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What are the seven compound names of jehovah

This article is one in a series of studies on Jehovah - you are currently on the topic that is in bold: Jehovah "I AM" in the Old Testament "I AM" in the New Testament The Hebrew word יהוה (English: Jehovah) means "the existing One"[1]. When Moses asked God his name, God replied: I AM THAT I AM [2]. The Name "I Am" in the Plebrew word יהוה (English: Jehovah) means "the existing One"[1]. for "the existing One", and is the present tense of the Hebrew language. In the New Testament, a great light appeared to Paul the Apostle, and a voice said: "I am Jesus of Nazareth, whom thou persecutest". Jesus also said of himself: "before Abraham was, I am." Just seven names? William Branham taught that there were seven compound names of Jehovah. He got this from F.F. Bosworth, who referenced this during the debate with Rev. Best in Houston. However, there are at least 20 compound names of Jehovah. So there is a lot to learn in the Bible outside of the Message. Use of the word יהוה (the "Tetragammaton") occurs 5,527 times in the Old Testament. It is commonly transliterated into English as YHWH, although other alternatives - YHVH, JHVH and JHWH - are also used. Although "Yahweh" is favored by most Hebrew scholars and is widely accepted as the ancient pronunciation of the tetragrammaton, Jehovah is still used in some translations of the Bible. The first and last occurrence of the word LORD in the Old Testament are: Genesis 2:4 - These [are] the generations of the heavens and of the earth when they were created, in the day that the LORD God made the earth and the heavens, Malachi 4:5 - Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD: The Greek word translated "Lord" in the English New Testament is "Kurius", and its meaning may be in reference to Jehovah or Adonai. Adonai is also translated "Lord" (small capital letters) in the English Old Testament. The word Kurius occure 687 times in the Adonai is also translated "Lord" (small capital letters) in the English Old Testament. The word Kurius occure 687 times in the Adonai is also translated "Lord" (small capital letters) in the English Old Testament. take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost. Revelation 22:21 - The grace of our Lord Jesus Christ be with you all. Amen. Pronounciation and Transcription The "Tetragammaton) is considered Holy by religiously observant Jews and they are forbidden to pronounce the name of God. When reading the Torah they use the word Adonai ("Lord"). Instead of adding vowels to the Hebrew consonants yod (י), he (ה), vav (ı), and he (ה) - Hebrew is written from right to left, while English is written from the to right - most Jews will pronounce "adonay" (my Lord) or "hashem" (the Name) when confronted with this word. William Tyndale (d.1536) included the vowels for the word "adonay" with the consonants to the word "yhvh" in his English translation of the Old Testament, creating the basis for the English word 'Jehovah'. Tyndale's translation is similar to pronouncing "adonay" or "hashem" as the pronouncing to pronouncing the basis for the English word 'Jehovah'. Tyndale's translation is similar to pronouncing to pronouncing the basis for the English word 'Jehovah'. Names of Jehovah in the Old Testament Scripture Name Meaning Exodus 6:3 Jehovah The Existing One Genesis 22:14 Jehovah Jireh The LORD is my Banner Judges 6:24 Jehovah Rapha The LORD is peace Psalms 23:1 Jehovah Rapha The LORD my shepherd Jeremiah 23:6 Jehovah Tsidkenu The LORD God of David Evolution The LORD who sanctifies you I Samuel 1:3 Jehovah Eleheikhem The LORD my God Psalms 13:3 Jehovah Eleheikhem The LORD my God Psalms 13:3 Jehovah Eleheikhem The LORD my God Psalms 18:2 Jehovah Eleheikhem The LORD my strength and redeemer Psalms 95:6 Jehovah 'Asenu Psalms 18:2 Jehovah Eleheikhem The LORD my rock Psalms 19:14 Jehovah tsuri v'goali The LORD my strength and redeemer Psalms 95:6 Jehovah 'Asenu The LORD our Maker Psalms 27:1 Jehovah 'ori The LORD is my light Psalms 68:4 JAH abbreviation of LORD ↑ HEBREW LEXICON -- STRONG'S NUMBER 3068 ↑ Exodus 3:14 ↑ Biblical Hebrew, An Introductory Grammar, Page H. Kelly, William B Eerdmans Publishing Company, Grand Rapids, Michigan, 1992, Pg. 32. Here are the seven redemptive names of the Lord, their meanings, and where they can be found in the Bible. Jehovah-Rapha, The Lord our Healer - (Ex 15:26; Isa 1:5-6; Jer 17:9; Lk 5:31) Jehovah-Nissi, the Lord (who) is Present - (Ezek 48:35; Ex 33:14-15; 1 Chr 16:27; Ps 16:11; 97:5) Jehovah-Tsidkenu, the Lord our Righteousness - (Jer 23:5-6; Jer 17:9; Lk 5:31) Ps 11:7; 89:14; 1 Cor 1:30) Jehovah-Shalom, the Lord our Peace - (Judges 6:24; Isa 9:6; Lk 1:78-79) Jehovah-Ra'ah, the Lord our Provider - (Gen 48:15; Ps 23:1; 80:1; Isa 40:10-11; 1 Pet 2:25) As our Savior and Redeemer, Jesus Christ operates with mighty power in each and every one of these offices of salvation and redemption. He is the Lord who never leaves us and never fails us. Hallelujah! Wikipedia list article Part of a series on Judaism Movements Orthodox Haredi Hasidic Modern Conservative Reform Karaite Reconstructionist Renewal Humanistic Haymanot Philosophy Principles of faith Kabbalah Messiah Ethics Chosenness God Names Musar movement Texts Tanakh Torah Nevi'im Ketuvim Humash Siddur Piyutim Zohar Rabbinic Mishnah Tolmud Midrash Tosefta Law Mishnah Berurah Aruch HaShulchan Kashrut Tzniut Tzedakah Niddah Noahide laws Holy cities / places Jerusalem Safed Hebron Tiberias Synagogue Beth midrash Mikveh Sukkah Chevra kadisha Holy Temple Tabernacle Important figures Abraham Isaac Jacob Moses Aaron David Solomon Sarah Rebecca Rachel Leah Rabbinic sagesChazal Tannaim Amoraim Savoraim Geonim Rishonim Acharonim Religious roles Rabbi Rebbe Posek Hazzan Dayan Rosh yeshiva Mohel Kohen Culture and education Brit Pidyon haben Bar and Bat Mitzvah Marriage Bereavement Yeshiva Kolel Cheder Ritual objects Sefer Torah Tallit Tefillin Tzitzit Kippah Mezuzah Menorah Shofar Four species Etrog Lulav Hadass Arava Kittel Gartel Prayers Shema (Sh'ma) Amidah Aleinu Kaddish Minyan Birkat Hamazon Shehecheyanu Hallel Havdalah Tachanun Kol Nidre Selichot (S'lichot) Major holidays Rosh Hashana Yom Kippur Sukkot Pesach Shavuot Purim Hanukkah Other religions Judaism and Christianity Hinduism Islam Mormonism Samaritanism Abrahamic religions Judaism portalvte Rabbinic Judaism considers seven names of God in Judaism so holy that, once written, they should not be erased: YHWH, El ("God"), Eloah ("God"), Eloah ("God"), Elohim ("God"), Shaddai ("Almighty"), Ehyeh ("I Am"), and Tzevaot ("[of] Hosts").[1] Other names are considered mere epithets or titles reflecting different aspects of God,[2] but Khumra sometimes dictates special care such as the writing of "G-d" instead of "God" in English or saying Ṭēt-Vav (10, lit. "9-6") instead of Yōd-Hē (a, lit. "10-5" but also "Jah") for the number fifteen or Ṭēt-Zayin (10, lit. "9-7") instead of Yōd-Vav (1, lit. "10-6") for the number sixteen in Hebrew.[3] Seven names of God The seven names of God The seven names of the Tetragrammaton—is similarly protected.[5] Rabbi Jose considered "Tzevaot" a common name[6] and Rabbi Ishmael that "Elohim" was.[7] All other names, such as "Merciful", "Gracious" and "Faithful", merely represent attributes that are also common to human beings.[8] YHWH Main articles: Tetragrammaton, Yahweh, and Lord § Religion The Tetragrammaton in Paleo-Hebrew (fl. 1100 BC - 500 AD) (two forms), and Aramaic (fl. 1100 BC - 200 AD) or modern Hebrew scripts. The Tetragrammaton in the Ketef Hinnom silver scrolls with the Priestly Blessing from the Book of Numbers[9] (c. 600 BC). The most common name of God in the Hebrew Bible is the Tetragrammaton, in the Ketef Hinnom silver scrolls with the Priestly Blessing from the Book of Numbers[9] (c. 600 BC). transcribed as YHWH. Hebrew script is an abjad, so that the letters in the name are normally consonants, usually expanded as Yahweh in English.[citation needed] Modern Jewish culture judges it forbidden to pronounce this name. In prayers it is replaced by the word Adonai ("The Lord"), and in discussion by HaShem ("The Name"). Nothing in the Torah explicitly prohibits speaking the name[10] and the Book of Ruth shows it was being pronounced as late as the 5th century BC.[11][n 1] Mark Sameth argues that only a pseudo name was pronounced, the four letters YHWH being a cryptogram which the priests of ancient Israel read in reverse as huhi, "heshe," signifying a dual-gendered deity, as earlier theorized by Guillaume Postel (16th century) and Michelangelo Lanci (19th century).[13][14][15][16] It had ceased to be spoken aloud by at least the 3rd century BC, during Second Temple Judaism.[17] The Talmud relates, perhaps anecdotally, this began with the death of Simeon the Just.