his **Adonim** return unto him".

Mic. 4:13, ".....I will consecrate their gain unto **Jehovah**, and their substance unto the **Adon** of the whole earth".

Zech. 4:14, "...these are the two anointed ones that stand by the **Adon** of the whole earth".

Zech. 6:5, "...These are the four spirits of the heavens which go forth from standing before the **Adon** of the whole earth".

Mal. 3:1, "Behold, I will send My messenger, and he shall prepare the way before Me, and the **Adon**, Whom ye seek shall suddenly come to His temple, even the messenger of the covenant, whom ye delight in: Behold He shall come saith the Jehovah of hosts". The messenger of this verse is John the Baptist therefore the phrase "Adon Whom ye seek" is in reference to Christ.

Adonai

Unlike any other title of Jehovah, "Adonai" is always used of God, never of man or of false gods.

The passages quoted below are every occurrence of "Adonai".

Gen. 15:8, And he (Abram) said, '**Adonai Jehovah**, whereby shall I know that I shall inherit it?'"

Deut. 3:24, "O **Adonai Jehovah**, Thou hast begun to shew Thy servant Thy greatness, and Thy mighty hand: For what **El** is there in heaven or on earth that can do according to Thy works and according to Thy might"

Deut. 9:26, "I prayed therefore unto **Jehovah**, and said, 'O **Adonai Jehovah**, destroy not Thy People and Thine inheritance, which Thou hast redeemed through Thy greatness, which Thou hast brought forth out of Egypt with a mighty hand".

Josh. 7:7, "And Johsua said, 'Alas, O **Adonai Jehovah**, wherefore hast Thou at all brought this people over Jordan, to deliver us into the hand of the Amorites, to destroy us?.....'"

Josh. 7:8, "O **Adonai**, what shall I say when Israel turneth their backs before their enemy?"

Judges 6:22, "And when Gideon perceived that He was an Angel of Jehovah, Gideon said, 'Alas, O **Adonai Jehovah!** I have seen an Angel of Jehovah face to face".

Judges 16:28, "And Samson called to **Jehovah**, and said, 'O **Adonai Jehovah**, remember me, I pray Thee, and strengthen me, I pray Thee, only this once, O **Elohim**, that I may be at once avenged of the Philistines for my two eyes".

II Sam. 7:18, "Then went king David in, and sat before **Jehovah**, and he said, 'Who am I O **Adonai Jehovah?** And what is my house that Thou hast brought me hereto?"

II Sam. 7:19, "And this was yet a small thing in Thy sight, O **Adoani Jehovah;** but Thou hast spoken also of Thy servant's house for a great while to come. And is this the manner of man, O **Adonai Jehovah?**"

II Sam. 7:20, "And what can David say more unto Thee? For Thou, **Adonai Jehovah**, knowest Thy servant".

II Sam. 7:28, "And now O **Adonai Jehovah**, Thou art that **Elohim**, and Thy words be true, and Thou hast promised this goodness unto Thy servant"

II Sam 7:29, "Therefore now let it please Thee to bless the house of Thy servant, that it may continue for ever before Thee; for Thou O **Adonai Jehovah** hast spoken it: and with Thy blessing let the house of thy servant be blessed for ever".

I Kings 2:26, ".....but I will not at this time put thee to death, because thou barest the ark of **Adonai Jehovah** before David my father.....".

I Kings 8:53, "For thou didst separate them from among all the people of the earth, to be Thine inheritance, as Thou spakest by the hand of Moses Thy servant, when thou broughtest our fathers out of Egypt O **Adonai Jehovah**".

Neh. 10:29, "....and to observe all the commandments of **Jehovah** our **Adonai**....".

Ps. 69:6, "Let not them that wait on Thee O **Adonai Jehovah of hosts** be ashamed for my sake....".

Ps. 71:5, "For Thou art my hope, O **Adonai Jehovah**; Thou art my trust from my youth".

Ps. 71:16, "I will go in the strength of **Adonai Jehovah**: I will make mention of thy righteousness, even of thine only".

Ps. 73:28, "But it is good for me to draw near to **Elohim**; I have put my trust in **Adonai Jehovah**, that I may declare all Thy works".

Ps. 109:21, "But do Thou for me, O **Jehovah Adonai**, for Thy name's sake: because thy mercy is good deliver thou me".

Ps. 140:7, "O **Adonai Jehovah**, the strength of my salvation, Thou hast covered my head in the day of battle".

I41:8, "Mine eyes are unto Thee O **Adonai Jehovah**; in thee is my trust; leave not my soul destitute".

Is. 3:15, "What mean ye that ye beat My People to pieces, and grind the faces of the poor? saith **Adonai Jehovah of hosts**"

Is. 7:7, "Thus saith **Adonai Jehovah**, 'It shall not stand, neither shall it come to pass'".

Is. 10: 16, "Therefore, shall the **Adon, the Adonai of hosts**, send among his fat ones leanness; and under his glory He shall kindle a burning like the burning of a fire"

Is. 10:23, "For the **Adonai Jehovah of hosts** shall make a consumption, even determined, in the midst of all the land".

Is. 10:24, "Therefore thus saith the **Adonai Jehovah of hosts**, 'O My people that dwellest in Zion, be not afraid of the Assyrian; he shall smite thee with a rod, and shall lift up his staff against thee, after the manner of Egypt".

Is. 22:5, "For it is a day of trouble, and of treading down, and of perplexity by the **Adonai Jehovah of hosts** in the valley of vision, breaking down the walls, and of crying to the mountains".

Is. 22:12, "And in that day did **Adonai Jehovah of hosts** call to weeping, and to mourning, and to baldness, and to girding with sackcloth".

Is. 22:14, "And it was revealed in mine ears by **Adonai Jehovah of hosts**, 'Surely this iniquity shall not be urged from you till ye die, saith **Adonai Jehovah of hosts**".

Is. 22:15, "Thus saith **Adonai Jehovah of hosts**, 'Go get thee unto this treasurer, even unto Shebna, which is over the house, and say, 16) what hast thou here...?'".

Is. 25:8, "He will swallow up death in victory; and **Adonai Jehovah** will wipe away tears from off all faces; and the rebuke of His People shall He take away from off all the earth: for **Jehovah** hath spoken it".

Is. 28:16, "Therefore saith **Adonai Jehovah**, 'Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation; he that believeth shall not make haste".

Is. 28:22, "Now therefore be ye not mockers, lest your bands be made strong: for I have heard from **Adonai Jehovah of hosts** a consumption, even determined, upon the whole earth".

Is. 30:15, "For thus saith **Adonai Jehovah, the Holy One of Israel**; 'In returning and rest shall ye be saved; in quietness and in confidence shall be your strength; and ye would not".

Is. 40:10, "Behold, **Adonai Jehovah** will come with strong hand, and His arm shall rule for Him; behold, His reward is with Him, and His work before Him".

Is. 48:16, "Come ye near unto Me, hear ye this; I have not spoken in secret from the beginning; from the time that it was there am I: and now **Adonai Jehovah**, and His spirit, hath sent me".

Is. 49:22, "Thus saith **Adonai Jehovah**, 'Behold, I will lift up Mine hand to the Gentiles, and set up My standard to the people(s): and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders".

Is. 50:4, "**Adonai Jehovah** hath given Me the tongue of the learned, that I should know how to speak a word in season to him that is weary: he wakeneth morning by morning he wakeneth mine ear to hear as the learned".

Is. 50:5, "**Adonai Jehovah** hath opened Mine heart, and I was not rebellious, neither turned away back".

Is. 50:7, "For **Adonai Jehovah** will help Me; therefore shall I not be confounded: therefore have I set My face like a flint, and I know that I shall not be ashamed".

Is. 50:9, "Behold **Adonai Jehovah** will help Me; who is he that shall condemn Me? lo, they all shall wax old as a garment; the moth shall eat them up".

Is. 52:4, "For thus saith **Adonai Jehovah**, 'My People went down aforetime into Egypt to sojourn there; and the Assyrian oppressed them without cause'".

Is. 56:8, "**Adonai Jehovah** Which gathereth the outcasts of Israel saith, 'Yet will I gather others to him, beside those that are gathered unto him'".

Is. 61:1, "The Spirit of **Adonai Jehovah** is upon Me; because **Jehovah** hath anointed Me to preach good tidings unto the meek; He hath sent Me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound".

Is. 65:13, "Therefore, thus saith **Adonai Jehovah**, 'Behold, My servants shall eat, but ye shall be hungry: behold, My servants shall drink but ye shall be thirsty: behold, My servants shall rejoice, but ye shall be ashamed'".

Is. 65:15, "And ye shall leave your name for a curse unto My chosen; for **Adonai Jehovah** shall slay thee, and call His servants by another name".

Jer. 1:6, "Then said I, 'Ah, **Adonai Jehovah!** behold, I cannot speak; for I am a child'".

Jer. 2:19, "Thine own wickedness shall correct thee, and thy backslidings shall reprove thee; know therefore and see that it is an evil thing and bitter that thou hast forsaken **Jehovah thy Elohim**, and that My fear is not in thee, saith **Adonai Jehovah of hosts**".

Jer. 2:22, "For though thou wash thee with nitre, and take thee much sope, yet thine iniquity is marked before Me, saith **Adonai Jehovah**".

Jer. 4:10, "Then said I, 'Ah, **Adonai Jehovah!** surely thou hast greatly deceived this People and Jerusalem, saying, 'A dry wind of the high places in the wilderness toward the daughter of My People, not to fan, not to cleanse'".

Jer. 7:20, "Therefore thus saith **Adonai Jehovah**; 'Behold, Mine anger and My fury shall be poured out upon this place, upon man, and upon beast, and upon the trees of the field, and upon the fruit of the ground; and it shall burn, and shall not be quenched".

Jer. 14:13, "Then said I, 'Ah! **Adonai Jehovah**! behold, the prophets say unto them, 'Ye shall not see the sword, neither shall ye have famine; but I will give you assured peace in this place'".

Jer. 32:17, "Ah **Adonai Jehovah**! Behold, Thou hast made the heaven and the earth by Thy great power and stretched out arm, and there is nothing too hard for Thee".

Jer. 32:25, "And thou hast said unto me, O **Adonai Jehovah**, 'Buy thee the field for money, and take witnesses; for the city is given into the hand of the Chaldeans'".

Jer. 44:26, "Therefore hear ye the word of **Jehovah**, all Judah that dwell in the land of Egypt; Behold, I have sworn by My great name, saith **Jehovah** that My name shall no more be named in the mouth of any man of Judah, in all the land of Egypt, saying '**Adonai Jehovah** liveth'".

Jer. 46:10, "For this is the day of **Adonai Jehovah of hosts**, a day of vengeance, that He may avenge Him of His adversaries; and the sword shall devour and it shall be satiate and made drunk with their blood; for **Adonai Jehovah of hosts** hath a sacrifice in the north country by the river Euphrates".

