Adon Adonai Adonau

**Names and titles of God in Judaism**

From Wikipedia, the free encyclopedia

  (Redirected from [Adonai](https://en.wikipedia.org/w/index.php?title=Adonai&redirect=no))

The name of [God in Judaism](https://en.wikipedia.org/wiki/God_in_Judaism) used most often in the [Hebrew Bible](https://en.wikipedia.org/wiki/Hebrew_Bible) is the four-letter name יהוה (YHWH), also known as the [Tetragrammaton](https://en.wikipedia.org/wiki/Tetragrammaton). [El](https://en.wikipedia.org/wiki/El_%28deity%29) (god), [Elohim](https://en.wikipedia.org/wiki/Elohim) (god, singular and plural form, depending on the context), [El Shaddai](https://en.wikipedia.org/wiki/El_Shaddai) (god almighty), [Adonai](https://en.wikipedia.org/wiki/Adonai) (master), [Elyon](https://en.wikipedia.org/wiki/Elyon) (highest) and [Avinu](https://en.wikipedia.org/wiki/Avinu_Malkeinu) (our father) are regarded by many religious Jews not as [names](https://en.wikipedia.org/wiki/Name), but as [epithets](https://en.wikipedia.org/wiki/Epithet#Religion) or titles highlighting different aspects of [YHWH](https://en.wikipedia.org/wiki/YHWH) and the various 'roles' of God.[[1]](https://en.wikipedia.org/wiki/Adonai#cite_note-1)

**Contents**

 [[hide](https://en.wikipedia.org/wiki/Adonai)]

* [1 The Tetragrammaton (YHWH)](https://en.wikipedia.org/wiki/Adonai#The_Tetragrammaton_.28YHWH.29)
	+ [1.1 Ehyeh-Asher-Ehyeh](https://en.wikipedia.org/wiki/Adonai#Ehyeh-Asher-Ehyeh)
	+ [1.2 Yah](https://en.wikipedia.org/wiki/Adonai#Yah)
	+ [1.3 Adonai](https://en.wikipedia.org/wiki/Adonai#Adonai)
	+ [1.4 *HaShem*](https://en.wikipedia.org/wiki/Adonai#HaShem)
	+ [1.5 Adoshem](https://en.wikipedia.org/wiki/Adonai#Adoshem)
	+ [1.6 *YHWH Tzevaot*](https://en.wikipedia.org/wiki/Adonai#YHWH_Tzevaot)
* [2 Other names and titles of God in Judaism](https://en.wikipedia.org/wiki/Adonai#Other_names_and_titles_of_God_in_Judaism)
	+ [2.1 Adonai](https://en.wikipedia.org/wiki/Adonai#Adonai_2)
	+ [2.2 Baali](https://en.wikipedia.org/wiki/Adonai#Baali)
	+ [2.3 El](https://en.wikipedia.org/wiki/Adonai#El)
	+ [2.4 Elah](https://en.wikipedia.org/wiki/Adonai#Elah)
	+ [2.5 Eloah](https://en.wikipedia.org/wiki/Adonai#Eloah)
	+ [2.6 Elohim](https://en.wikipedia.org/wiki/Adonai#Elohim)
	+ [2.7 El Roi](https://en.wikipedia.org/wiki/Adonai#El_Roi)
	+ [2.8 El Shaddai](https://en.wikipedia.org/wiki/Adonai#El_Shaddai)
	+ [2.9 Elyon](https://en.wikipedia.org/wiki/Adonai#Elyon)
	+ [2.10 The Eternal One](https://en.wikipedia.org/wiki/Adonai#The_Eternal_One)
	+ [2.11 *Shalom*](https://en.wikipedia.org/wiki/Adonai#Shalom)
	+ [2.12 Shekhinah](https://en.wikipedia.org/wiki/Adonai#Shekhinah)
	+ [2.13 *HaMakom*](https://en.wikipedia.org/wiki/Adonai#HaMakom)
	+ [2.14 Seven names of God](https://en.wikipedia.org/wiki/Adonai#Seven_names_of_God)
* [3 Less common or esoteric names](https://en.wikipedia.org/wiki/Adonai#Less_common_or_esoteric_names)
* [4 In English](https://en.wikipedia.org/wiki/Adonai#In_English)
* [5 Kabbalistic use](https://en.wikipedia.org/wiki/Adonai#Kabbalistic_use)
* [6 Writing divine names](https://en.wikipedia.org/wiki/Adonai#Writing_divine_names)
* [7 See also](https://en.wikipedia.org/wiki/Adonai#See_also)
* [8 Notes](https://en.wikipedia.org/wiki/Adonai#Notes)
* [9 References](https://en.wikipedia.org/wiki/Adonai#References)
* [10 Further reading](https://en.wikipedia.org/wiki/Adonai#Further_reading)
* [11 External links](https://en.wikipedia.org/wiki/Adonai#External_links)

**The Tetragrammaton (YHWH)[[edit](https://en.wikipedia.org/w/index.php?title=Names_and_titles_of_God_in_Judaism&action=edit&section=1" \o "Edit section: The Tetragrammaton (YHWH))]**



The Tetragrammaton in [Phoenician](https://en.wikipedia.org/wiki/Phoenician_language) (1100 BCE to 300 CE), [Aramaic](https://en.wikipedia.org/wiki/Aramaic) (10th Century BCE to 0) and modern Hebrew scripts.

*Main articles:* [*Tetragrammaton*](https://en.wikipedia.org/wiki/Tetragrammaton)*,* [*Yahweh*](https://en.wikipedia.org/wiki/Yahweh) *and* [*Lord § Religion*](https://en.wikipedia.org/wiki/Lord#Religion)

The name of [God in Judaism](https://en.wikipedia.org/wiki/God_in_Judaism) used most often in the [Hebrew Bible](https://en.wikipedia.org/wiki/Hebrew_Bible) is the four-letter name יהוה (YHWH), also known as the [Tetragrammaton](https://en.wikipedia.org/wiki/Tetragrammaton). The Tetragrammaton appears 6,828 times in the [Biblia Hebraica Stuttgartensia](https://en.wikipedia.org/wiki/Biblia_Hebraica_Stuttgartensia) edition of the Hebrew [Masoretic Text](https://en.wikipedia.org/wiki/Masoretic_Text). It first appears at [Genesis 2:4](http://www.biblegateway.com/passage/?search=Genesis+2%3A4&version=ESV) and is usually translated as the LORD in many English language Bibles, although [*Jehovah*](https://en.wikipedia.org/wiki/Jehovah) or [*Yahweh*](https://en.wikipedia.org/wiki/Yahweh) are employed in others.





An early depiction of the Tetragrammaton—circa 600 BCE. Portion of writing on [silver](https://en.wikipedia.org/wiki/Silver) [scroll](https://en.wikipedia.org/wiki/Scroll) with the "Priestly Benediction" (Numbers 6:24–26)

The [Hebrew letters](https://en.wikipedia.org/wiki/Hebrew_alphabet) are (right to left) [Yodh](https://en.wikipedia.org/wiki/Yodh), [He](https://en.wikipedia.org/wiki/He_%28letter%29), [Waw](https://en.wikipedia.org/wiki/Waw_%28letter%29) and He (יהוה). It is written as YHWH, YHVH, or JHVH in English, depending on the [transliteration](https://en.wikipedia.org/wiki/Transliteration) convention that is used. YHWH is thought to be an archaic third person singular [imperfect](https://en.wikipedia.org/wiki/Imperfect) of the verb "to be" (meaning, therefore, "He is"). This interpretation agrees with the meaning of the name given in [Exodus 3:14](http://www.biblegateway.com/passage/?search=Exodus+3%3A14&version=ESV) where God is represented as speaking, and hence as using the first person ("I am").