[18] Vowel points began to be added to the Hebrew text only in the early medieval period. The Masoretic Text adds to the Tetragrammaton the vowel points of Adonai or Elohim (depending on the context), indicating that these are the words to be pronounced in place of the Tetragrammaton the vowel points of Adonai or Elohim (depending on the context), indicating that these are the words to be pronounced in place of the Tetragrammaton (see Qere and Ketiv), [19][20] as shown also by the subtle pronounced in place of the Tetragrammaton (see Qere and Ketiv), [19][20] as shown also by the subtle pronounced in place of the Tetragrammaton (see Qere and Ketiv), [19][20] as shown also by the subtle pronounced in place of the Tetragrammaton (see Qere and Ketiv), [19][20] as shown also by the subtle pronounced in place of the Tetragrammaton (see Qere and Ketiv), [19][20] as shown also by the subtle pronounced in place of the Tetragrammaton (see Qere and Ketiv), [19][20] as shown also by the subtle pronounced in place of the Tetragrammaton (see Qere and Ketiv), [19][20] as shown also by the subtle pronounced in place of the Tetragrammaton (see
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It is thought to be an archaic third-person singular of the imperfective aspect[n 2] of the verb "to be" (i.e., "[He] is/was/will be"). This agrees with the passage in Exodus where God names himself as "I Will Be What I Will Be"[22] using the first-person singular imperfective aspect, open to interpretation as present tense ("I am what I am"), future ("I shall be what I shall be"), imperfect ("I used to be what I shall be"), imperfect ("I used to be what I am"), future ("I shall be what I am"), future ("I shall be what I am"), future ("I shall be what I used to be").[23] Rabbinical Judaism teaches that the name is forbidden to all except the High Priest, who should only speak it in the Holy of Holies of the Temple in Jerusalem on Yom Kippur. He then pronounces the name "just as it is written".[citation needed][24] As each blessing was made, the people in the courtyard were to prostrate themselves completely as they heard it spoken aloud. As the Temple has not been rebuilt since its destruction in 70 AD, most modern Jews never pronounce YHWH but instead read Adonai ("My Lord") during prayer and while reading the Torah and as HaShem ("The Name") at other times.[25][26] Similarly, the Vulgate used Dominus ("The Lord") and most English translations of the Bible write "the Lord God", "the Lord God", "the Lord God", "the Lord God" or "the Sovereign Lord" for YHWH and "the Lord God", "the Lord scholarly consensus on this point. All surviving Christian-era manuscripts use Kyrios [Κυριος, "Lord") or very occasionally Theos [Θεος, "God"] to translate the many thousand occurrences of the Name. (However, given the great preponderance of the anarthrous Kyrios solution for translating YHWH in the Septuagint and some disambiguation efforts by Christian-era copyists involving Kyrios (see especially scribal activity in Acts[29]), Theos should probably not be considered historically as a serious early contender substitute for the divine Name.)[improper synthesis?] El See also: El (deity) § Hebrew Bible El Problems playing this file? See media help. El appears in Ugaritic, Phoenician and other 2nd and 1st millennium BC texts both as generic "god" and as the head of the divine pantheon.[30] In the Hebrew Bible El (Hebrew: אל appears very occasionally alone (e.g. El Elyon, "Most High El", El Shaddai, "El the God of thy father"),[32] but usually with some epithet or attribute attached (e.g. El Elyon, "Most High El", El Shaddai, "El of Shaddai", El `Olam "Everlasting El", El Hai, "Living El", El Ro'i "El my Shepherd", and El Gibbor "El of Strength"), in which cases it can be understood as the generic "god's medicine"), Ariel ("God's lion"), Daniel ("God's Judgment"), Israel ("one who has struggled with God"), Immanuel ("God is with us"), and Ishmael ("God Hears"/"God Listens") it is usually interpreted and translated as "God", but it is not clear whether these "el"s refer to the deity in general or to the god El in particular.[33] Eloah Further information: Elohim § Etymology Elohim Main article: Elohim A common name of God in the Hebrew Bible is Elohim (Hebrew: (help info)). Despite the -im ending common to many plural nouns in Hebrew, the word is identical to the usual plural of el meaning gods or magistrates, and is cognate to the 'lhm found in Ugaritic, where it is used for the pantheon of Canaanite gods the children of El and conventionally vocalized as "Elohim" although the original Ugaritic vowels are unknown. When the Hebrew, for example, Exodus 20:2). There are a few other such uses in Hebrew, for example Behemoth. In Modern Hebrew, the singular word ba'alim ("owner") looks plural, but likewise takes a singular verb. A number of scholars have traced the etymology to the Semitic root *yl, "to be first, powerful", despite some difficulties with this view.