

## ~NAME GENERAL (2015)

- Names Of Animals And Plants
- Place-Names And Topographical Features
- Names Of Persons
- Name Changes Or New Names
- Names Of Angels
- Knowing The Name Of God
- The Name Of God's Son
- Various Uses Of The Word, Name
- Reputation Or Fame
- Names Written In The Book Of Life

- A word or phrase that constitutes a distinctive designation of a person, place, animal, plant, or other object. Name can mean a **person's reputation or the person himself.**
- Every family in heaven and on earth owes its name to Yehowah God.
- On account of this I bend my knees to the Father. (**Ephesians 3:14**)
- To whom every family in heaven and on earth owes its **name.** (**Ephesians 3:15**)
- He established the first human family and permitted Adam and Eve to have children. Therefore, the earthly lines of descent owe their **name** to him. He is also the Father of his heavenly family. And just as he calls all the countless stars by their names
- He is counting the number of the stars, all of them he calls by their **names.** (**Psalms 147:4**)
- He undoubtedly gave **names** to the angels.
- However, Yehowah's angel said to him; Just why should you ask about my **name**, when it is a wonderful one? (**Judges 13:18**)
- An interesting example of how something completely new was **named** involves the miraculously provided manna. When the Israelites first saw it, they exclaimed; What is it? *man hu'.*

- When the sons of Israel got to see it, they began to say to one another; What is it? For they did not know what it was. Hence Moses said to them; It is the bread that Yehowah has given you for food. (**Exodus 16:15**)
- It was apparently for this reason that they called it **manna**, probably meaning, what is it?
- And the house of Israel began to call its **name** manna. And it was white like coriander seed, and its taste was like that of flat cakes with honey. (**Exodus 16:31**)
- Scholarly opinions vary as to the origin of certain **names**, their component roots, and their meaning. For these reasons, the meanings offered for Bible **names** differ from one reference work to another. In this publication the primary authority for determining the meanings of names is the Bible itself. An example is the meaning of the **name** Babel.
- That is why its **name** was called **Babel**, because there Yehowah had confused the language of all the earth, and Yehowah had scattered them from there over all the surface of the earth. (**Genesis 11:9**)
- Moses wrote, that is why its **name** was called **Babel**, because there Yehowah had **confused the language of all the earth**. Moses here links **Babel** to the root verb *ba-lal'*, **confuse**, thus indicating that **Babel** means, **Confusion**.
- Bible **names** variously consist of single elements, phrases, or sentences, those of more than one syllable often have shortened forms.
- Where the Bible does not specifically state the origin of a name, an effort has been made to determine its root or component parts by using respected modern dictionaries.
- The dictionary employed to determine the roots of the Hebrew and Aramaic names is entitled **Lexicon in Veteris Testamenti Libros** (by L. Koehler and W. Baumgartner, Leiden, 1958), with its partially completed revision.
- For Greek names, the **Ninth edition of A Greek-English Lexicon** (by H. G. Liddell and R. Scott and revised by H. S. Jones, Oxford, 1968) was the principal dictionary consulted.

- Renderings found in the **New World Translation of the Holy Scriptures** were then used to assign meanings to these roots. For example, the name Elnathan is made up of the roots '*El*, **God** and *na-than*', **give**, thus meaning, **God Has Given**.

- And he will give to you the blessing of Abraham, to you and to your seed with you, that you may take possession of the land of your alien residences, which God has given to Abraham. (**Genesis 28:4**)

- Where *na-than*' is rendered, **has given**.

## •• Names Of Animals And Plants

- Yehowah God granted to the first man Adam the privilege of naming the lower creatures.

- Now Yehowah God was forming from the ground every wild beast of the field and every flying creature of the heavens, and he began bringing them to the man to see what he would **call each one**, and whatever the man **would call it**, each living soul, that was its **name**. (**Genesis 2:19**)

- The **names** given doubtless were descriptive. This is suggested by some of the **Hebrew names** for animals and even plants. A **Hebrew** word for **ass**, *chamohr*', evidently comes from a root meaning, **become reddened**, referring to the animals usual color.

- The **Hebrew** name for turtledove, *tohr or tor*, evidently imitates this birds plaintive cry of **tur-r-r tur-r-r**. **Awakening one** designates the almond tree, apparently because of its being **one of the earliest trees to bloom**.

## •• Place-Names And Topographical Features

- Sometimes men **named** places after themselves, their offspring, or their ancestors. Murderous Cain built a city and named it after his son Enoch.

- Afterward Cain had intercourse with his wife and she became pregnant and gave birth to Enoch. Then he engaged in building a city and called the city's **name** by the name of his son Enoch. (**Genesis 4:17**)

- **Nobah began calling the conquered city of Kenath by his own name.**
- **And Nobah marched and went capturing Kenath and its dependent towns, and he began to call it Nobah by his own name. (Numbers 32:42)**
- **The Danites, after capturing Leshem, called that city Dan, this being the name of their forefather.**
- **And the territory of the sons of Dan was too cramped for them. And the sons of Dan proceeded to go up and war against Leshem and to capture it and strike it with the edge of the sword. Then they took possession of it and went dwelling in it, and they began to call Leshem Dan, according to the name of Dan their forefather. (Joshua 19:47)**
- **Jair the son of Manasseh took all the region of Argob as far as the boundary of the Geshurites and the Maacathites, and he proceeded to call those villages of Bashan by his own name, Havvoth-jair, to this day. (Deuteronomy 3:14)**
- **As in the case of altars.**
- **Yehowah now said to Moses; Write this as a memorial in the book and propound it in Joshua's ears, I shall completely wipe out the remembrance of Amalek from under the heavens. (Exodus 17:14)**
- **And Moses proceeded to build an altar and to call its name Yehowah-nissi. (Exodus 17:15)**
- **Saying; Because a hand is against the throne of Yah, Yehowah will have war with Amalek from generation to generation. (Exodus 17:16)**
- **Wells**
- **And the servants of Isaac went on digging in the torrent valley and so they found there a well of fresh water. (Genesis 26:19)**
- **And the shepherds of Gerar fell to quarreling with the shepherds of Isaac, saying; The water is ours! Hence he called the name of**

the well **Esek**, because they had contended with him. (**Genesis 26:20**)

- And they went digging another well, and they fell to quarreling over it also. Hence he called its **name Sitnah**. (**Genesis 26:21**)
- Later he moved away from there and dug another well, but they did not quarrel over it. Hence he called its **name** Rehoboth and said; It is because now Yehowah has given us ample room and has made us fruitful in the earth. (**Genesis 26:22**)
- **Springs**
- So God split open a mortar-shaped hollow that was in Lehi, and water began to come out of it, and he proceeded to drink, after which his spirit returned and he revived. That is why he called its **name En-hakkore**, which is in Lehi down to this day. (**Judges 15:19**)
- Places were often **named** on the basis of events that occurred there. Examples of this are **Babel**.
- That is why its **name** was called **Babel**, because there Yehowah had confused the language of all the earth, and Yehowah had scattered them from there over all the surface of the earth. (**Genesis 11:9**)
- **Yehowah-yireh**
- At that Abraham raised his eyes and looked and there, deep in the foreground, there was a ram caught by its horns in a thicket. So Abraham went and took the ram and offered it up for a burnt offering in place of his son. (**Genesis 22:13**)
- And Abraham began to call the **name** of that place Yehowahyireh. This is why it is customarily said today; **In the mountain of Yehowah it will be provided**. (**Genesis 22:14**)
- **Beer-sheba**
- To this they said; We have unmistakably seen that Yehowah has proved to be with you. Hence we said; Let, please, an oath of obligation occur between us, between us and you, and let us conclude a covenant with you. (**Genesis 26:28**)

- **That you will do nothing bad toward us just as we have not touched you and just as we have done only good toward you in that we sent you away in peace. You now are the blessed of Yehowah. (Genesis 26:29)**
- **Then he made a feast for them and they ate and drank. (Genesis 26:30)**
- **Next morning they were early in rising and they made sworn statements one to the other. After that Isaac sent them away and they went from him in peace. (Genesis 26:31)**
- **Now on that day it occurred that the servants of Isaac proceeded to come and report to him regarding the well that they had dug, and to say to him; We have found water! (Genesis 26:32)**
- **Hence he called its name **Shibah**. That is why the name of the city is Beersheba, down to this day. (Genesis 26:33)**
- **Bethel**
- **And Jacob continued on his way out from Beersheba and kept going to Haran. (Genesis 28:10)**
- **In time he came across a place and set about spending the night there because the sun had set. So he took one of the stones of the place and set it as his head supporter and lay down in that place. (Genesis 28:11)**
- **And he began to dream, and, look! There was a ladder stationed upon the earth and its top reaching up to the heavens, and, look! There were God's angels ascending and descending on it. (Genesis 28:12)**
- **And, look! There was Yehowah stationed above it, and he proceeded to say; I am Yehowah the God of Abraham your father and the God of Isaac. The land upon which you are lying, to you I am going to give it and to your seed. (Genesis 28:13)**
- **And your seed will certainly become like the dust particles of the earth, and you will certainly spread abroad to the west and to the east and to the north and to the south, and by means of you and by means of your seed all the families of the ground will certainly**

bless themselves. (**Genesis 28:14**)

