

**Chardon Christian Fellowship**  
**Home Fellowship Lessons**  
**Names of God**  
**Lesson 5: Elohim as compound name**  
**LEADER'S GUIDE**

\* This lesson does not completely cover all the compound names of *Elohim*. It is impossible to compile this into one or two Bible study lessons. As a result, the Bereans in the group (**Acts 17:11**) should consider a more in-depth study of ancient Hebrew and the Lord's names.

\* The STUDY GUIDE is much less detailed than the LEADER GUIDE. Please consider reviewing both before the lesson.

\* In this lesson, in many cases, only one or two verses are used as examples. This is to conserve space.

\* You may want to only use some of the primary compound names of *Elohim* in the group meeting on this lesson. This is a **LOT OF MATERIAL**. There **will not** be sufficient time in the meeting to cover all the names of *Elohim* in this lesson. Each individual can use their study guide to study the names on their own. **Be selective.**

## **INTRODUCTION**

In this lesson we will look at the compound names of Elohim. In the Hebrew Bible, the compound name begins with *El* (אל) but rarely do we find *El* alone, it is usually a compound expression or name such as *El Shaddai*.

As with all these lessons, we do not want to get caught in the trap of mere academia (knowledge for the sake of knowledge); rather, we want to infuse this understanding into our soul so that we will fall into an even deeper love of God.

## **LESSON**

### **El, Elohim, Ehohey in combination with another word**

These compound names are usually preceded in both parts with “*ha*” which is a Hebrew article to express “*the*”. In many of these cases we find the expression in Hebrew as “*haEl haShaddai*” or “*The Supreme God The Almighty*”. Please understand that we are reading about *YHWH* as He expressed Himself as The Supreme God (*haElohim*). There is no other God but *YHWH* (**Isaiah 37:16, Isaiah 45:5, Mark 12:32, John 5:33-34**). In this table, the “*ha*” was not included to simplify the expressions. (These are not in any particular order).

#### **1. El Olam (Everlasting God; God of Eternity)**

The word *El Olam* occurs 439 times in the Old Testament. It is derived from the two Hebrew words *Elohim* (Supreme God) and *Olam* (pointing to past - of the ancient past,

antiquity; pointing to future – continuous existence, perpetual, everlasting, indefinite, unending, eternal).

**Genesis 21:33** *Abraham planted a tamarisk tree at Beersheba, and there he called on the name of the LORD (YHWH), the Everlasting God (El Olam). (NASB)*

**Jeremiah 10:10** *But the LORD is the true God; He is the living God and the everlasting King. At His wrath the earth quakes, and the nations cannot endure His indignation. (NASB)* In the Hebrew, the first part of this verse is “YHWH Elohim emet huElohim chaYyim uMelekh Olam” which word-for-word is “YHWH Elohim alive This Elohim King Everlasting”. There are some grammatical rules for translation of this text to English, and word-for-word is *not necessarily* the correct way; however, the point to make is that the Hebrew context is Elohim Living King Everlasting, “Elohim chaYyim Melekh Olam”.

**Isaiah 26:4** *Trust in the LORD forever, For in GOD the LORD, we have an everlasting Rock. (NASB)* Similarly, we see in this verse in Isaiah the word *olam* combined with God’s Holy name as “Byah YHWH tzur olah” which translates as “The YHWH YHWH Strength Everlasting”.

## **2. El Shaddai (Almighty God; All Sufficient One)**

The word *El Shaddai* occurs 48 times in the Old Testament. It is derived from the two Hebrew words *Elohim* (Supreme God) and *Shaddai* (all powerful, immeasurably powerful, almighty).