[34] Elohim is thus the plural construct "powers". Hebrew grammar allows for this form to mean "He is the Power (singular) over powers (plural)", just as the word Ba'alim means "owner" (see above). "He is lord (singular) even over any of those things that he owns that are lordly (plural)." Theologians who dispute this claim cite the hypothesis that plurals of majesty first appeared in the reign of Diocletian (CE 284-305).[35] Indeed, Gesenius states in his book Hebrew Grammar the following:[36] The Jewish grammarians call such plurals ... plur. virium or virtutum; later grammarians call them plur. excellentiae, magnitudinis, or plur. maiestaticus. This last name may have been suggested by the we used by kings when speaking of themselves (compare 1 Maccabees 10:19 and 11:31); and the plural used by God in Genesis 1:26 and 11:7; Isaiah 6:8 has been incorrectly explained in this way). It is, however, either communicative (including the attendant angels: so at all events in self-deliberation. The use of the plural as a form of respectful address is quite foreign to Hebrew. Mark S. Smith has cited the use of plural as possible evidence to suggest an evolution in the formation of early Jewish conceptions of monotheism, wherein references to "the gods" (plural) in earlier accounts of verbal tradition became either interpreted as multiple aspects of a single monotheistic God at the time of writing, or subsumed under a form of monolatry, wherein the god(s) of a certain city would be accepted after the fact as a reference to the God of Israel and the plural deliberately dropped. [37] The plural form ending in -im can also be understood as denoting abstraction, as in the Hebrew words chayyim ("life") or betulim ("virginity"). If understood this way, Elohim means "divinity" or "deity". chayyim is similarly syntactically singular when used as a name but syntactically plural otherwise. In many of the passages in which elohim occurs in the Bible it refers to non-Israelite deities, or in some instances to powerful men or judges, and even angels (Exodus 21:6, Psalms 8:5) as a simple plural in those instances. Elohei Elohei ("God of") is a construct form of Elohim. It appears in Gen 31:53 "God of Abraham" (Elohei Avraham); Ex 3:6 "God of Abraham" (Elohei Avraham); Ex 3 Ugaritic religion on modern Judaism. El Shaddai is conventionally translated as "God Almighty". While the translation of El as "god" in Ugarit/Canaanite language is straightforward, the literal meaning of Shaddai is the subject of debate. Tzevaot, Tsebaoth or Sabaoth (צבאות, [tsvaot] (listen), lit. "Armies") appears in reference to armies or armed hosts of men in Exodus[38] and Isaiah[39][40] but is not used as a divine epithet in the Forah, Joshua, or Judges. In the First Book of Samuel, David uses the name YHWH Tzavaot and immediately glosses it as "the God of the armies of Israel".[41] The same name appears in the prophets along with YHWH Elohe Tzevaot, and Adonai YHWH Tzavaot. These are usually translated in the King James Version as the "Lord of Hosts" or "Lord God of Hosts". In its later uses, however, it often denotes God in his role as leader of the heavenly hosts. [citation needed] The Hebrew word Sabaoth was also absorbed in Ancient Greek (σαβαωθ, sabaoth) and Latin (Sabaoth, with no declension). Tertullian and other patristics used it with the meaning of Army of angels of God.[42] Jah Main articles: Jah and Theophory in the Bible The abbreviated form Jah (/dʒɑ:/)[43] or Yah (/jɑ:/ (listen); an, Yah) appears in the forms yahu ("Jeremiah"), yeho ("Joshua"), and yo ("John", ultimately from the biblical "Yohanan" and Jonathan, "God gives". It also appears 24 times in the Psalms as a part of Hallelujah ("Praise Jah"). [46] At Revelation 19:1-6, Jah is embedded in the phrase hallelouia (Ἀλληλουιά) is transcribed by the Greek ia. [47] Other names and titles Adonai Shefa Tal - A Kabbalistic explanation of the Priestly Blessing with Adonai inscribed. Adonai ("Lord") along with the first-person singular pronoun enclitic.