

100
NAMES
of
GOD

DAILY DEVOTIONAL

CHRISTOPHER D. HUDSON

ROSE
PUBLISHING

100 NAMES OF GOD
DAILY DEVOTIONAL

Christopher D. Hudson

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Listen: How to Pronounce 21 Names of God in Hebrew

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Dedication

To Amber: Thank you for providing glimpses of God's attributes in the way you consistently love, tirelessly support, and graciously forgive me.

Introduction

Have you ever noticed how those with the biggest personalities and greatest accomplishments accumulate the most names and nicknames?

President Abraham Lincoln was referred to as Honest Abe, the Rail Splitter, the Ancient One, the Great Emancipator, and Father Abraham.

George Herman Ruth Jr., the legendary baseball player, was called the Babe, the Sultan of Swat, the Bambino, the Big Fellow, the Caliph of Clout, and the Home Run King, among other things.

Clearly it takes more than one name to do justice to someone who is larger than life. And if that's true with regard to exceptional athletes and beloved politicians, how much more is it true of God?

In the Bible we discover dozens of names and titles for God. Each one of these names reveals some facet of God's nature or reminds us of His dealings with humankind.

This little book, while not exhaustive, focuses brief attention on 100 names, titles, and descriptions of God. Each reading provides a key verse, a short devotional, and cross references that offer additional insights into the words we use to describe God.

Every page in this book is offered with the prayer that readers will follow the psalmist's lead in saying, "I will praise God's name in song and glorify him with thanksgiving" (Psalm 69:30).

May God bless your efforts to get to know Him better,

Christopher D. Hudson

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ELOHIM

MIGHTY CREATOR

“In the beginning God created the heavens and the earth.”

GENESIS 1:1

When you introduce yourself to someone, what name do you use? Does it depend on your audience? If you want to impress someone, do you throw a title before (or after) your name? If you’re introducing yourself to a child, you might use a “Mr.” or “Ms.” Or if you want to put someone at ease, you might introduce yourself with a nickname—“My friends call me Chipper.”

We often use introductions as opportunities to tell people about ourselves. Within a fraction of a second, we decide what we want a person to know about us, and we convey some of that information through our introduction. Imagine God extending His hand to you in introduction. “Hello,” He says, “My name is Elohim.” Essentially, that’s what He does in the Bible: “In the beginning, *Elohim* created the heavens and the earth.”

The Bible includes more than one hundred names for God, yet this is the one He starts with: *Elohim*—supreme God, strong One. Say it aloud; the name even sounds mighty. *Elohim* is used 2,570 times in Scripture. Over and over, God’s Word reminds us of God’s strength, His might. And the more we seek God, the more we come to personally know and experience His power. Sometimes we face obstacles that seem huge. Sometimes we find ourselves staring at a wall too tall to see over, too thick to knock down. It is then we must remember to call out to *Elohim*. We are not designed to live this life using our own strength;

we are designed to need His. When we are scared, we have *Elohim*. When we are suffering, we have *Elohim*. When we are overwhelmed, anxious, or exhausted, we have *Elohim*.

God has made Himself and His supernatural power available to us. All we have to do is take His hand.

What struggles in your life reveal your inadequate strength? In what areas do you need the life-sustaining power that can only come from Elohim?



PRAYER

Elohim, thank You for making Yourself known to me. Thank You for Your power, Your might, Your strength. Help me to never doubt Your strength but to rely on it every minute of every day. Please continue to reveal Yourself to me. I want to know more of You. Amen.

READ MORE: ISAIAH 41:10; 2 CORINTHIANS 12:9-10



EL KANNA

JEALOUS GOD

*“You shall not bow down to them or worship them;
for I, the LORD your God, am a jealous God.”*

EXODUS 20:5

Who wants to be thought of as *jealous*? This unflattering description brings to mind the petty schoolgirl who bitterly resents the spotlight that a peer is enjoying, or the fact that her rival’s boyfriend is cuter than hers. To be jealous is to be vain, selfish, suspicious. It is to want what others have, never fully acknowledging or appreciating the good things in one’s own life.

And yet, there is another kind of jealousy—a holy version. It’s this noble form of jealousy that God has for His people, according to the Bible. But why is this a fitting jealousy? Why is God right to want us exclusively for Himself? Because He made us, and in Christ He purchased us (1 Corinthians 6:20; 7:23).

Divine jealousy isn’t motivated by greed or selfishness. God’s holy jealousy is rooted in a desire to protect, provide, and bless. He always and only wants what is best for His chosen ones. And what can be better than His perfect love?