**Genesis 17:1-2** *Now when Abram was ninety-nine years old, the LORD appeared to Abram and said to him, “I am God Almighty (El Shaddai); Walk before Me, and be blameless. <sup>2</sup> “I will establish My covenant between Me and you, and I will multiply you exceedingly.” (NASB)*

**Genesis 28:3** *May God Almighty (El Shaddai) bless you and make you fruitful and multiply you, that you may become a company of peoples. (NASB)*

**Genesis 35:10-11** <sup>10</sup> *God said to him, “Your name is Jacob; You shall no longer be called Jacob, but Israel shall be your name.” Thus He called him Israel. <sup>11</sup> God also said to him, “I am God Almighty (El Shaddai); Be fruitful and multiply; A nation and a company of nations shall come from you, And kings shall come forth from you. (NASB)*

**Exodus 6:2-3** <sup>2</sup> *God spoke further to Moses and said to him, “I am the LORD (YHWH); <sup>3</sup> and I appeared to Abraham, Isaac, and Jacob, as God Almighty (El Shaddai), but by My name, LORD (YHWH), I did not make Myself known to them. (NASB)*

## **3. El Elyon (Most High God)**

The word *El Elyon* occurs 52 times in the Old Testament. It is derived from the two Hebrew words *Elohim* (Supreme God) and *Elyon* (highest, most high, loftiest, supreme).

**Genesis 14:18-20** <sup>18</sup> And Melchizedek king of Salem brought out bread and wine; now he was a priest of God Most High (El Elyon). <sup>19</sup> He blessed him and said, "Blessed be Abram of God Most High (El Elyon), Possessor (Creator) of heaven and earth; <sup>20</sup> And blessed be God Most High (El Elyon), Who has delivered your enemies into your hand." He gave him a tenth of all. (NASB)

**Psalm 57:2** I will cry to God Most High (El Elyon), to God (Elohim) who accomplishes all things for me. (NASB)

**Psalm 78:35** And they remembered that God was their rock, and the Most High God (El Elyon) their Redeemer. (NASB)

#### **4. El Qanna (Jealous God)**

The word *El Qanna* occurs 6 times in the Old Testament. It is derived from the two Hebrew words *Elohim* (Supreme God) and *Qanna* (jealous, zealous, envy).

**Exodus 20:5** You shall not worship them or serve them; for I, the LORD your God, am a jealous God, visiting the iniquity of the fathers on the children, on the third and the fourth generations of those who hate Me (NASB) In this verse we see the syntax as "anokiy YHWH Elohim El Qanna" which is translated "I YHWH Elohim Jealous Elohim".

**Exodus 34:13-14** <sup>12</sup> Watch yourself that you make no covenant with the inhabitants of the land into which you are going, or it will become a snare in your midst. <sup>13</sup> But rather, you are to tear down their altars and smash their sacred pillars and cut down their Asherim <sup>14</sup>for you shall not worship any other god, for the LORD, whose name is Jealous, is a jealous God" (NASB) In this verse, the syntax is "YHWH Qanna .. El Qanna" or "YHWH Jealous .. Jealous God". **QUESTION:** These verss are part of God's instructions prior to their going into the promised land .. so .. could it be that we have offended God with our embracing of the pagan beliefs and "idols" of our society? Something to consider.

**Deuteronomy 4:24** For the LORD (YHWH) your God (Elohim) is a consuming fire, a jealous God (El Qanna). (NASB)

#### **5. El De'ah (God of Knowledge)**

The word *El De'ah* is derived from the two Hebrew words *Elohim* (Supreme God) and *De'ah* (knowledge).

**1 Samuel 2:3** Boast no more so very proudly, do not let arrogance come out of your mouth; For the LORD (YHWH) is a God of knowledge (El De'ah), And with Him actions are weighed. (NASB)

#### **6. El Ne'eman (The Faithful God)**

The word *El HaNe'eman* is derived from the two Hebrew words *Elohim* (Supreme God) and *Ne'eman* (faithful).

**Deuteronomy 7:9** *Know therefore that the LORD your God, He is God, the faithful God, who keeps His covenant and His lovingkindness to a thousandth generation with those who love Him and keep His commandments (NASB) Literally, “YHWH Elohim The Elohim The El Ne’eman”, or “YHWH Jehovah, THE Jehovah, THE God Faithful.”*

### **7. El Gadol (The Great God)**

The word *El Gadol* is derived from the two Hebrew words *Elohim* (Supreme God) and *Gadol* (great, greatest).