- And here I am with you and I will keep you in all the way you are going and I will return you to this ground, because I am not going to leave you until I have actually done what I have spoken to you. (**Genesis 28:15**)
- Then Jacob awoke from his sleep and said; Truly Yehowah is in this place and I myself did not know it. (**Genesis 28:16**)
- And he grew fearful and added; How fear-inspiring this place is! This is nothing else but the house of God and this is the gate of the heavens. (**Genesis 28:17**)
- So Jacob got up early in the morning and took the stone that was there as his head supporter and he set it up as a pillar and poured oil on the top of it. (**Genesis 28:18**)
- Further, he called the **name** of that place Bethel, but the fact is, Luz was the city's name formerly. (**Genesis 28:19**)
- **Galeed**
- And now, come, let us conclude a covenant, I and you, and it must serve as a **witness between me and you**. (**Genesis 31:44**)
- Accordingly Jacob took a stone and set it up as a pillar. (**Genesis 31:45**)
- Then Jacob said to his brothers; Pick up stones! And they went taking stones and making a heap. After that they ate there on the heap. (**Genesis 31:46**)
- And Laban began calling it **Jegarsahadutha**, but Jacob called it **Galeed**. (**Genesis 31:47**)
- **Succoth**
- And Jacob pulled out for Succoth, and he proceeded to build himself a house and for his herd he made booths. That was why he called the **name** of the place **Succoth**. (**Genesis 33:17**)
- **Abel-mizraim**

- And the inhabitants of the land, the Canaanites, got to see the mourning rites in the threshing floor of Atad, and they exclaimed; This is a **heavy mourning for the Egyptians!** That is why its **name** was called **Abelmizraim**, which is in the region of the Jordan. (**Genesis 50:11**)
- **Massah, Meribah**
- So he called the **name** of the place **Massah** and **Meribah**, because of the quarreling of the sons of Israel and because of their putting Yehowah to the test, saying; Is Yehowah in our midst or not? (**Exodus 17:7**)
- **Taberah**
- And the **name** of that place got to be called **Taberah**, because a **fire of Yehowah had blazed against them.** (**Numbers 11:3**)
- **Kibroth-hattaavah**
- The **name** of that place came to be called **Kibroth-hattaavah**, because there **they buried the people who showed selfish craving.** (**Numbers 11:34**)
- **Hormah**
- So Yehowah listened to Israel's voice and gave the Canaanites over, and they devoted them and their cities to destruction. Hence they called the **name** of the place **Hormah.** (**Numbers 21:3**)
- **Gilgal**
- Then Yehowah said to Joshua; Today I have rolled away the reproach of Egypt from off you. So the **name** of that place came to be called **Gilgal** until this day. (**Joshua 5:9**)
- **The Low Plain of Achor**
- And they proceeded to raise up over him a big pile of stones, down to this day. At this Yehowah turned away from his hot anger. That is why the **name** of that place has been called **Low Plain of Achor**, down to this day. (**Joshua 7:26**)



- **And Baal-perazim**
- So David came to Baal-perazim, and David got to strike them down there. At that he said; **Yehowah has broken through my enemies ahead of me, like a gap made by waters.** That is why he called the **name** of that place **Baal-perazim.** (2 Samuel 5:20)
- There were instances when physical features provided the basis for the **names** of places, mountains, and rivers. The cities of Geba and Gibeah, both meaning, **Hill**, doubtless got their **names** because of occupying **hills.**
- Lebanon, meaning, **White Mountain**, may have received its name from the light color of its limestone cliffs and summits or from the circumstance that its upper slopes are covered with snow during a major part of the year.
- In view of their situation near wells, springs, and meadows, towns and cities often were given names prefixed by, *en*, fountain, or, spring, *beer*, well, and *abel*, watercourse.
- Other **names** were derived from such characteristics as size, occupation, and produce. Examples are Bethlehem, meaning, **House of Bread**, Bethsaida, **House of the Hunter, or, Fisherman**, Gath, **Winepress**, and Bezer, **Unapproachable Place.**
- Places were also called by the **names** of animals and plants, many of these names appearing in compound form. Among these were **Aijalon**, meaning, **Place of the Hind, Place of the Stag**, **En-gedi, Fountain, or Spring of the Kid**, **En-eglaim, Fountain or Spring of Two Calves**, **Akrabbim, Scorpions**, **Baal-tamar, Owner of the Palm Tree**, and **En-Tappuah, Fountain, or Spring of the Apple Tree.**
- **Beth**, meaning, **house, baal, owner, master**, and **kiriath, town**, frequently formed the initial part of compound **names.**

## ·· Names Of Persons

- In the earlier period of Biblical history, **names** were given to children at the time of birth. But later, Hebrew boys were **named** when they were circumcised on the eighth day.
- And on the eighth day they came to circumcise the young child, and they were going to call it by the **name** of its father,

Zechariah. (Luke 1:59)

- Now when eight days came to the full for circumcising him, his **name** was also called Jesus, the name called by the angel before he was conceived in the womb. (Luke 2:21)
- Usually either the father or the mother **named** the infant.
- And Adam proceeded to have intercourse again with his wife and so she gave birth to a son and called his **name** Seth, because, as she said; God has appointed another seed in place of Abel, because Cain killed him. (Genesis 4:25)
- And he proceeded to call his **name** Noah, saying; This one will bring us comfort from our work and from the pain of our hands resulting from the ground which Yehowah has cursed. (Genesis 5:29)
- Later on Hagar bore to Abram a son and Abram called the **name** of his son whom Hagar bore Ishmael. (Genesis 16:15)
- In time the firstborn became mother to a son and called his **name** Moab. He is the father of Moab, to this day. (Genesis 19:37)
- As for the younger, she too gave birth to a son and then called his **name** Benammi. He is the father of the sons of Ammon, to this day. (Genesis 19:38)
- And Leah became pregnant and brought a son to birth and then called his **name** Reuben, for she said; It is because Yehowah has looked upon my wretchedness, in that now my husband will begin to love me. (Genesis 29:32)
- One notable exception, however, was the son born to Boaz by Ruth. The neighbor ladies of Ruth's mother-in-law Naomi **named** the boy Obed, meaning, **Servant, One Serving**.
- Accordingly Boaz took Ruth and she became his wife and he had relations with her. So Yehowah granted her conception and she bore a son. (Ruth 4:13)
- And the women began to say to Naomi; Blessed be Yehowah, who has not let a repurchaser fail for you today, that his **name** may be proclaimed in Israel. (Ruth 4:14)

- And he has become a restorer of your soul and one to nourish your old age, because your daughter-in-law who does love you, who is better to you than seven sons, has given birth to him. **(Ruth 4:15)**
- And Naomi proceeded to take the child and to put it in her bosom, and she came to be its nurse. **(Ruth 4:16)**
- Then the neighbor ladies gave it a **name**, saying; A son has been born to Naomi. And they began to call his name Obed. He is the father of Jesse, David's father. **(Ruth 4:17)**
- There were also times when parents received divine direction about the **name** to be given to their children. Among those getting their names in this way were Ishmael, **God Hears, or Listens**.
- Further Yehowah's angel added to her; Here you are pregnant, and you shall give birth to a son and must call his **name** Ishmael, for Yehowah has heard your affliction. **(Genesis 16:11)**
- Isaac, meaning, **Laughter**.
- To this God said; Sarah your wife is indeed bearing you a son, and you must call his **name** Isaac. And I will establish my covenant with him for a covenant to time indefinite to his seed after him. **(Genesis 17:19)**
- Solomon from a root meaning, **peace**.
- Look! There is a son being born to you. He himself will prove to be a restful man, and I shall certainly give him rest from all his enemies all around, for Solomon is what his **name** will become, and **peace** and **quietness** I shall bestow upon Israel in his days. **(1 Chronicles 22:9)**
- John, English equivalent of Jehohanan, meaning, **Yehowah Has Shown Favor, Yehowah Has Been Gracious**
- However, the angel said to him; Have no fear, Zechariah, because your supplication has been favorably heard, and your wife Elizabeth will become mother to a son to you, and you are to call his **name** John. **(Luke 1:13)**