Jer. 49:5, "Behold, I will bring a fear upon thee, saith **Adonai Jehovah of hosts**, from all those that be about thee; and ye shall be driven out every man right forth; and none shall gather up him that wandereth".

Jer. 50:25, "**Jehovah** hath opened His armoury, and hath brought forth the weapons of His indignation: for this is the work of **Adonai Jehovah of hosts** in the land of the Chaldeans".

Jer. 50:31, "Behold, I am against thee, O thou most proud, saith **Adonai Jehovah of hosts**; for thy day is come, the time that I will visit thee".

Ezek. 2:4, "For they are impudent children and stiff hearted, I do send thee unto them; and thou shalt say unto them, 'Thus saith **Adonai Jehovah**'".

Ezek. 3:11, "And go get to them of the captivity. Unto the children of thy People and speak unto them, 'thus saith **Adonai Jehovah**, whether they will hear, or whether they will forbear'".

Ezek. 3:27, "But when I speak with thee, I will open thy mouth, and thou shalt say unto them, 'Thus saith **Adonai Jehovah**; He that heareth, let him hear; and he that forbeareth, let him

forbear; for they are a rebellious house”.

Ezek. 4:14, “Then said I, ‘Ah **Adonai Jehovah!** behold, my soul hath not been polluted; for from my youth up even till now have I not eaten of that which dieth of itself, or is torn in pieces; neither came there abominable flesh into my mouth”.

Ezek. 5:5, “Thus saith **Adonai Jehovah;** ‘This is Jerusalem: I have set it in the midst of the nations and countries that are round about her”.

Ezek. 5:7, “Therefore thus saith **Adonai Jehovah;** ‘Behold ye multiplied more than the nations that are round about you, and have not walked in My statutes, neither have kept My judgments, neither have done according to the judgments of the nations that are round about You”.

Ezek. 5:8, “Therefore thus saith **Adonai Jehovah;** ‘Behold, I even I am against thee, and will execute judgments in the midst of thee in the sight of the nations”.

Ezek. 5:11, “Wherefore, as I live, saith **Adonai Jehovah;** surely because thou hast defiled My sanctuary with all thy detestable things, and with all thine abominations, therefore will I also diminish thee; neither shall Mine eye spare, neither will I have any pity”.

Ezek. 6:3, “And say, ‘Ye mountains of Israel, hear the word of **Adonai Jehovah;** Thus saith **Adonai Jehovah** to the mountains, and to the hills, to the rivers, and to the valleys; ‘Behold, I even I will bring a sword upon you, and I will destroy your high places”.

Ezek. 6:11, “Thus saith **Adonai Jehovah;** ‘Smite with thy hand and stamp with thy foot and say, ‘Alas, for all the evil abominations of the house of Israel, for they shall fall by the sword, by the famine and by the pestilence”.

Ezek. 7:2, “Also, thou son of man, thus saith **Adonai Jehovah** unto the land of Israel; ‘An end, the end is come upon the four corners of the land”.

Ezek. 7:5, “Thus saith **Adonai Jehovah;** An evil, an only evil, behold is come”.

Ezek. 8:1, “And it shall come to pass in the sixth year, in the sixth month, in the fifth day of the month, as I sat in mine house, and the elders of Judah sat before me, that the hand of **Adonia Jehovah** fell there upon me”.

Ezek. 9:8, “And it came to pass, while they were slaying them, and I was left, that I fell upon my face, and cried, and said, ‘Ah **Adonai Jehovah,** wilt Thou destroy all the residue of Israel in Thy pouring out of Thy fury upon Jerusalem?”

Ezek. 11:7, "Therefore thus saith **Adonai Jehovah**; Your slain whom ye have laid in the midst of it, they are the flesh, and this city is the caldron; but I will bring you forth out of the midst of it".

Ezek. 11:8, "Ye have feared the sword; and I will bring a sword upon you, saith **Adonai Jehovah**".

Ezek. 11:13, "And it came to pass, when I prophesied, that Pelatiah the son of Benaiah died, then fell I down upon my face, and cried with a loud voice, and said, 'Ah **Adonai Jehovah!** Wilt Thou make full end of the remnant of Israel?'"

Ezek. 11:16, "Therefore say, 'Thus saith **Adonai Jehovah**; 'Although I have cast them far off among the heathen, and although I have scattered them among the countries, yet will I be to them as a little sanctuary in the countries where they shall come'"

Ezek. 11:17, "Therefore say, 'Thus saith **Adonai Jehovah**; 'I will even gather you from the people, and assemble you out of the countries where you have been scattered, and I will give you the land of Israel'"

Ezek. 11:21, "But as for them whose heart walketh after the heart of their detestable things, and their abominations, I will recompense their way upon their own heads', saith **Adonai Jehovah**".

Ezek. 12:10, "Say thou unto them 'Thus saith **Adonai Jehovah**; This burden concerneth the prince in Jerusalem, and all the house of Israel that are among them'"

Ezek. 12:19, "And say unto the People of the land, Thus saith **Adonai Jehovah** of the inhabitants of Jerusalem, and of the land of Israel; 'They shall eat their bread with carefulness, and drink their water with astonishment, that her land may be desolate from all that is therein, because of the violence of all them that dwell therein'"

Ezek. 12:25, "For I am **Jehovah**: I will speak, and the word that I shall speak shall come to pass; it shall be no more prolonged: for in your days, O rebellious house will I say the word, and will perform it, saith **Adonai Jehovah**".

Ezek. 12:28, "Therefore say unto them, Thus saith **Adonai Jehovah**; There shall none of My words be prolonged any more, but the word which I have spoken shall be done, saith **Adonai Jehovah**".

Ezek. 13:3, "Thus saith **Adonai Jehovah**; Woe unto the foolish prophets, that follow their own spirit, and have seen nothing".

Ezek. 13:8, "Therefore thus saith **Adonai Jehovah**; 'Because ye have spoken vanity and seen lies: they shall not be in the assembly of My People, neither shalt they be written in the writing of the house of Israel, neither shall they enter into the land of Israel; and ye shall now that I am **Adonai Jehovah**'".

Ezek. 13:9, "And Mine hand shall be upon the prophets that see vanity, and that divine lies: they shall not be in the assembly of My People, neither shall they be written in the writing of the house of Israel, neither shall they enter into the land of Israel; and ye shall know that I am **Adonai Jehovah**'".

Ezek. 13:13, "Therefore thus saith **Adonai Jehovah**; 'I will even rend it with a stormy wind in My fury; and there shall be an overflowing shower in Mine anger, and great hailstones in My fury to consume it'".

Ezek. 13:16, "To wit, the prophets of Israel which prophesy concerning Jerusalem, and which see visions of peace for her, and there is not peace, saith **Adonai Jehovah**'".

Ezek.13:18, "And say, 'Thus saith **Adonai Jehovah**; Woe to the women that sew pillows to all armholes, and make kerchiefs upon the head of every stature to hunt souls! Will ye hunt the souls of My People, and will ye save the souls alive that come unto you?'"

Ezek. 13:20, "Wherefore thus saith **Adonai Jehovah**; 'Behold, I am against your pillows, wherewith ye there hunt the souls to make them fly, and I will tear them from your arms, and will let the souls go, even the souls that ye hunt to make them fly'".

Ezek. 14:4, "Therefore, speak unto them, and say unto them Thus saith **Adonai Jehovah**; 'Every man of the house of Israel that setteth up his idols in his heart, and putteth the stumbling block of his iniquity before his face, and cometh to the prophet' I **Jehovah** will answer him that cometh according to the multitude of his idols'".

Zech. 14:5, "yea, ye shall flee like as ye fled from before the earthquake in the days of Uzziah the king of Judah: and Jehovah my Elohim shall come, and all the saints with Thee'".

Ezek. 14:14, "Though these three men Noah, Daniel and Job, were in it, they should deliver but their own souls saith **Adonai Jehovah**'".

Ezek. 14:16, "Though these three men were in it, as I live saith **Adonai Jehovah**, they shall deliver neither sons nor daughters; they only shall be delivered, but the land shall be desolate'".

Ezek. 14:18, "Though these three men were in it, as I as I live, saith **Adonai Jehovah**, they shall deliver neither sons nor daughters, but they only shall be delivered themselves'".

Ezek. 14:20, "Though Noah, Daniel, and Job were in it, as I live, saith **Adonai Jehovah**, they shall deliver neither son nor daughter: they shall but deliver their own souls by their righteousness".

Ezek. 14:21, "For thus saith **Adonai Jehovah**, 'How much more when I send My four sore judgments upon Jerusalem, the sword, and the famine and the noisome beast, and the pestilence, to cut off from it man and beast?'"

Ezek. 14:23, "And they shall comfort you, when ye see their ways and their doings: and ye shall know that I have not done without cause all that I have done in it, saith **Adonai Jehovah**".

Ezek. 15:6, "Therefore thus saith **Adonai Jehovah**; 'As the vine tree among the trees of the forest, which I have given to the fire for fuel, so will I give the inhabitants of Jerusalem".

Ezek. 15:8, "And I will make the land desolate because they have committed a trespass, saith **Adonai Jehovah**".

Ezek. 16:3, "And say, 'Thus saith **Adonai Jehovah**, unto Jerusalem; 'Thy birth and thy nativity is of the land of Canaan: thy father was an Amorite, and thy mother an Hittite".

Ezek. 16:8, "Now when I passed by thee, and looked upon thee, behold thy time was the time of love; and I spread My skirt over thee, and covered thy nakedness; yea, I swore unto thee, and entered into a covenant with thee, saith **Adonai Jehovah**, and thou becamest Mine".

Ezek. 16:14, "And thy renown went forth among the heathen for thy beauty: for it was perfect through My comeliness, which I had put upon thee, said **Adonai Jehovah**".

Ezek. 16:19, "My meat also which I gave thee, fine flour, and oil, and honey, wherewith I fed thee, thou hast even set it before them for a sweet savour: and thus it was, saith **Adonai Jehovah**".

Ezek. 16:23, "And it came to pass after all thy wickedness, ('woe, woe unto thee!' saith **Adonai Jehovah**)".

Ezek. 16:30, "How weak is thine heart, saith **Adonai Jehovah**, seeing thou doest all these things the work of an imperious whorish woman".

Ezek. 16:36, "Thus saith **Adonai Jehovah**; 'Because thy filthiness was poured out, and thy nakedness discovered through thy whoredom with thy lovers, and with all the idols of thy abominations, and by the blood of thy children, which thou didst give unto them".

Ezek. 16:43, "Because thou hast not remembered the days of thy youth but hast fretted Me in all these things, behold, therefore I also will recompense thy way upon thine head, saith **Adonai Jehovah**; and thou shalt not commit this lewdness above all thy abominations".

