

The Compound Names of Jehovah

January 19, 2014

I. Introduction

A. Remember:

To receive from God we must have clear focus on who the Lord is and on who we are.

1. Israel's example - Their view of God in the wilderness kept them from the promised land.

Ex 16:3 ... "for you have brought us out into this wilderness to kill us with hunger."

Num 14:2-3 ... "Why is the LORD bringing us into this land, to fall by the sword"? ...

Num 21:5 ... "Why have you brought us up out of Egypt to die in the wilderness"?

Deut 1:26-27 ... "Because the LORD hates us, He has brought us out of the land of Egypt to deliver us into the hand of the Amorites to destroy us."

2. Redemption brings transformation - We are being transformed:

We are transformed into the image of God as we see His glory.

2 Cor 3:18 But we all, with unveiled face, beholding as in a mirror the glory of the Lord, are being transformed into the same image from glory to glory, just as from the Lord, the Spirit. (Jesus is the Father's glory; John 1:14; 2 Cor 4:4)

We are transformed through the renewing of your mind.

Rom 12:2 And do not be conformed to this world, but be transformed by the renewing of your mind, so that you may prove what the will of God is, that which is good and acceptable and perfect.

3. The Biblical idea of names

In the Bible, there is a real sense that revelation of the ways of God is poised upon the revelation of God's name.

OT - Hebrew term for name meant "sign" or "distinctive mark."

NT - Greek language - word for name is derived from a verb which means "to know;" a name then indicates that by which a person or object is to be known.

In biblical usage, "Name" describes the person, place, or object and indicates the essential character of that to which the name is given.

4. In our present study we are looking at the names of God in:

Creation - the Elohim names of God

Redemption - the Jehovah names of God

B. The Name of God in the Old Testament is Jehovah

1. Translation

a. "I will be all you need Me to be when you need Me to be it."

b. Joseph Prince definition

"I was that I am, I am what I am, I will be what I will be."

Rev 1:8 "I am the Alpha and the Omega," says the Lord God, " who is and who was and who is to come , the Almighty." (Rev 1:4; 4:8)

Ex 3:14 God said to Moses, " I AM WHO I AM"; and He said, "Thus you shall say to the sons of Israel, ' I AM has sent me to you.'"

Heb 13:8 Jesus Christ is the same yesterday and today and forever.

2. Jehovah is the only "name" of God.

In Genesis wherever the Hebrew word sem ("name") is associated with "God" that name is Jehovah. When Abraham or Isaac built an altar "he called on the name of Jehovah" (Gen 12:8; 13:4; 26:25).

3. Jehovah is a personal name and not a title

Until the time of Moses and the Exodus, the name Jehovah/Yahweh was no more than a label or title. God reveals to Moses the significance of this exalted personal name of God (Ex 6:2-3).

4. Jehovah is the covenant name of God, expressing personal relationship (Ex. 19:3-6).

5. The compound names of Jehovah (or ascriptions of God) are combined with other terms helping us to identify specific aspects of our relationship with Him.

6. There are 11 compound names of God that we will look at.

II. Lord God (Jehovah Elohim)

A. Background

1. This name identifies Jehovah with the creation of all things.

The Triune God of Creation (Elohim) is also the Redeemer (Jehovah) of His people.

2. The name "Lord God" is formed by combining the two primary names of God, Jehovah and Elohim.

3. It is found 595 times in the Hebrew Old Testament as a name for God.

B. How it is used

1. Jehovah Elohim is first found in Gen 2:4. It is the name used in the Genesis account of God's creation of man; occurring 20 times (chap. 2-3) in the fashioning of Adam and in the forming of Eve.

Gn. 2:4 "These are the generations of the heavens and the earth when they were created, in the day that the Lord God (Jehovah Elohim) made the earth and the heavens....".

2. It is the name Moses used when commanding Pharaoh to let God's people go (Ex. 7-10).

Ex 5:1 And afterward Moses and Aaron came and said to Pharaoh, "Thus says the LORD, the God of Israel, 'Let My people go that they may celebrate a feast to Me in the wilderness.'" (7:16; 9:1, 13, 30; 10:3)

3. It is the name by which David addressed God after He had promised David that his offspring would be the Messiah, history's ultimate Ruler. David acknowledged the promise and affirmed his conviction that

2 Sa 7:28 "Now, O Lord GOD, You are God, and Your words are truth, and You have promised this good thing to Your servant."

4. It is the name used by Huldah the prophetess in announcing to the king of Judah, (just before the Babylonians took Jerusalem in the days of the prophet Jeremiah)
2 Chr 34:23-24 "I will bring calamity on this place"
5. Jeremiah made an appeal to Jehovah Elohim, acknowledging in these words God's sovereignty Jer. 32:16-19 Ah, Lord GOD! Behold, You have made the heavens and the earth by Your great power and outstretched arm. There is nothing too hard for You. You show lovingkindness to thousands, and repay the iniquity of the fathers into the bosom of their children after them-the Great, the Mighty God, whose name is the LORD of hosts. You are great in counsel and mighty in work.
6. Many of the occurrences of "Lord GOD" are in direct address or in prayer, as God's people express their confidence in His sovereign authority over all. There is no God but Jehovah. Because He is all-powerful in whatever He wills, what He promises will surely come to pass.
7. "Lord GOD" is a name favored by the psalmists and others when speaking to the Lord.
Psa 71:5 You are my hope, O Lord GOD; You are my trust from my youth.