Instead of imagining the negative and hurtful jealousy displayed by a petty schoolgirl, we need to imagine the protecting and providing jealousy of God. Picture God more as a loving father who discovers his homeless son sleeping in a filthy gutter. Imagine how this father might jealously seek to rescue his son. The father’s goal is to restore his son’s life, not to further punish him.

When God freed the Hebrew people from slavery in Egypt, He took them to Mount Sinai. At the foot of the mountain, God told them they would soon be surrounded by neighbors who were devoted to other gods. He warned them they would be tempted to turn away and be unfaithful. Lastly, He assured them He would not stand idly by and allow that to happen. As a jealous God, He would fight fervently for their attention and affection.

When God calls Himself *jealous*, it is a reminder to us that our worship cannot be divided. The Great Commandment is to love God with “all” (not part of) our hearts. He alone is worthy of our devotion. He alone is deserving of our hearts. He knows that the ones He loves will find life, ultimate meaning, purpose, and joy nowhere else. He knows that He alone always seeks what’s best for us. He also knows that He alone is the one place where our hearts will find their true home.

This is why when Jesus came, He reminded us that we cannot serve two masters (Matthew 6:24). He told us that whoever is not for God is against Him (Luke 11:23). It is tempting to be “sort of,” “sometimes,” or “mostly” devoted to God. But we either give ourselves to Him or we give ourselves to other lovers. God is jealous for our love because He is zealous for us to know His.

What are the rivals for God in your heart and life?



PRAYER

God, drive from my heart anything that captures my attention and affection more than You. May I not make You jealous today by being unfaithful. Amen.

READ MORE: EXODUS 34:13-14; ISAIAH 42:7-8



ATIK YOMIN

ANCIENT OF DAYS

“As I looked, thrones were set in place, and the Ancient of Days took his seat. His clothing was as white as snow; the hair of his head was white like wool. His throne was flaming with fire, and its wheels were all ablaze.” —DANIEL 7:9

We’ve all seen cartoons that picture God as a robed and bearded old man, sitting on a throne, maybe leaning on a scepter for strength. Even Michelangelo’s famous painting in the Sistine Chapel, *The Creation of Adam*, pictures God in this way.

In all likelihood, these modern-day depictions of God come from Daniel’s long-ago glimpse into heaven. In that famous vision, Daniel saw God personified as an elder—an ancient, wise man—who sat on a throne to rule and judge. With this image, God was referred to as the *Ancient of Days*.

What was God revealing about Himself in Daniel’s vision? What does it mean that God is called the Ancient of Days?

This mysterious phrase is probably meant to encompass most or all of the following: God is ageless and timeless. He is perfectly wise. The throne suggests the power and authority of one who rules. The white clothing and hair likely are meant to picture holiness—though in today’s culture, we too often mistake them to mean that God is old, fragile, and out of touch with reality. But nothing could be further from the truth.

This description of God as the Ancient of Days is intended to inspire awe and humble submission. Only this One existed before time began. He alone is Creator and Ruler and Judge of the universe. No one is older, more powerful, or more pure.

We humans are bound by time, but the Ancient of Days stands outside time. He is the sovereign King of everything. No wonder He says in Isaiah 43:13, “From ancient days I am he. No one can deliver out of my hand. When I act, who can reverse it?” (Isaiah 43:13).

It’s interesting to note how Christ is portrayed by John in Revelation 1:14–15: “The hair on his head was white like wool, as white as snow, and his eyes were like blazing fire. His feet were like bronze glowing in a furnace, and his voice was like the sound of rushing waters.”

John’s vision reminds us that Jesus did not begin His existence lying in a manger in Bethlehem. Rather, He shares the eternal nature and power of God the Father. It’s no wonder (or, actually, it *is* a wonder) that when confronted by the Pharisees, Jesus boldly stated, “Before Abraham was born, I am!” (John 8:58).

He was claiming to be the same One Daniel saw—eternal, all-powerful, sovereign, holy, wise, and good; not visible only to select prophets in rare visions, but living and moving among us (John 1:14).

The One who is the Ancient of Days can see us through the worst of days.

How does your current understanding of God need to change to better align with the truth that He is the awe-inspiring Ancient of Days?



PRAYER

God, when times are tough, remind me that You are here, always present, wisely working in ways I can’t always see. Amen.

READ MORE: ISAIAH 43:13; 44:6

SHUB NEPHESH

RENEWER OF LIFE

“He will renew your life and sustain you in your old age. For your daughter-in-law, who loves you and who is better to you than seven sons, has given him birth.”