[n 3] As with Elohim, Adonai's grammatical form is usually explained as a plural of majesty. In the Hebrew Bible, it is nearly always used to refer to God (approximately 450 occurrences). As pronunciation of the Tetragrammaton when presented alongside Adonai and subsequently expand it to cover for the Tetragrammaton in the forms of spoken prayer and written scripture. Owing to the expansion of chumra (the idea of "building a fence around the Torah"), the word 'Adonai' itself has come to be too holy to say for Orthodox Jews outside of prayer, leading to its replacement by HaShem ("The Name"). The singular forms adon and adoni ("my lord") are used in the Hebrew Bible as royal titles,[48][49] as in the First Book of Samuel,[50] and for distinguished persons. The Phoenicians used it as a title of Tammuz, the origin of the Greek Adonis. It is also used very occasionally in Hebrew texts to refer to God (e.g. Ps 136:3.)[51] Deuteronomy 10:17 has the proper name Yahweh alongside the superlative constructions "God of gods" elohê ha-elohîm (literally, "the
gods of gods") and "Lord of lords" adonê ha-adonîm (literally, "the lords of lords"). The final syllable of Adonai uses the vowel kamatz, rather than patach which would be expected from the Hebrew for "my lord(s)". Prof. Yoel Elitzur explains this as a normal transformation when a Hebrew word other examples Nathan, Yitzchak, and Yigal.[52] As Adonai became the most common reverent substitute for the Tetragrammaton, it too became considered unerasable due to its holiness. As such, most prayer books avoid spelling the word Adonai out, and instead write two yodhs (4) in its place.[53] Adoshem This section does not cite any sources. Please help improve this section by adding citations to reliable sources. Unsourced material may be challenged and removed. (August 2021) (Learn how and when to remove this template message) Not a name of God, rather a combination of the first two syllables of "Adonai" with the last syllable of "Hashem". This substitute was once quite common, although it has gradually fallen into disuse. It is nowadays mostly used when quoting from the liturgy in a non-liturgical context, especially as a substitute in musical pieces where a replacement for "Adonai" must have the same number of syllables. Baal Main article: Baal Baal (/'beɪəl/),[54][n 4] properly Baʿal,[n 5] meant "owner" and, by extension, "lord",[59] "master", and "husband" in Hebrew and the other Northwest Semitic languages.[60][61] In some early contexts and theophoric names, it and Baali (/'beɪəlaɪ/; "My Lord") were treated as synonyms of Adon and Adonai.[62] After the time of Solomon[63] and particularly after Jezebel's attempt to promote the worship of the Lord of Tyre Melqart,[62] however, the name became particularly associated with the Canaanite storm god Ba'al Haddu and was gradually avoided as a title for Yahweh.[63] Several names that included it were rewritten as bosheth ("shame").[64] The prophet Hosea in particular reproached the Israelites for continuing to use the term:[65] "It will come about in that day," declares the Lord, "That you will call Me Isnien for continuing to use the term:[65] "It will come about in that day," declares the Lord, "That you will call Me Isnien for continuing to use the term:[65] "It will come about in that day," declares the Lord, "That you will call Me Isnien for continuing to use the term:[65] "It will come about in that day," declares the Lord, "That you will call Me Isnien for continuing to use the term:[65] "It will come about in that day," declares the Lord, "That you will call Me Isnien for continuing to use the term:[65] "It will come about in that day," declares the Lord, "That you will call Me Isnien for continuing to use the term:[65] "It will come about in that day," declares the Lord, "That you will call Me Isnien for continuing to use the term:[65] "It will come about in that day," declares the Lord, "That you will call Me Isnien for continuing to use the term:[65] "It will come about in that day," declares the Lord, "That you will call Me Isnien for continuing to use the term:[65] "It will come about in that day," declares the Lord, "That you will call Me Isnien for continuing to use the term:[65] "It will come about in that day," declares the Lord, "That you will call Me Isnien for continuing to use the Lord, "That you will call Me Isnien for continuing to use the Lord, "That you will call Me Isnien for continuing to use the Lord," declares the Lord, "That you will call Me Isnien for continuing to use the Lord, "That you will call Me Isnien for continuing to use the Lord, "That you will call Me Isnien for continuing to use the