Portion of column 19 of the Psalms Scroll (Tehilim) from Qumran Cave 11. The Tetragrammaton in [paleo-Hebrew](https://en.wikipedia.org/wiki/Paleo-Hebrew_alphabet) can be clearly seen six times in this portion.

The name ceased to be pronounced in [Second Temple Judaism](https://en.wikipedia.org/wiki/Second_Temple_Judaism), by the 3rd century BCE.[[2]](https://en.wikipedia.org/wiki/Adonai#cite_note-2) [Rabbinical Judaism](https://en.wikipedia.org/wiki/Rabbinical_Judaism) teaches that the name is forbidden to be uttered except by the [*Kohen Gadol*](https://en.wikipedia.org/wiki/Kohen_Gadol) (High Priest) in the [Temple](https://en.wikipedia.org/wiki/Temple_in_Jerusalem) on [Yom Kippur](https://en.wikipedia.org/wiki/Yom_Kippur). Throughout the service, the High Priest pronounced the name YHWH "just as it is written"[[*citation needed*](https://en.wikipedia.org/wiki/Wikipedia%3ACitation_needed)] in each blessing he made. When the people standing in the [Temple courtyard](https://en.wikipedia.org/wiki/Temple_of_Jerusalem#Physical_layout) heard the name they [prostrated](https://en.wikipedia.org/wiki/Prostration) themselves flat on the floor.

Passages such as: "And, behold, Boaz came from Bethlehem, and said unto the reapers, YHWH [be] with you. And they answered him, YHWH bless thee." ([Ruth 2:4](http://www.biblegateway.com/passage/?search=Ruth+2%3A4&version=ESV)), indicates the name was still being pronounced at the time of the [redaction of the Hebrew Bible](https://en.wikipedia.org/wiki/Documentary_hypothesis) in the 6th or 5th century BCE. The prohibition against verbalizing the name did not apply to the forms of the name within [theophoric names](https://en.wikipedia.org/wiki/Theophory_in_the_Bible) (the prefixes *yeho-*, *yo-*, and the suffixes *-yahu*, *-yah*) and their pronunciation remains in use.

Modern Jews never pronounce YHWH, and especially not "Yahweh", as it is [connotated](https://en.wikipedia.org/wiki/Connote) with Christendom.[*[citation needed](https://en.wikipedia.org/wiki/Wikipedia%3ACitation_needed%22%20%5Co%20%22Wikipedia%3ACitation%20needed)*] Instead, Jews say *Adonai*. The [Jewish Publication Society](https://en.wikipedia.org/wiki/Jewish_Publication_Society) translation of 1917, in online versions, uses [YHWH](https://en.wikipedia.org/wiki/Tetragrammaton) once at [Exodus 6:3](http://tools.wmflabs.org/bibleversefinder/?book=Exodus&verse=6:3&src=HE).

**Ehyeh-Asher-Ehyeh[[edit](https://en.wikipedia.org/w/index.php?title=Names_and_titles_of_God_in_Judaism&action=edit&section=2" \o "Edit section: Ehyeh-Asher-Ehyeh)]**

*Main article:* [*I Am that I Am*](https://en.wikipedia.org/wiki/I_Am_that_I_Am)

*Ehyeh asher ehyeh* ([Hebrew](https://en.wikipedia.org/wiki/Hebrew_language): אהיה אשר אהיה) is the first of three responses given to [Moses](https://en.wikipedia.org/wiki/Moses) when he asks for God's name ([Exodus 3:14](http://www.biblegateway.com/passage/?search=Exodus+3%3A14&version=ESV)). The [King James version](https://en.wikipedia.org/wiki/Authorized_Version) of the Bible translates the Hebrew as "[I Am that I Am](https://en.wikipedia.org/wiki/I_Am_that_I_Am)" and uses it as a proper name for God. The Aramaic [Targum Onkelos](https://en.wikipedia.org/wiki/Targum_Onkelos) leaves the phrase untranslated and is so quoted in the [Talmud](https://en.wikipedia.org/wiki/Talmud) (B. B. 73a.[*[clarification needed](https://en.wikipedia.org/wiki/Wikipedia%3APlease_clarify%22%20%5Co%20%22Wikipedia%3APlease%20clarify)*])

Ehyeh is the first-person singular imperfect form of *hayah*, "to be". *Ehyeh* is usually translated "I will be", since the imperfect tense in Hebrew denotes actions that are not yet completed (e.g. Exodus 3:12, "Certainly I will be [ehyeh] with thee.").[[3]](https://en.wikipedia.org/wiki/Adonai#cite_note-Seidner.2C_4-3) Asher is an ambiguous pronoun which can mean, depending on context, "that", "who", "which", or "where".[[3]](https://en.wikipedia.org/wiki/Adonai#cite_note-Seidner.2C_4-3)

Although *Ehyeh asher ehyeh* is generally rendered in English "I am that I am", better renderings might be "I will be what I will be" or "I will be who I will be", or "I shall prove to be whatsoever I shall prove to be" or even "I will be because I will be".[[4]](https://en.wikipedia.org/wiki/Adonai#cite_note-4) Other renderings include: Leeser, “I WILL BE THAT I WILL BE”; Rotherham, "I Will Become whatsoever I please." Greek, [*Ego eimi*](https://en.wikipedia.org/wiki/Ego_eimi) *ho on* (ἐγώ εἰμι ὁ ὤν), "I am The Being" in the [Septuagint](https://en.wikipedia.org/wiki/Septuagint),[[5]](https://en.wikipedia.org/wiki/Adonai#cite_note-5) and [Philo](https://en.wikipedia.org/wiki/Philo),[[6]](https://en.wikipedia.org/wiki/Adonai#cite_note-6)[[7]](https://en.wikipedia.org/wiki/Adonai#cite_note-7) and [Revelation](https://en.wikipedia.org/wiki/Revelation)[[8]](https://en.wikipedia.org/wiki/Adonai#cite_note-8) or, "I am The Existing One"; Lat., *ego sum qui sum*, "I am Who I am."[[9]](https://en.wikipedia.org/wiki/Adonai#cite_note-9)

**Yah[[edit](https://en.wikipedia.org/w/index.php?title=Names_and_titles_of_God_in_Judaism&action=edit&section=3" \o "Edit section: Yah)]**

"[Yah](https://en.wikipedia.org/wiki/Jah)" appears often in [theophoric](https://en.wikipedia.org/wiki/Theophoric) names, such as [Elijah](https://en.wikipedia.org/wiki/Elijah) or [Adonijah](https://en.wikipedia.org/wiki/Adonijah). Found in the [King James Version](https://en.wikipedia.org/wiki/King_James_Version) of the [Bible](https://en.wikipedia.org/wiki/Bible) at [Psalm 68:4](http://www.biblegateway.com/passage/?search=Psalm+68%3A4&version=KJV).