**Deuteronomy 10:17** *For the LORD (YHWH) your God (Elohim) is the God (Elohim) of gods (elohim) and the Lord (HaAdonim; THE Adonim) of lords (Adonim), the great, the mighty, and the awesome God who does not show partiality nor take a bribe. (NASB) This underlined part of the verse in Hebrew is written as “*haEl haGadol haGibor haNora*” where *ha* is an emphatic article meaning “*THE*”, so we read this passage as “*THE God, The Greatest, The Powerful, The Feared (or Awesome)*”.*

### **8. El Kadosh (The Holy God)**

The word *El Kadosh* (or *Qadosh*) is derived from the two Hebrew words *Elohim* (Supreme God) and *Kadosh* (sacred, holy, Holy One, eminence).

**Isaiah 5:16** *But the LORD (YHWH) of hosts will be exalted in judgment, and the Holy God (El Kadosh) will show Himself holy in righteousness. (NASB)*

### **9. Elohim Qadosh (Holy God)**

The word *Elohey Qadosh* (or *Kadosh*) is derived from the two Hebrew words *Elohim* (Supreme God) and *Qadosh* (sacred, holy, Holy One, eminence).

**Leviticus 19:2** *Speak to all the congregation of the sons of Israel and say to them, ‘You shall be holy, for I the LORD your God am holy. (NASB) The Hebrew is actually *Qadosh aniy YHWH Elohim* which literally translates to “*Holy am I YHWH Elohim.*”*

**Joshua 24:19** *Then Joshua said to the people, “You will not be able to serve the LORD (YHWH), for He is a holy God (Elohim Qadosh). He is a jealous God (Qanna El); He will not forgive your transgression or your sins. (NASB)*

### **10. El Yisrael (God of Israel)**

The word *El Yisrael* is derived from the two Hebrew words *Elohim* (Supreme God) and *Yisrael* (literally Jacob or his decedents).

**Psalms 68:35** *O God (Elohim), You are awesome from Your sanctuary. The God of Israel (El Yisrael) Himself gives strength and power to the people. Blessed be God (Elohim)! (NASB)*

### **11. El Shamayim (God of Heaven)**

The word *El Shamayim* is derived from the two Hebrew words *Elohim* (Supreme God) and *Shamayim* (heaven; preceded in this verse with *Ha*, so reads *The Heaven*).

**Psalm 136:26** Give thanks to the God of heaven (El HaShamayim), for His lovingkindness is everlasting. (NASB)

### **12. El Deot (God of Knowledge)**

The word *El Deot* is derived from the two Hebrew words *Elohim* (Supreme God) and *Deot* (knowledge).

**1 Samuel 2:3** Boast no more so very proudly, do not let arrogance come out of your mouth; For the LORD (YHWH) is a God of knowledge (El Deot), and with Him actions are weighed. (NASB)

### **13. El Yeshuati (God of Salvation)**

The word *El Yeshuati* is derived from the two Hebrew words *Elohim* (Supreme God) and *Yshuati* (salvation, deliverance).

**Isaiah 12:2** "Behold, God is my salvation (El Yeshuati), I will trust and not be afraid; For the LORD GOD (YHWH Elohim) is my strength and song, and He has become my salvation." (NASB)

### **14. Immanu El (God Is With Us)**

The word *Immanu El* is derived from the two Hebrew words *Elohim* (Supreme God) and *Immanu* (with us).

**Isaiah 7:14** Therefore the Lord Himself will give you a sign: Behold, a virgin will be with child and bear a son, and she will call His name Immanuel (Immanu El). (NASB) This is obviously in reference to the Messiah, Jesus The Christ.

### **15. El Echad (The One God)**

The word *El Echad* is derived from the two Hebrew words *Elohim* (Supreme God) and *Echad* (united, one, first).