- Especially did **names** given at divine direction often have prophetic significance. The name of Isaiah's son Maher-shalal-hash-baz, meaning, **Hurry, O Spoil! He Has Made Haste to the Plunder, or, Hurrying to the Spoil, He Has Made Haste to the Plunder**, showed that the king of Assyria would subjugate Damascus and Samaria.
- Then I went near to the prophetess, and she came to be pregnant and in time gave birth to a son. Yehowah now said to me; Call his **name** Maher-shalal-hash-baz. (**Isaiah 8:3**)
- For before the boy will know how to call out, My father! And My mother! One will carry away the resources of Damascus and the spoil of Samaria before the king of Assyria. (**Isaiah 8:4**)
- The **name** of Hosea's son Jezreel, **God Will Sow Seed**, pointed to a future accounting against the house of Jehu.
- And Yehowah went on to say to him; Call his **name** Jezreel, for yet a little while and I must hold an accounting for the acts of bloodshed of Jezreel against the house of Jehu, and I must cause the royal rule of the house of Israel to cease. (**Hosea 1:4**)
- The **names** of the two other children borne by Hosea's wife, Lo-ruhamah, **She Was Not Shown Mercy** and Lo-ammi, **Not My People**, were indicative of Yehowah's rejecting Israel.
- And she proceeded to become pregnant another time and to give birth to a daughter. And He went on to say to him; Call her **name** Lo-ruhamah, for I shall no more show mercy again to the house of Israel, because I shall positively take them away. (**Hosea 1:6**)
- But to the house of Judah I shall show mercy, and I will save them by Yehowah their God, but I shall not save them by a bow or by a sword or by war, by horses or by horsemen. (**Hosea 1:7**)
- And she gradually weaned Lo-ruhamah, and she proceeded to become pregnant and give birth to a son. (**Hosea 1:8**)
- So He said; Call his **name** Lo-ammi, because you men are not my people and I myself shall prove to be not yours. (**Hosea 1:9**)
- And the number of the sons of Israel must become like the grains of the sand of the sea that cannot be measured or numbered.

And it must occur that in the place in which it used to be said to them, you men are not my people, it will be said to them, The sons of the living God. (**Hosea 1:10**)

- In the case of the Son of God, the **name** Jesus, **Yehowah Is Salvation**, was prophetic of his role as Yehowah's appointed Savior, or means of salvation.
- She will give birth to a son, and you must call his **name** Jesus, for he will save his people from their sins. (**Matthew 1:21**)
- Because my eyes have seen your means of saving. (**Luke 2:30**)
- The **name** given to a child often reflected the circumstances associated with its birth or the feelings of the father or the mother.
- And Leah became pregnant and brought a son to birth and then called his **name** Reuben, for she said; It is because Yehowah has looked upon my wretchedness, in that now my husband will begin to love me. (**Genesis 29:32**)
- Then Leah said; With my happiness! For the daughters will certainly pronounce me happy. So she called his **name** Asher. (**Genesis 30:13**)
- And God heard and answered Leah and she became pregnant and in time bore to Jacob a fifth son. (**Genesis 30:17**)
- Then Leah said; God has given me a hirelings wages, because I have given my maidservant to my husband. So she called his **name** Issachar. (**Genesis 30:18**)
- And Leah became pregnant once more and in time bore a sixth son to Jacob. (**Genesis 30:19**)
- Then Leah said; God has endowed me, yes, me, with a good endowment. At last my husband will tolerate me, because I have borne him six sons. So she called his **name** Zebulun. (**Genesis 30:20**)
- Finally God remembered Rachel, and God heard and answered her in that he opened her womb. (**Genesis 30:22**)
- And she became pregnant and brought a son to birth. Then she

- said; God has taken away my reproach! (**Genesis 30:23**)
- So she called his **name** Joseph, saying; Yehowah is adding another son to me. (**Genesis 30:24**)
  - And Leah became pregnant and brought a son to birth and then called his **name** Reuben, for she said; It is because Yehowah has looked upon my wretchedness, in that now my husband will begin to love me. (**Genesis 29:32**)
  - Then Leah said; With my happiness! For the daughters will certainly pronounce me happy. So she called his **name** Asher. (**Genesis 30:13**)
  - And the result was that as her soul was going out because she died she called his **name** Benoni, but his father called him Benjamin. (**Genesis 35:18**)
  - And Leah became pregnant and brought a son to birth and then called his **name** Reuben, for she said; It is because Yehowah has looked upon my wretchedness, in that now my husband will begin to love me. (**Genesis 29:32**)
  - Then Leah said; **With my happiness!** For the daughters will certainly pronounce me happy. So she called his **name** Asher. (**Genesis 30:13**)
  - So Joseph called the **name** of the firstborn Manasseh, because, to quote him, **God has made me forget all my trouble and all the house of my father.** (**Genesis 41:51**)
  - And the **name** of the second he called Ephraim, because, to quote him, **God has made me fruitful in the land of my wretchedness.** (**Genesis 41:52**)
  - Later she bore a son and he called his **name** Gershom, because, he said; **An alien resident I have come to be in a foreign land.** (**Exodus 2:22**)
  - So it came about at the rolling around of a year that Hannah became pregnant and brought a son to birth and proceeded to call his **name** Samuel, because, said she, **it is from Yehowah that I have asked him.** (**1 Samuel 1:20**)

- And about the time of her death, the women standing by her began to speak; Do not be afraid, because it is a son that you have borne. And she did not answer and did not set her heart on it. (1 Samuel 4:20)
- But she called the boy Ichabod, saying; **Glory has gone away from Israel into exile**, this with reference to the ark of the true God's being captured and with reference to her father-in-law and her husband. (1 Samuel 4:21)
- So she said; Glory has gone away from Israel into exile, because the ark of the true God has been captured. (1 Samuel 4:22)
- Eve **named** her firstborn Cain, meaning, **Something Produced**, for, as she said; I have produced a man with the aid of Yehowah.
- Now Adam had intercourse with Eve his wife and she became pregnant. In time she gave birth to Cain and said; I have produced a man with the aid of Yehowah. (Genesis 4:1)
- Regarding him as a replacement for Abel, Eve gave the son born to her after Abel's murder the **name Seth, Appointed, Put, Set**.
- And Adam proceeded to have intercourse again with his wife and so she gave birth to a son and called his **name** Seth, because, as she said; God has appointed another seed in place of Abel, because Cain killed him. (Genesis 4:25)
- Isaac **named** his younger twin son Jacob, **One Seizing the Heel, Supplanter**, because at birth this boy was holding on to the heel of Esau his brother.
- And after that his brother came out and his hand was holding onto the heel of Esau, so he called his **name** Jacob. And Isaac was sixty years old at her giving them birth. (Genesis 25:26)
- The case of Perez at;
- Further, it turned out that when she was giving birth one extended his hand, and the midwife at once took and tied a scarlet piece about his hand, saying; This one came out first. (Genesis 38:28)
- Finally it developed that as soon as he drew back his hand, why,

here his brother came out, so that she exclaimed; **What do you mean by this, that you have produced a perineal rupture for yourself?** Hence his **name** was called **Perez**. (**Genesis 38:29**)

- Sometimes what an infant looked like at birth provided the basis for its **name**. The firstborn son of Isaac was called Esau, meaning **Hairy**, on account of his unusual hairy appearance at birth.

- Then the first came out red all over like an official garment of hair, so they called his **name** Esau. (**Genesis 25:25**)

- **Names** given to children were often combined with **El**, meaning **God**, or an abbreviation of the divine name Yehowah.

- Such **names** could express the hope of parents, reflect their appreciation for having been blessed with offspring, or make acknowledgment of God. Examples are;

**Jehdeiah, possibly, May Yehowah Feel Glad,**

**Elnathan, God Has Given**

**Jeberechiah, Yehowah Blesses,**

**Jonathan, Yehowah Has Given**

**Jehozabad, probably, Yehowah Has Endowed**

**Eldad, possibly, God Has Loved**

**Abdiel, Servant of God**

**Daniel, My Judge Is God**

**Jehozadak, probably, Yehowah Pronounces Righteous**

**Pelathiah, Yehowah Has Provided Escape.**

**Ab, meaning, father**

**ah, brother**

**am, people**

**bath, daughter**

**ben, son**

- Were a part of compound **names** such as;

**Abida, Father Has Known Me**

**Abijah, My Father Is Yehowah**

**Ahiezer, My Brother Is a Helper**

**Ammihud, My People Is Dignity**

**Amminadab, My People Are Willing, Noble, Generous**

**Bath-sheba, Daughter of Plenty, possibly, Daughter Born on the Seventh Day**



**Ben-hanan, Son of the One Showing Favor, Son of the Gracious One.**  
**Melech, king**  
**adon, lord**  
**baal, owner, master**

· Were also combined with other words to form such compound names as;

**Abimelech, My Father Is King**  
**Adonijah Yehowah Is Lord**  
**Baal-tamar, Owner of the Palm Tree**

· The designations for animals and plants were yet another source of **names** for people. Some of these names are;

**Deborah, Bee**  
**Dorcas or Tabitha, Gazelle**  
**Jonah, Dove**  
**Rachel, Ewe, Female Sheep**  
**Shaphan, Rock Badger**  
**Tamar, Palm Tree**

· As indicated by the repetition of certain **names** in genealogical lists, it apparently became a common practice to name children after a relative.