Ezek. 16:48, "As I live, saith **Adonai Jehovah**, Sodom thy sister hath not done; nor her daughters, as thou hast done, thou and thy daughters".

Ezek. 16:59, "For thus saith **Adonai Jehovah**; 'I will even deal with thee as thou hast done, which hast despised the oath in breaking the covenant'".

Ezek. 16:63, "That thou mayest remember, and be confounded, and never open thy mouth any more because of thy shame, when I am pacified toward thee for all that thou hast done, saith **Adonai Jehovah**".

Ezek. 17:3, "And say, Thus saith **Adonai Jehovah**; A great eagle with great wings, longwinged, full of feathers, which had divers colours, came unto Lebanon, and took the highest branch of the cedar".

Ezek. 17:9, "Say thou, 'Thus saith **Adonai Jehovah**; Shall it prosper? Shall He not pull up the roots thereof, and cut off the fruit thereof, that it wither? It shall wither in all the leaves of her spring; even without great power of many people to pluck it up by the roots thereof'".

Ezek. 17:16, "As I live saith **Adonai Jehovah**, surely in the place where the king dwelleth that made him king, whose oath he despised and whose covenant he brake, even with him in the midst of Babylon he shall die".

Ezek. 17:19, "Therefore thus saith **Adonai Jehovah**; 'As I live surely Mine oath that he hath despised, and My covenant that he hath broken, even it will I recompense upon his own head'".

Ezek. 17:22, "Thus saith **Adonai Jehovah**; 'I will also take of the highest branch of the high cedar, and will set it; I will crop off from the top of his young twigs a tender one, and will plant it upon an high mountain and eminent'".

Ezek. 18:3, "As I live saith **Adonai Jehovah**, ye shall not have occasion any more to use this proverb in Israel".

Ezek. 18:9, "Hath walked in My statutes, and hath kept My judgments, to deal truly; he is just, he shall surely live saith **Adonai Jehovah**".

Ezek. 18:23, "Have I any pleasure at all that the wicked should die? saith **Adonai Jehovah**; and not that he should return from his ways and live?".

Ezek. 18:30, "Therefore I will judge you, O house of Israel, every one according to his ways, saith **Adonai Jehovah**, Repent, and turn yourselves from all your transgressions; so iniquity shall not be your ruin".

Ezek. 18:32, "For I have no pleasure in the death of him that dieth, saith **Adonai Jehovah**: wherefore turn yourselves and live ye".

Ezek. 20:3, "Son of man, speak unto the elders of Israel, and say unto them, 'Thus saith **Adonai Jehovah**; Are ye come to enquire of Me? As I live, saith **Adonai Jehovah**, I will not be enquired of by you".

Ezek. 20:5, "And say unto them 'Thus saith **Adonai Jehovah**; 'In the day when I chose Israel, and lifted up Mine hand unto the seed of the house of Jacob, and made Myself known unto them in the land of Egypt, when I lifted up Mine hand unto them, saying, I am **Jehovah** your **Elohim**".

Ezek. 20:27, "Therefore, son of man, speak unto the house of Israel, and say unto them, Thus saith **Adonai Jehovah**; 'Yet in this your fathers have blasphemed Me in that they have committed a trespass against Me".

Ezek. 20:30, "Wherefore say unto the house of Israel, 'Thus saith **Adonai Jehovah**; 'Are ye polluted after the manner of your fathers? And commit ye whoredom after their abominations?"

Ezek. 20:31, "For when ye offer your gifts, when ye make your sons to pass through the fire, ye pollute yourselves with all your idols, even unto this day; and shall I be enquired of by you, O house of Israel? As I live saith **Adonai Jehovah**, I will not be enquired of by you".

Ezek. 20:33, "As I live saith **Adonai Jehovah**, surely with a mighty hand, and with a stretched out arm, and with fury poured out, will I rule over you".

Ezek. 20:36, "Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith **Adonai Jehovah**".

Ezek. 20:39, "As for you, O house of Israel, 'thus saith **Adonai Jehovah**; 'Go ye, serve ye every one his idols, and hereafter also, if ye will not hearken unto Me; but pollute ye My holy name no more with your gifts, and with your idols".

Ezek. 20:40, "For in Mine holy mountain, in the mountain of the height of Israel, saith **Adonai Jehovah**, there shall all the house of Israel, all of them in the land, serve Me; there will I accept them, and there will I require your offerings, and the firstfruits of your oblations, with all your holy things".

Ezek. 20:44, "And ye shall know that I am **Jehovah**, when I have wrought with you for My name's sake, not according to your wicked ways, not according to your corrupt doings, O ye house of Israel, saith **Adonai Jehovah**'.

Ezek. 20:47, "And say to the forest of the south, 'Hear the word of Jehovah; Thus saith **Adonai Jehovah**; Behold, I will kindle a fire in thee, and it shall devour every green tree in thee, and every dry tree; the flaming flame shall not be quenched, and all faces from the south to the north shall be burned therein".

Ezek. 20:49, "Then said I, Ah, **Adonai Jehovah!** They say of me, Doth he not speak parables?".

Ezek. 21:7, "And it shall be, when they say unto thee, 'Wherefore sighest thou? That thou shalt answer, 'For the tidings: because it cometh: and every heart shall melt, and all hands shall be feeble, and every spirit shall faint, and all knees shall be weak as water: behold, it cometh, and shall be brought to pass, saith **Adonai Jehovah**".

Ezek. 21:13, "Because it is a trial, and what if the sword condemn even the rod? It shall be no more saith **Adonai Jehovah**".

Ezek. 21:24, "Therefore thus saith **Adonai Jehovah**; 'Because ye have made your iniquity to be remembered, in that your transgressions are discovered, so that in all your doings your sins do appear; because, I say, that ye are come to remembrance, ye shall be taken with the hand".

Ezek. 21:26, "Thus saith **Adonai Jehovah**; 'Remove the diadem, and take off the crown: this shall not be the same: exalt him that is low, and abase him that is high".

Ezek. 21:28, "And thou son of man, prophesy and say, 'Thus saith **Adonai Jehovah** concerning the Ammonites, and concerning their reproach'; even say thou, 'The sword, the sword is drawn: for the slaughter it is furbished, to consume because of the glittering".

Ezek. 22:3, "Then say thou, 'Thus saith **Adonai Jehovah**, 'The city sheddeth blood in the midst of it, that her time may come, and maketh idols against herself to defile herself".

Ezek. 22:12, "In thee have they taken gifts to shed blood; thou hast taken usury and increase, and thou hast greedily gained of thy neighbours by extortion, and hast forgotten Me, saith **Adonai Jehovah**".

Ezek. 22:19, "Therefore thus saith **Adonai Jehovah**; 'Because ye are all become dross, behold, therefore I will gather you into the midst of Jerusalem".

Ezek. 22:28, "And her prophets have daubed them with untempered mortar, seeing vanity, and divining lies, unto them, saying, 'Thus saith **Adonai Jehovah**, when **Jehovah** hath not spoken".

Ezek. 22:31, "Therefore have I poured out Mine indignation upon them; I have consumed them with the fire of My wrath: their own way have I recompensed upon their heads, saith **Adonai Jehovah**".

Ezek. 23:22, "Therefore, O Aholibah, thus saith **Adonai Jehovah**; 'Behold, I will raise up thy lovers against thee, from whom thy mind is alienated, and I will bring them against thee on every side".

Ezek. 23:28, "For thus saith **Adonai Jehovah**; 'Behold, I will deliver thee into the hand of them whom thou hatest, into the hand of them from whom thy mind is alienated".

Ezek. 23:32, "Thus saith **Adonai Jehovah**; 'Thou shalt drink of thy sister's cup deep and large; thou shalt be laughed to scorn and had in derision; it containeth much".

Ezek. 23:34, "Thou shalt even drink it and suck it out, and thou shalt break the sherds thereof, and pluck off thine own breasts; for I have spoken it, saith **Adonai Jehovah**".

Ezek. 23:35, "Therefore thus saith **Adonai Jehovah**; 'Because thou hast forgotten Me, and cast Me behind thy back, therefore bear thou also thy lewdness and thy whoredoms".

Ezek. 23:46, "For thus saith **Adonai Jehovah**; 'I will bring up a company upon them, and will give them to be removed and spoiled".

Ezek. 23:49, "And they shall recompense your lewdness upon you, and ye shall bear the sins of your idols; and ye shall know that I am **Adonai Jehovah**".

Ezek. 24:3, "And utter a parable unto the rebellious house, and say unto them, 'Thus saith **Adonai Jehovah**; 'Set on a pot, set it on, and also pour water into it".

Ezek. 24:6, "Wherefore thus saith **Adonai Jehovah**; 'Woe to the bloody city, to the pot whose scum is therein and whose scum is not gone out of it! Bring it out piece by piece; let no lot fall upon it".

Ezek. 24:9, "Therefore thus saith **Adonai Jehovah**; 'Woe to the blood city! I will even make the pile for fire great".

Ezek. 24:14, "I **Jehovah** have spoken it; it shall come to pass, and I will do it; I will not go back, neither will I spare, neither will I repent; according to thy ways, and according to thy doings, shall they judge thee, saith **Adonai Jehovah**".

Ezek. 24:21, "Speak unto the house of Israel, 'Thus saith **Adonai Jehovah**; 'Behold, I will profane My sanctuary, the excellency of your strength, the desire of your eyes, and that which your soul pitieth; and your sons and your daughters whom ye have left shall fall by the sword'"

Ezek. 24:24, "Thus Ezekiel is unto you a sign: according to all that he hath done shall ye do: and when this cometh, ye shall know that I am **Adonai Jehovah**".

Ezek. 25:3, "And say unto the Ammonites, 'Hear the word of **Adonai Jehovah**; Thus saith **Adonai Jehovah**; 'Because thou saidst, 'Aha,' against My sanctuary, when it was profaned; and against the land of Israel when it was desolate; and against the house of Judah when they went into captivity".

Ezek. 25:6, "For thus saith **Adonai Jehovah**; 'Because thou hast clapped thine hands, and stamped with the feet, and rejoiced in heart with all thy despite against the land of Israel".

Ezek. 25:8, "Thus saith **Adonai Jehovah**; 'Because that Moab and Seir do say, 'Behold, the house of Judah is like unto all the heathen".

Ezek. 25:12, "Thus saith **Adonai Jehovah**; 'Because that Edom hath dealt against the house of Judah by taking vengeance, and hath greatly offended, and revenged himself upon them".

Ezek. 25:13, "Therefore thus saith **Adonai Jehovah**; 'I will also stretch out Mine hand upon Edom, and will cut off man and beast from it; and I will make it desolate from Teman; and them of Dedan shall fall by the sword".

Ezek. 25:14, "And I will make thee like the top of a rock; thou shalt be a place to spread nets upon; thou shalt be built no more: for I **Jehovah** have spoken it, saith **Adonai Jehovah**".

