


The names of god and their meanings pdf

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names and titles referring to the Christian god the tetragramma yhwh, the name of god written in the Hebrew alphabet, church of all saints, nyköping, svezia names of god to the house of John knox: "I am a leader in the name of the father, but the name of the father is not a Christian. 4 This is reflected in the first question of the Lord's prayer addressed to God the father: 5 Returning to the fathers of the church, the name of God has been seen as a representation of the whole system of the "divine truth" revealed to the faithful "who believe in his name" as in giovanni 1:12 or "walk in the name of our God's geova" in michea 4:5.[6] in Apocalypse 3:12 those who bear the name of the new Jerusalem He'll come down from heaven. John 17:6 presents the teachings of Jesus as the manifestation of the name of God to his disciples.[6] John 12:28 presents the sacrifice of Jesus, the Lamb of God, and the salvation that follows it, as the glorification of the name of God, with the voice from heaven confirming the request of Jesus ("Father, glorify your name"), saying: «I glorified him and glorified him again» referring to the baptism and crucifixion of Jesus.[8] old testament yhwh, the Jewish name of God. the most simple form with which God is referred in the Old Testament is E[9][11] (see the names of the ancients of the Canaanites.) elohim (eloh singular) probably comes from the same root and indicates god as strong and powerful, able to judge and frighten.[9] "Whosoever shall blaspheme the name of yahweh shall be put to death," the Jews generally avoided the use of yahweh and replaced it by adonai or elohim when Scripture.[9] The pronunciation of YHWH in the Old Testament maybe sure, since the original Hebrew text used only consonants. [12] The English form Jehovah was formed during the Middle Ages by combining the Latinization of the four consonants YHWH with the vowel points Masorettes used to indicate that the reader should say Adonai when he met YHWH. 12 So the Lord was obtained by adding the vowels of Adonai to the consonants of YHWH. [12] The LORD appears in the Tyndale Bible, in the King James Version, and in other translations from that period and later. For example, Jehovah's Witnesses make consistent use of the Lord. [13] Many English translations of the Bible translate the Tetragrammaton as Lord, following the Jewish practice of substituting Adonai for it. [14] In the same sense as the Adonai substitution, the Septuagint translation of the Hebrew Bible into Greek used primarily the word Kyrios (Greek: ἰησοῦς, meaning 'lord') for YHWH.[15] The Apostle Paul probably knew of the use of the word Kyrios in the Septuagint. [15] [16] The pronouncement "I am who I am" in Exodus 3:14, in the rabbinical scholarship taken as a gloss on the meaning of the Tetragrammaton, was rendered in Hellenistic Judaism as Ἰσὴε ἰηοὺάῳτ' to 12ε112. In the iconographic tradition of Eastern Christianity, it is common to depict Christ with a cross-shaped alo inscribed with the letters Ι, Θ, Ι for ιησους. "He Who Is." In Exodus 34:14 God gives his name as Jealous. "...for you shall not worship any other god, for the Lord, whose name is Jealous, is a jealous God." (NRSV) New Testament See also: Holy Name of Jesus and Names and Titles of Jesus in the New Testament Latin inscription of Philippians 2:10: "At the Name of Jesus every knee should bow", Church of Jesus, Rome. While the Old Testament has a wide range of names and epithets that refer to God in Hebrew, the Greek text of the New Testament uses far fewer variants. [17] The essential uses of the name of God the Father in the New Testament are Theos (ἰησοῦς, the Greek word for God), Kyrios (meaning Lord in Greek) and Patēr (πατήρ i.e. Father in Greek). [1][11] The Aramaic word "Abba" (×××), meaning "Father", is used by Jesus in Mark 14:36 and also appears in Romans 8:15 and Galatians 4:6.[18] In the New Testament the two names of Jesus and Emmanuel referring to Jesus have salvific attributes.