**Adonai[[edit](https://en.wikipedia.org/w/index.php?title=Names_and_titles_of_God_in_Judaism&action=edit&section=4" \o "Edit section: Adonai)]**





Shefa Tal - A Kabbalistic explanation of the [Priestly Blessing](https://en.wikipedia.org/wiki/Priestly_Blessing) with Adonai inscribed.

In the [Masoretic Text](https://en.wikipedia.org/wiki/Masoretic_Text), the name *YHWH* is [vowel pointed](https://en.wikipedia.org/wiki/Vowel_pointed) as יְהֹוָה, as if pronounced *YE-HO-VAH* in modern Hebrew, and *Yəhōwāh* in [Tiberian vocalization](https://en.wikipedia.org/wiki/Tiberian_vocalization). Traditionally in Judaism, the name is not pronounced but read as Adonai [/](https://en.wikipedia.org/wiki/Help%3AIPA_for_English)[ˈædəˈnaɪ](https://en.wikipedia.org/wiki/Help%3AIPA_for_English#Key)[/](https://en.wikipedia.org/wiki/Help%3AIPA_for_English) ("Master", "Lord"[[10]](https://en.wikipedia.org/wiki/Adonai#cite_note-10)) during prayer, and referred to as HaShem ("the Name") at all other times. This is done out of reluctance to pronounce the name anywhere but in the [Temple in Jerusalem](https://en.wikipedia.org/wiki/Temple_in_Jerusalem), due to its holiness. This tradition has been cited by most scholars as evidence that the Masoretes vowel [pointed](https://en.wikipedia.org/wiki/Hebrew_diacritics) YHWH as they did only to indicate to the reader they are to pronounce "Adonai" in its place. While the vowel points of אֲדֹנָי (Aḏōnáy) and יְהֹוָה (Yəhōwāh) are very similar, they are not identical, which may indicate that the Masoretic vowel pointing represented the actual pronunciation of the name *YHWH* and was not or not only an indication to use a substitute name (*[Qere-Ketiv](https://en.wikipedia.org/wiki/Qere_and_Ketiv%22%20%5Co%20%22Qere%20and%20Ketiv))*.[[11]](https://en.wikipedia.org/wiki/Adonai#cite_note-11)

***HaShem*[[edit](https://en.wikipedia.org/w/index.php?title=Names_and_titles_of_God_in_Judaism&action=edit&section=5" \o "Edit section: HaShem)]**

It is common Jewish practice to restrict the use of the word *Adonai* to [prayer](https://en.wikipedia.org/wiki/Prayer) only. In conversation, some Jewish people, even when not speaking Hebrew, will call God *HaShem*, השם, which is Hebrew for "the Name" (this appears in [Leviticus](https://en.wikipedia.org/wiki/Leviticus) 24:11). Some religious Jews extend this prohibition to some of the other names listed below, and will add additional sounds to alter the pronunciation of a name when using it outside of a liturgical context, such as replacing the "h" or "e" or "d" with a "k" in names of God such as "**k**el" and "elo**k**i'm" and "sha**k**ai".

While other names of God in Judaism are generally restricted to use in a [liturgical](https://en.wikipedia.org/wiki/Jewish_liturgy) context, *HaShem* is used in more casual circumstances. *HaShem* is used by some [Orthodox Jews](https://en.wikipedia.org/wiki/Orthodox_Jews) so as to avoid saying *Adonai* outside of a ritual context. For example, when some Orthodox Jews make [audio recordings](https://en.wikipedia.org/wiki/Sound_recording_and_reproduction) of prayer services, they generally substitute *HaShem* for *Adonai*; a few others have used Amonai.[[12]](https://en.wikipedia.org/wiki/Adonai#cite_note-12) On some occasions, similar sounds are used for authenticity, as in the movie [*Ushpizin*](https://en.wikipedia.org/wiki/Ushpizin), where *Abonai Elokenu* [[*sic*](https://en.wikipedia.org/wiki/Sic)] is used throughout.

**Adoshem[[edit](https://en.wikipedia.org/w/index.php?title=Names_and_titles_of_God_in_Judaism&action=edit&section=6" \o "Edit section: Adoshem)]**

|  |  |
| --- | --- |
| Question book-new.svg | This section **does not** [**cite**](https://en.wikipedia.org/wiki/Wikipedia%3ACiting_sources) **any** [**references or sources**](https://en.wikipedia.org/wiki/Wikipedia%3AVerifiability). Please help improve this section by [adding citations to reliable sources](https://en.wikipedia.org/wiki/Help%3AIntroduction_to_referencing/1). Unsourced material may be challenged and [removed](https://en.wikipedia.org/wiki/Wikipedia%3AVerifiability#Burden_of_evidence). *(July 2013)* |

Up until the mid-twentieth century, the use of the word *Adoshem*, combining the first two syllables of "Adonai" with the last syllable of "Hashem"', was quite common. This was discouraged by Rabbi [David HaLevi Segal](https://en.wikipedia.org/wiki/David_HaLevi_Segal) in his commentary to the [Shulchan Aruch](https://en.wikipedia.org/wiki/Shulchan_Aruch). His rationale was that it is disrespectful to combine a Name of [God](https://en.wikipedia.org/wiki/God) with another word. It took a few centuries for the word to fall into almost complete disuse. Despite being obsolete in most circles, it is used occasionally in conversation in place of *Adonai* by Jews who do not wish to say *Adonai* but need to specify the substitution of that particular word. It is also used when quoting from the liturgy in a non-liturgical context. For example, [Shlomo Carlebach](https://en.wikipedia.org/wiki/Shlomo_Carlebach_%28musician%29) performed his prayer "[Shema Yisrael](https://en.wikipedia.org/wiki/Shema_Yisrael%22%20%5Co%20%22Shema%20Yisrael)" with the words *Shema Yisrael Adoshem Elokeinu Adoshem Eḥad* instead of *Shema Yisrael Adonai Eloheinu Adonai Eḥad*.

***YHWH Tzevaot*[[edit](https://en.wikipedia.org/w/index.php?title=Names_and_titles_of_God_in_Judaism&action=edit&section=7" \o "Edit section: YHWH Tzevaot)]**

YHWH and Elohim frequently occur with the word *tzevaot* or *sabaoth* ("hosts" or "armies", Hebrew: צבאות) as *YHWH Elohe Tzevaot* ("YHWH God of Hosts"), *Elohey Tzevaot* ("God of Hosts"), *Adonai YHWH Tzevaot* ("Lord YHWH of Hosts") and, most frequently, *YHWH Tzevaot* ("YHWH of Hosts").

This compound name occurs chiefly in the prophetic literature and does not appear at all in the [Torah](https://en.wikipedia.org/wiki/Torah), [Joshua](https://en.wikipedia.org/wiki/Book_of_Joshua) or [Judges](https://en.wikipedia.org/wiki/Book_of_Judges). The original meaning of *tzevaot* may be found in [1 Samuel](https://en.wikipedia.org/wiki/Books_of_Samuel) 17:45, where it is interpreted as denoting "the God of the armies of Israel". The word, in this special use is used to designate the [heavenly host](https://en.wikipedia.org/wiki/Malakhim), while otherwise it always means armies or hosts of men, as, for example, in [Exodus](https://en.wikipedia.org/wiki/Book_of_Exodus) 6:26, 7:4, 12:41.