Ezek. 25:15, "Thus saith **Adonai Jehovah**; 'Because the Philistines have dealt by revenge, and have taken vengeance with a despiteful heart, to destroy it for the old hatred".

Ezek. 25:16, "Therefore thus saith **Adonai Jehovah**; 'Behold, I will stretch out Mine hand upon the Philistines, and I will cut off the Cherethims, and destroy the remnant of the sea coast".

Ezek. 26:3, "Therefore thus saith **Adonai Jehovah**; 'Behold I am against thee O Tyrus and will cause many nations to come up against thee, as the sea causeth his waves to come up".

Ezek. 26:5, "It shall be a place for the spreading of nets in the midst of the sea; for I have spoken it, saith **Adonai Jehovah**; and it shall become a spoil to the nations".

Ezek. 26:7, "For thus saith **Adonai Jehovah**; Behold, I will bring upon Tyrus Nebuchadnezzar king of Babylon, a king of kings, from the north, with horses, and with chariots, and with horsemen, and companies, and much people".

Ezek. 26:14, "And I will make thee like the top of a rock; thou shalt be a place to spread nets upon; thou shalt be built no more: for I **Jehovah** have spoken it, saith **Adonai Jehovah**".

Ezek. 26:15, "thus saith **Adonai Jehovah** to Tyrus; 'Shall not the isles shake at the wound of thy fall, when the wounded cry, when the slaughter is made in the midst of thee?'"

Ezek. 26:19, "For thus saith **Adonai Jehovah**; 'When I shall make thee a desolate city, like the cities that are not inhabited; when I shall bring up the deep upon thee, and great waters shall cover thee'".

Ezek. 26:21, "I will make thee a terror, and thou shalt be no more; though thou be sought for, yet shalt thou never be found again, saith **Adonai Jehovah**".

Ezek. 27:3, "And say unto Tyrus, 'O thou that art situate at the entry of the sea, which art a merchant of the people for many isles, Thus saith **Adonai Jehovah**; 'O Tyrus, thou hast said, 'I am of perfect beauty'".

Ezek. 28:2, "Son of man, say unto the prince of Tyrus, 'Thus saith **Adonai Jehovah**; 'Because thine heart is lifted up, and thou hast said, 'I am a God, I sit in the seal of God in the midst of the seas; yet thou art a man and not God, though thou set thine heart as the heart of God'".

Ezek. 28:6, "Therefore, thus saith **Adonai Jehovah**; 'Because thou hast set thine heart as the heart of God'".

Ezek. 28:10, "Thou shalt die the deaths of the uncircumcised by the hand of strangers: for I have spoken it, saith **Adonai Jehovah**".

Ezek. 28:12, "Son of man, take up a lamentation upon the king of Tyrus, and say unto him, 'Thus saith **Adonai Jehovah**; 'Thou sealest up the sum, full of wisdom, and perfect in beauty'".

Ezek. 28:22, "And say, 'Thus saith **Adonai Jehovah**; 'Behold, I am against thee, O Zidon; and I will be glorified in the midst of her; and I shall have executed judgments in her, and shall be sanctified in her'".

Ezek. 28:24, "And there shall be no more a pricking brier unto the house of Israel, nor any grieving thorn of all that are round about them that despised them; and they shall know that I am **Adonai Jehovah**".

Ezek. 28:25, "Thus saith **Adonai Jehovah**; 'When I shall have gathered the house of Israel from the people among whom they are scattered, and shall be sanctified in them in the sight of the heathen, then shall they dwell in their land that I have given to My servant Jacob'".

Ezek. 29:3, "Speak, and say 'Thus saith **Adonai Jehovah**; 'Behold, I am against thee, Pharaoh king of Egypt, the great dragon that lieth in the midst of his rivers, which hath said, 'My river is mine own and I have made it for myself'".

Ezek. 29:8, "Therefore thus saith **Adonai Jehovah**; 'Behold, I will bring a sword upon thee, and cut off man and beast out of thee'".

Ezek. 29:13, "Yet thus saith **Adonai Jehovah**; 'At the end of forty years will I gather the Egyptians from the people whither they were scattered'".

Ezek. 29:16, "And it shall be no more the confidence of the house of Israel, which bringeth their iniquity to remembrance when they shall look after them; but they shall know that I am **Adonai Jehovah**'".

Ezek. 29:19, "Therefore thus saith **Adonai Jehovah**; 'Behold, I will give the land of Egypt unto Nebuchadnezzar king of Babylon; and he shall take her multitude, and take her spoil and take her prey; and it shall be the wages for his army'".

Ezek. 29:20, "I have given him the land of Egypt, for this labour wherewith he served against it, because they wrought for Me, saith **Adonai Jehovah**'".

Ezek. 30:2, "Son of man, prophesy and say 'Thus saith **Adonai Jehovah**; 'Howl ye, Woe worth the day!'".

Ezek. 30:6, "Thus saith **Jehovah**; 'They also that uphold Egypt shall fall; and the pride of her power shall come down; from the tower of Syene shall they fall in it by the sword, saith **Adonai Jehovah**'".

Ezek. 30:10, "Thus saith **Adonai Jehovah**; 'I will also make the multitude of Egypt to cease by the hand of Nebuchadnezzar king of Babylon'".

Ezek. 30:13, "Thus saith **Adonai Jehovah**; 'I will also destroy the idols, and I will cause their images to cease out of Noph; and there shall be no more a prince of the land of Egypt; and I will put a fear in the land of Egypt'".

Ezek. 30:22, "Therefore, thus saith **Adonai Jehovah**; 'Behold, I am against Pharaoh, king of Egypt, which was broken; and I will cause the sword to fall out of his hand'".

Ezek. 31:10, "Therefore thus saith **Adonai Jehovah**; 'Because thou hast lifted up thyself in height and he hath shot up his top among the thick boughs, and his heart is lifted up in this height'".

Ezek. 31:15, "Thus saith **Adonai Jehovah**; 'In the day when he went down to the grave I caused a mourning: I covered the deep for him, and I restrained the floods thereof, and the great waters were stayed....'".

Ezek. 32:3, "Thus saith **Adonai Jehovah**; 'I will therefore spread out My net over thee with a company of many people, and they shall bring thee up in My net'".

Ezek. 32:8, "All the bright lights of heaven will I make dark over thee, and set darkness upon thy land saith **Adonai Jehovah**".

Ezek. 32:11, "For thus saith **Adonai Jehovah**; 'The sword of the king of Babylon shall come upon thee'".

Ezek. 32:14, "Then will I make their waters deep, and cause their rivers to run like oil, saith **Adonai Jehovah**".

Ezek. 32:16, "This is the lamentation wherewith they shall lament her: the daughters of the nations shall lament her: they shall lament for her; even for Egypt, and for all her multitude; saith **Adonai Jehovah**".

Ezek. 32:31, "Pharaoh shall see them, and shall be comforted over all his multitude, even Pharaoh and all his army slain by the sword, saith **Adonai Jehovah**".

Ezek. 32:32, "For I have caused My terror in the land of the living; and he shall be laid in the midst of the uncircumcised with them that are slain with the sword, even Pharaoh and all his multitude, saith **Adonai Jehovah**".

Ezek. 33:11, "Say unto them, 'As I live, saith **Adonai Jehovah**, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live; turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?'".

Ezek. 33:25, "Wherefore say unto them, 'Thus saith **Adonai Jehovah**'; 'Ye eat with the blood, and lift up your idols, and shed blood, and shall ye possess the land?'".

Ezek. 33:27, "Say thou thus unto them, 'Thus saith **Adonai Jehovah**; 'As I live, surely they that are in the wastes shall fall by the sword, and him that is in the open field will I give to the beasts to be devoured, and they that be in the forts and in the caves shall die of the pestilence'".

Ezek. 34:2, "Son of man, prophesy against the shepherds of Israel, prophesy, and say unto them, 'Thus saith **Adonai Jehovah**; 'Woe be to the shepherds of Israel that do feed themselves! Should not the shepherds feed the flocks?'"

Ezek. 34:8, "As I live, saith **Adonai Jehovah**, surely because My flock became a prey, and My flock became meat to every beast of the field, because there was no shepherd, neither did My shepherds search for My flock, but the shepherds fed themselves, and fed not My flock".

Ezek. 34:10, "Thus saith **Adonai Jehovah**; 'Behold, I am against the shepherds; and I will require My flock at their hand, and cause them to cease from feeding the flock; neither shall the shepherds feed themselves any more; for I will deliver My flock from their mouth that they may not be meat for them'"

Ezek. 34:11, "For thus saith **Adonai Jehovah**; 'Behold, I, even I will both search my sheep and seek them out".

Ezek. 34:15, "I will feed My flock, and I will cause them to lie down, saith **Adonai Jehovah**".

Ezek. 34:17, "As for you, O My flock; thus saith **Adonai Jehovah**; 'Behold, I judge between cattle and cattle, between the rams and the he goats".

Ezek. 34:20, "Therefore, thus saith **Adonai Jehovah** unto them; 'Behold, even I will judge between the fat cattle and the lean cattle".

Ezek. 34:30, "Thus shall they know that I **Jehovah** their **Elohim** am with them, and that they, even the house of Israel, are My People, saith **Adonai Jehovah**".

Ezek. 34:31, "And ye My flock, the flock of My pasture, are men, and I am your **Elohim**, saith **Adonai Jehovah**".

Ezek. 35:3, "And say unto it, 'Thus saith **Adonai Jehovah**; 'Behold, O mount Seir, I am against thee, and I will stretch out Mine hand against thee, and I will make thee most desolate".

Ezek. 35:6, "Therefore, as I live, saith **Adonai Jehovah**, I will prepare thee unto blood, and blood shall pursue thee: since thou hast not hated blood, even blood shall pursue thee".

Ezek. 35:11, "Therefore, as I live, saith **Adonai Jehovah**, I will even do according to thine anger, and according to thine envy which thou hast used out of thy hatred against them; and I will make Myself known among them, when I have judged thee".

Ezek. 35:14, "Thus saith **Adonai Jehovah**; 'When the whole earth rejoiceth, I will make thee desolate'"

Ezek. 36:2, "Thus saith **Adonai Jehovah**; 'Because the enemy hath said against you, 'Aha, even the ancient high places are ours in possession'".

Ezek. 36:3, "Therefore prophecy and say, 'Thus saith **Adonai Jehovah**; 'Because they have made you desolate, and swallowed you up on every side, that ye might be a possession unto the residue of the heathen, and ye are taken up in the lips of talkers, and are an infamy of the people'".

Ezek. 36:4, "Therefore, ye mountains of Israel, hear the word of **Adonai Jehovah**; Thus saith **Adonai Jehovah** to the mountains, and to the hills, to the rivers, and to the valleys, to the desolate wastes, and to the cities that are forsaken, due of the heathen that are round about".