[19][20][21] The name of Jesus is given in Luke 1:31 and Matthew 1:21 and in both cases the name is not selected by human beings, but is received from angelic messages with theological significance, e.g. the statement in Matthew 1:21 "You shall call His name Jesus, for He will save His people from their sins" ace. give salvific attributes to the name of Jesus.[20][22] [23] Emmanuel, who appears in Matthew 1:23, will not always refer me to the new. It will be with the faithful until the end of the world. [24] According to Ulrich Luz, the reason for Emmanuel contains the whole Gospel of Matthew between 1:23 and 28:20, applying explicitly and implicitly in several other passages, giving the tone to the saving theme of Matteo. [25] The names of the father, his son and the Holy Spirit are intrinsically connected in the New Testament, for example with the education of Jesus to his disciples at the end of the Gospel of Matteo (28.19): Ἄ «Do disciples of all nations , baptizing them in the name of the father and the son and the Holy Spirit" [26]. The Greek word pneuma, generally translated spirit, is located about 385 times in the New Testament. [27] The terms ἅ ἅ "Holy Spirit" and "Holy Spirit" have the same meaning, with the first one that has become the usual term in the 20th century. [28] Three distinct terms, that is Holy Spirit, a spirit of truth and paracete, are used in Giovanni writings. [29] The Ἄ «Spirit of the truth» used in John 14:17, 15:26 and 16:13. [30] The first letter of John then contrasts this with the "Spirit of error" in 1 John 4: 6. [30] Santità and power of the name more than a name See also: God in Christianity A parchment of the ten commandments of 1768 Although in some modern cultures the names are simply labels and designers who distinguish an element from the other, in Christian theology the names of God They have always had a much more profound meaning and meaning. [10] In a religious sense, the names of God are not human inventions, but they have divine origin and are based on divine revelation [9]. The veneration of the name of God dates back to the ancient Testament, and as in Exodus 20: 7, the Ten Commandments claim: Ἄ «Do not unduly use the name of the eternal, of your God». [31] Christian teachings consider this commandment not only as an evade the use of the name of God, but as a directive to enhance it, both with works of pity and praise. [4] In the Christian teaching, the name of God is not simply a label, but implies divine mysteries that require and prevent respect and praise. [9] Louis Berkhof states that the issue of the use and interpretation of the names of God is a theological enigma, as God is «infinite and incomprehensible», his names transcend human thought, but allow to reveal it to men While descending towards what is finished and understandable. [9] So the name of God has always been revered in the Christian tradition, and has been associated with the presence of him. [9] [12] Name of God. Via di Dio The traditions and the instructions of the Christian liturgy have long stressed the importance of acting in the name of God, for example the Sanctus (which can go) states: Ἄ «Benedict the one who comes into Name of the Lord, Ἄ «[32] Returning to the fathers of the Church as Giustino Martire [33] or Cyril dá € "" Alexandria, in Christian teachings the name of God was seen as a representation of the entire system of Ἄ Truth divine »revealed to "That they believe in his name" as in John 1:12 or «walking.» "Walking." The name of the Lord Our God "in Micah 4: 5. [6] [7] This is further shown in the speech of leave of Jesus to his disciples at the end of the last dinner, in which he addresses his father and in John 17 : 6 and 17:26 states: "I manifested your name to the men you gave me from the world" (17: 6) "I introduced your name to them, and will make it known" (17:26) in Revelation 3 : 12 Those who bring the name of God are intended for the new Jerusalem. [34] In Christian teachings, although the people of God bring the name of God, they too can offend the name of God transgressed against the nature of God, and disobeyed To its commandments, as in Romans 2:24: "Because the name of God is blasphemed among the Gentiles due to your fault, also as it is written". [35] Your name is sanctified the prayer of the Lord, in