**Other names and titles of God in Judaism[[edit](https://en.wikipedia.org/w/index.php?title=Names_and_titles_of_God_in_Judaism&action=edit&section=8" \o "Edit section: Other names and titles of God in Judaism)]**

**Adonai[[edit](https://en.wikipedia.org/w/index.php?title=Names_and_titles_of_God_in_Judaism&action=edit&section=9" \o "Edit section: Adonai)]**

*Main articles:* [*Adon*](https://en.wikipedia.org/wiki/Adon) *and* [*Adonaist*](https://en.wikipedia.org/wiki/Adonaist)

Adonai (אֲדֹנָי) is Hebrew for "my lords", from [*adon*](https://en.wikipedia.org/wiki/Adon) "lord, owner".[[13]](https://en.wikipedia.org/wiki/Adonai#cite_note-13) The singular form is *Adoni*, "my lord". This was used by the Phoenicians for the god [Tammuz](https://en.wikipedia.org/wiki/Tammuz_%28deity%29) and is the origin of the Greek name [Adonis](https://en.wikipedia.org/wiki/Adonis). Jews only use the singular to refer to a distinguished person.

The plural form is usually explained as [*pluralis excellentiae*](https://en.wikipedia.org/wiki/Pluralis_excellentiae). The pronunciation of the tetragrammaton came to be avoided in the [Hellenistic period](https://en.wikipedia.org/wiki/Hellenistic_period), therefore Jews use "Adonai" instead in prayers, and colloquially would use *HaShem* ("the Name").

**Baali[[edit](https://en.wikipedia.org/w/index.php?title=Names_and_titles_of_God_in_Judaism&action=edit&section=10" \o "Edit section: Baali)]**

Baali [/](https://en.wikipedia.org/wiki/Help%3AIPA_for_English)[ˈbeɪ.əlaɪ](https://en.wikipedia.org/wiki/Help%3AIPA_for_English#Key)[/](https://en.wikipedia.org/wiki/Help%3AIPA_for_English)[[14]](https://en.wikipedia.org/wiki/Adonai#cite_note-14) is a former title used by the [Israelites](https://en.wikipedia.org/wiki/Israelite) for [God](https://en.wikipedia.org/wiki/God). The title, which means "my lord," is derived from the possessive form of the honorific [Baal](https://en.wikipedia.org/wiki/Baal). The prophet Hosea ([Book of Hosea](https://en.wikipedia.org/wiki/Book_of_Hosea) 2:16) reproached Jews for applying the title to [Jehovah](https://en.wikipedia.org/wiki/Jehovah). Instead, he said, they should have used the endearing title *Ishi*[[1]](http://www.abarim-publications.com/Meaning/Ishi.html%22%20%5Cl%20%22.UWSk3ddv2aU), which means "my husband". The verse goes [[2]](http://www.biblegateway.com/passage/?search=Hos%202:16;&version=49;):

"It will come about in that day," declares the LORD, "That you will call Me 1 Ishi And will no longer call Me ² Baali.

**El[[edit](https://en.wikipedia.org/w/index.php?title=Names_and_titles_of_God_in_Judaism&action=edit&section=11" \o "Edit section: El)]**

*Main article:* [*El (deity)*](https://en.wikipedia.org/wiki/El_%28deity%29)

[El](https://en.wikipedia.org/wiki/El_%28deity%29) appears in [Ugaritic](https://en.wikipedia.org/wiki/Ugarit), Phoenician and other 2nd and 1st millennium BCE texts both as generic "god" and as the head of the divine pantheon.[[15]](https://en.wikipedia.org/wiki/Adonai#cite_note-15) In the [Hebrew Bible](https://en.wikipedia.org/wiki/Hebrew_Bible) El (Hebrew: אל) appears very occasionally alone (e.g. Genesis 33:20, *el elohe yisrael*, "God the God of Israel",[[16]](https://en.wikipedia.org/wiki/Adonai#cite_note-16) and Genesis 46:3, *ha'el elohe abika*, "God the God of thy father"),[[17]](https://en.wikipedia.org/wiki/Adonai#cite_note-17) but usually with some epithet or attribute attached (e.g. *El* [*Elyon*](https://en.wikipedia.org/wiki/Elyon), "Most High El", *El Shaddai*, "El of [*Shaddai*](https://en.wikipedia.org/wiki/Shaddai_%28god%29)", *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". In [theophoric names](https://en.wikipedia.org/wiki/Theophoric_names) such as [Gabriel](https://en.wikipedia.org/wiki/Gabriel) ("Strength of God"), [Michael](https://en.wikipedia.org/wiki/Michael_%28archangel%29) ("Who is like God?"), [Raphael](https://en.wikipedia.org/wiki/Raphael_%28angel%29) ("God's medicine"), [Ariel](https://en.wikipedia.org/wiki/Ariel_%28angel%29) ("God's lion"), [Daniel](https://en.wikipedia.org/wiki/Daniel) ("God's Judgement"), [Israel](https://en.wikipedia.org/wiki/Jacob) ("one who has struggled with God"), [Immanuel](https://en.wikipedia.org/wiki/Immanuel) ("God is with us"), and [Ishmael](https://en.wikipedia.org/wiki/Ishmael) ("God Hears"/"God Listens") it usually interpreted and translated as "God", but it is not clear whether these "el"s refer to deity in general or to the god El in particular.[[18]](https://en.wikipedia.org/wiki/Adonai#cite_note-18)

**Elah[[edit](https://en.wikipedia.org/w/index.php?title=Names_and_titles_of_God_in_Judaism&action=edit&section=12" \o "Edit section: Elah)]**

Elah (Hebrew: אֱלָה), (plural "elim") is the [Aramaic](https://en.wikipedia.org/wiki/Biblical_Aramaic) word for God. The origin of the word is uncertain and it may be related to a root word, meaning "reverence". Elah is found in the [Tanakh](https://en.wikipedia.org/wiki/Tanakh) in the books of [Ezra](https://en.wikipedia.org/wiki/Book_of_Ezra), [Daniel](https://en.wikipedia.org/wiki/Book_of_Daniel), and [Jeremiah](https://en.wikipedia.org/wiki/Book_of_Jeremiah) (Jer 10:11, the only verse in the entire book written in Aramaic.)[[19]](https://en.wikipedia.org/wiki/Adonai#cite_note-19) Elah is used to describe both pagan gods and the Jews' God. The name is etymologically related to [Allah](https://en.wikipedia.org/wiki/Allah), used by [Muslims](https://en.wikipedia.org/wiki/Muslims).

* Elah-avahati, God of my fathers, (Daniel 2:23)
* Elah Elahin, God of gods (Daniel 2:47)
* Elah Yerushelem, God of Jerusalem (Ezra 7:19)
* Elah Yisrael, God of Israel (Ezra 5:1)
* Elah Shemaya, God of Heaven (Ezra 7:23)

**Eloah[[edit](https://en.wikipedia.org/w/index.php?title=Names_and_titles_of_God_in_Judaism&action=edit&section=13" \o "Edit section: Eloah)]**

The Hebrew form *Eloah* (אלוהּ), which appears to be a singular feminine form of *Elohim*, is comparatively rare, occurring only in poetry and prose (in the [Book of Job](https://en.wikipedia.org/wiki/Book_of_Job), 41 times). What is probably the same divine name is found in [Arabic](https://en.wikipedia.org/wiki/Arabic_language) (*Ilah* as singular "a god", as opposed to [*Allah*](https://en.wikipedia.org/wiki/Allah) meaning "The God" or "God", "al" in "al-Lah" being the definite article "the") and in [Aramaic](https://en.wikipedia.org/wiki/Aramaic_language) (*Elah*).