Lord," declares the Lord, "That you will be a said to use the Lord," declares the Lord, "That you will be a said to use the Lord," declares the Lord, "That you will b [67] Ehyeh asher ehyeh Main article: I Am that I Am Ehyeh-Asher-Ehyeh Problems playing this file? See media help. Ehyeh asher ehyeh (Hebrew: אָהְיֶה אֲשֶׁר אָהְיֶה) is the first of three responses given to Moses when he asks for God's name in the Book of Exodus. [22] The King James Version of the Bible translates the Hebrew as "I Am that I Am" and uses it as a proper name for some in the Book of Exodus. God. The word ehyeh is the first-person singular imperfect form of hayah, "to be". Biblical Hebrew does not distinguish between grammatical tenses. It has instead an aspectual system in which the imperfect denotes any actions that are not yet completed, [68][69][70] Accordingly, Ehyeh asher ehyeh can be rendered in English not only as "I am that I am" but also as "I will be what I will be "or "I will be who I will be", or "I shall prove to be whatsoever I please", Greek, Ego eimi ho on (ἐγώ είμι ὁ ἄν), "I am The Being" in the Septuagint,[71] and Philo,[72][73] and Revelation[74] or, "I am The Existing One"; Lat., ego sum qui sum, "I am Who I am." The word asher is a relative pronoun whose meaning depends on the immediate context, so that "that", "who", "which", or "where" are all possible translations of that word.[75] Elah Elah (Aramaic word for God and the absolute singular form of []] `alāhā. The of the word is from proto-semitic ?il and is thus cognate to the Hebrew, Arabic, Akkadian, and other semitic languages' words for god. Elah is found in the Tanakh in the books of Ezra, Jeremiah (Jer 10:11, the only verse in the entire book written in Aramaic),[76] and Daniel. Elah is used to describe both pagan gods and the Abrahamic God. The word 'Elah - 'Is also an Arabic word meaning god. The word is etymologically related to Allah which is a contraction of Jerusalem (Ezra 7:19) Elah Shemaya, God of Israel, God of Israel (Ezra 5:1) Elah Yerushelem, God of Jerusalem (Ezra 7:19) Elah Shemaya, God of Israel (Ezra 7:19) Elah Shemaya, God of Israel (Ezra 7:19) Heaven (Ezra 7:23) Elah-avahati, God of my fathers, (Daniel 2:23) Elah Elahin, God of gods (Daniel 2:47) El Roi Main article: El Roi In the Book of Genesis, Hagar uses this name for the God who spoke to her through his angel. In Hebrew, her phrase "El Roi", literally, "God of Seeing Me",[77] is translated in the King James Version as "Thou God seest me."[78][79] Elyon `Elyon Problems playing this file? See media help. Main article: Elyon The name Elyon (Hebrew: עליון) occurs in combination with El, YHWH, Elohim and alone. It appears chiefly in poetic and later Biblical passages. The modern Hebrew adjective "Elyon" means "supreme" (as in "Supreme Court") or "Most High". El Elyon has been traditionally translated into English as 'God Most High'. The Phoenicians used what appears to be a similar name for God, one that the Greeks wrote as Έλιονα. It is cognate to the Arabic `Aliyy. Eternal One" is increasingly used, particularly in Reform and Reconstructionist communities seeking to use gender-neutral language.[80] In the Torah, Hashem El Olam ("the Everlasting God") is used at Genesis 21:33 to refer to God.[81] Hashem "HaShem" redirects here. For people with similar names, see Hashem. It is common Jewish practice to restrict the use of the names of God to a liturgical context. In casual conversation some Jews, even when not speaking Hebrew, will call God Hashem (השם), which is Hebrew for "the Name" (cf. Leviticus 24:11 and Deuteronomy 28:58). Likewise, when quoting from the Tanakh or prayers, some pious Jews will replace Adonai with HaShem. For example, when making audio recordings of prayer services, HaShem, meaning "Thank God" (literally, "Blessed be the Name").[83] Shalom Main article: Shalom Talmudic authors, [84] ruling on the basis of Gideon's name for an altar ("YHVH-Shalom", according to Judges 6:24), write that "the name of God is 'Peace'" (Pereq ha-Shalom, Shab. 10b); consequently, a Talmudic opinion (Shabbat, 10b) asserts that one would greet another with the word shalom (help-info) in order for the word not to be forgotten in the exile. But one is not permitted to greet another with the word shalom (help info) in unholy places such as a bathroom, because of the holiness of the name. Shekhinah Main article: later rabbis used the word when speaking of God dwelling either in the Tabernacle or amongst the people of Israel. The