It's encouraging to know that the God to whom we appeal is perfectly able to answer us and grant our requests.

C. Jehovah and the creation account

Gen 1:3 Then God said, "Let there be light"; and there was light.

let there be = hayah (this is the root word to the name Jehovah) meaning "to become, occur, come to pass, be." This verb occurs about 3,560 times.

Ex 3:13-15 Then Moses said to God, "Behold, I am going to the sons of Israel, and I will say to them, 'The God of your fathers has sent me to you.' Now they may say to me, 'What is His name?' What shall I say to them?" 14 God said to Moses, " I AM WHO I AM"; and He said, "Thus you shall say to the sons of Israel, ' I AM has sent me to you.'" 15 God, furthermore, said to Moses, "Thus you shall say to the sons of Israel, ' The LORD, the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, has sent me to you.' This is My name forever, and this is My memorial-name to all generations.

Dr. Vine says that in Ex 3:14, "where God tells Moses His name. He says: "I am [hayah] that I am [hayah]." Since the divine name Jehovah or Yahweh was well-known long before (Ge 4:1), this revelation seems to emphasize that the God who made the covenant was the God who kept the covenant. So Ex 3:14 is more than a simple statement of identity: "I am that I am"; it is a declaration of divine control of all things (Hos 1:9).

Joseph Prince says that the first time (and the first thing) God spoke was His name - "Let there be."

When God speaks His name over our lives miracles take place. He calls into beings that which does not exist and does the impossible at the mention of His name (Rom 4:17; Mat 17:20; 19:26; Mk 10:27; Lk 1:37; 18:27)

In the New Testament we see that Jesus is the Creator of all things.

John declares that He is God, the Word and the Light.

Jn 1:1-4 In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things came into being through Him, and apart from Him nothing came into being that has come into being. In Him was life, and the life was the Light of men. 5 The Light shines in the darkness, and the darkness did not comprehend it.

Becoming a child of God, being born of God (born-again) and having eternal life is the result of the Light of God enlightening us. One may say that this is the same miracle working power of God that

took place in Gen 1:3. For His name removes darkness, and puts back in order that which is a out of order.

Jn 1:9-13 There was the true Light which, coming into the world, enlightens every man. 10 He was in the world, and the world was made through Him, and the world did not know Him. 11 He came to His own, and those who were His own did not receive Him. 12 But as many as received Him, to them He gave the right to become children of God, even to those who believe in His name, 13 who were born, not of blood nor of the will of the flesh nor of the will of man, but of God.

It is the name of Jesus through which we must be saved.

Ac 4:12 "And there is salvation in no one else; for there is no other name under heaven that has been given among men by which we must be saved." (1 Jn 3:23; 5:13)

Speaking the name of Jesus over impossible situations brings miracles.

Ac 3:16 "And on the basis of faith in His name, it is the name of Jesus which has strengthened this man whom you see and know; and the faith which comes through Him has given him this perfect health in the presence of you all.

D. Application

1. We belong to the Lord through creation

Ge 1:27 God created man in His own image, in the image of God He created him; male and female He created them. (Ps 104:29-30; Isa 43:6-7; 45:12, 18; Mal 2:10)

I renounce the lie that I have evolved from a lower form of life; that I am mere matter, biological and nothing else. I renounce the lie that my life doesn't count.

I receive the truth God knew me before the world began and that he has a purpose for my life.

2. We belong to the Lord through redemption, we are justified by His grace as a gift, our sins are forgiven (1 Pt 1:18-19; Ro 14:4).

Ro 3:24 being justified as a gift by His grace through the redemption which is in Christ Jesus;

Eph 1:7 In Him we have redemption through His blood, the forgiveness of our trespasses, according to the riches of His grace

I renounce all lies of accusation.

I receive the truth that God has forgiven me.

3. In redemption we are new creations.

2 Co 5:17 Therefore if anyone is in Christ, he is a new creature; the old things passed away; behold, new things have come. (Eph 4:24; Col 3:10)

I renounce the lie that life is hopeless and I cannot change.

I receive the truth that God is working in my life. I am a new creation and He is working on my behalf.

4. Knowing the God of redemption empowers me to receive grace and help in temptation.

Heb 2:18 For since He Himself was tempted in that which He has suffered, He is able to come to the aid of those who are tempted (Eph 6:11-12, 13, 16; Jude 24).

Heb 7:25 Therefore He is able also to save forever those who draw near to God through Him, since He always lives to make intercession for them (Jas 1:21).

Eph 3:20 Now to Him who is able to do far more abundantly beyond all that we ask or think, according to the power that works within us,

I renounce the lie that I am a sinner and powerless over temptation.

I receive the truth I am a saint, that God has grace and help for me in my time of need.

III. Jehovah Elohim Israel

“The LORD God of Israel” Judg 5:3

We looked at this name of God on Dec. 15, 2013. This sermon was on "God is a personal God;" dealing with His relationship with individuals and with the nation of Israel. LORD God of Israel is used 162 times in the OT.

This is a designation frequently used by the prophets (Is 17:6).

The following References were used in this study:

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