*Eloah* or *Elah* may be considered [cognates](https://en.wikipedia.org/wiki/Cognate) of *Allah* due to the common [Semitic](https://en.wikipedia.org/wiki/Semitic) root name for (an or the) creator God, as in [El (deity)](https://en.wikipedia.org/wiki/El_%28deity%29) of ancient Near Eastern cosmology. *Allah* (literally, al-*[ʾilāh](https://en.wikipedia.org/wiki/%CA%BEil%C4%81h%22%20%5Co%20%22%CA%BEil%C4%81h)*) is also the [Arabic](https://en.wikipedia.org/wiki/Arabic_language) name for the God of Abraham in general, as it is used by [Arab Christians](https://en.wikipedia.org/wiki/Arab_Christians) and traditionally, [Mizrahi Jews](https://en.wikipedia.org/wiki/Mizrahi_Jews). Its Aramaic form, [*ʼAlâhâ*](https://en.wikipedia.org/wiki/Alaha) ܐܲܠܵܗܵܐ in use by modern [Assyrian Christians](https://en.wikipedia.org/wiki/Assyrian_Christians), is taken from the [Biblical Aramaic](https://en.wikipedia.org/wiki/Biblical_Aramaic) *ʼĔlāhā* ܐܠܗܐ and was the everyday word for God at the time of the [Roman occupation](https://en.wikipedia.org/wiki/Roman_Judaea).

This unusual singular form of *Elohim* is used in six places for heathen deities (examples: [2 Chronicles](https://en.wikipedia.org/wiki/Books_of_Chronicles) 32:15; [Daniel](https://en.wikipedia.org/wiki/Book_of_Daniel) 11:37, 38;). The normal *Elohim* form is also used in the plural to refer to multiple entities other than God, either for gods or images ([Exodus](https://en.wikipedia.org/wiki/Book_of_Exodus) 9:1, 12:12, 20:3; and so forth) or for one god ([Exodus](https://en.wikipedia.org/wiki/Book_of_Exodus) 32:1; [Genesis](https://en.wikipedia.org/wiki/Book_of_Genesis) 31:30, 32; and elsewhere). In the great majority of cases both are used as names of the One God of Israel.

**Elohim[[edit](https://en.wikipedia.org/w/index.php?title=Names_and_titles_of_God_in_Judaism&action=edit&section=14" \o "Edit section: Elohim)]**

*Main article:* [*Elohim*](https://en.wikipedia.org/wiki/Elohim)

A common name of God in the [Hebrew Bible](https://en.wikipedia.org/wiki/Hebrew_Bible) is [Elohim](https://en.wikipedia.org/wiki/Elohim) ([Hebrew](https://en.wikipedia.org/wiki/Hebrew_language):  [אלהים](https://upload.wikimedia.org/wikipedia/commons/0/0d/He-Elohim.ogg%22%20%5Co%20%22He-Elohim.ogg) ([help](https://en.wikipedia.org/wiki/Wikipedia%3AMedia_help)·[info](https://en.wikipedia.org/wiki/File%3AHe-Elohim.ogg%22%20%5Co%20%22File%3AHe-Elohim.ogg))‎). Despite the *-im* ending common to many plural nouns in Hebrew, the word *Elohim* when referring to God is grammatically singular, and takes a singular verb in the Hebrew Bible. The word is identical to the usual plural of *el* meaning gods or magistrates, and is cognate to the '*lhm* found in [Ugaritic](https://en.wikipedia.org/wiki/Ugarit), where it is used for the [pantheon](https://en.wikipedia.org/wiki/Pantheon_%28gods%29) of [Canaanite gods](https://en.wikipedia.org/wiki/Canaanite_mythology), the children of El and conventionally vocalized as "Elohim" although the original Ugaritic vowels are unknown. When the Hebrew Bible uses *elohim* not in reference to God, it is plural (for example, [Exodus](https://en.wikipedia.org/wiki/Book_of_Exodus) 20:3). There are a few other such uses in Hebrew, for example [*Behemoth*](https://en.wikipedia.org/wiki/Behemoth). In [Modern Hebrew](https://en.wikipedia.org/wiki/Modern_Hebrew), the singular word *ba'alim* ("owner", "lord", or "husband") 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.[[20]](https://en.wikipedia.org/wiki/Adonai#cite_note-20) *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)."

Other scholars interpret the *-im* ending as an expression of majesty (*pluralis majestatis*) or excellence (*pluralis excellentiae*), expressing high dignity or greatness: compare with the similar use of plurals of *ba`al* (master) and *adon* (lord). For these reasons many [Christians](https://en.wikipedia.org/wiki/Christians) cite the apparent plurality of *elohim* as evidence for the basic [Trinitarian](https://en.wikipedia.org/wiki/Trinitarianism) doctrine of the [Trinity](https://en.wikipedia.org/wiki/Trinity). This was a traditional position but there are some modern Christian [theologians](https://en.wikipedia.org/wiki/Theology) who consider this to be an exegetical fallacy.[*[who?](https://en.wikipedia.org/wiki/Wikipedia%3AAvoid_weasel_words%22%20%5Co%20%22Wikipedia%3AAvoid%20weasel%20words)*]

Theologians who dispute this claim cite the hypothesis that plurals of majesty came about in more modern times. Richard Toporoski, a classics scholar, asserts that plurals of majesty first appeared in the reign of [Diocletian](https://en.wikipedia.org/wiki/Diocletian) (284-305 CE).[[21]](https://en.wikipedia.org/wiki/Adonai#cite_note-21) Indeed, [Gesenius](https://en.wikipedia.org/wiki/Gesenius) states in his book *Hebrew Grammar* the following:[[22]](https://en.wikipedia.org/wiki/Adonai%22%20%5Cl%20%22cite_note-22)

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](https://en.wikipedia.org/wiki/1_Maccabees) 10:19 and 11:31); and the plural used by God in [Genesis](https://en.wikipedia.org/wiki/Book_of_Genesis) 1:26 and 11:7; [Isaiah](https://en.wikipedia.org/wiki/Book_of_Isaiah) 6:8 has been incorrectly explained in this way). It is, however, either *communicative* (including the attendant [angels](https://en.wikipedia.org/wiki/Angels): so at all events in Isaiah 6:8 and Genesis 3:22), or according to others, an indication of *the fullness of power and might* implied. It is best explained as a plural of *self-deliberation*. The use of the plural as a form of respectful address is quite foreign to Hebrew.

[Mark S. Smith](https://en.wikipedia.org/wiki/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](https://en.wikipedia.org/wiki/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](https://en.wikipedia.org/wiki/Monolatry), wherein the god(s) of a certain city would be accepted after the fact as a reference to the [God of Israel](https://en.wikipedia.org/wiki/Yahweh) and the plural deliberately dropped.[[23]](https://en.wikipedia.org/wiki/Adonai#cite_note-23)

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". The word *chayyim* is similarly syntactically singular when used as a name but syntactically plural otherwise.