root of the word means "dwelling". Of the principal names of God, it is the only one that is of the feminine gender in Hebrew grammar. Some believe that this was the name of a female counterpart of God, but this is unlikely as the name is always mentioned in conjunction with an article (e.g.: "the Shekhina descended and dwelt among them" or "He removed Himself and His Shekhina from their midst"). This kind of usage does not occur in Semitic languages in conjunction with proper names. The Arabic form of the word "Sakīnah "www." is also mentioned in the Quran. This mention is in the middle of the narrative of the choice of Saul to be king and is mentioned as descending with the Ark of the Covenant, with (an assurance) therein of security from your Lord, and the relics left by the family of Moses and the fa Arabic means "who intensively knows", A'alim "عالم" means "who knows", the verb is A'lima علم "means "knew", while Allahumma "اللهم" means "knew", while Allahumma "اللهم" means "knew", while Allahumma "اللهم" means "knew", while Allahumma "علم "means "knew", while Allahumma "اللهم" means "knew", while Allahumma "علم المحتوى marily in the Palestinian Targums of the Pentateuch (Aramaic): e.g. Num 7:89. The Word spoke to Moses from between the cherubim in the holy of holies. Ehiyeh sh'Ehiyeh - "I Am That I Am": a modern F Malkeinu (help info) - "Our Father, Our King" Bore (help info) - "The Creator" Dibbura or Dibbera - "The Word (The Law)" - used p Omega#Judaism) HaKadosh, Barukh Hu (Hebrew); Kudsha, Brikh Hu (Aramaic); تبارك القدوس (Arabic) - "The Holy One of Israel" Magen Avraham - "Shield of Abraham" Makom or HaMakom - literally "The Place", perhaps meaning "The Omnipresent" (see Tzimtzum) Magen Avraham - "Shield of Abraham" Makom or HaMakom - literally "The Place", perhaps meaning "The Omnipresent" (see
Tzimtzum) Magen Avraham - "Shield of Abraham" Makom or HaMakom - literally "The Place", perhaps meaning "The Omnipresent" (see Tzimtzum) Magen Avraham - "Shield of Abraham" Makom or HaMakom - literally "The Place", perhaps meaning "The Omnipresent" (see Tzimtzum) Magen Avraham - "Shield of Abraham" Makom or HaMakom - literally "The Place", perhaps meaning "The Omnipresent" (see Tzimtzum) Magen Avraham - "Shield of Abraham" Makom or HaMakom or HaMakom - literally "The Place", perhaps meaning "The Omnipresent" (see Tzimtzum) Magen Avraham - "Shield of Abraham" Makom or HaMakom or HaMakom - literally "The Place", perhaps meaning "The Omnipresent" (see Tzimtzum) Magen Avraham - "Shield of Abraham" Makom or HaMakom or Arumim - "Clother of the Naked" Matir Asurim - "Freer of the Captives" Mechayeh Metim - "Life giver to the Dead" Melech HaMelachim "The King of Kings", to express superiority to the earthly ruler's Arabic version of it is مالك الملك (Malik al-Mulk). Melech HaOlam - "The King of the World" Memra d'Adonai - "The Word of the LORD" (plus variations such as YYY, YWY, YY, but pronounced as the Hebrew "Adonai") Mi She'amar V'haya Ha`olam - "He who spoke, and the world came into being." Netzakh Yisrael - "The Glory of Israel" (1 Samuel 15:29) Oseh Shalom - "Maker of Peace" Pokeach Ivrim - "Opener of Blind Eyes" Ribono shel'Olam - "Healer of the Sick" Shomer Yisrael - "Guardian of Israel" (1 Samuel 15:29) Oseh Shalom - "Healer of the World". Arabic version of it is رب العلمين) ("Rabb al-'Alamin) Ro'eh Yisra'el - "Shepherd of Israel" (1 Samuel 15:29) Oseh Shalom - "Healer of the World". Arabic version of it is (Psalms 121:4) Somech Noflim - "Supporter of the Fallen" Tzur Israel - "Rock of Israel" YHWH-Niss'i (Adonai-Nissi) - "The LORD Our Banner" (Exodus 17:8-15) YHWH-Rapha - "The LORD Our Peace" (Judges 6:24) YHWH-Shammah (Adonai-shammah) - "The LORD Is Present" (Ezekiel 48:35) YHWH-Tsidkenu - "The LORD Our Righteousness"[91] (Jeremiah 23:6) YHWH-Tsidkenu - "The LORD Will Provide" (Genesis 22:13-14) Yotsehr 'Or - "Fashioner of Light" Zokef kefufim - "Straightener of the Bent" Writing divine names The Psalms in Hebrew and Latin. Manuscript on parchment, 12th century. In Jewish tradition the sacredness of the divine name or titles must be recognized by the professional sofer (scribe) who writes Torah scrolls, or tefillin and mezuzah. Before transcribing any of the divine titles or name, they prepare mentally to sanctify them. Once they begin a name, they do not stop until it is finished, and they must not be interrupted while writing it, even to greet a king. If an error is made in writing it may not be erased, but a line must be drawn round it to show that it is canceled, and the whole page must be put in a genizah (burial place for scripture) and a new page begun. Kabbalistic use One of the most important names is that of the Ein Sof (שות "Endless"), which first came into use after CE 1300.