Ezek. 36:5, "Therefore thus saith **Adonai Jehovah**; 'Surely in the fire of My jealousy have I spoken against the residue of the heathen, and against all Idumea, which have appointed My land unto their possession with the joy of all their heart, with despiteful minds, to cast it out for a prey'".

Ezek. 36:6, "Prophecy therefore concerning the land of Israel, and say unto the mountains, and to the hills, to the rivers, and to the valleys, 'Thus saith **Adonai Jehovah**; 'Behold, I have spoken in My jealousy and in My fury, because ye have borne the shame of the heathen'".

Ezek. 36:7, "Therefore thus saith **Adonai Jehovah**; 'I have lifted up Mine hand, Surely the heathen that are about you they shall bear their shame'".

Ezek. 36:13, "Thus saith **Adonai Jehovah**; 'Because they say unto you, 'Thou land devourest up men, and hast bereaved thy nations'".

Ezek. 36:14, "Therefore, thou shalt devour men no more, neither bereave thy nations any more', saith **Adonai Jehovah**".

Ezek. 36:15, "Neither will I cause men to hear in thee the shame of the heathen any more, neither shalt thou bear the reproach of the people and more, neither shalt thou cause thy nations to fall any more, saith **Adonai Jehovah**".

Ezek. 36:22, "Therefore, say unto the house of Israel, 'Thus saith **Adonai Jehovah**; I do not this for your sakes, O house of Israel, but for Mine holy name's sake, which ye have profaned among the heathen, whither ye went'".

Ezek. 36:23, "And I will sanctify My great name, which was profaned among the heathen, which ye have profaned in the midst of them; and the heathen shall know that I am the Lord, saith **Adonai Jehovah**, when I shall be sanctified in you before their eyes'".

Ezek. 36:32, "Not for your sakes do I this, saith **Adonai Jehovah**, be it known unto you: be ashamed and confounded for your own ways, O house of Israel".

Ezek. 36:33, "Thus saith **Adonai Jehovah**; 'In the day that I shall have cleansed you from all your iniquities I will also cause you to dwell in the cities, and the wastes shall be builded'".

Ezek. 36:37, "Thus saith **Adonai Jehovah**; 'I will yet for this be enquired of by the house of Israel, to do it for them; I will increase them with men like a flock'".

Ezek. 37:3, "And he said unto me, 'Son of man, can these bones live?' And I answered, 'O **Adonai Jehovah**, Thou knowest'".

Ezek. 37:5, "Thus saith **Adonai Jehovah** unto these bones; 'Behold, I will cause breath to enter into you, and ye shall live'".

Ezek. 37:9, "Then said He unto me, 'Prophecy unto the wind, prophecy, son of man, and say to the wind, 'Thus saith **Adonai Jehovah**; 'Come from the four winds, O breath, and breathe upon these slain, that they may live'".

Ezek. 37:12, "Therefore prophecy and say unto them, 'Thus saith **Adonai Jehovah**; 'Behold, O My People, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel'".

Ezek. 37:19, "Say unto them, 'Thus saith **Adonai Jehovah**; 'Behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and make them one stick, and they shall be one in Mine hand'".

Ezek. 37:21, "And say unto them, 'Thus saith **Adonai Jehovah**; 'Behold, I will take the children of Israel from among the heathen, whiter they be gone, and will gather them on every side, and bring them into their own land'".

Ezek. 38:3, "And say, 'Thus saith **Adonai Jehovah**; 'Behold, I am against thee, O Gog, the chief prince of Meshech and Tubal'".

Ezek. 38:10, "Thus saith **Adonai Jehovah**; 'It shall also come to pass, that at the same time shall things come into thy mind, and thou shalt think an evil thought'".

Ezek. 38:14, "Therefore, son of man prophecy and say unto God, 'Thus saith **Adonai Jehovah**; 'In that day when My People of Israel dwelleth safety, shalt thou not know it?'"

Ezek. 38:17, "And thou, son of man, Thus saith **Adonai Jehovah**; 'Art thou he of whom I have spoken in old time by My servants the prophets of Israel, which prophesied in those days

many years that I would bring thee against them?"

Ezek. 38:18, "And it shall come to pass at the same time when Gog shall come against the land of Israel, saith **Adonai Jehovah**, that My fury shall come up in My face".

Ezek. 38:21, "And I will call for a sword against him throughout all My mountains, saith **Adonai Jehovah**; every man's sword shall be against his brother".

Ezek. 39:1, "Therefore, thou son of man, prophesy against Gog, and say, 'Thus saith **Adonai Jehovah**; 'Behold, I am against thee, O Gog, the chief prince of Meshech and Tubal'".

Ezek. 39:5, "Thou shalt fall upon the open field: for I have spoken it, saith **Adonai Jehovah**".

Ezek. 39:8, "Behold, it is come, and it is done, saith **Adonai Jehovah**; this is the day whereof I have spoken".

Ezek. 39:10, "So that they shall take no wood out of the field, neither cut down any out of the forests; for they shall burn the weapons with fire: and they shall spoil those that spoiled them saith **Adonai Jehovah**".

Ezek. 39:13, "Yea, all the People of the land shall bury them; and it shall be to them a renown the day that I shall be glorified, saith **Adonai Jehovah**".

Ezek. 39:17, "And thou son of man, thus saith **Adonai Jehovah**; 'Speak unto every feathered fowl, and to every beast of the field, Assemble yourselves, and come; gather yourselves on every side to My sacrifice that I do sacrifice for you, even a great sacrifice upon the mountains of Israel, that ye may eat flesh, and drink blood".

Ezek. 39:20, "Thus ye shall be filled at My table with horses and chariots, with mighty men and with all men of war, saith **Adonai Jehovah**".

Ezek. 39:25, "Therefore thus saith **Adonai Jehovah**; 'Now will I bring again the captivity of Jacob, and have mercy upon the whole house of Israel, and will be jealous for My holy name".

Ezek. 39:29, "Neither will I hide My face any more from them: for I have poured out My spirit upon the house of Israel, saith **Adonai Jehovah**".

Ezek. 43:18, "And he said unto me, 'Son of man, thus saith **Adonai Jehovah**; 'These are the ordinances of the altar in the day when they shall make it, to offer burnt offering thereon, and to sprinkle bloods thereon'".

Ezek. 43:19, "And thou shalt give to the priests the Levites that be of the seed of Zadok, which approach unto Me, to minister unto Me, saith **Adonai Jehovah**, a young bullock for a

sin offering”.

Ezek. 43:27, “And when these days are expired, it shall be, that upon the eighth day, and so forward, the priests shall make your burnt offerings upon the altar, and your peace offerings; and I will accept you, saith **Adonai Jehovah**”.

Ezek. 44:6, “And thou shalt say to the rebellious, even to the house of Israel, ‘Thus saith **Adonai Jehovah**; ‘O ye house of Israel, let it suffice you of all your abominations”’.

Ezek. 44:9, “Thus saith **Adonai Jehovah**; ‘No stranger, uncircumcised in heart, nor uncircumcised in flesh, shall enter into My sanctuary, of any stranger that is among the children of Israel”’.

Ezek. 44:12, “Because they ministered unto them before their idols, and caused the house of Israel to fall into iniquity; therefore have I lifted up Mine hand against them saith **Adonai Jehovah**, and they shall bear their iniquity”’.

Ezek. 44:15, “But the priests the Levites, the sons of Zadok, that kept the charge of My sanctuary when the children of Israel went astray from Me, they shall come near to Me to minister unto Me, and they shall stand before Me to offer unto Me the fat and the blood, saith **Adonai Jehovah**”.

Ezek. 44:27, “And in the day that he goeth into the sanctuary, unto the inner court, to minister in the sanctuary, he shall offer his sin offering, saith **Adonai Jehovah**”.

Ezek. 45:9, “Thus saith **Adonai Jehovah**; ‘Let it suffice you, O princes of Israel; remove violence and spoil, and execute judgment and justice, take away your exactions from My People, saith **Adonai Jehovah**”.

Ezek. 45:15, “And one lamb out of the flock out of two hundred, out of the fat pastures of Israel; for a meat offering, and for a burnt offering, and for peace offerings to make reconciliation for them, saith **Adonai Jehovah**”.

Ezek. 45:18, “Thus saith **Adonai Jehovah**; ‘In the first month, in the first day of the month, thou shalt take a young bullock without blemish, and cleanse the sanctuary”’.

Ezek. 46:1, “Thus saith **Adonai Jehovah**; ‘The gate of the inner court that looketh toward the east shall be shut the six working days; but on the Sabbath it shall be opened, and in the day of the new moon it shall be opened”’.

Ezek. 46:16, “Thus saith **Adonai Jehovah**; ‘If the prince give a gift unto any of his sons, the inheritance thereof shall be his sons; it shall be their possession by inheritance”’.

Ezek. 47:13, "Thus saith **Adonai Jehovah**; 'This shall be the border whereby ye shall inherit the land according to the twelve tribes of Israel; Joseph shall have two portions".

Ezek. 47:23, "And it shall come to pass, that in what tribe the stranger sojourneth, there shall ye give him his inheritance saith **Adonai Jehovah**".

Ezek. 48:29, "This is the land which ye shall divide by lot unto the tribes of Israel for inheritance, and these are their portions, saith **Adonai Jehovah**".

Dan. 9:7, "O **Adonai**, righteousness belongeth unto Thee, but unto us confusion of faces as at this day; to the men of Judah, and to the inhabitants of Jerusalem, and unto all Israel, that are near, and that are far off through all the countries whither Thou has driven them, because of their trespass that they have trespassed against Thee".

Dan. 9:8, "O **Adonai**, to us belongeth confusion of face, to our kings, to our princes, and to our fathers because we have sinned against Thee".

Amos 1:8, "And I will cut off the inhabitant from Ashdod, and him that holdeth the sceptre from Ashkelon; and the remnant of the Philistines shall perish, saith **Adonai Jehovah**".

Amos 3:7, "Surely **Adonai Jehovah** will do nothing, but He revealeth His secret unto His servants the prophets".

Amos 3:8, "The lion hath roared, who will not fear? **Adonai Jehovah** hath spoken, who can but prophesy?"

Amos 3:11, "Therefore saith **Adonai Jehovah**; 'An adversary there shall be even round about the land; and he shall bring down thy strength from thee, and thy palaces shall be spoiled'".

Amos 3:13, "Hear ye, and testify in the house of Jacob, saith **Adonai Jehovah**, the **Elohim of hosts**".

Amos 4:2, "**Adonai Jehovah** hath sworn by His holiness, that lo, the days shall come upon you, that He will take you away with hooks, and your posterity with fishhooks".

Amos 4:5, "And offer a sacrifice of thanksgiving with leaven, and proclaim and publish the free offering; for this liketh you O ye children of Israel, saith **Adonai Jehovah**".

Amos 5:3, "For thus saith **Adonai Jehovah**; 'The city that went out by a thousand shall leave an hundred, and that which went forth by an hundred shall leave ten, to the house of Israel'".