*Eloah*, *Elohim*, means "He who is the object of fear or reverence"[[*citation needed*](https://en.wikipedia.org/wiki/Wikipedia%3ACitation_needed)], or "He with whom one who is afraid takes refuge"[[*citation needed*](https://en.wikipedia.org/wiki/Wikipedia%3ACitation_needed)]. Another theory is that it is derived from the Semitic root "uhl" meaning "to be strong". Elohim then would mean "the all[*[citation needed](https://en.wikipedia.org/wiki/Wikipedia%3ACitation_needed%22%20%5Co%20%22Wikipedia%3ACitation%20needed)*]-powerful One", based on the usage of the word "el" in certain verses to denote power or might (Genesis 31:29, Nehemiah 5:5).

In many of the passages in which *elohim* [lower case] 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.

**El Roi[[edit](https://en.wikipedia.org/w/index.php?title=Names_and_titles_of_God_in_Judaism&action=edit&section=15" \o "Edit section: El Roi)]**

*Main article:* [*El Roi*](https://en.wikipedia.org/wiki/El_Roi)

In Genesis 16:13, Hagar calls the divine protagonist [El Roi](https://en.wikipedia.org/wiki/El_Roi). Roi means “seeing". To Hagar, God revealed Himself as "The God Who sees".

**El Shaddai[[edit](https://en.wikipedia.org/w/index.php?title=Names_and_titles_of_God_in_Judaism&action=edit&section=16" \o "Edit section: El Shaddai)]**

*Main article:* [*El Shaddai*](https://en.wikipedia.org/wiki/El_Shaddai)

El Shaddai ([Hebrew](https://en.wikipedia.org/wiki/Hebrew_language):  [אל שדי](https://upload.wikimedia.org/wikipedia/commons/6/6d/He-Shadai.ogg%22%20%5Co%20%22He-Shadai.ogg) ([help](https://en.wikipedia.org/wiki/Wikipedia%3AMedia_help)·[info](https://en.wikipedia.org/wiki/File%3AHe-Shadai.ogg%22%20%5Co%20%22File%3AHe-Shadai.ogg))‎, pronounced [[ʃaˈda.i]](https://en.wikipedia.org/wiki/Help%3AIPA_for_Hebrew)) is one of the names of God in Judaism, with its [etymology](https://en.wikipedia.org/wiki/Etymology) coming from the influence of the [Ugaritic religion](https://en.wikipedia.org/wiki/Ugaritic_religion) on modern Judaism. El Shaddai is [conventionally translated](https://en.wikipedia.org/wiki/English_Bible_translations) as "God Almighty". While the translation of [*El*](https://en.wikipedia.org/wiki/El_%28god%29) as "[god](https://en.wikipedia.org/wiki/God_%28word%29)" in [Ugarit](https://en.wikipedia.org/wiki/Ugarit)/[Canaanite](https://en.wikipedia.org/wiki/Canaanite_languages) language is straightforward, the literal meaning of *Shaddai* is the subject of debate.

**Elyon[[edit](https://en.wikipedia.org/w/index.php?title=Names_and_titles_of_God_in_Judaism&action=edit&section=17" \o "Edit section: Elyon)]**

*Main article:* [*Elyon*](https://en.wikipedia.org/wiki/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](https://en.wikipedia.org/wiki/Phoenicians) used what appears to be a similar name for God, Έλιον [this is Greek, not Phoenician]. It is cognate to the Arabic *`Aliyy*.

**The Eternal One[[edit](https://en.wikipedia.org/w/index.php?title=Names_and_titles_of_God_in_Judaism&action=edit&section=18" \o "Edit section: The Eternal One)]**

The epithet "The Eternal One" may increasingly be found instead, particularly in [Progressive Jewish](https://en.wikipedia.org/wiki/Progressive_Judaism) communities seeking to use [gender-neutral language](https://en.wikipedia.org/wiki/Gender-neutral_language).[[24]](https://en.wikipedia.org/wiki/Adonai#cite_note-24)

***Shalom*[[edit](https://en.wikipedia.org/w/index.php?title=Names_and_titles_of_God_in_Judaism&action=edit&section=19" \o "Edit section: Shalom)]**

*Main article:* [*Shalom*](https://en.wikipedia.org/wiki/Shalom)

[Talmudic](https://en.wikipedia.org/wiki/Talmud) authors,[[25]](https://en.wikipedia.org/wiki/Adonai#cite_note-25) ruling on the basis of [Gideon](https://en.wikipedia.org/wiki/Gideon)'s name for an altar ("YHVH-Shalom", according to [Judges](https://en.wikipedia.org/wiki/Book_of_Judges) 6:24), write that "the name of God is 'Peace'" (*Pereq ha-Shalom*, Shab. 10b), ; consequently, a [Talmudic](https://en.wikipedia.org/wiki/Talmud) opinion (*Shabbat*, 10b) asserts that one is not permitted to greet another with the word **[*shalom*](https://upload.wikimedia.org/wikipedia/commons/2/29/He-Shalom.ogg)*([help](https://en.wikipedia.org/wiki/Wikipedia%3AMedia_help%22%20%5Co%20%22Wikipedia%3AMedia%20help)·*[*info*](https://en.wikipedia.org/wiki/File%3AHe-Shalom.ogg)*)* in unholy places such as a bathroom.

**Shekhinah[[edit](https://en.wikipedia.org/w/index.php?title=Names_and_titles_of_God_in_Judaism&action=edit&section=20" \o "Edit section: Shekhinah)]**

*Main article:* [*Shekhinah*](https://en.wikipedia.org/wiki/Shekhinah)

[*Shekhinah*](https://en.wikipedia.org/wiki/Shekhinah) ([Hebrew](https://en.wikipedia.org/wiki/Hebrew_language):  [שכינה](https://upload.wikimedia.org/wikipedia/commons/c/cd/He-Shekhina.ogg%22%20%5Co%20%22He-Shekhina.ogg) ([help](https://en.wikipedia.org/wiki/Wikipedia%3AMedia_help)·[info](https://en.wikipedia.org/wiki/File%3AHe-Shekhina.ogg%22%20%5Co%20%22File%3AHe-Shekhina.ogg))‎) is the presence or manifestation of God which has descended to "dwell" among humanity. The term never appears in the [Hebrew Bible](https://en.wikipedia.org/wiki/Tanakh); later rabbis used the word when speaking of God dwelling either in the [Tabernacle](https://en.wikipedia.org/wiki/Tabernacle_%28Judaism%29) 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](https://en.wikipedia.org/wiki/Arabic_language) form of the word "*[Sakīnah](https://en.wikipedia.org/wiki/Sakina%22%20%5Co%20%22Sakina)* سكينة" is also mentioned in the Quran. This mention is in the middle of the narrative of the choice of [Saul](https://en.wikipedia.org/wiki/Saul) to be king and is mentioned as descending with the [ark of the covenant](https://en.wikipedia.org/wiki/Ark_of_the_covenant), here the word is used to mean "security" and is derived from the root sa-ka-na which means dwell:

And (further) their Prophet said to them: "A Sign of his authority is that there shall come to you 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 family of Aaron, carried by angels. In this is a Symbol for you if ye indeed have faith."

***HaMakom*[[edit](https://en.wikipedia.org/w/index.php?title=Names_and_titles_of_God_in_Judaism&action=edit&section=21" \o "Edit section: HaMakom)]**

"The Omnipresent" (literally, The Place) (Hebrew: המקום) Jewish tradition refers to God as "The Place" to signify that God is, so to speak, the address of all existence. It is commonly used in the traditional expression of condolence; המקום ינחם אתכם בתוך שאר אבלי ציון וירושלים *HaMakom yenachem etchem betoch sh’ar aveilei Tziyon V’Yerushalayim*—"The Place (i.e., The Omnipresent One) will comfort you (pl.) among the mourners of Zion and Jerusalem."