[92] Another name is derived from the names of the names of the hebrew letters (נון להא אור, יוד, דלת) (בון הא האור אדוני הויה By spelling the setter in Hebrew is given a value, according to gematria, and the value of יהוה אדוני הויה also 45. [citation needed] The seventy-two-fold name is derived from three verses in Exodus 14:19-21. Each of the verses contains 72 letters. When the verses is disregarded in respect to pronunciation). Some regard this name as the Shemhamphorasch. The Proto-Kabbalistic book Sefer Yetzirah describe how the creation of the world was achieved by manipulation of these 216 sacred letters that form the names of God. Erasing the name of God 3 And ye shall break down their altars, and dash in pieces their pillars, and burn their altars, and dash in pieces their pillars, and the names of God. Erasing the name of God 3 And ye shall break down their altars, and dash in pieces their pillars, and the name of God 3 And ye shall break down their altars, and dash in pieces their pillars, and the name of God 3 And ye shall break down their altars, and dash in pieces their pillars, and the name of God 3 And ye shall break down their altars, and dash in pieces their pillars, and the name of God 3 And ye shall break down their altars, and the name of God 3 And ye shall break down their altars, and the name of God 3 And ye shall break down their altars, and the name of God 3 And ye shall break down their altars, and the name of God 3 And ye shall break down their altars, and the name of God 3 And ye shall break down their altars, and the name of God 3 And ye shall break down their altars, and the name of God 3 And ye shall break down the name of God 3 And ye shall break down their altars, and the name of God 3 And ye shall break down the name of God 3 And ye shall break down the name of God 3 And ye shall be not altared to the name of God 3 And ye shall be name of Go name out of that place. 4 Ye shall not do so unto the LORD your God.—Deuteronomy 12:3-4 From this it is understood by the rabbis that one should not erase or blot out the name of God, not to other euphemistic references; there is a dispute as to whether the word "God" in English or other languages may be erased or whether Jewish law and/or Jewish custom forbids doing so, directly or as a precautionary "fence" about the law.[93] The words "God" and "Lord" are written by some Jews as "G-d" are writte writing that form, religious Jews prevent documents in their possession with the unhyphenated form from being destroyed later. Alternatively, a euphemistic English reference such as B'H (B'ezrat Hashem "by the blessing of the Name"). [citation needed] See also Judaism portal Ancient of Days Baal Shem Besiyata Dishmaya Names of God in Christianity N answered him, "Yahweh bless you." [12] The book is traditionally ascribed to the prophet Samuel, who lived in the 11th and 10th centuries BC; but a date of the 6th or 5th century BC for the passage is more common among subscribers to the Documentary Hypothesis regarding the development of the biblical canon. ^ Biblical Hebrew did not have strictly defined past, present, or future tenses, but merely perfective and imperfective and imp Gn 42:30, cf. Gn 32:19; so especially with the suffixes of the 2nd and 3rd persons אָדנִין, אָדנין, אַדנין, אַדניין, אַדנין, אַדנין, אַדניין, אַדנין, אַדנין, אַדנין, אַדנין, אַדנין, אַדנין, אַדנין, אַדנין, usually the same[55][56] but some speakers prefer variants closer to the original sound, such as /bα:'α:l, bα:'l/.[56][57] ^ The half ring (') or apostrophe (') in the name Ba'al marks the original words' glottal stop, a vocalization which appears in the middle of the English word "uh-oh".[58] ^ Literally, "my husband".[66] References Citations ^ Maimonides. Mishneh Torah, Yesodei ha-Torah \(\) 66:2. \(\) EI (2005), p. 179. \(\) Rich, Tracev R. (1996), "The Name of G-d", Judaism 101, archived from the original on 3 June 2019, retrieved 31 Aug 2015 \(\) "If an error is made in writing it, it may not be erased, but a line must be drawn round it to show that it is canceled...", "Names of God", 1906 Jewish Encyclopedia \(\) a b Maimonides. "Yesodei ha-Torah - Chapter 6". Mishneh Torah - Sefer Madda. 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