RUTH 4:15

If you’ve had a loved one die, you know the pain of grief, and you’ve also brushed up against the great mystery of life. What is this immaterial essence or spirit that animates us? Where did it come from? And where does it go when we’re gone?

The Bible tells us. God, in creating humanity, did much more than bring together assorted body parts, tissues, and organs. He *did* do that, but Genesis 2:7 says that He took that lifeless creature and “breathed into his nostrils the breath of life, and the man became a living being.” From the opening pages of Scripture, we see that God is the source and giver of life.

And God doesn’t just animate us physically; He also desires to see us come alive *spiritually*. He wants to renew our lives, to give us eternal life—that is, a life that consists of knowing Him through Jesus Christ (see John 17:3). Jesus insisted He came to offer His followers life “to the full” (John 10:10). The idea should evoke imagery of a life impossibly abundant, incredibly rich, and sloshing over with blessing regardless of our the ups and downs of life.

This is not to say that a life *in* God or a life *with* God is easy and free of trouble—far from it. We live in a broken world full of broken people. We face hardships and endure suffering. Many of the psalms suggest this. One day God will renew everything,

but in the meantime, we will experience trouble and tears. And so we must make the choice to live in God's presence and to rely on His promises.

The New Testament expands on this idea. We serve a God—more importantly, we are loved by a Savior—who not only sustains our lives but, as the apostle Paul asserted, “is our life” (Colossians 3:4).

This is the life of faith. We cling to Christ as if He were our oxygen—our invisible but indispensable source of life. Seeing Christ as our life is recognizing our need for Him every moment and depending on Him at every turn. And it is not a life of fear-filled desperation but a life of loving devotion.

This focus on Jesus won't make our problems disappear, but it will put them in perspective. Our God is the source and sustainer of life—not just a “get by” life, but the life we really want.

The renewed life God offers us is—in quantity and quality—beyond our wildest dreams.

To what extent is the statement “God is my life” true of you?



PRAYER

God, teach me what it means for You to be my life and for me to live my life *for You*. Amen.

READ MORE: JOHN 14:6; ACTS 3:15

EL HAGGADOL

THE GREAT GOD

“For the LORD your God is God of gods and LORD of lords, the great God, mighty and awesome, who shows no partiality and accepts no bribes.”

DEUTERONOMY 10:17

Certain names have been associated with greatness. There was Alexander the Great or *The Great Gatsby*. Boxer Muhammad Ali was known as “the Greatest,” and hockey legend Wayne Gretzky was “the Great One.”

We typically reserve the word *great* to describe a unique accomplishment or status. To call someone “great” is to say there is only one—there has never been, nor will there ever be, another like him or her.

The Hebrew people who heard Moses speak the words of Deuteronomy 10:17 had heard often of Yahweh, the God of their forefather Abraham. But by that time, they had also lived for four hundred years in Egypt, where multiple gods were worshiped. And now God was leading them to a land where they would be surrounded by other polytheistic peoples. What made Israel’s God unique from the rest? What, if anything, caused Him to stand out from all the others?

Moses argued that God deserved the Hebrews’ full devotion because He is “the great God.” The Hebrew word for *great* is *gadol*. It means distinguished, important, large, grand, magnificent. And why is God uniquely deserving of this title? Because, Moses said, He’s mighty. He’s powerful and awesome. There’s nothing too hard for Him. Not only this, but unlike

the petty gods of the surrounding cultures, the God of Israel is just—He is fair and gracious. That’s another reason He’s great: He doesn’t play favorites or accept bribes like a crooked earthly judge.

Deuteronomy 10:14–22 attests God’s greatness. God is great, Moses said, because He owns the universe. He’s great because He graciously “set his affection” on the Hebrew people. He’s great because He cares about the helpless. He’s great because He alone does “awesome wonders.” He’s great because He blesses undeserving people.

What other god does such things? Only Yahweh, Israel’s God, the one true God, is able to hold the title of “great.”

It is blasphemous and tragic to treat *anything* as being greater than God. Do people give their hearts to other gods? Of course. But there is no god like “the great God” of Israel.

After the Hebrew people identified their God as “great,” Moses urged the following response from them: “Fear the LORD your God and serve him. Hold fast to him” (Deuteronomy 10:20).

Because of God’s unique position, He is worthy of reverential fear and faithful service.

*Many things vie for our devotion. Where does
“God the Great” stand in your life?*



PRAYER

Great God, help me see You as You are, so that I might worship You as You deserve. Amen.

READ MORE: 1 CHRONICLES 16:25; JEREMIAH 32:18



EL QADOSH

THE HOLY ONE

“For this is what the high and exalted One says—he who lives forever, whose name is holy: ‘I live in a high and holy place, but also with the one who is contrite and lowly in spirit, to revive the spirit of the lowly and to revive the heart of the contrite.’”