**Seven names of God[[edit](https://en.wikipedia.org/w/index.php?title=Names_and_titles_of_God_in_Judaism&action=edit&section=22" \o "Edit section: Seven names of God)]**

The seven names of God that, once written, cannot be erased because of their holiness are the [Tetragrammaton](https://en.wikipedia.org/wiki/Tetragrammaton), [El](https://en.wikipedia.org/wiki/El), [Elohim](https://en.wikipedia.org/wiki/Elohim), [#Eloah](https://en.wikipedia.org/wiki/Adonai#Eloah), Elohai, [El Shaddai](https://en.wikipedia.org/wiki/El_Shaddai), and [Tzevaot](https://en.wikipedia.org/wiki/Adonai#YHWH_Tzevaot).[[26]](https://en.wikipedia.org/wiki/Adonai#cite_note-26)

**Less common or esoteric names[[edit](https://en.wikipedia.org/w/index.php?title=Names_and_titles_of_God_in_Judaism&action=edit&section=23" \o "Edit section: Less common or esoteric names)]**

* *Adir* — "Strong One"
* *Adon Olam* — "Master of the World"
* *Aibishter* — "The Most High" ([*Yiddish*](https://en.wikipedia.org/wiki/Yiddish))
* *Aleim* — sometimes seen as an alternative transliteration of [Elohim](https://en.wikipedia.org/wiki/Elohim)
* *Aravat* — "Father of Creation"; mentioned once in [2 Enoch](https://en.wikipedia.org/wiki/2_Enoch), "*On the tenth heaven is G-d, in the Hebrew tongue he is called Aravat*".
* * [Avinu Malkeinu](https://upload.wikimedia.org/wikipedia/commons/f/f9/He-AvinuMalkeinu.ogg%22%20%5Co%20%22He-AvinuMalkeinu.ogg) ([help](https://en.wikipedia.org/wiki/Wikipedia%3AMedia_help%22%20%5Co%20%22Wikipedia%3AMedia%20help)·*[*info*](https://en.wikipedia.org/wiki/File%3AHe-AvinuMalkeinu.ogg)*)* — "Our Father, Our King"
* **[*Bore*](https://upload.wikimedia.org/wikipedia/commons/f/f9/He-Boreh.ogg)*([help](https://en.wikipedia.org/wiki/Wikipedia%3AMedia_help%22%20%5Co%20%22Wikipedia%3AMedia%20help)·*[*info*](https://en.wikipedia.org/wiki/File%3AHe-Boreh.ogg)*)* — "The Creator"
* *Ehiyeh sh'Ehiyeh* — "I Am That I Am": a modern Hebrew version of "*[Ehyeh asher Ehyeh](https://en.wikipedia.org/wiki/I_Am_that_I_Am%22%20%5Co%20%22I%20Am%20that%20I%20Am)*"
* *Elohei Avraham, Elohei Yitzchak ve Elohei Ya`aqov* — "God of Abraham, God of Isaac, and God of Jacob"
* *Elohei Sara, Elohei Rivka, Elohei Leah ve Elohei Rakhel* — "God of Sarah, God of Rebecca, God of Leah, and God of Rachel"
* *El ha-Gibbor* — "God the Hero" or "God the Strong" or "God the Warrior"
* *Emet* — "Truth"
* *E'in Sof* — "Endless, Infinite", Kabbalistic name of God
* *HaKadosh, Barukh Hu* (Hebrew); *Kudsha, Brikh Hu* (Aramaic) — "The Holy One, Blessed Be He"
* *HaRachaman* — "The Merciful One"
* *Kadosh Israel* — "Holy One of Israel"
* *Melech HaMelachim*—"The [King of Kings](https://en.wikipedia.org/wiki/King_of_Kings)" or *Melech Malchei HaMelachim* "The King, King of Kings", to express superiority to the earthly rulers title.
* *Makom* or *HaMakom* — literally "The Place", perhaps meaning "The Omnipresent" (see [Tzimtzum](https://en.wikipedia.org/wiki/Tzimtzum))
* *Magen Avraham* — "Shield of Abraham"
* [*Ribono shel `Olam*](https://en.wikipedia.org/wiki/Breslov_%28Hasidic_dynasty%29#Religious_approach) — "Master of the World"
* *Ro'eh Yisra'el* — "Shepherd of Israel"
* *Tzur Israel* — "[Rock of Israel](https://en.wikipedia.org/wiki/Rock_of_Israel)"
* *Uri Gol* — "The New LORD for a New Era" ([Judges 5:14](http://tools.wmflabs.org/bibleversefinder/?book=Judges&verse=5:14&src=HE))
* *YHWH-Yireh (Adonai-jireh)* — "The LORD Will Provide" ([Genesis 22:13–14](http://tools.wmflabs.org/bibleversefinder/?book=Genesis&verse=22:13–14&src=HE))
* *YHWH-Rapha* — "The LORD that Healeth" ([Exodus 15:26](http://tools.wmflabs.org/bibleversefinder/?book=Exodus&verse=15:26&src=HE))
* *YHWH-Niss"i (Adonai-[Nissi](https://en.wikipedia.org/wiki/Nissi%22%20%5Co%20%22Nissi))* — "The LORD Our Banner" ([Exodus 17:8–15](http://tools.wmflabs.org/bibleversefinder/?book=Exodus&verse=17:8–15&src=HE))
* *YHWH-Shalom* — "The LORD Our Peace" ([Judges 6:24](http://tools.wmflabs.org/bibleversefinder/?book=Judges&verse=6:24&src=HE))
* *YHWH-Ro'i* — "The LORD My Shepherd"
* *YHWH-Tsidkenu* — "The LORD Our Righteousness"[[27]](https://en.wikipedia.org/wiki/Adonai#cite_note-27) ([Jeremiah 23:6](http://tools.wmflabs.org/bibleversefinder/?book=Jeremiah&verse=23:6&src=HE))
* *YHWH-Shammah (Adonai-shammah)* — "The LORD Is Present" ([Ezekiel 48:35](http://tools.wmflabs.org/bibleversefinder/?book=Ezekiel&verse=48:35&src=HE))
* *Rofeh Cholim* — "Healer of the Sick"
* *Matir Asurim* — "Freer of the Captives"
* *Malbish Arumim* — "Clother of the Naked"
* *Pokeach Ivrim* — "Opener of Blind Eyes"
* *Somech Noflim* — "Supporter of the Fallen"
* *Zokef kefufim* — "Straightener of the Bent"
* *Yotsehr Or'* — "Fashioner of Light"
* *Oseh Shalom* — "Maker of Peace"
* *Mechayeh Metim* — "Life giver to the Dead"
* *Mechayeh HaKol* — "Life giver to All" (Reform version of *Mechayeh Metim*)

**In English[[edit](https://en.wikipedia.org/w/index.php?title=Names_and_titles_of_God_in_Judaism&action=edit&section=24" \o "Edit section: In English)]**