- Ahimaaz, in turn, became father to Azariah. Azariah, in turn, became father to Johanan. (**1 Chronicles 6:9**)
- Johanan, in turn, became father to Azariah. He was the one that acted as priest in the house that Solomon built in Jerusalem. (**1 Chronicles 6:10**)
- And Azariah came to be father to Amariah. Amariah, in turn, became father to Ahitub. (**1 Chronicles 6:11**)
- Ahitub, in turn, became father to Zadok. Zadok, in turn, became father to Shallum. (**1 Chronicles 6:12**)
- Shallum, in turn, became father to Hilkiyah. Hilkiyah, in turn, became father to Azariah. (**1 Chronicles 6:13**)
- Azariah, in turn, became father to Seraiah. Seraiah, in turn, became father to Jehozadak. (**1 Chronicles 6:14**)

- The son of Elkanah, the son of Jeroham, the son of Eliel, the son of Toah. (1 Chronicles 6:34)
- The son of Zuph, the son of Elkanah, the son of Mahath, the son of Amasai. (1 Chronicles 6:35)
- The son of Elkanah, the son of Joel, the son of Azariah, the son of Zephaniah. (1 Chronicles 6:36)
- It was for this reason that relatives and acquaintances objected to Elizabeth's wanting to **name** her newborn son John.
- The time now became due for Elizabeth to give birth, and she became mother to a son. (Luke 1:57)
- And the neighbors and her relatives heard that Yehowah had magnified his mercy to her, and they began to rejoice with her. (Luke 1:58)
- And on the eighth day they came to circumcise the young child, and they were going to call it by the **name** of its father. Zechariah. (Luke 1:59)
- But its mother answered and said; No, indeed! but he shall be called John. (Luke 1:60)
- At this they said to her; There is no one among your relatives that is called by this **name**. (Luke 1:61)

### See Also GENEALOGY (Repetition of names)

- In the **First Century C.E.** it was not uncommon for Jews, especially those living outside Israel or in cities having a mixed population of Jews and Gentiles, to have a **Hebrew** or an **Aramaic name** along with a **Latin** or **Greek** name. This may be why **Dorcas** was also called **Tabitha** and the apostle **Paul** was also named **Saul**.
- At times **names** came to be regarded as a reflection of an individual's personality or characteristic tendencies. Esau, with reference to his brother, remarked,
- At this he said; Is that not why his **name** is called Jacob, in that he should supplant me these two times? My birthright he has

already taken, and here at this time he has taken my blessing!  
Then he added; Have you not reserved a blessing for me?  
(Genesis 27:36)

- **Abigail observed regarding her husband:**
- Please, do not let my lord set his heart upon this good-for-nothing man Nabal, for, as his **name** is, so is he. Nabal is his name, and **senselessness** is with him. As for me your slave girl, I did not see my lords young men that you had sent. (1 Samuel 25:25)
- No longer considering her **name** to be appropriate in view of the calamities that had befallen her, Naomi said; Do not call me **Naomi, My Pleasantness** Call me **Mara, Bitter**, for the Almighty has made it very bitter for me.
- And she would say to the women; Do not call me Naomi. Call me Mara, for the Almighty has made it very bitter for me. (Ruth 1:20)

#### •• Name Changes Or New Names

- Sometimes for a particular purpose **names** were changed or a person might be given an additional name. While dying, Rachel called her newborn son **Ben-oni**, meaning, **Son of My Mourning**, but her bereaved husband Jacob chose to name him **Benjamin, Son of the Right Hand**.
- Then they pulled away from Bethel. And while there was yet a good stretch of land before coming to Ephrath, Rachel proceeded to give birth, and it was going hard with her in making the delivery. (Genesis 35:16)
- But so it was that while she had difficulty in making the delivery the midwife said to her; Do not be afraid, for you will have this son also. (Genesis 35:17)
- And the result was that as her soul was going out, because she died, she called his **name Benoni**, but his father called him **Benjamin**. (Genesis 35:18)

- Yehowah changed the **name** of Abram to **Abraham, Father of a Crowd, Multitude**, and that of **Sarai**, possibly, **Contentious**, to **Sarah Princess**, both new names being prophetic.
- And your **name** will not be called Abram anymore, and your name must become Abraham, because a father of a crowd of nations I will make you. (**Genesis 17:5**)
- And I will make you very, very fruitful and will make you become nations, and kings will come out of you. (**Genesis 17:6**)
- And God went on to say to Abraham; As for Sarai your wife, you must not call her **name** Sarai, because Sarah is her name. (**Genesis 17:15**)
- And I will bless her and also give you a son from her, and I will bless her and she shall become nations, kings of peoples will come from her. (**Genesis 17:16**)
- Because of his perseverance in grappling with an angel, Jacob was told; Your **name** will no longer be called Jacob but **Israel Contender or Perseverer With God**, or, **God Contends**, for you have contended with God and with men so that you at last prevailed.
- Then he said; Your **name** will no longer be called Jacob but **Israel**, for you have contended with God and with men so that you at last prevailed. (**Genesis 32:28**)
- This change in **name** was a token of God's blessing and was later confirmed.
- And God went on to say to him; Your **name** is Jacob. No longer is your name to be called Jacob, but Israel will your name become. And he began to call his name Israel. (**Genesis 35:10**)
- Evidently, therefore, when the Scriptures prophetically speak of a new **name**, the reference is to a **name** that would appropriately represent its bearer.
- And the nations will certainly see your righteousness, O woman, and all kings your glory. And you will actually be called by a new **name**, which the very mouth of Yehowah will designate. (**Isaiah 62:2**)

- And you men will certainly lay up your **name** for an oath by my chosen ones, and the Sovereign Lord Yehowah will actually put you individually to death, but his own servants he will call by another name. (**Isaiah 65:15**)
- The one that conquers, I will make him a pillar in the temple of my God, and he will by no means go out from it anymore, and I will write upon him the **name** of my God and the **name** of the city of my God, the new Jerusalem which descends out of heaven from my God, and that new **name** of mine. (**Revelation 3:12**)
- At times new **names** were given to persons elevated to high governmental positions or to those to whom special privileges were extended.
- Since such **names** were bestowed by superiors, the name change might also signify that the bearer of the new **name** was subject to its giver. Subsequent to his becoming Egypt's food administrator, Joseph was called **Zaphenath-paneah, or Revealer Of Hidden Things**.
- And Pharaoh further said to Joseph; I am Pharaoh, but without your authorization no man may lift up his hand or his foot in all the land of Egypt. (**Genesis 41:44**)
- After that Pharaoh called Joseph's **name Zaphenathpaneah** and gave him Asenath the daughter of Potiphera the priest of On as a wife. And Joseph began to go out over the land of Egypt. (**Genesis 41:45**)
- Pharaoh Nechoh, when constituting Eliakim as vassal king of Judah, changed his **name** to Jehoiakim.
- Furthermore, Pharaoh Nechoh made Eliakim the son of Josiah king in place of Josiah his father and changed his **name** to Jehoiakim, and Jehoahaz he took and then brought to Egypt, where he eventually died. (**2 Kings 23:34**)
- Likewise, Nebuchadnezzar, in making Mattaniah his vassal, changed his **name** to Zedekiah.
- Further, the king of Babylon made Mattaniah his uncle king in place of him. Then he changed his **name** to Zedekiah. (**2 Kings 24:17**)

- Daniel and his three Hebrew companions, Hananiah, Mishael, and Azariah, were given Babylonian **names** after being selected for special training in Babylon.
- Then the king said to Ashpenaz his chief court official to bring some of the sons of Israel and of the royal offspring and of the nobles. (**Daniel 1:3**)
- Children in whom there was no defect at all, but good in appearance and having insight into all wisdom and being acquainted with knowledge, and having discernment of what is known, in whom also there was ability to stand in the palace of the king, and to teach them the writing and the tongue of the Chaldeans. (**Daniel 1:4**)
- Furthermore, to them the king appointed a daily allowance from the delicacies of the king and from his drinking wine, even to nourish them for three years, that at the end of these they might stand before the king. (**Daniel 1:5**)
- Now there happened to be among them some of the sons of Judah, Daniel, Hananiah, Mishael and Azariah. (**Daniel 1:6**)
- And to them the principal court official went assigning **names**. So he assigned to Daniel the name of Belteshazzar, and to Hananiah, Shadrach, and to Mishael, Meshach, and to Azariah, Abednego. (**Daniel 1:7**)
- An event in a person's later life sometimes provided the basis for giving a new **name** to a person. Esau, for example, got his name Edom, meaning, **Red** from the **red** lentil stew for which he sold his birthright.
- So Esau said to Jacob; Quick, please, give me a swallow of the **red**, the **red** there, for I am tired! That is why his **name** was called **Edom**. (**Genesis 25:30**)
- To this Jacob said; Sell me, first of all, your right as firstborn! (**Genesis 25:31**)
- And Esau continued; Here I am simply going to die, and of what benefit to me is a birthright? (**Genesis 25:32**)
- And Jacob added; Swear to me first of all! And he proceeded to swear to him and to sell his right as firstborn to Jacob. (**Genesis**

