



this The
Almighty Among You
Comforter Cornerstone
Creator Deliverer Everlasting
Father Forgives Gracious Healer
Judge King Light Merciful
Our Potter Presence Redeemer
Resurrection and the Life Rock
Salvation Savior Shepherd
Strength Truth Understanding
Witness I AM With You
we serve

*Names &
Characteristics
of God*

REV. WILLIAM J. MORFORD

THIS GOD WE SERVE

**Names and
Characteristics of God**

**2nd Edition
Rev. William J.
Morford**

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DEDICATION

This God We Serve is dedicated first to the Living God, Who desires and encourages relationship with Him for each one of us, to bring us into His Presence continuously.

This book is dedicated second to the Loving God, Who brought my second wife, Gwen, into my life after my first wife, Jeanie, died. Gwen greatly encouraged me for five years while I was completing the *One New Man Bible*. Gwen has been a wonderful help in preparing this Second Edition of *This God We Serve*.

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INTRODUCTION

Our Heavenly Father wants each of us to be on intimate terms with Him. We are told in Jeremiah 9:22. *Thus says the LORD*, **Do not let the wise man boast in his wisdom! Do not let the mighty man boast in his might! Do not let the rich man boast in his riches!** 23. But the one who boasts will boast in this, that he understands and knows Me, that I AM the LORD* Who exercises loving kindness, judgment, and acts of loving kindness in the earth, for in these things I delight, says the LORD*.*

May this book help you to understand and know Him in ever increasing measure and for your relationship with Him to grow day by day, becoming more intimate with each step in your spiritual growth. As we walk in relationship with Him we have to bear in mind that He is not limited as we are, because nothing is too difficult for Him, nothing is impossible for Him. *Is anything too hard for the LORD*? (Jer. 32:17, Matt. 19:26, Luke 1:37) At the time appointed I shall return to you, about this time next year, and Sarah will have a son. (Genesis 18:14)*

I know that You can do everything, (Matt. 19:26, Luke 1:37) and that no thought can be withheld from You. (Job 42:2)

Ah Adonai, LORD! Behold, You have made the heavens and the earth by your great power and outstretched arm, there is nothing too hard for You. (Jeremiah 32:17)*

What I am saying to you in the darkness, you must now say in the light, and what you are hearing in your ear you must immediately proclaim on your roofs. (Matthew 10:27)

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If we are to have a relationship with Him, we ought first to meditate on what He expects of us. A number of verses give so much that books have been written on the subject, but Micah 6:8 tells us in answer to verse 7's question about offering his firstborn son; He has told you, O man, what is good. ***And what does the LORD* require of you, but to do justice, to love loving kindness, (1 Cor. 13:3-7) and to walk humbly in purity with your God?! (Deut. 10:12,13)***

We are told in Matthew 25:34; *Then the King will say to those on His right hand, 'Come, the blessed of My Father, you must now inherit what has been prepared for you in the kingdom from the foundation of the world. 35. For I was hungry and you gave Me to eat, I was thirsty and you gave Me to drink, I was a stranger and you took Me in, 36. and I was poorly clothed and you clothed Me, I was sick and you visited Me, I was in prison and you came to Me.' 37. Then the righteous will answer Him saying, 'Lord, when did we see You hungry and we fed You, or thirsty and we gave You something to drink? 38. And when did we see You a stranger and we took You in, or poorly clothed and we clothed You? 39. And when did we see You sick or in prison and we came to You?' 40. Then the King will say to them, 'Truly I say to you, in so much as you did anything for one of these, the least of My brothers, you did it for Me.'* (See Isaiah 58:6-10)

To please God we must 'Love our neighbor as ourselves' as we are instructed in Leviticus 19:18.

We can see that God desires for each of us to walk in relationship with Him, truly doing all each one can to emulate Him, keeping pure, and loving our neighbors as ourselves. This relationship requires first that each one commit personally to Him, determined to do His perfect will, to change behavior, improving day by day. It is only when we change that others who know us can see that our commitment to God is real. The things we do speak louder than the words we speak. We show more of our relationship to the Lord by what we do than by what we say. Take the passage from Matthew 25 to heart and give evidence of your walk with God. Then get to know the Living God, the King of the Universe, in a very personal way. The King of the Universe wants to walk with you all day, every day,

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wherever you go, whatever you do. As we sing in the hymn, “..He walks with me and He talks with me..”

The book, *This God We Serve*, is the result of a personal desire to know God, to find out all I could about Him, our Creator. A good example of His being with us is His repeated use of the verb “to come.” With Noah, He said “Come into the ark..” (Genesis 7:1), and with Moses He said “come” to Pharaoh each time Moses was sent to him. To the children of Israel He spoke of coming into the Promised Land. (Deuteronomy 26:1) God never told anyone to GO on a dangerous mission, it was always COME, to indicate that the Divine Presence was with the one sent. The Hebrew verb for come is BO, which is sometimes mistranslated as go.