The words "God" (used for the Hebrew *Elohim*) and "Lord" (used for the Hebrew [*Adonai*](https://en.wikipedia.org/wiki/Adonai)) are often written by many Jews as "G-d" and "'L-rd'" as a way of avoiding writing in full any name of God. In [Deuteronomy](https://en.wikipedia.org/wiki/Deuteronomy) [12:3-4](http://www.biblegateway.com/passage/?search=Deuteronomy+12%3A3-4), the [Torah](https://en.wikipedia.org/wiki/Torah) exhorts one to destroy idolatry, adding, "you shall not do such to the Lord your God." From this verse it is understood that one should not erase or blot out the name of God. The general [halachic](https://en.wikipedia.org/wiki/Halacha) opinion is that this only applies to the sacred Hebrew names of God, but not to other euphemistic references; there is a dispute whether the word "God" in English or other languages may be erased.[[28]](https://en.wikipedia.org/wiki/Adonai#cite_note-28)

**Kabbalistic use[[edit](https://en.wikipedia.org/w/index.php?title=Names_and_titles_of_God_in_Judaism&action=edit&section=25" \o "Edit section: Kabbalistic use)]**

One of the most important names is that of the [Ein Sof](https://en.wikipedia.org/wiki/Ein_Sof) (אין סוף "Endless"). The forty-two-lettered name contains the combined names אהיה יהוה אדוני הויה, that when spelled out contains 42 letters. The equivalent in value of YHWH (spelled הא יוד הא וו‎ = 45) is the forty-five-lettered name.[*[clarification needed](https://en.wikipedia.org/wiki/Wikipedia%3APlease_clarify%22%20%5Co%20%22Wikipedia%3APlease%20clarify)*]

The seventy-two-lettered name is derived from three verses in [Exodus](https://en.wikipedia.org/wiki/Book_of_Exodus) (14:19–21) beginning with "Vayyissa", "Vayyabo" and "Vayyet" respectively. Each of the verses contains 72 letters, and when combined they form 72 names, known collectively as the [Shemhamphorasch](https://en.wikipedia.org/wiki/Shemhamphorasch). The [kabbalistic](https://en.wikipedia.org/wiki/Kabbalah) book [*Sefer Yetzirah*](https://en.wikipedia.org/wiki/Sefer_Yetzirah) explains that the creation of the world was achieved by the manipulation of these sacred letters that form the names of God.

**Writing divine names[[edit](https://en.wikipedia.org/w/index.php?title=Names_and_titles_of_God_in_Judaism&action=edit&section=26" \o "Edit section: Writing divine names)]**





The Psalms in Hebrew and [Latin](https://en.wikipedia.org/wiki/Latin). Manuscript on [parchment](https://en.wikipedia.org/wiki/Parchment), 12th century.

In Jewish tradition the sacredness of the divine name or titles must be recognized by the professional [*sofer*](https://en.wikipedia.org/wiki/Sofer) (scribe) who writes [Torah scrolls](https://en.wikipedia.org/wiki/Sefer_Torah), or [tefillin](https://en.wikipedia.org/wiki/Tefillin) and [mezuzah](https://en.wikipedia.org/wiki/Mezuzah). Before transcribing any of the divine titles or name he prepares mentally to sanctify them. Once he begins a name he does not stop until it is finished, and he 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*](https://en.wikipedia.org/wiki/Genizah) (burial place for scripture) and a new page begun.

According to Jewish tradition, the number of divine names that require the scribe's special care is "the seven"; El, Elohim, Adonai, YHWH, Ehyeh-Asher-Ehyeh, Shaddai and Tzevaot. Rabbi Jose considered "Tzevaot" a common name (Soferim 4:1; Yer. R. H. 1:1; Ab. R. N. 34). Rabbi Ishmael held that even "Elohim" is common (Sanh. 66a). All other names, such as "Merciful", "Gracious" and "Faithful", merely represent attributes that are also common to human beings (Sheb. 35a).

**See also[[edit](https://en.wikipedia.org/w/index.php?title=Names_and_titles_of_God_in_Judaism&action=edit&section=27" \o "Edit section: See also)]**

|  |  |
| --- | --- |
| Portal icon | [***Judaism portal***](https://en.wikipedia.org/wiki/Portal%3AJudaism) |

1. Harris Laird, Archer, Gleason Jr. and Waltke, Bruce K. (eds.) *Theological Wordbook of the Old Testament*, 2 vol., Moody Press, Chicago, 1980.
2. Hoffman, Joel M. *In the Beginning: A Short History of the Hebrew Language*, NYU Press (2004). [ISBN 0-8147-3690-4](https://en.wikipedia.org/wiki/Special%3ABookSources/0814736904).
3. Joffe, Laura, "The Elohistic Pslater: What, How and Why?", [*Scandinavian Journal of the Old Testament*](https://en.wikipedia.org/wiki/Scandinavian_Journal_of_the_Old_Testament), vol 15-1, pp. 142–169 Taylor & Francis AS, part of the Taylor & Francis Group., June 2001.
4. Kearney, Richard, "The God Who May be: A Hermeneutics of Religion", [*Modern Theology*](https://en.wikipedia.org/wiki/Modern_Theology), January 2002, vol. 18, no. 1, pp. 75–85(11)
5. Kretzmann, Paul E., *Popular Commentary of the Bible, The Old Testament*, Vol. 1. Concordia Publishing House, St. Louis, Mo. 1923.
6. Shaller, John, *The Hidden God*, The Wauwatosa Theology, vol. 2, pp. 169–187, Northwestern Publishing House, Milwaukee, Wisconsin, 1997.
7. Stern, David. *Jewish New Testament Commentary*, Jewish New Testament Publications, Inc., Clarkville, Maryland, 1996.
8. Strong, James, *The Exhaustive Concordance of the Bible*, Abingdon-Cokesbury Press, New York and Nashville, 1890.
9. Swart, Jacobus G. *The Book of Sacred Names*, Sangreal Sodality Press, Johannesburg, 2011. [ISBN 978-0-620-50702-8](https://en.wikipedia.org/wiki/Special%3ABookSources/9780620507028)
10. Tov, E., "Copying a Biblical Scroll", *Journal of Religious History*, vol. 26, no. 2, pp. 189–209(21), Blackwell Publishing, June 2001
11. van der Toorn, Karel (1995). *Dictionary of Deities and Demons in the Bible*. New York: E.J. Brill. [ISBN](https://en.wikipedia.org/wiki/International_Standard_Book_Number) [0-8028-2491-9](https://en.wikipedia.org/wiki/Special%3ABookSources/0-8028-2491-9).
12. Vriezen, Th. C., *The Religion of Ancient Israel*, The Westminster Press, Philadelphia, 1967.

**External links[**[**edit**](https://en.wikipedia.org/w/index.php?title=Names_and_titles_of_God_in_Judaism&action=edit&section=31)**]**

* [A Christian Discussion of the pronunciation of YHWH, including a new theory that explains all theophoric elements](http://au.groups.yahoo.com/group/YHWHgroup/)
* [God's names in Jewish thought and in the light of Kabbalah](http://www.chabad.org/search/keyword.asp?scope=6198&kid=2276)
* [The Name of God as Revealed in Exodus 3:14—an explanation of its meaning.](http://www.exodus-314.com/)
* [Bibliography on Divine Names in the Dead Sea Scrolls](http://www.princeton.edu/~aamihay/Divine_Names.html)
* [Jewish Encyclopedia: Names of God](http://jewishencyclopedia.com/view.jsp?artid=52&letter=N&search=Names%20of%20God)

Top of Form

Bottom of Form