**Malachi 2:10** "Do we not all have one father? Has not One God (El Echad) created us? Why do we deal treacherously each against his brother so as to profane the covenant of our fathers? (NASB)

### **16. El Gibbor (God of Strength)**

The word *El Gibbor* is derived from the two Hebrew words *Elohim* (Supreme God) and *Gibbor* (powerful, strong, mighty, strong or mighty warrior).

**Isaiah 9:6** For a child will be born to us, a son will be given to us; And the government will rest on His shoulders; And His name will be called Wonderful Counselor, Mighty God (El Gibbor), Eternal Father, Prince of Peace. (NASB) This is obviously in reference to the Messiah, Jesus The Christ.

### **17. El Roiy (God Who Sees)**

The word *El Roiy* is derived from the two Hebrew words *Elohim* (Supreme God) and *Roiy* (sight, seeing, vision).

**Genesis 16:13** *Then she called the name of the LORD (YHWH) who spoke to her, "You are a God who sees (El Roiy)"; for she said, "Have I even remained alive here after seeing Him?"* (NASB)

### **18. Elah Yerush'lem (God of Jerusalem)**

The word *Elah Roiy* is derived from the two Hebrew words *Elohim* (Supreme God) and *Yerush'lem* (or *Yrush'lem*; literally means "*teaching of peace*"; the chief city of ancient Palestine, and capital of the united kingdom and the nation of Judah after the split).

**Ezra 7:19** *Also the utensils which are given to you for the service of the house of your God, deliver in full before the God of Jerusalem (Elah Yerush'lem).* (NASB)

### **19. Elah Yisrael (God of Israel)**

The word *Elah Yisrael* is derived from the two Hebrew words *Elohim* (Supreme God) and *Yisrael* (means "*God prevails*"; the second name for Jacob given to him by God after his wrestling with the angel at Peniel; the name of the descendants and the nation of the descendants of Jacob; the name of the nation until the death of Solomon and the split; the name used and given to the northern kingdom consisting of the 10 tribes under Jeroboam; the southern kingdom was known as Judah; the name of the nation after the return from exile).

**Ezra 5:1** *When the prophets, Haggai the prophet and Zechariah the son of Iddo, prophesied to the Jews who were in Judah and Jerusalem in the name of the God of Israel (Elah Yisrael), who was over them* (NASB)

**Gen 33:20** *Then he erected there an altar and called it El Elohe Israel (God The God of Israel; El Elohey Yisrael).* (NASB) Most translations state the English text as "*El Elohe Israel*".

### **20. Elah Sh'maya (God of Heaven)**

The word *Elah Sh'maya* is derived from the two Hebrew words *Elohim* (Supreme God) and *Sh'maya* (or *Shamayin*; heaven, heavens, abode of God).

**Ezra 7:23** *Whatever is commanded by the God of heaven (Elah Sh'maya), let it be done with zeal for the house of the God of heaven (Elah Sh'maya), so that there will not be wrath against the kingdom of the king and his sons.* (NASB)

### **21. Elah Sh'maya Ara (God of Heaven and Earth)**

The word *Elah Sh'maya Ara* is derived from the three Hebrew words *Elohim* (Supreme God), *Sh'maya* (or *Shamayin*; heaven, heavens, abode of God), and *Ara* (earth, world, ground).

**Ezra 5:11** *Thus they answered us, saying, 'We are the servants of the God of heaven and earth (Elah Sh'maya w'Ara) and are rebuilding the temple that was built many years ago, which a great king of Israel built and finished. (NASB)*

## **22. Elohey Qedem (God of the Beginning)**

The word *Elohey Qedem* is derived from the two Hebrew words *Elohim* (Supreme God), and *Qedem* [the front, of place (absolutely the fore part, relatively the East) or time (antiquity); often used adverbially (before, anciently, eastward)].