As we read Scripture, we find not only God’s plan for our lives, but we come to know Him in a personal way, to see His concern for His people, for each one as He walks with different personalities in Scripture. This book is a collection of words and phrases that describe God Himself. In the Scriptures quoted here, you will find that our Heavenly Father is very loving, more merciful than we can imagine. There is a tendency of some to focus on His anger or wrath more than love, mercy, and grace, but this study brings out that the preponderance of these characteristics are of His love and His desire for an intimate relationship with each one of us. Elihu’s speech in the 37th Chapter of Job and Job’s speech in the 38th Chapter express their feelings that God’s ways are beyond human understanding, a feeling we all share. However, God wants all of us to understand and know Him (Jeremiah 9:23), with the goal of this study being for all who use this to come to understand and know more of Him. God said, And to man He said, *Behold, the reverence of the LORD*, that is wisdom, and to depart from chaos is understanding.* (Job 28:28)

In this study it is necessary to go to the Hebrew and Greek texts because many of the names for God are lost or obscured in making our English translations read smoothly. For example, when “Lord” or “God” appear, they might represent any of a number of different Hebrew words. That is why the scriptures presented in this text are literal translations, taken from the One New Man Bible.

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The literal translations in this book may not be exactly like any translation of the scriptures you have seen before. Some differences are very significant.

A number of the names are listed more than once, since the different Hebrew and Greek words have nuances that give insight.

Descriptive phrases, such as “The Lord Your God Will Fight For You,” may not normally be considered to be “names,” but since they do reveal characteristics of God, they are included.

May many of these word studies on the names of God prove to be a blessing to you. If some name does not appeal to you, spark your interest, or quicken your spirit, do not use it – go on to another. However, do hang on to the names that do bear witness to you and use them in your prayers, your teaching, and your conversation. They will help you to develop a deeper relationship with God, enhance your teaching, and enrich other aspects of your life. Do not be put off by anything in this text you do not happen to like; rather, take a firm hold of those you do like.

Ellicott’s Commentary on the Whole Bible tells us that God’s name is His self-revelation. The name further signifies the active presence of the person in the fullness of the revealed character according to The New Bible Dictionary.

This God we serve desires real relationship with each one of His children. This is a relationship that stretches our imaginations to reach the levels to which He is calling each one of us. As Jesus said in Matthew 12:50, *For whoever would do the will of My Father, the One in the Heavens, this one is My brother and sister and mother.* These studies can help you develop a personal relationship with the most loving Father of all time.

In this study, the Names of God are organized into chapters, with each chapter describing some aspect or function of the Deity.

This book should be viewed as a tool to be used daily in prayer to answer needs, to minister to others as well as deal with personal

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needs. Whenever we feel abandoned, turning to His Abiding Presence and reading those verses brings a comfort and an assurance, especially when tied to chapters on Love, Refuge, Defender, Power, Authority, and whatever others the Spirit inspires.

The Names in this book are also good source material for Bible studies and sermons. They can be used for emphasis or as the subject of an aspect or function of the Deity. The length of the chapter is not in itself significant. One chapter may contain names that supplement each other and are woven together to bring us to an understanding of a complex theme, while another chapter may emphasize a single use.

Anyone having Hebrew and Greek concordances will enjoy looking up the verses in which the Hebrew or Greek Name is used. One of the Names used for Abiding Presence is found over one hundred fifty times in just the first five books of the Bible! But you must have a Hebrew concordance to find them.

The purpose of this book is to provide you with a better understanding of Who God is. It should inform you and, hopefully, you will find the stimulus for further personal study. If you enjoy digging into Scripture to discover the treasures of deeper meanings, this study should suggest many projects. Keep a pad handy to write the words and Scripture references that especially appeal to you, that quicken your spirit. It will add substance if you use a Hebrew and Greek concordance; which are invaluable tools for finding additional uses of Hebrew and Greek words.

Transliterations, spelling a Hebrew or Greek word in English, are a challenge. They are difficult – awkward at best – because the Hebrew and Greek languages have sounds that do not appear in English. That makes any transliteration awkward.

Both those languages have gutturals, for instance; Americans, especially, have a hard time with these sounds.

All reference numbers given in the text are coded to Strong's Concordance so it is easy to look up those words in the Hebrew

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and Greek concordances and lexicons that are recommended in Conclusion, which are coded to Strong's numbers. The Strong's number is placed in brackets [] in this text immediately after each word being defined.

The verses used here are representative of those in which the various names are found, but they are not necessarily the most powerful ones using a particular name. Quite a few of the verses were chosen, in fact, simply because those were the first verses of the Bible in which the names were found.