Amos 6:8, "**Adonai Jehovah** hath sworn by Himself, saith **Jehovah** the **Elohim of hosts**, 'I abhor the excellency of Jacob, and hate his palaces: therefore will I deliver up the city with all that is therein'".

Amos 7:1, "Thus hath **Adonai Jehovah** shewed unto me; and behold, He formed grasshoppers in the beginning of the shooting up of the latter growth; and, lo, it was the latter growth after the king's mowings".

Amos 7:2, "And it came to pass, that when they had made an end of eating the grass of the land, then I said, 'O **Adonai Jehovah**, forgive, I beseech Thee: by whom shall Jacob arise? For he is small'".

Amos 7:4, "Thus hath **Adonai Jehovah** shewed unto me; and behold, **Adonai Jehovah** called to contend by fire, and it devoured the great deep, and did eat up part'".

Amos 7:5, "Then said I, 'O **Adonai Jehovah**, cease, I beseech Thee; by whom shall Jacob arise? For he is small'".

Amos 7:6, "**Jehovah** repented for this: This also shall not be, saith **Adonai Jehovah**".

Amos 8:1, "Thus hath **Adonai Jehovah** shewed unto me: and behold a basket of summer fruit".

Amos 8:3, "And the songs of the temple shall be howlings in that day, saith **Adonai Jehovah**: there shall be many dead bodies in every place; they shall cast them forth, with silence".

Amos 8:9, "And it shall come to pass in that day saith **Adonai Jehovah**, that I will cause the sun to go down at noon, and I will darken the earth in the clear day".

Amos 8:11, "Behold, the days come saith **Adonai Jehovah**, that I will send a famine in the land, not a famine of bread, nor a thirst for water, by of hearing the words of the Lord".

Amos 9:5, "And **Adonai Jehovah of hosts** is He That toucheth the land, and it shall melt, and all that dwell therein shall mourn; and it shall rise up wholly like a flood; and shall be drowned, as by the flood of Egypt".

Amos 9:8, "Behold the eyes of **Adonai Jehovah** are upon the sinful kingdom, and I will destroy it from off the face of the earth; saving that I will not utterly destroy the house of Jacob, saith **Jehovah**".

Obadiah 1, "The vision of Obadiah, 'Thus saith **Adonai Jehovah** concerning Edom; 'We have heard a rumour from **Jehovah**, and an ambassador is sent among the heathen, Arise ye, and let us rise up against her in battle".

Micah 1:2, "Hear, all ye people; hearken, O earth, and all that therein is; and let **Adonai Jehovah** be witness against you, **Jehovah** from His holy temple".

Hab. 3:19, "**Jehovah Adonai** is my strength, and He will make my feet like hinds' feet, and He will make me to walk upon mine high places".

Zeph. 1:7, "Hold thy peace at the presence of **Jehovah Adonai**: for the day of **Jehovah** is at hand; for **Jehovah** hath prepared a sacrifice, He hath bid his guests".

Zech. 9:14, "And Jehovah shall be seen over them, and His arrow shall go forth as the lightning; and **Adonai Jehovah** shall blow the trumpet, and shall go with whirlwinds of the south".

The 134 Passages That Were Altered From "Jehovah" To "Adonai"

I am indebted to Dr. E. W. Bullinger for his Appendix 32, which reads in part, "Out of extreme (but mistaken) reverence for the Ineffable Name "Jehovah", the ancient custodians of the Sacred Text substituted in many places "Adonai".

Below is the list of where "Adonai" was substituted for "Jehovah".

Gen. 18:3, 27, 30, 31; 32; 20:4; Ex. 4:10, 13; 5:22; 15:17; 20:4; 34:9,9; Numbers 14:17;; Josh. 7:5; Judges 6:15, 13:8; Judges 3:10, 15; 13:8; I Kings 3:10, 15; 22:6; II Kings 7:6; 19:23; Ezra 10:3; Neh. 1:11; 4:14; Job 28:28; Ps. 2:4; 16:2; 22:19, 30; 30:8; 35:17,22, 23; 37:13; 38:9, 15, 22; 39:7; 40:17; 44:23; 51:15; 54:4; 55:9; 57:9; 59:11; 62:12; 66:18; 68:11,7,19,20, 22,26, 32; 73:20; 78:65; 79:12; 86:3, 4, 5, 8, 12, 15; 89:49,50; 90:1; 110:5; 130:2,3,6; Lam. 1:14, 15 (2); 2:1, 2, 5, 7, 18, 19, 20; 3:31, 36, 37, 58; Is. 3:17,18; 4:4; 6:1, 8, 11; 7:14, 20; 8:7; 9:8, 17; 10:12; 11:11; 21:6,8,16; 28:2; 29:13; 30:20; 37:24; 38:14,16; 49:14; 61:11; Ezek. 18:25, 29; 21:13; 33:17, 20; Dan. 1:2, 9:3, 9:4, 9:9, 9:15, 9:16, 9:17, 9:19; Amos 5:16; 7:7,8; 9:1; Zech. 9:4; Mic. 1;2; Zech. 9:4; Mal. 1:12, 14.

THE "JEHOVAH TITLES"

Much has been written about the "Jehovah titles". What exactly is meant by the term "Jehovah titles"? It means that certain characteristics of Jehovah are revealed by each title. So for example when we read of "Jehovah-jireh" we see that because "jireh" means "sees" or "provides" the term reveals the characteristic of Jehovah that He provides.

But as is true of most of the titles of Jehovah, the characteristic which is ascribed to Jehovah in these titles is also ascribed to Him **in His office of Elohim**. For example, we read in Gen. 22:14, "And Abraham called the name of the place '**Jehovah-jireh**'...". But we read in Gen. 31:42, "**Elohim** hath seen (Heb. "**jireh**") my affliction and rebuked thee...". In this case, **Elohim** is said to be He Who **sees**. In short, to consider these "Jehovah titles" as somehow different or more special than the other titles of God is to limit our knowledge of the **many** characteristics of God that He has chosen to reveal through His **many** titles.

I must admit that as I studied the Hebrew titles of God, I was surprised to learn that several of the ten "Jehovah titles" do not reveal God **in His relationship to man**, but rather reveal Who He is in relation to how He works out **His plans and purposes for the ages**. For example, many are familiar with the title "Jehovah-jireh" which means "Jehovah sees" or "Jehovah provides". But in the one occurrence in which we read of that full title we see that it does not mean that Jehovah provides whatever an individual requires. Rather the context is quite clear that Jehovah provided for that which **He required** of Abraham in order to fulfill **His purpose**, which was for Abraham to offer a sacrifice in Isaac's stead. That is to say, **God required** a sacrifice of Abraham and **He provided** that sacrifice. In my opinion, to broaden the significance of that title to include God providing everything one may deem necessary is both unscriptural, in that it does not take into consideration **the context**, and potentially disappointing, because God does not always provide what one may deem necessary. This will no doubt disappoint many. However, the Bible, especially the Old Testament, is written, at least in part, so that all who diligently seek Him may understand Him better by how he accomplishes His plans and purposes for the ages. Therefore, may I suggest that to know God better is to be blessed, even if it is not to know Him in relation to ourselves.

JEHOVAH-JIREH

We read in Gen. 22:14, "And Abraham called the name of the place '**Jehovah-jireh**': as it is said to this day, in the mount of the Lord it shall **be seen**". It should be noted that "jireh" is most often translated "**see**", not "provide". But as is true of most words, there are nuances to this word and the meaning, as always, must be taken from the context.

So the basic meaning of the Hebrew word "jireh" is 'to see', but in Gen. 22:14 quoted above, we see that **Jehovah provided** Abraham with a sacrifice. Let us also consider Gen. 29:31-32 which also speaks of Jehovah providing, in this case for Leah. That passage reads, "And when Jehovah **saw (Heb. "jireh")** that Leah was hated, He opened her womb; but Rachel was barren. And Leah conceived, and bare a son, and she called his name Reuben: for she said, 'Surely Jehovah hath **looked upon (Heb. "jireh")** my affliction; now therefore my husband will love me". Here too, Jehovah provided, even though "jireh" was not so translated in this passage.

My point is that by considering the title "Jehovah-jireh" we learn that God, not only sees, but that **He is a Provider** of what He sees needs to be provided. As concerning Abraham He provided him with a burnt offering to take the place of Isaac, and to Leah He provided her with a son.

But there are other passages which speak of Jehovah "seeing", which, in the interest of thoroughness, should be considered. For example Gen. 11:5 reads, "And Jehovah came down to **see (Heb. "jireh")** the city and the tower, which the children of men builded". This verse comes in the context of God's scattering of the nations. My point is that in this context,

Jehovah **seeing** was **not to provide** but rather to scatter the men of Babel in order to further **His purposes**. And we read in I Sam. 16:1, "And the Lord said to Samuel, 'How long wilt thou mourn for Saul, seeing I have rejected him from reigning over Israel? Fill thine horn with oil and go, I will send thee to Jesse the Beth-lehemite: for I have **provided** (Heb. "jireh") **Me** a king among his sons". Lam. 3:59-60 adds more depth to the title "Jehovah-jireh". That passage reads, "O Jehovah, Thou hast seen (Heb. "**jireh**") my **wrong: judge** Thou my cause. Thou hast **seen** (Heb. "**jireh**") all their vengeance and all their imagination against me". We read in verse 64, "Render unto them a recompence....". In this passage it is judgment that Jehovah is asked to provide.

My point is that in order to more fully appreciate the title "Jehovah-jireh" we must recognize that, yes God did provide for others, but He also provided for Himself those things which fulfill His purposes.

But "jireh" is used not only of Jehovah but also in reference to His titles. For example were read Gen. 31:42, "**Elohim** hath seen (Heb. "**jireh**") my affliction and rebuked thee...". Consider, Gen. 22:8 which reads, "Abraham said, 'My son, **Elohim** will **provide** (Heb. "jireh") **Himself** a lamb for a burnt offering...". In these two verses we read that "Elohim hath seen" and that "Elohim will provide". As is proved above, Jesus Christ is Elohim. Because Jehovah is Elohim and because Christ is Elohim, we may conclude that Jesus Christ is Jehovah-jireh.

JEHOVAH-ROPHEKA

The Hebrew word translated "healeth" is "ropheka", hence the title "Jehovah-ropheka". The word is usually translated "heal" or "healed" but also once "convert", once "made whole", and five times "physician".

We read in Ex. 15:26, "...If thou wilt diligently hearken to the voice of **Jah** thy **El**, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am **Jehovah** that **healeth** thee".