ISAIAH 57:15

Government agencies are lenient regarding impurities in our food supply. For example, in peanut butter there may be thirty or more insect fragments and one or more rodent hairs per 100 grams. Shocking, isn't it?

It's even more shocking to realize that God has *no* leniency whatsoever for moral impurity. That's the idea behind the divine name “the holy one.” The Hebrew word for *holy* means sinless and free from imperfection. God is without error or fault. He is absolute purity and light. This attribute of holiness sets God apart and makes Him distinct from everything else in a fallen world. Try as we might, we sinful creatures have a hard time comprehending God's blinding holiness, which is referred to in some translations of Scripture as “terrible” or “dreadful” (Nehemiah 1:5; Psalm 68:35).

In the same way that an epidemiologist seeks to isolate those infected with a deadly disease, or a surgeon insists on a germ-free operating room, God demands that extreme, even harsh, measures be taken to quarantine and eradicate sin.

Consider the consequences of sin in contrast with a holy God.

- The payment for offending the holy God? Death.
(Romans 6:23)

- The punishment for following another god? Death. (Leviticus 20:3)
- The consequence of getting too close to God's presence? Death. (Exodus 19:12)

Such dire consequences for sin reveal the extent of God's holiness. Like the north and south ends of a magnet, holiness and sin cannot coexist; in fact, they violently repulse each other.

Thankfully, Isaiah 57:15 expands the holiness of God to mean there's not only an aversion to sin but also a desire to seek out, save, and revive the lost. God's holiness drives Him to seek and find us. In His perfection, God seeks to restore the world to its original holy and perfect state.

It is God's purity that will not allow Him to discard us, though He has reason to. His holiness, rooted in love, compels Him to save. He sent His one and only Son to turn sinners into saints.

God's holiness means that God hates sin enough to deliver sinners from it.

How would you describe God's holiness?




PRAYER

God, give me a hatred for sin and a desire to be holy as You are holy. I pray in Christ's name. Amen.

READ MORE: PSALM 103:1-3; EZEKIEL 36:20-22





JEHOVAH-JIREH

GOD MY PROVIDER

“Abraham looked up and there in a thicket he saw a ram caught by its horns. He went over and took the ram and sacrificed it as a burnt offering instead of his son. So Abraham called that place The LORD Will Provide. And to this day it is said, ‘On the mountain of the LORD it will be provided.’”

GENESIS 22:13-14

God routinely asks His people to do the “impossible”: *Love your enemies. Forgive those who have hurt you. Stop worrying. Don’t be selfish. Be joyful in trials.* These sound like the right things to do. But is it really possible to live like this?

Yes, it is—but only if we come to know God as Abraham did. Remember his story? God barged into the great patriarch’s life and graciously gave him all sorts of staggering promises and blessings, chief of which was a son (Genesis 12–21). But then, in a terrible test of faith (Genesis 22), God asked Abraham to do the unthinkable: sacrifice his beloved Isaac, the boy Abraham had waited for all his life.

It is impossible to fathom the mystery and agony of this moment. But Abraham trusted God. With equal parts terror, grief, faith, and confusion, he obeyed.

That’s when it happened. Just in the nick of time, right when it looked like all was lost, God intervened. He stopped Abraham and called his attention to a ram caught in a thicket—a substitute sacrifice.

As a result of this experience, Abraham learned that God doesn’t just call His people to action and then disappear. On

the contrary—He shows up in the nick of time, and supplies precisely what we need. The very thing God demands, He also provides. Abraham, overjoyed with wild, sweet relief, named the place of this miracle “The Lord Will Provide.” (It’s worth noting that the verb “provide” also contains the idea of seeing—in other words, God sees what we need, and then meets the need.)

What “impossible” thing is God asking you to do today? What do you need in order to live the life to which God has called you? Perhaps as you begin to make your list, you’d do well to write across the top of it: “Jehovah-Jireh: The Lord Will Provide.”

Then at the bottom, write out this great promise: “He who did not spare his own Son, but gave him up for us all—how will he not also, along with him, graciously give us all things?” (Romans 8:32).

God sees what we need and generously supplies it.

***In what specific ways have you seen God provide
for you over the last month?***



PRAYER

Jehovah-Jireh, my provider, thank You for the promise that You will provide for me, even when I can’t see how it will happen. Help me trust You to meet my deepest needs. Amen.

READ MORE: PSALM 23; PHILIPPIANS 4:19