25:33)

- And Jacob gave Esau bread and lentil stew, and he went to eating and drinking. Then he got up and went his way. So Esau despised the birthright. (**Genesis 25:34**)

### •• Names Of Angels

- The Bible contains the personal **names** of only two angels, **Gabriel**, meaning, **Able-Bodied One of God**, and **Michael, Who Is Like God?** Perhaps so as not to receive undue honor or veneration, angels at times did not reveal their names to persons to whom they appeared.
- In turn Jacob inquired and said; Tell me, please, your **name**. However, he said; Why is it that you inquire for my name? With that he blessed him there. (**Genesis 32:29**)
- Then Manoah said to Yehowah's angel; What is your **name**, that when your word comes true we shall certainly do you honor? (**Judges 13:17**)
- However, Yehowah's angel said to him; Just why should you ask about my **name**, when it is a wonderful one? (**Judges 13:18**)

### •• Knowing The Name Of God

- The material creation testifies to God's existence, but it does not reveal God's **name**.
- The heavens are declaring the glory of God, and of the work of his hands the expanse is telling. (**Psalms 19:1**)
- For his invisible qualities are clearly seen from the world's creation onward, because they are perceived by the things made, even his eternal power and godship, so that they are inexcusable. (**Romans 1:20**)
- For an individual to know God's **name** signifies more than a mere acquaintance with the word.
- Then may you yourself listen from the heavens, from your established place of dwelling, and you must do according to all for which the foreigner calls to you, in order, that all the peoples of the earth may know your **name** and may fear you the same as

- your people Israel do, and may know that your name has been called upon this house that I have built. (2 Chronicles 6:33)
- It means actually knowing the Person his purposes, activities, and qualities as revealed in his Word.
  - And also to the foreigner, who is no part of your people Israel and who actually comes from a distant land by reason of your **name**. (1 Kings 8:41)
  - For they shall hear of your great **name** and of your strong hand and of your stretched-out arm, and he actually comes and prays toward this house. (1 Kings 8:42)
  - May you yourself listen from the heavens, your established place of dwelling, and you must do according to all that for which the foreigner calls to you, in order, that all the peoples of the earth may get to know your **name** so as to fear you the same as your people Israel do, and so as to know that your name itself has been called upon this house that I have built. (1 Kings 8:43)
  - And Yehowah went on to say to him; I have heard your prayer and your request for favor with which you requested favor before me. I have sanctified this house that you have built by putting my **name** there to time indefinite, and my eyes and my heart will certainly prove to be there always. (1 Kings 9:3)
  - I will also cut Israel off from upon the surface of the ground that I have given to them, and the house that I have sanctified to my **name** I shall throw away from before me, and Israel will indeed become a proverbial saying and a taunt among all the peoples. (1 Kings 9:7)
  - Then you gave signs and miracles against Pharaoh and all his servants and all the people of his land, for you knew that they acted presumptuously against them, and you proceeded to make a **name** for yourself as at this day. (Nehemiah 9:10)
  - This is illustrated in the case of Moses, a man whom Yehowah knew by **name**, that is, knew intimately.
  - Now Moses said to Yehowah; See, you are saying to me; Lead this people up, but you yourself have not let me know whom you will send with me. Moreover, you yourself have said; I do know



you by **name** and, besides, you have found favor in my eyes.  
(**Exodus 33:12**)

- **Moses was privileged to see a manifestation of Yehowah's glory and also to hear the **name** of Yehowah declared.**
- **And Yehowah proceeded to come down in the cloud and station himself with him there and declare the **name** of Yehowah.**  
(**Exodus 34:5**)
- **That declaration was not simply the repetition of the **name** Yehowah but was a statement about God's attributes and activities.**
- **And Yehowah went passing by before his face and declaring; Yehowah, Yehowah, a God merciful and gracious, slow to anger and abundant in loving-kindness and truth. (**Exodus 34:6**)**
- **Preserving loving-kindness for thousands, pardoning error and transgression and sin, but by no means will he give exemption from punishment, bringing punishment for the error of fathers upon sons and upon grandsons, upon the third generation and upon the fourth generation. (**Exodus 34:7**)**
- **Similarly, the song of Moses, containing the words, for I shall declare the **name** of Yehowah, recounts God's dealings with Israel and describes his personality.**
- **When Jesus Christ was on earth, he made his Father's **name** manifest to his disciples.**
- **I have made your **name** manifest to the men you gave me out of the world. They were yours, and you gave them to me, and they have observed your word. (**John 17:6**)**
- **And I have made your **name** known to them and will make it known, in order, that the love with which you loved me may be in them and I in union with them. (**John 17:26**)**
- **Although having earlier known that **name** and being familiar with God's activities as recorded in the Hebrew Scriptures, these disciples came to know Yehowah in a far better and grander way through the One who is in the bosom position with the Father.**
- **No man has seen God at any time, the only-begotten god who is**

in the bosom position with the Father is the one that has explained him. (**John 1:18**)

- **Christ Jesus perfectly represented his Father, doing the works of his Father and speaking, not of his own originality, but the words of his Father.**
- **If I am not doing the works of my Father, do not believe me. (**John 10:37**)**
- **But if I am doing them, even though you do not believe me, believe the works, in order, that you may come to know and may continue knowing that the Father is in union with me and I am in union with the Father. (**John 10:38**)**
- **Also, I know that his commandment means everlasting life. Therefore the things I speak, just as the Father has told me them, so I speak them. (**John 12:50**)**
- **Do you not believe that I am in union with the Father and the Father is in union with me? The things I say to you men I do not speak of my own originality, but the Father who remains in union with me is doing his works. (**John 14:10**)**
- **Believe me that I am in union with the Father and the Father is in union with me, otherwise, believe on account of the works themselves. (**John 14:11**)**
- **He that does not love me does not observe my words, and the word that you are hearing is not mine, but belongs to the Father who sent me. (**John 14:24**)**
- **That is why Jesus could say; He that has seen me has seen the Father also.**
- **Jesus said to him; Have I been with you men so long a time, and yet, Philip, you have not come to know me? He that has seen me has seen the Father also. How is it you say; Show us the Father? (**John 14:9**)**
- **This clearly shows that the only ones truly knowing God's name are those who are his obedient servants. (**1 John 4:8**)**
- **By this we gain the knowledge that we are loving the children of**

God, when we are loving God and doing his commandments. (**1 John 5:2**)

- For this is what the love of God means, that we observe his commandments, and yet his commandments are not burdensome. (**1 John 5:3**)
- **Yehowah's assurance at;**
- Because on me he has set his affection, I shall also provide him with escape. I shall protect him because he has come to know my **name**. (**Psalms 91:14**)
- Therefore, applies to such persons; I shall protect him because he has come to know my **name**. The **name** itself is no magical charm, but the One designated by that **name** can provide protection for his devoted people.
- Thus the name represents God himself. That is why the proverb says,
- The **name** of Yehowah is a strong tower. Into it the righteous runs and is given protection. (**Proverbs 18:10**)
- **This is what persons do who cast their burden on Yehowah.**
- Throw your burden upon Yehowah himself, and he himself will sustain you. Never will he allow the righteous one to totter. (**Psalms 55:22**)
- **Likewise, to love,**
- But all those taking refuge in you will rejoice, to time indefinite they will cry out joyfully. And you will block approach to them, and those loving your **name** will exult in you. (**Psalms 5:11**)
- **Sing praises to,**
- I shall laud Yehowah according to his righteousness, and I will make melody to the **name** of Yehowah the Most High. (**Psalms 7:17**)
- **Call upon,**

- Later he moved from there to the mountainous region to the east of Bethel and pitched his tent with Bethel on the west and Ai on the east. Then he built an altar there to Yehowah and began to call on the **name** of Yehowah. (**Genesis 12:8**)
- **Give thanks to,**
- And say; Save us, O God of our salvation, and collect us together and deliver us from the nations, to give thanks to your holy **name**, to speak exultingly in your praise. (**1 Chronicles 16:35**)
- **Swear by,**
- Yehowah your God you should fear, and him you should serve, and by his **name** you should swear. (**Deuteronomy 6:13**)
- **Remember,**
- In the night I have remembered your **name**, O Yehowah, that I may keep your Law. (**Psalms 119:55**)
- **Fear,**
- For you yourself, O God, have listened to my vows. You have given me the possession of those fearing your **name**. (**Psalms 61:5**)
- **Search for,**
- Fill their faces with dishonor, that people may search for your **name**, O Yehowah. (**Psalms 83:16**)
- **Trust,**
- For in him our heart rejoices, for in his holy **name** we have put our trust. (**Psalms 33:21**)
- **Exalt,**
- O magnify Yehowah with me, you people, and let us exalt his **name** together. (**Psalms 34:3**)
- **Hope,**