**Deuteronomy 33:27** *"The eternal God (Elohey Qedem) is a dwelling place, and underneath are the everlasting arms; And He drove out the enemy from before you, and said, 'Destroy!' (NASB)*

## **23. Elohey Mishpat (God of Justice)**

The word *Elohey Mishpat* is derived from the two Hebrew words *Elohim* (Supreme God) and *Mishpat* (judgement, justice, ordinance).

**Isaiah 30:18** *Therefore the LORD (YHWH) longs to be gracious to you, and therefore He waits on high to have compassion on you. For the LORD is a God of justice (actually Elohem Mispat YHWH); How blessed are all those who long for Him. (NASB)*

## **24. Elohey Marom (God on High)**

The word *Elohey Marom* is derived from the two Hebrew words *Elohim* (Supreme God) and *Marom* [altitude, that is, concretely (an elevated place), abstractly (elevation), figurative (elation), or adverbial (aloft); (far) above, dignity, haughty, height, (most, on) high (one, place), loftily, upward)].

**Micah 6:6** *With what shall I come to the LORD (YHWH) and bow myself before the God on high (Elohey Marom)? Shall I come to Him with burnt offerings, with yearling calves? (NASB)*

## **25. Elohim miQarob and Elohay Min'rachoq (God Who Is Near)**

The word *Elohim miQarob* is derived from the two Hebrew words *Elohim* (Supreme God) and *miQarob* (*mi* as preposition for *for, from, out of*; *Qarob* for *near*). The word *Elohey Min'rachoq* is derived from the two Hebrew words *Elohim* (Supreme God) and *Min'rachoq* (from two words; *min* as preposition for *from, out of, part of*; *rachoq* for *remote, far, distant*). In this verse, *Elohim* is preceded with *w'lo* which means "and not" leading to the translation as "not a God far off" or "a God not far off".

**Jeremiah 23:23** *"Am I a God who is near (Elohim miQarob)," declares the LORD, "And not a God far off (w'lo Elohey Min'rachoq)? (NASB)*

## **26. Elohey Ma'owz (God of my Refuge; God of my Strength; God of my Safe Place)**

The word *Elohey Ma'owz* is derived from the two Hebrew words *Elohim* (Supreme God) and *Marom* (fortified place, defence, place or means of safety, protection, refuge, stronghold).

**Psalm 43:2** *For You are the God of my strength (Elohey Ma'owz); why have You rejected me? Why do I go mourning because of the oppression of the enemy? (NASB)*

### **27. Elohey T'hillah (God of my Praise)**

The word *Elohey T'hillah* is derived from the two Hebrew words *Elohim* (Supreme God) and *T'hillah* (praise, song or hymn of praise, adoration, thanksgiving).

While this is not a name God gave Himself, since we offer up *T'hillah* (songs of praise) on Sundays and at other times, it felt appropriate to include this in our list.

**Psalm 109:1** *O God of my praise (Elohey T'hillah), Do not be silent! (NASB)*

### **28. Elohey Yesha' (God of Salvation)**

The word *Elohey Yesha'* is derived from the two Hebrew words *Elohim* (Supreme God) and *Yesha'* (deliverance, salvation, rescue, safety, liberty, prosperity).

**Psalm 18:46** *The LORD lives, and blessed be my rock; And exalted be the God of my salvation (Elohey Yesha')" (NASB)*

### **29. Elohim Chaiyim (Living God)**

The word *Elohim Chaiyim* we have seen before above when we looked at Everlasting God. The compound name *Elohim Chaiyim* is derived from the two Hebrew words *Elohim* (Supreme God) and *Chaiyim* (alive, life, fresh, strong).