Verbs are translated with the traditional English infinitive.

Hebrew root words are given in the currently accepted manner as ts-d-k, with no added vowels. Past practice often used the letter "a" between the root letters, which gives a past tense pronunciation, and sometimes now uses the present tense vowels, which would be tsodek, in this case. So any reader who prefers one of those choices can add the appropriate vowels of his choice.

The Hebrew language has a light guttural sound that is indicated in the transliterations with an "h" or a "kh." The Greek language has a heavier guttural that is indicated by a "ch."

CHAPTER 1

The Godhead

Names Introduced in Chapter 1

God	Elohim
One	Ehad
Only God	Mono Theo
Spirit of God	Ruah Elohim
Lord	LORD*
Lord God	Adonai LORD*
God	El
Image	Eikon

God reveals Himself to us in His Word as He takes us from the very beginning of the world in Genesis to the Eternal Kingdom shown to us in the Prophets and Revelation. Many of these self-revelations of God, these characteristics, teach us about Him and may be written as individual words while others are phrases. Those individual words can rightly be called the Names of God. Whether they are single words or long phrases they open to us a complex, living, loving God Whom, although we do not fully understand Him, we can come to know and love and serve Him.

In the first chapter of Genesis, this God we serve introduces us to His Power.

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God

*In the beginning **GOD** created the heavens and the earth.*
(Genesis 1:1)

- Elohim [430], God (plural)

This very first name of God in the Bible speaks of judgment and ruling authority. This use of the plural, in fact, is called the majestic plural. It is interesting that Elohim, the plural, uses a singular verb, *barah* [1254]. The singular verb is important in emphasizing God's unity and His power. When *elohim* refers to leaders of the people in Genesis 6:2 & 4 it takes a plural verb, as it does in Exodus 32:1 in reference to heathen gods. *Barah* means to shape or create and is used only in reference to divine activity.

Elohim has the power to create the universe with nothing more than the spoken word! Every word translated God in Genesis 1 is *Elohim*. *Elohim* is used over 600 times in reference to God, and is nearly always translated God. It can also be used to refer to false gods and, occasionally, to men, as in Genesis 6:2 & 4. Although often translated sons of gods, in Genesis 6:2 & 4 it is more appropriately expressed as rulers or distinguished men. In Exodus 4:16 *Elohim* is used to describe Moses as Aaron's 'leader.' The end of that verse is ... *he will be a mouth for you, and you will be his leader*. Another interpretation is that the sons of *Elohim* were those who worshipped God, while the daughters of men were those who did not worship God, describing unequally yoked marriages.

There were a number of Godly people at that time. *And to Seth, a son was born to him also and he called his name Enosh. Then men began to call upon the name of the LORD**. (Genesis 4:26)

Elohim is the name of God associated with judgment because that is the name used when God is speaking of judgment.

One

Listen! Obey, O Israel! The LORD is our God! The LORD* is **ONE!*** (Deuteronomy 6:4)

- Ehad [259], one, single, first

The verses in Deuteronomy 6:4-9, 11:13-21, Numbers 15:37-41 are called The Sh'ma, making a prayer that each Jewish person is to pray each day, declaring that God is One, and making a total commitment to Him.

Another verse says He is One and His name is One:

And the LORD will be King over all the earth. In that Day the LORD* will be **ONE** and His name **ONE**.* (Zechariah 14:9)

- Ehad [250], one, single, first

Only God

*Now to the Eternal King, Immortal, Invisible, the **ONLY GOD**, be honor and glory forever and ever, amen.* (1 Timothy 1:17)

- Mono [3441], only, alone
- Theo [2316], God, any deity

This name is here to emphasize His being *the* **ONLY GOD**, there is none other. Jude, too, uses this expression, in verse 25. Can God be divided? This chapter is titled Godhead because the Godhead includes all aspects of the Divine.

Spirit of God

*And the earth was totally empty, devoid of all life, both animal and Plant; and darkness was upon the face of the deep. And the **SPIRIT OF GOD** hovered, brooded, over the face of the waters.* (Genesis 1:2)

- Ruah [7307], spirit, breath, wind
- Elohim [430], God (plural)

God introduces His Spirit in the second verse of the Bible and emphasizes the free-moving nature of the Holy Spirit.

LORD

*These are the chronicles of the heavens and of the earth when they were created, in the day that the **LORD*** God made the earth and the heavens. (Genesis 2:4)*

- YHVH [3068], the personal name of God, translated LORD*.