- I will laud you to time indefinite, for you have taken action, and I shall hope in your **name**, because it is good, in front of your loyal ones. (**Psalms 52:9**)
- The **name** is to do these things with reference to Yehowah himself. To speak abusively of God's name is to blaspheme God.
- And the son of the Israelite woman began to abuse the **Name** and to call down evil upon it. So they brought him to Moses. Incidentally, his mother's name was Shelomith, the daughter of Dibri of the tribe of Dan. (**Leviticus 24:11**)
- And you should speak to the sons of Israel, saying; In case any man calls down evil upon his God, he must then answer for his sin. (**Leviticus 24:15**)
- So the abuser of Yehowah's **name** should be put to death without fail. The entire assembly should without fail pelt him with stones. The alien resident the same as the native should be put to death for his abusing the Name. (**Leviticus 24:16**)
- Yehowah is jealous for his **name**, tolerating no rivalry or unfaithfulness in matters of worship.
- For you must not prostrate yourself to another god, because Yehowah, whose **name is Jealous**, he is a jealous God. (**Exodus 34:14**)
- And my anger will certainly come to its finish and I will appease my rage on them and comfort myself, and they will have to know that I myself, Yehowah, have spoken in my insistence on exclusive devotion, when I bring my rage to its finish upon them. (**Ezekiel 5:13**)
- The Israelites were commanded not even to mention the **names** of other gods.
- And you are to be on your guard respecting all that I have said to you, and you must not mention the **name** of other gods. It should not be heard upon your mouth. (**Exodus 23:13**)
- In view of the fact that the **names** of false gods appear in the Scriptures, evidently the reference concerns mentioning the names of false gods in a worshipful way.

- **Israel's failure as God's name people to live up to his righteous commands constituted a profanation or defilement of God's name.**
- **By their putting their threshold with my threshold and their doorpost beside my doorpost, with the wall between me and them. And they defiled my holy name by their detestable things that they did, so that I went exterminating them in my anger. (Ezekiel 43:8)**
- **They are panting for the dust of the earth on the head of lowly persons, and the way of meek people they turn aside, and a man and his own father have gone to the same girl, for the purpose of profaning my holy name. (Amos 2:7)**
- **Since the Israelites unfaithfulness resulted in God's punishing them, this also gave opportunity for his name to be spoken of disrespectfully by other nations.**
- **How long, O God, will the adversary keep reproaching? Will the enemy keep treating your name with disrespect forever? (Psalms 74:10)**
- **Remember this; The enemy himself has reproached, O Yehowah, and a senseless people have treated your name with disrespect. (Psalms 74:18)**
- **And now, what interest do I have here? Is the utterance of Yehowah. For my people were taken for nothing. The very ones ruling over them kept howling, is the utterance of Yehowah, and constantly, all day long, my name was being treated with disrespect. (Isaiah 52:5)**
- **Failing to recognize that the chastisement came from Yehowah, these nations wrongly attributed the calamities that befell Israel to the inability of Yehowah to protect his people. To clear his name of such reproach, Yehowah acted for the sake of his name and restored a remnant of Israel to their land.**
- **Therefore say to the house of Israel; This is what the Sovereign Lord Yehowah has said; Not for your sakes am I doing it, O house of Israel, but for my holy name, which you have profaned among the nations where you have come in. (Ezekiel 36:22)**

- And I shall certainly sanctify my great **name**, which was being profaned among the nations, which you profaned in the midst of them, and the nations will have to know that I am Yehowah, is the utterance of the Sovereign Lord Yehowah, when I am sanctified among you before their eyes. (**Ezekiel 36:23**)
- And I will take you out of the nations and collect you together out of all the lands and bring you in upon your soil. (**Ezekiel 36:24**)
- By manifesting himself in special ways, Yehowah caused his **name** to be remembered. At places where this occurred, altars were erected.
- An altar of ground you are to make for me, and you must sacrifice upon it your burnt offerings and your communion sacrifices, your flock and your herd. In every place where I shall cause my **name** to be remembered I shall come to you and shall certainly bless you. (**Exodus 20:24**)
- And the angel kept his hand thrust out toward Jerusalem to bring it to ruin, and Yehowah began to feel regret over the calamity, and so he said to the angel that was bringing ruin among the people; It is enough! Now let your hand drop. And Yehowah's angel himself happened to be close by the threshing floor of Araunah the Jebusite. (**2 Samuel 24:16**)
- And David proceeded to say to Yehowah, when he saw the angel that was striking the people down, yes, he proceeded to say; Here it is I that have sinned and it is I that have done wrong, but these sheep, what have they done? Let your hand, please, come upon me and upon the house of my father. (**2 Samuel 24:17**)
- Later Gad came in to David on that day and said to him; Go up, set up for Yehowah an altar on the threshing floor of Araunah the Jebusite. (**2 Samuel 24:18**)

**See Also Yehowah**

### ·· The Name Of God's Son

- Because of remaining faithful to the very death, Jesus Christ was rewarded by his Father, receiving a superior position and the **name** that is above every other **name**.

- **Keep this mental attitude in you that was also in Christ Jesus. (Philippians 2:5)**
- **Who, although he was existing in God's form, gave no consideration to a seizure, namely, that he should be equal to God. (Philippians 2:6)**
- **No, but he emptied himself and took a slaves form and came to be in the likeness of men. (Philippians 2:7)**
- **More than that, when he found himself in fashion as a man, he humbled himself and became obedient as far as death, yes, death on a torture stake. (Philippians 2:8)**
- **For this very reason also God exalted him to a superior position and kindly gave him the name that is above every other name. (Philippians 2:9)**
- **So that in the name of Jesus every knee should bend of those in heaven and those on earth and those under the ground. (Philippians 2:10)**
- **And every tongue should openly acknowledge that Jesus Christ is Lord to the glory of God the Father. (Philippians 2:11)**
- **All those desiring life must recognize what that name stands for;**
- **Furthermore, there is no salvation in anyone else, for there is not another name under heaven that has been given among men by which we must get saved. (Acts of Apostles 4:12)**
- **Including Jesus position as Judge,**
- **For the Father judges no one at all, but he has committed all the judging to the Son. (John 5:22)**
- **King,**
- **And upon his outer garment, even upon his thigh, he has a name written, King of kings and Lord of lords. (Revelation 19:16)**
- **High Priest,**



- Where a forerunner has entered in our behalf, Jesus, who has become a High Priest according to the manner of Melchizedek forever. (**Hebrews 6:20**)
- **Ransomer,**
- Just as the Son of man came, not to be ministered to, but to minister and to give his soul a ransom in exchange for many. (**Matthew 20:28**)
- **And Chief Agent of salvation.**
- For it was fitting for the one for whose sake all things are and through whom all things are, in bringing many sons to glory, to make the Chief Agent of their salvation perfect through sufferings. (**Hebrews 2:10**)

### **See Also JESUS CHRIST**

- **Christ Jesus as, King of kings and Lord of lords, also is to lead the heavenly armies to wage war in righteousness. As executioner of God's vengeance, he would be displaying powers and qualities completely unknown to those fighting against him. Appropriately, therefore, he has a **name** written that no one knows but he himself.**
- **And I saw the heaven opened, and, look! A white horse. And the one seated upon it is called Faithful and True, and he judges and carries on war in righteousness. (**Revelation 19:11**)**
- **His eyes are a fiery flame, and upon his head are many diadems. He has a **name** written that no one knows but he himself. (**Revelation 19:12**)**
- **And he is arrayed with an outer garment sprinkled with blood, and the **name** he is called is **The Word of God**. (**Revelation 19:13**)**
- **Also, the armies that were in heaven were following him on white horses, and they were clothed in white, clean, fine linen. (**Revelation 19:14**)**
- **And out of his mouth there protrudes a sharp long sword, that he may strike the nations with it, and he will shepherd them with a rod of iron. He treads too the winepress of the anger of the wrath of God the Almighty. (**Revelation 19:15**)**

- And upon his outer garment, even upon his thigh, he has a **name** written, King of kings and Lord of lords. (**Revelation 19:16**)