Matteo 6: 9, 1500, Vienna The first petition in the Lord's prayer is "allows you to be your name" and is addressed to "Our Father you are in heaven". His fourth century sermon "You gave your name, your kingdom Come", Gregorio Di Nyssa Refer to the Romans 2:24 and Ezekiel 36:23 which states: And I sanctified my great name, which was profaned Among the nations, that you have profaned among them; And the nations will know that I am the Lord, says the Lord, the Eternal, when he will be sanctified in you before their eyes. Gregorio stated that the petition started the prayer of the Lord takes care of the insults, contempt and attention to the honor of the name of God and tries to remedy what the pious actions of believers. [36] Modern Christian theology continued this teaching, and also adds that the remedy also involves the judgment of God against those who do not respect the name of him. [5] In John 12:28 Jesus submits a petition to his father and receives an answer: [8] Father, glorify your name. There is therefore a voice out of the sky, saying: I glorified it, and glorify it again. The first glorification refers to Matthew 3:17: "This is my favorite son, in which I am very pleased" at the beginning of the ministry of Jesus with the baptism of him, and the second to his next crucifixion. [8] So in John 12:30 Jesus explains to the crowd who listens to the voice: "This voice did not come for my good, but for your good", referring to the crucifixion of him as a key element of the journey to the salvation. [8] Other prayers in various Christian traditions continued to refer to the name of God, for example the golden Catholic prayer begins with: [37] [38] The saint more sacred, more adorable, more incomprehensible and ineffable name of God be praised forever, benedetto, beloved, adored and glorified in heaven, on earth, and under the earth, from all the creatures of organized orthodox god [39] see also attributes of God in Christianity imiaslavie names of God God's names of God Islam Names of God in Judaism Theonymous References ^ a b c d Handbook of Christian Doctrine by Louis Berkhof (1 August 2007) ISBNÁ 1 930 367 902 pages 19-20 ^ Walter C. 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Mills, Roger Aubrey Bullard 1998 ISBN 0-86 554-373-9 page 336 ^ a b c Tut ^ a b c d International Standard Bible Encyclopedia (E-J) by Geoffrey W. Bromiley (Mar 1982) ISBN 0 802 837 824 pages 504-507 ^ Watch Tower Bible and Tract Society of Pennsylvania (1984). "The Divine Name That Will Endure Forever". Watchtower Bible and Tract Society of Pennsylvania. Archived from the original on 2008-04-11. The name of Jehovah is "majestic, great, frightening, and unattainable". All the purposes of God are linked to his name. ^ NASB (1995). Ἄ "Preface to the New American Standard Bible (Updated Edition). Anaheim, California: Foundation Publications (for the Lockman Foundation). Original archived on 2006-12-07. There is another name specifically assigned to God as His special or proper name, namely the four letters YHWH (Exodus 3:14 and Isaiah 42:8). This name was not pronounced by the Jews because of the veneration for the great sacredness of the divine name. Therefore, it has been constantly translated Lord. The only exception to this translation of YHWH is when it occurs in the immediate vicinity of the word Lord, that is, Adonai. In this case GOD is regularly translated to avoid confusion. ^ a b The Letters of Paul, Fifth Edition by Calvin J. Roetzel (October 30, 2009) ISBN 0 664 233 929 pages 21-22 ^ Mercer Dictionary of the Bible by Watson E. Mills, Roger Aubrey Bullard 1998 ISBN 0-86 554-373-9 pages 520-5 25 ^ All Divine Names and Titles in the Bible by Herbert Lockyer (September 29, 1988) ISBN 0 310 280 419 page 93 ^ Mercer Dictionary of the Bible by Watson E. Mills, Roger Aubrey Bullard 1998 ISBN 0-86 554-373-9 page 2 ^ a b Bible explorer's guide by John Phillips 2002 ISBN 0 8254-3483-1 page 147 ^ ^ a b All of the Bible of Herbert Lockyer 1988 ISBNÁ, 0-310-28 051-6 Page 159 ^ Theology of the new new by Georg Strecker, Friedrich Wilhelm Horn 2000 ISBN 0-664-22336-2 page 89 Matthew by Thomas G. 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