**Jeremiah 10:10** *But the LORD is the true God; He is the living God (Elohim Chaiyim) and the everlasting King. At His wrath the earth quakes, and the nations cannot endure His indignation. (NASB)*

### **30. Elohay Elohim (God of Gods)**

We are going to go to **Deuteronomy 10:10**; however, there is much more to the Hebrew verse than God of Gods. The verse starts with "*kiy YHWH Elohey huElohey haElohey haElohim waAdonai haGadol haGibor w'haNora*" which translates "*and YHWH Elohim The Elohim This Lord (Adonai) The Great The Powerful The Feared*". From the underlined section we interpret *God of Gods*. The word *Elohim Chaiyim* we have seen before above when we looked at Everlasting God. The compound name *Elohim Chaiyim* is derived from the two Hebrew words *Elohim* (Supreme God) and *Chaiyim* (alive, life, fresh, strong).

**Deuteronomy 10:17** *For the LORD your God is the God of gods and the Lord of lords, the great, the mighty, and the awesome God who does not show partiality nor take a bribe. (NASB)*

The New King James version has this interpreted most closely to the Hebrew with “... *the Lord your God is God of gods and Lord of lords, a great God, a mighty and a fearsome, who regardeth not persons nor taketh reward.*”(NKJV)

**31. Elohey Slichot Channun Rachum EreK’aph Rab’Chesed Lo’Azab (God of Forgiveness, Gracious, Compassionate, Slow to Anger, of Great Kindness, Not Forsaking)**

This one is a *mouthful* !!! However, the compound words are a continuous string in the Hebrew, and it was felt these should not be separated. The word combination of *Elohey Slichot Channun Rachum EreK’aph Rav’Chesed Lo’Azab* is derived from the Hebrew words *Elohim* (Supreme God), *Slichot* (forgiveness, pardon), *Channun* (gracious), *Rachum* (full of compassion, merciful), *EreK’aph* (two words, *EreK* for long; *aph* for face, nose or ire), *Rab’Chesed* (*Rab* for abundant; *Chesed* for goodness, kindness, faithfulness), and *Lo’Azab* (*Lo* for not; *Azab* for loose, forsake, forget, forsake).

**Nehemiah 9:17** “*They refused to listen, and did not remember Your wondrous deeds which You had performed among them; So they became stubborn and appointed a leader to return to their slavery in Egypt. But You are a God of forgiveness, gracious and compassionate, slow to anger and abounding in lovingkindness; and You did not forsake them*” (*Elohey Slichot Channun Rachum EreK’aph Rab’Chesed Lo’Azab*). (NASB)

## APPLICATION

How do we pull this lesson together for everyday applications? The Lord God has declared His attributes through His names. They are as instructive as they are Holy.

In order to make a difference in our lives, we should focus on the names of God and meditate on the attributes that He proclaims.

You are encouraged to:

- (1) Meditate on this list of His names;
- (2) Commit several of these to memory;
- (3) Evaluate how we should change our hearing or speech in light of our understanding of His name. Do you have that co-worker or neighbor who uses God’s name in an unworthy manner? Do you watch television shows or movies that use God’s name inappropriately? What music do we listen to? If unworthy use of God’s name offends Him, then we should choose what is more important.

**Luke 10:27** *And he answered, “YOU SHALL LOVE THE LORD YOUR GOD WITH ALL YOUR HEART, AND WITH ALL YOUR SOUL, AND WITH ALL YOUR STRENGTH, AND WITH ALL YOUR MIND; AND YOUR NEIGHBOR AS YOURSELF.”* (NASB)

**Romans 8:6-8** <sup>6</sup> For the mind set on the flesh is death, but the mind set on the Spirit is life and peace, <sup>7</sup> because the mind set on the flesh is hostile toward God; for it does not subject itself to the law of God, for it is not even able to do so, <sup>8</sup> and those who are in the flesh cannot please God. (NASB)

**Exodus 34:13-14** <sup>12</sup> Watch yourself that you make no covenant with the inhabitants of the land into which you are going, or it will become a snare in your midst. <sup>13</sup> But rather, you are to tear down their altars and smash their sacred pillars and cut down their Asherim <sup>14</sup>for you shall not worship any other god, for the LORD, whose name is Jealous, is a jealous God" (NASB)

**Sources:**

New American Standard Bible, NASB, Lochmann Foundation

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