### ·· Various Uses Of The Word, Name

- A particular **name** might be called upon a person, city, or building. Jacob, when adopting Joseph's sons as his own, stated; Let my **name** be called upon them and the **name** of my fathers, Abraham and Isaac.
- The angel who has been recovering me from all calamity, bless the boys. And let my **name** be called upon them and the name of my fathers, Abraham and Isaac. And let them increase to a multitude in the midst of the earth. (**Genesis 48:16**)
- And seven women will actually grab hold of one man in that day, saying; We shall eat our own bread and wear our own mantles, only may we be called by your **name** to take away our reproach. (**Isaiah 4:1**)
- This one will say; I belong to Yehowah. And that one will call himself by the **name** of Jacob, and another will write upon his hand, **Belonging to Yehowah**. And by the name of Israel one will betitle himself. (**Isaiah 44:5**)
- Yehowah's **name** being called on the Israelites indicated that they were his people.
- And all the peoples of the earth will have to see that Yehowah's **name** has been called upon you, and they will indeed be afraid of you. (**Deuteronomy 28:10**)
- And my people upon whom my **name** has been called humble themselves and pray and seek my face and turn back from their bad ways, then I myself shall hear from the heavens and forgive their sin, and I shall heal their land. (**2 Chronicles 7:14**)
- Everyone that is called by my **name** and that I have created for my own glory, that I have formed, yes, that I have made. (**Isaiah 43:7**)
- We have for a long time become as those over whom you did not rule, as those upon whom your **name** had not been called. (**Isaiah**

**63:19)**

- O Yehowah, do hear. O Yehowah, do forgive. O Yehowah, do pay attention and act. Do not delay, for your own sake, O my God, for your own **name** has been called upon your city and upon your people. (**Daniel 9:19**)
- Yehowah also placed his **name** on Jerusalem and the temple, thereby accepting them as the rightful center of his worship.
- And he built altars in the house of Yehowah, respecting which Yehowah had said; In Jerusalem I shall put my **name**. (**2 Kings 21:4**)
- Further, he put the carved image of the sacred pole that he had made in the house of which Yehowah had said to David and to Solomon his son; In this house and in Jerusalem, which I have chosen out of all the tribes of Israel, I shall put my **name** to time indefinite. (**2 Kings 21:7**)
- Joab chose not to complete the capture of Rabbah in order not to have his **name** called upon that city, that is, so as not to be credited with its capture.
- And now gather the rest of the people and encamp against the city, and capture it, that I myself may not be the one to capture the city, and my **name** should not have to be called upon it. (**2 Samuel 12:28**)
- A person dying without leaving behind male offspring had his **name**, taken away, as it were.
- Why should the **name** of our father be taken away from the midst of his family because he had no son? O give us a possession in the midst of our father's brothers. (**Numbers 27:4**)
- Now Absalom himself, while he was alive, had taken and proceeded to raise up for himself a pillar, which is in the Low Plain of the King, for he said; I have no son in order to keep my **name** in remembrance. So he called the pillar by his own **name**, and it continues to be called Absalom's Monument down to this day. (**2 Samuel 18:18**)

- Therefore, the arrangement of brother-in-law marriage outlined by the Mosaic Law served to preserve the **name** of the dead man.
- In case brothers dwell together and one of them has died without his having a son, the wife of the dead one should not become a strange man's outside. Her brother-in-law should go to her, and he must take her as his wife and perform brother-in-law marriage with her. (**Deuteronomy 25:5**)
- And it must occur that the firstborn whom she will bear should succeed to the **name** of his dead brother, that his name may not be wiped out of Israel. (**Deuteronomy 25:6**)
- On the other hand, the destruction of a nation, people, or family meant the wiping out of their **name**.
- And he will certainly give their kings into your hand, and you must destroy their **names** from under the heavens. Nobody will take a firm stand against you, until you have exterminated them. (**Deuteronomy 7:24**)
- Let me alone that I may annihilate them and wipe out their **name** from under the heavens, and let me make you a nation mightier and more populous than they are. (**Deuteronomy 9:14**)
- And the Canaanites and all the inhabitants of the land will hear of it, and they will certainly surround us and cut our **name** off from the earth, and what will you do for your great **name**? (**Joshua 7:9**)
- So now do swear to me by Yehowah that you will not cut off my seed after me and that you will not annihilate my **name** out of the house of my father. (**1 Samuel 24:21**)
- You have rebuked nations, you have destroyed the wicked one. Their **name** you have wiped out to time indefinite, even forever. (**Psalms 9:5**)
- To speak or to act in the **name** of another denoted doing so as a representative of that one.
- For from the time that I went in before Pharaoh to speak in your **name**, he has done evil to this people, and you have by no means delivered your people. (**Exodus 5:23**)

- At that particular time Yehowah separated the tribe of Levi to carry the ark of Yehowah's covenant, to stand before Yehowah for ministering to him and to bless in his **name** until this day. (Deuteronomy 10:8)
- For he is the one whom Yehowah your God has chosen out of all your tribes to stand to minister in the **name** of Yehowah, he and his sons, always. (Deuteronomy 18:5)
- He must also minister in the **name** of Yehowah his God the same as all his brothers, the Levites, who are standing there before Yehowah. (Deuteronomy 18:7)
- And it must occur that the man who will not listen to my words that he will speak in my **name**, I shall myself require an account from him. (Deuteronomy 18:19)
- However, the prophet who presumes to speak in my **name** a word that I have not commanded him to speak or who speaks in the name of other gods, that prophet must die. (Deuteronomy 18:20)
- And in case you should say in your heart; How shall we know the word that Yehowah has not spoken? (Deuteronomy 18:21)
- When the prophet speaks in the **name** of Yehowah and the word does not occur or come true, that is the word that Yehowah did not speak. With presumptuousness the prophet spoke it. You must not get frightened at him. (Deuteronomy 18:22)
- In turn David said to the Philistine; You are coming to me with a sword and with a spear and with a javelin, but I am coming to you with the **name** of Yehowah of armies, the God of the battle lines of Israel, whom you have taunted. (1 Samuel 17:45)
- The kings secretaries were then called in the first month on the thirteenth day of it, and writing went on according to all that Haman commanded the kings satraps and the governor's who were over the different jurisdictional districts, and the princes of the different peoples, of each jurisdictional district, in its own style of writing, and each people in its own tongue, in the **name** of King Ahasuerus it was written and it was sealed with the kings signet ring. (Esther 3:12)

- And you yourselves write in behalf of the Jews according to what is good in your own eyes in the king's **name** and seal it with the king's signet ring, for a writing that is written in the king's name and sealed with the king's signet ring it is not possible to undo. (**Esther 8:8**)
- And he proceeded to write in the **name** of King Ahasuerus and do the sealing with the king's signet ring and send written documents by the hand of the couriers on horses, riding post horses used in the royal service, sons of speedy mares. (**Esther 8:10**)
- Similarly, to receive a person in the **name** of someone would indicate a recognition of that one. Therefore, to receive a prophet in the **name** of a prophet would signify receiving a prophet because of his being such. **KJ, NW**
- He that receives a prophet because he is a prophet will get a prophet's reward, and he that receives a righteous man because he is a righteous man will get a righteous man's reward. (**Matthew 10:41**)
- And to baptize in the **name** of the Father and of the Son and of the Holy Spirit would mean in recognition of the Father, the Son, and the Holy Spirit.
- Go therefore and make disciples of people of all the nations, baptizing them in the **name** of the Father and of the Son and of the Holy Spirit. (**Matthew 28:19**)

## •• Reputation Or Fame

- In Scriptural usage, **name** often denotes fame or reputation.
- And David's fame began to go out into all the lands, and Yehowah himself put the dread of him upon all the nations. (**1 Chronicles 14:17**) Footnote
- Bringing a bad **name** upon someone meant making a false accusation against that person, marring his reputation.
- And they must fine him a hundred silver shekels and give them to the girl's father, because he brought forth a bad **name** upon a

virgin of Israel, and she will continue to be his wife. He will not be allowed to divorce her all his days. (**Deuteronomy 22:19**)

- To have ones **name** cast out as wicked would **mean a loss of good reputation**.

- Happy are you whenever men hate you, and whenever they exclude you and reproach you and cast out your **name** as wicked for the sake of the Son of man. (**Luke 6:22**)

- It was to make a celebrated **name** for themselves in defiance of Yehowah that men began building a tower and a city after the Flood.

- And they began to say; each one to the other; Come on! Let us make bricks and bake them with a burning process. So brick served as stone for them, but bitumen served as mortar for them. (**Genesis 11:3**)

- They now said; Come on! Let us build ourselves a city and also a tower with its top in the heavens, and let us make a celebrated **name** for ourselves, for fear we may be scattered over all the surface of the earth. (**Genesis 11:4**)

- On the other hand, Yehowah promised to make Abram's **name** great if he would leave his country and relatives to go to another land.

- And Yehowah proceeded to say to Abram; Go your way out of your country and from your relatives and from the house of your father to the country that I shall show you. (**Genesis 12:1**)

- And I shall make a great nation out of you and I shall bless you and I will make your **name** great, and prove yourself a blessing. (**Genesis 12:2**)

- Testifying to fulfillment of that promise is the fact that to this day few **names** of ancient times have become as great as Abraham's, particularly as examples of outstanding faith.

- Millions still claim to be the heirs of the Abrahamic blessing because of fleshly descent. Similarly, Yehowah made David's name great by blessing him and granting him victories over the enemies of Israel.