Ps. 6:2 is another passage that speaks of Jehovah as a Healer. That verse reads, "Have mercy, upon me, O Jehovah: for I am weak: O **Jehovah, heal** (Heb. "**ropheka**") me for my bones are vexed". And we read in Is. 57:19, "...Peace, peace, saith **Jehovah: and I will heal** (Heb. "**ropheka**") him". And Jer.17:14 reads, "**Heal** (Heb. "**ropheka**") **me O Jehovah**, and I shall be healed". Let us also consider II Kings 2:21 which reads, "...Thus saith Jehovah, '**I have healed** (Heb. "ropheka") these **waters**; there shall not be from thence any more death or barren land". This passage concerns Elisha's having "smitten the waters" (vs. 14) after Elijah was carried away, and the reversal of that. I believe that Jehovah did so in order to prove to the people that Elisha was a true prophet. My point is that, in this context the waters were healed **to further Jehovah's plans for Israel**.

We read in Gen. 20:17, "So Abraham prayed unto **Elohim**; and **Elohim** healed Abimelech....". And in II Kings 20:5 we read, ".....Thus saith **Jehovah** the **Elohim** of David thy father, I have heard thy prayer I have seen thy tears: behold I will **heal** thee.....". This verse speaks of "Jehovah **Elohim**" as He Who heals. We know that Christ is Elohim, therefore Christ is the Healer. Let us also consider Is. 53:5, "with **His stripes** we are **healed**". This is an obvious reference to Jesus Christ.

JEHOVAH-NISSI

We read in Ex. 17:15-16, 15) "And Moses built an altar, and called the name of it '**Jehovah-nissi**'. 16) For he said, Because **Jah** hath sworn that **Jehovah** will have war with Amalek (Amalek had fought with Israel, vs. 8) from generation to generation". For a better understanding of the Hebrew word "nissi" in this title we will consider a few other translations of that word. We read in Is. 18:3-4, "All ye inhabitants of the world, and dwellers on the earth, see ye, when he lifteth up an **ensign** (Heb. "nissi") on the mountains; and when he bloweth a trumpet, hear ye. For so the Lord said unto me, I will take my rest, and I will consider in my dwelling place like a clear heat upon herbs.....".

In short, we may understand the Hebrew word "nissi" to mean "a sign". When used in the Jehovah title as it is in Ex. 17:15, "nissi" tells us that the altar that Moses built is a **sign** that Jehovah will have vengeance on those who became His enemies.

It is interesting to note that the "sign" that is connected to Jehovah is most often used in the context of the millennial reign. For example we read in Is. 5:26, "But He (Jehovah, vs.25) will lift up an **ensign** (Heb. "nissi") **to the nations** from far, and will hiss (call) unto them from the end of the earth; and behold, they shall come with speed swiftly". And we read in Is. 11:12, "And He shall set up an **ensign** (Heb. "nissi") for **the nations**, and shall assemble the outcasts of Israel and gather together the dispersed of Judah from the four corners of the earth". Let us also consider Is. 49:22 which reads, "Thus saith **Jehovah Elohim**, 'Behold, I will lift up Mine hand to **the Gentiles**, and set up My **standard** (Heb. "nissi") to the people(s) and they shall bring thy sons in their arms and thy daughters shall be carried upon their shoulders". Note that the banners spoken of in the scriptures quoted above have to do with signs for the Gentiles to come in peace to the millennial land.

My point is once again, that the banner of Jehovah is often spoken of in the context of fulfilling **His purposes** for the earth.

As is true of most of the titles of Jehovah, this one too is used of Him with respect to a different title. Consider Ps. 60:4-5, "Thou (**Elohim**, vs. 1) hast given a **banner** (Heb. "nissi") to them that fear Thee....that Thy **beloved may be delivered**". By limiting the banner as from Jehovah in a so-called "Jehovah title" we miss this profound blessing that Jehovah in His office of Elohim provides a banner for His beloved to be delivered.

It is important to note the phrase “Because **Jah** hath sworn that **Jehovah**” in Ex. 17 quoted above. As discussed above, “Jah” is a contraction of “Jehovah”. And as proved above, Jesus Christ is “Jah”, therefore, Jesus Christ fulfills the “Jehovah title of “Jehovah-nissi”.

JEHOVAH-MeKADDISHKEM

We read in Ex. 31:13, “Speak thou also unto the children of Israel saying, ‘Verily my sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I am **Jehovah** that doth **sanctify** you’”. It is The Hebrew term “Jehovah-MeKaddishkem” that is translated “Jehovah doth **sanctify**”. The root of “MeKaddishkem” is “kahdesh”. It is used of the priest’s garments in Ex. 29:31, of the altar in Ex. 29:37, of the tabernacle in Ex. 29:43 and of God in, for example Is. 5:16. The usage of the Hebrew word proves that to be sanctified is to be **separated**. That is to say, the priest’s garments, the altar and the tabernacle were separated from all other garments, altars etc. And, of course, God is separated from all other gods.

So we learn from the title “Jehovah-MeKaddishkem” that God separated Israel from all other nations. That is to say, God is the **God of Israel**, Who determined **to work out His plans and purposes** through that chosen nation.

Let us also consider passages in which Jehovah Who sanctifies is spoken of in other offices. Lev. 22:32-33, “Neither shall ye profane My holy name; but I will be hallowed among the children of Israel” I am **Jehovah** Which **hallow** (Heb. “kahdesh”, i.e. sanctify) you. 33) That brought you out of the land of Egypt, to be your **Elohim**: I am **Jehovah**”. We read in this passage that **Jehovah Who sanctified** is their **Elohim**. Again, we know that Christ is Elohim. That means that **Jesus Christ is Jehovah Who sanctifies**.

And we read in Ezek. 37:27-28, “My tabernacle also shall be with them; yea, I will be their **Elohim**, and they shall be My People. 28) And the heathen shall know that I **Jehovah** do **sanctify** Israel, when My sanctuary shall be in the midst of them for ever more”. We read in this passage that when the sanctuary will stand in Jerusalem that Israel will be **Elohim’s**, and that **Jehovah** will sanctify Israel. There is One Who will sanctify and Who will be Israel’s Elohim. Again, because Christ is Elohim, we may conclude that **Jesus Christ is Jehovah Who sanctifies**.

JEHOVAH-SHALOM

In Judges 6:22-24 we read, “And when Gideon perceived that he was an angel of the Lord, Gideon said, ‘Alas, O **Adonai Jehovah!** for because I have seen an angel of **Jehovah** face to face, And **Jehovah** said unto Him, ‘Peace be unto thee; Fear not: thou shalt not die. Then Gideon built an altar there and called ‘**Jehovah-shalom**’...”.

Let us also consider Is. 9:6 which reads, “For unto us a child is born, unto us a Son is given: and the government shall be upon His shoulder: and His name shall be called Wonderful, Counsellor, The Mighty El, The everlasting Father, **The Prince of peace**”. We know that this passage concerns Christ (“unto us a Son is given”). Given that Christ is “the Prince of Peace” we may conclude that **Jesus Christ is Jehovah-shalom**”

And we read in Hag. 2:9, “The glory of this latter house shall be greater than the former saith **Jehovah of hosts**” (Heb. “Jehovah Sabaioth”). As will be proved below, Jesus Christ is Jehovah Sabaioth. Yet another piece of Scriptural evidence that proves that **Jesus Christ is Jehovah-shalom**.

JEHOVAH-SABAIOTH

We read in I Sam. 1:3, “And this man went up out of the city yearly to worship and to sacrifice unto **Jehovah of hosts**”. The man spoken of in this passage is Elkanah, (i.e. he who would father the prophet Samuel). The Hebrew phrase translated “Lord of hosts” is “Jehovah-ZeBa-oth” and is used in many other passages. We read, for example in II Sam. 6:2, “And David arose, and went with all the people that were with him from Baal of Judah, to bring up from thence the ark of **Elohim**, Whose name is called by the name **Jehovah of hosts, (Heb. Jehovah-sabaioth)**”. And in II Sam. 7:26 we read, “And let Thy name be magnified for ever, saying, **Jehovah of hosts** is the **Elohim** over Israel.....”.

And read in II Sam. 5:10, “And David went on, and grew great, and **Jehovah Elohim Sabaioth** was with him”. The same title is used in I Kings 19:10 and 14. Note that “Elohim” is included in this title. Again, Jesus Christ is Elohim, proving that **Jehovah Sabaioth is Jesus Christ**.

Strong’s Hebrew Dictionary defines the Hebrew word translated “hosts” in the phrase “Jehovah of **hosts**” as, “**a mass** of persons or things”. Let us consider then to whom the word “hosts” refers in the Bible. We read in Gen. 2:1 of the “hosts of heaven”, i.e. stars, angels, spirit beings etc. In Gen. 21:22 we read of Phichol, “the captain of his (Abilelech’s) hosts”, i.e. armies. The Hebrew word is translated “armies”, “war”, etc., in **most cases**. In point of fact, when “hosts” is used in reference to Jehovah’s hosts, the term “Jehovah of hosts” is used mostly in reference **to Israel’s armies** such as, for example in Josh. 5:14-15

We read in Is. 24:21-23, “And it shall come to pass in that day, that Jehovah shall **punish the host of the high ones on high**, and **the kings of the earth** upon the earth. And they shall be gathered together, as prisoners are gathered in the pit, and shall be shut up in the prison, and after many days shall they be visited. Then the moon shall be confounded, and the sun ashamed, when **Jehovah of hosts** shall reign in mount Zion, and in Jerusalem, and before His ancients gloriously”. This passage is a prophecy of the end times which is proved with the phrase, “**Jehovah of hosts shall reign in mount Zion, and in Jerusalem**”. I believe the

phrase “the host of the high ones on high, and the kings of the earth” refer to the rulers and important men of the end times, i.e. the enemies of God who will then be punished. I believe that it is clear from this passage that it will be Jesus Christ Who will “reign in mount Zion” which means that **Jesus Christ is Jehovah of hosts”**.

Let us briefly consider the word “of” in the title “Jehovah **of** hosts”? I believe it is the Genitive of Origin, i.e. it tells us that the hosts are **from** Jehovah. So the title tells us that Jehovah, i.e. the eternal one, created the masses of Israel, the masses of the Gentile nations, and the masses of angels etc. . And as their Creator He has complete control over them.

Let us review what we have learned from the scriptures quoted in this section. We have learned that Jehovah is the Originator and therefore, the Head of the hosts of heaven. We have also learned that He was and will be again in the end times, the Originator and the Head of the armies of Israel. So once again we see that this Jehovah title is used, **primarily to further Jehovah’s plans for the earth.**

JEHOVAH-ZIDKENU

We read in Jer. 23:5-6, “Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and **a King shall reign** and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS” (Heb. “JEHOVAH-ZIDKENU”).