This is the Name that speaks of mercy, forgiveness, because this is the name used when mercy is given in Scripture. It is usually read in Hebrew as Adonai, and therefore translated as LORD*. Sometimes it is written as Jehovah, while others pronounce the Name as Yahweh, but there is no J sound in Hebrew and neither is there a W sound, so we are safe from taking His Name in vain when using either Jehovah or Yahweh because neither could be correct. The Name is neither written (except in Scripture) nor spoken by Jewish people out of respect for the Father, and because of the injunction of the third commandment, *You will not take the name of the LORD* your God in vain, for the LORD* will not hold him guiltless who takes His name in vain.* (Exodus 20:7)

Jewish people frequently write or say Hashem, meaning The Name, instead of using FOUR Hebrew letters. We do not call our earthly fathers by their first names, so can we even think of calling our heavenly Father by His? Notice that He introduces the rest of the Godhead first. As God here summarizes His creation it is as though He says, “By the way, I’m your narrator. My name is LORD*.”

LORD God

*Then go! Come to those of the captivity, to the children of your people! Speak to them and tell them, whether they will listen or whether they will not listen, Thus says **ADONAI, the LORD***.* (Ezekiel 3:11)

- Adonai [136], lord, commander, ruler, possessor
- LORD* [3068], the personal name of God

“The combined name represents God’s love showing itself in justice, meaning that even when He denies or punishes, His

underlying purpose is merciful. Since Ezekiel, more than any other, was the prophet of exile, he uses this Name far more than any other prophet.” (Rabbi S. R. Hirsch) This combination is used a total of 293 times, from Genesis on, in Scripture and is usually, but not always, translated Lord God. Adonai by itself means “my Lord” and is listed in Chapter 6, Authority.

God (El)

And she called the name of the LORD that spoke to her, “You are **EL**-Ro’i,” for she said, “Have I also here looked after Him Who sees me? (Genesis 16:13)*

- El [410], God
- El speaks of power.

Genesis 16:13 is the first use of the singular for God. El can also be used in reference to a false god and can even refer to a man of rank and power.

Image

*And if indeed our gospel has been covered, it has been hidden to the lost, 4. among whom the god of this age blinded the minds of the unbelievers so the light of the Good News of the glory of Messiah, Who is the **IMAGE** of God, did not shine forth. (2 Corinthians 4:3,4)*

- Eikon [1504], image, likeness

Messiah is God Incarnate, the bodily form of the King of the Universe. Savior, Ruler, Mighty, King, King of Kings, Lord, Lord of Lords, Help, Husband, I AM, Judge, Man, and Redeemer are all names that are shared by both Father and Son. It is no wonder that Jesus said, *We the Father and I are **ONE**.* (John 10:30)

God introduces Himself to us as the Godhead, showing us immediately His power to create the universe from nothing! Next the Holy Spirit moves on the face of the waters, and then His spoken Word brings light. Word is also a name for Jesus, with four examples listed in Chapter 3. They are from Psalm

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107:20, Revelation 19:13, 1 John 1:1, and John 1:1,14. Only intellectually can we separate God because His characteristics are so intertwined that we have to know He is One. We can assign some of His characteristics to one aspect of His Being, as Jesus is God Incarnate and brought the full power of God to the fore while He was physically on earth.

We hope you've enjoyed this free sample of *This God We Serve*. For more information on purchasing *This God We Serve*, please visit <http://www.truepotentialmedia.com/product/this-god-we-serve/>

this **GOD** *we serve*

Our Heavenly Father wants each of us to be on intimate terms with Him.

We are told in Jeremiah 9:22. *"Thus says the LORD*, Do not let the wise man boast in his wisdom! Do not let the mighty man boast in his might! Do not let the rich man boast in his riches! 23. But the one who boasts will boast in this, that he understands and knows Me, that I am the LORD*..."*

This God We Serve is an inspiring compilation of names and characteristics of God that provide an almost inexhaustible resource for anyone who desires to know more about our Loving Heavenly Father. This is foundational for believers who wish to grow in their relationship with God and seek the fullness of the Spirit in an ever-increasing measure.

William J. Morford has drawn from Jewish and biblical-historic sources, and from his remarkable *The Power New Testament, Fourth Edition* translation and *The One New Man Bible Second Edition*.

This God We Serve introduces over 420 Names of God to complement both *The Power New Testament* and *The One New Man Bible* with their thousands of footnotes and expanded glossaries.

Reverend Morford is a noted theologian, biblical scholar and translator of the Greek New Testament; he believes that God is the same *yesterday, today and forever* - and that the gifts of the Spirit should be just as powerful today as when Jesus walked the earth 2000 years ago.

He and his wife, Gwen have traveled to Israel several times and expect their ministry to take them back for extended periods. From 1993 through 1999, Reverend Morford studied Hebrew under Rabbi Eliezer Ben-Yehuda, grandson of the Eliezer Ben-Yehuda whose lifetime work made Modern Hebrew the national language of Israel.