- And the princes of the Philistines would go out, and it would

- happen that as often as they went out David acted most prudently of all the servants of Saul, and his **name** came to be very precious. (1 Samuel 18:30)
- And I shall prove to be with you wherever you do go, and I will cut off all your enemies from before you, and I shall certainly make for you a great **name**, like the name of the great ones that are in the earth. (2 Samuel 7:9)
  - At birth a person has no reputation, and therefore his **name** is little more than a label. That is why,
  - A **name** is better than good oil, and the day of death than the day of ones being born. (Ecclesiastes 7:1)
  - Says; A **name** is better than good oil, and the day of death than the day of ones being born. Not at birth, but during the full course of a person's life does his **name** take on real meaning in the sense of identifying him either as a person practicing righteousness or as one practicing wickedness.
  - A **name** is to be chosen rather than abundant riches, favor is better than even silver and gold. (Proverbs 22:1)
  - By Jesus faithfulness until death his **name** became the one **name given among men by which we must get saved**, and he inherited a **name** more excellent than that of the angels.
  - Furthermore, there is no salvation in anyone else, for there is not another **name** under heaven that has been given among men by which we must get saved. (Acts of Apostles 4:12)
  - He is the reflection of his glory and the exact representation of his very being, and he sustains all things by the word of his power, and after he had made a purification for our sins he sat down on the right hand of the Majesty in lofty places. (Hebrews 1:3)
  - So he has become better than the angels, to the extent that he has inherited a **name** more excellent than theirs. (Hebrews 1:4)
  - But Solomon, for whom the hope was expressed that his **name** might become, more splendid, than David's, went into death with the name of a backslider as to true worship.



- **And, another thing, the servants of the king have come in to wish our lord King David well, saying; May your God make Solomon's **name** more splendid than your **name**, and may he make his throne greater than your throne! At that the king bowed down upon the bed. (1 Kings 1:47)**
- **And Solomon began to do what was bad in the eyes of Yehowah, and he did not follow Yehowah fully like David his father. (1 Kings 11:6)**
- **And Yehowah came to be incensed at Solomon, because his heart had inclined away from Yehowah the God of Israel, the one appearing to him twice. (1 Kings 11:9)**
- **And respecting this thing he commanded him not to go after other gods, but he had not kept that which Yehowah had commanded. (1 Kings 11:10)**
- **Yehowah now said to Solomon; For the reason that this has taken place with you and you have not kept my covenant and my statutes that I laid in command upon you, I shall without fail rip the kingdom away from off you, and I shall certainly give it to your servant. (1 Kings 11:11)**
- **The very **name** of the wicked ones will rot, or become an odious stench.**
- **The remembrance of the righteous one is due for a blessing, but the very **name** of the wicked ones will rot. (Proverbs 10:7)**
- **For this reason a good **name** is to be chosen rather than abundant riches.**
- **A **name** is to be chosen rather than abundant riches, favor is better than even silver and gold. (Proverbs 22:1)**

### •• **Names Written In The Book Of Life**

- **It appears that Yehowah God, figuratively speaking, has been writing **names** in the book of life from the founding of the world.**
- **The wild beast that you saw was, but is not, and yet is about to ascend out of the abyss, and it is to go off into destruction. And**

- when they see how the wild beast was, but is not, and yet will be present, those who dwell on the earth will wonder admiringly, but their **names** have not been written upon the scroll of life from the founding of the world. (**Revelation 17:8**)
- **Since Christ Jesus spoke of Abel as living at the founding of the world, this would indicate that the reference is to the world of ransomable mankind that came into existence after children were born to Adam and Eve.**
  - **Certainly you are witnesses of the deeds of your forefathers and yet you give consent to them, because these killed the prophets but you are building their tombs. (**Luke 11:48**)**
  - **On this account the wisdom of God also said; I will send forth to them prophets and apostles, and they will kill and persecute some of them. (**Luke 11:49**)**
  - **So that the blood of all the prophets spilled from the founding of the world may be required from this generation. (**Luke 11:50**)**
  - **From the blood of Abel down to the blood of Zechariah, who was slain between the altar and the house. Yes, I tell you, it will be required from this generation. (**Luke 11:51**)**
  - **Abel's **name** would evidently be the first one recorded on that symbolic scroll.**
  - **The **names** appearing on the scroll of life, however, are not names of persons who have been predestined to gain God's approval and life.**
  - **This is evident from the fact that the Scriptures speak of blotting out **names** from the **book of life**. So it appears that only when a person becomes a servant of Yehowah is his name written in the book of life, and only if he continues faithful is his **name** retained in that book.**
  - **He that conquers will thus be arrayed in white outer garments, and I will by no means blot out his **name** from the book of life, but I will make acknowledgment of his **name** before my Father and before his angels. (**Revelation 3:5**)**
  - **The wild beast that you saw was, but is not, and yet is about to ascend out of the abyss, and it is to go off into destruction. And**

- when they see how the wild beast was, but is not, and yet will be present, those who dwell on the earth will wonder admiringly, but their **names** have not been written upon the scroll of life from the founding of the world. (**Revelation 17:8**)
- But now if you will pardon their sin, and if not, wipe me out, please, from your book that you have written. (**Exodus 32:32**)
  - However, Yehowah said to Moses; Whoever has sinned against me, I shall wipe him out of my book. (**Exodus 32:33**)
  - Nevertheless, do not rejoice over this, that the spirits are made subject to you, but rejoice because your **names** have been inscribed in the heavens. (**Luke 10:20**)
  - Yes, I request you too, genuine yokefellow, keep assisting these women who have striven side by side with me in the Good News along with Clement as well as the rest of my fellow workers, whose **names are in the book of life**. (**Philippians 4:3**)

**See Also LIFE (Names Recorded In The Lamb's Scroll)**

- Similarly, the **names** of persons worshiping the symbolic wild beast have not been recorded in the Lamb's scroll.
- And all those who dwell on the earth will worship it, the **name** of not one of them stands written in the scroll of life of the Lamb who was slaughtered, from the founding of the world. (**Revelation 13:8**)
- That wild beast received its authority, power, and throne from the dragon, Satan the Devil. Those who worship the wild beast are therefore a part of the serpent's seed.
- Now the wild beast that I saw was like a leopard, but its feet were as those of a bear, and its mouth was as a lion's mouth. And the dragon gave to the beast its power and its throne and great authority. (**Revelation 13:2**)
- You are from your father the Devil, and you wish to do the desires of your father. That one was a manslayer when he began, and he did not stand fast in the truth, because truth is not in him. When he speaks the lie, he speaks according to his own disposition, because he is a liar and the father of the lie. (**John**

**8:44)**

- So down the great dragon was hurled, the original serpent, the one called Devil and Satan, who is misleading the entire inhabited earth, he was hurled down to the earth, and his angels were hurled down with him. (**Revelation 12:9**)
  
- Even before children were born to Adam and Eve, Yehowah God indicated that there would be enmity between the seed of the woman and the seed of the serpent.
  
- And I shall put enmity between you and the woman and between your seed and her seed. He will bruise you in the head and you will bruise him in the heel. (**Genesis 3:15**)
  
- Thus from the founding of the world it had already been determined that no worshiper of the wild beast would have his **name** written in the Lamb's scroll. Only persons sacred from God's standpoint were to be so privileged.
  
- But anything not sacred and anyone that carries on a disgusting thing and a lie will in no way enter into it, only those written in the Lambs scroll of life will. (**Revelation 21:27**)
  
- In view of the fact that this scroll belongs to the Lamb, logically the **names** appearing on it would be those of persons given to him by God.
  
- And all those who dwell on the earth will worship it, the **name** of not one of them stands written in the scroll of life of the Lamb who was slaughtered, from the founding of the world. (**Revelation 13:8**)
  
- I make request concerning them. I make request, not concerning the world, but concerning those you have given me, because they are yours. (**John 17:9**)
  
- Father, as to what you have given me, I wish that, where I am, they also may be with me, in order to behold my glory that you have given me, because you loved me before the founding of the world. (**John 17:24**)

- **It is therefore noteworthy that the next reference to the Lamb in the book of Revelation depicts him as standing on Mount Zion with 144,000 persons bought from among mankind.**
- **And I saw, and, look! The Lamb standing upon the Mount Zion, and with him a hundred and forty-four thousand having his name and the name of his Father written on their foreheads. (Revelation 14:1)**
- **And I heard a sound out of heaven as the sound of many waters and as the sound of loud thunder, and the sound that I heard was as of singers who accompany themselves on the harp playing on their harps. (Revelation 14:2)**
- **And they are singing as if a new song before the throne and before the four living creatures and the elders, and no one was able to master that song but the hundred and forty-four thousand, who have been bought from the earth. (Revelation 14:3)**
- **These are the ones that did not defile themselves with women, in fact, they are virgins. These are the ones that keep following the Lamb no matter where he goes. These were bought from among mankind as firstfruits to God and to the Lamb. (Revelation 14:4)**
- **And no falsehood was found in their mouths, they are without blemish. (Revelation 14:5)**