What does this title mean? We must first correctly understand the Hebrew word translated “righteousness”. That Hebrew word is “tzahdak”. The first occurrence of “tzahdak” is found in Gen. 38:26 where it is translated “righteous”, “...she hath been more **righteous** than I because that I gave her not to Shelah my son”. Note the use of the phrase “**more** righteous”. In this case, “more righteous” refers to the fact that one was more **correct** in their dealing than another. Ezek. 16:52 and Job 32:2 also speaking of some being “**more** righteous”. As a study of this Hebrew word will show, it means “correct”, so a righteous person is one who God sees as having done all things correctly, i.e. without sin or fault.

Obviously the title “Jehovah our righteousness” as used in Jer. 23, quoted above, is used of Jesus Christ, i.e. “**King shall reign**”. The pronoun “our” refers, **in this context to Israel**. And the time frame of this context is millennial. So the title “Jehovah our righteousness” tells us that in the time of the millennium, Christ will make Israel sinless in His sight. It should be noted also that this context makes it very clear that Christ is Jehovah.

Let us also consider Ps. 4:1, “Hear me when I call, O **Elohim of my righteousness...**”. And we read in Ps. 4:1, “Hear me when I call O **Elohim of my righteousness.....**”. Let us consider

the “of” in the phrase “Elohim **of** my righteousness”. I believe the “of” in that phrase is the Genitive of Origin, i.e. righteousness comes **from** Elohim.

Ps. 9:7, “But **Jehovah** will endure for ever: He hath prepared His **throne** for judgment. And He shall judge the world in **righteousness**...”. It is, of course Christ who will sit on the throne and judge the world. This is yet another proof that **Christ is Jehovah**. Consider also Is. 11:1- “And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots.....with **righteousness** shall He judge the poor....and He shall smite the earth with the rod of His mouth....”.

Again, because Christ fulfills the office of “Elohim”, and will be the King in the millennial reign, we may conclude that **Jesus Christ is Jehovah our righteousness**.

JEHOVAH IS THERE

Ezek. 48:35 reads, “It was round about eighteen thousand measures; and the name of the **city** (i.e. the millennial Jerusalem) from that day shall be called the Lord is **there**”.

We read in Ezek. 8:4 of Elohim being “there”. That verse reads, “And behold the glory of the **Elohim** of Israel **was there**, according to the vision that I saw in the plain”. Again, Christ is Elohim. Because we read that Elohim “was there” we may conclude that **Jesus Christ is Jehovah, Who is there**.

JEHOVAH-ELYON

We read in Ps. 7:17, “I will praise Jehovah according to his righteousness; and will sing praise to the name of the **LORD MOST HIGH**”. “Jehovah-elyon” is the Hebrew term translated “**LORD MOST HIGH**. According to its usage, the Hebrew word “elyon” means literally “the most high”.

But once again, there are other titles of Jehovah connected to the Hebrew “elyon”. We read, for example, in Gen. 14:18 that Melchizedec was the “priest of the **MOST HIGH EL**” (see also 14:19, 20 and 22). And in Ps. 57:2 we read, “I will cry unto **Elohim MOST HIGH**...”.

Again, the use of other titles draws attention to the fact that there is but one God, i.e. Jehovah Who has chosen to reveal Himself through many titles/offices. And what is of equal importance is that Christ is El and Christ is Elohim. Therefore, **Jesus Christ is Jehovah most high**.

What I find interesting is that we read in Is. 14:14, “I (Lucifer) will ascend above the heights of the clouds; **I will be like the most High**” (Heb. Elyon). I believe that Lucifer’s choice of all of God’s titles indicates that this title, i.e. “the most High” speaks of God’s **superiority over everything and every one**.

Again, I believe it is important to consider the meaning of God's **name** in this title, i.e. eternal. That is to say, in my opinion, it is **because Jehovah is eternal** that He is beyond everything else because, unlike Jehovah, everything that is, has been created.

Ps. 7:17, "I will praise **Jehovah** according to His righteousness: and will sing praise to the name of **Jehovah most high**".

Ps. 9:1-2, "I will praise thee O **Jehovah**, with my whole heart: I will shew forth all thy marvelous works. I will be glad and rejoice in thee; I will sing praise to Thy name O Thou **most high**".

Ps. 21:7, "For the king trusteth in **Jehovah**, and through the mercy of the **most high** he shall not be moved".

Ps. 47:2, "For **Jehovah most high** is terrible, He is a great **King over all the earth**".

JEHOVAH-RO'I

Ps. 23:1 reads, "**Jehovah** is my **shepherd**.....". This is, of course a very well known verse which is an obvious reference to Christ Who is the "good Shepherd".

What I find interesting is that the Hebrew word translated "shepherd" is often translated "feedeth" or "feed". That is to say, one generally thinks of a shepherd **watching over** his sheep and protecting them, but this Hebrew word tells us that the shepherd also **feeds** his sheep. The Hebrew word is also translated "**companion**" in Prov. 13:20 and 28:7. So we have in this title the truth that the eternal One, i.e. Jehovah, not only cares for and watches over and is the Companion to, but also literally feeds His sheep.

We read also of Elohim as One Who feeds for example in Gen. 48:15, ".....the **Elohim** Which **fed** me all my life long unto this day". And in Is. 40:11 we read, "He (**Jehovah Elohim**, vs, 10) shall **feed His flock** like a **shepherd**...".

I believe that most Bible believing Christians understand that **Jesus Christ is Jehovah-ro'i** so I will not belabor the point.

APPENDIX: A Complete List of All The Occurrences of "Jah"

Ex. 15:2. We read in verses 1-2, "Then sang Moses and the children of Israel this song unto **Jehovah**....**Jah** is my **strength** and **song**, He has become **my salvation**, He is my **El** and I will **exalt** Him". In this verse "El" is equated with "**Jah**". El reveals Jah, i.e. Jehovah, Who gives "strength" and "salvation".

Ex. 17:16, "For he said, 'Because **Jah** hath sworn that **Jehovah** will have war, with Amalek from generation to generation"

Ps. 68:4 and 18: 4) "Sing unto **Elohim**, **sing praises** to His name; **Extol** Him that rideth upon the heavens by His name **Jah**, and rejoice before Him". 18) "...that **Jah** might dwell among them (the rebellious)". In these verses the title "Elohim" is equated with the "Jah", i.e. Jehovah as worthy of praise.

Ps. 77:10-11, "I will **remember** the works of the **MOST HIGH**; I will **remember** the works of **Jah**...thy wonder of old". Here "MOST HIGH" is equated with "Jah", i.e. Jehovah in remembrance, praise.

Ps. 89:8, "O **Jehovah, Elohim of hosts**, Who is a **strong Jah** like unto Thee?

Ps. 94:7 and 12: 6-7) "They slay the widow and the stranger and murder the fatherless. 7) Yet they say "**Jah** shall not see, neither shall the **Elohim** of Jacob regard it". 12) "Blessed is the man whom Thou **chasteneth O Jah**".

Ps. 102:18, "17) He (**Jehovah**, vs. 16) shall regard the prayer of the destitute....18)and the people which shall be created shall **praise Jah**. 19) ..."from heaven did **Jehovah** behold the earth".

Ps. 104:35, "Let the sinners be consumed out of the earth, and let the wicked be no more; Blessed thou **Jehovah**, O my soul. **Praise ye Jah**".

I believe that Ps. 105 will be very helpful in understanding the term "Jah". Verse 1 reads, "O give thanks unto **Jehovah**", 2) "**Sing unto Him**, sing psalms unto Him". 5) **Remember** His glorious works...". 6-7) "O ye seed of Abraham...ye children of Jacob, He is **Jehovah our Elohim**...". The remainder of the Psalm recounts all that "**Jehovah our Elohim**" had done for Israel, and the last phrase reads, "**Praise ye Jah**".

Ps. 106:1 and 48, 1) "**Praise ye Jah**, O give thanks unto **Jehovah**". 47-48) "Save us O **Jehovah** our **Elohim**.....Blessed be **Jehovah Elohim** of Israel.....**Praise ye Jah**".

Ps. 111:1, "**Praise ye Jah**, I will praise **Jehovah** with all my heart....".

Ps. 112:1, "**Praise ye Jah**, blessed is the man that feareth **Jehovah**....".

Ps. 113:1 and 9, "**Praise ye Jah, Praise**, O ye servants of **Jehovah**, Praise the name of **Jehovah**". 5-9) "Who is like **Jehovah our Elohim** Who dwelleth on high...Who raiseth up the poor....He maketh the barren woman to keep house.....9) **Praise ye Jah**".

Ps. 115:17-18, "The dead praise not **Jah**, neither any that go down into silence. But we will **bless Jah** from this time forth and for evermore, Praise **Jah**".

Ps. 116:18-19, "I will pay my vows unto **Jehovah**....in the courts of **Jehovah's** house, in the midst of thee, O Jerusalem. **Praise ye Jah**".

Ps. 117:1-2, "Praise ye **Jehovah** all ye nations.....**Praise Jah**".

Ps. 118:5, 14 and 17-19; 5-6) "I called upon **Jah** in distress....**Jehovah** is on my side I will not fear...". 14) **Jah** is my strength and my song, He has become my salvation...". 17-19) I shall not die, but live. I shall declare the works of **Jah**. **Jah** hath **chastened me** sore: But He hath not given me over unto death".

Ps. 122:4, 3-4) Jerusalem is builded as a city that is compact together: Whither the tribes go up, the tribes of **Jah**,to **give thanks** unto the name of **Jehovah**".

Ps. 130:3, "If Thou **Jah** shouldst mark iniquities, O **Jehovah** who shall stand?"

Ps. 135:1, 3, 4 and 21, 1) "**Praise Jah, Praise** ye the name of **Jehovah**...". 3-4) "**Praise Jah**, for **Jehovah** is good....For **Jah** hath chosen Jacob unto Himself...". 21) "Blessed be **Jehovah** out of Zion....**Praise ye Jah**".

Ps. 146:1, 10, 1) "**Praise ye Jah, Praise Jehovah** O my soul". 10) "**Jehovah** shall reign forever....**Praise ye Jah**".

Ps. 147:1, 20, 1), "**Praise ye Jah.....Praise ye Jehovah** O my soul". 20) ".....**Praise ye Jah**".

Ps. 148:1, 14, 1) "**Praise ye Jah, Praise ye Jehovah** from the heavens....".

Ps. 149:1,9. 1) "**Praise ye Jah**, Sing unto **Jehovah** a new song....". 9) ".....**Praise ye Jah**".

Ps. 150:1,6, 1) "**Praise ye Jah, Praise El** in His sanctuary...". 6) "Let everything that hath breath praise **Jah...Praise ye Jah**".

Is. 12:2, "Behold **El** is my salvation; I will trust and not be afraid: for **Jah Jehovah** is my strength and my song; He also is become my salvation".

Is. 26:4, "Trust ye in **Jehovah** for ever: for in **Jah Jehovah** is everlasting strength".

Is. 38:11, "I said, I will not see **Jah, even Jah** in the land of the living...".

This paper was written by Joyce Pollard. If you would like to respond please e-mail me at: janjoyce@aol.com

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