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The essence of grace is not our "doing"; it is God's "done."

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Sound Doctrine

God's Compound Names

THOSE COMPOUNDED WITH YAHWEH

Compounds such as these are used when the meaning of each name is to be combined into one thought. The name following Yahweh particularizes the aspect of God's being that is under consideration.

Yahweh Elohim (Genesis 2:4 LORD God)

Yahweh Adonai (Genesis 15:1-2 Lord GOD)

Sovereign translates Adonai, and GOD translates Yahweh. Yahweh is always translated with LORD or GOD—all capital letters. This means the English reader can always determine which of the three names of God is being used.

Yahweh Sabbaoth (I Samuel 1:3 LORD of hosts)

THOSE COMPOUNDED WITH ELOHIM

El Shaddai

Shaddai is used forty-eight times in the Old Testament as a divine title, of which thirty-one are found in the book of Job. Seven times Shaddai is prefaced with the word El (short for Elohim). The Septuagint translates it with the word *Almighty*, which

Suggested Studies

Volition

God has invested man with great potential. He has given man the capacity to think, called intellect; the ability to feel, called emotion; and finally, the ability to choose, called volition. The purpose of this study is to determine the teaching of the Bible with respect to the will of man. In its simplest expression, volition looks at man's capacity to exercise choices. God is sovereign in the most absolute sense, but this does not deny that this sovereign creator gave man ability and responsibility in the matter of making choices. We are to reflect God's will in both our actions and our reactions to life situations.

Chester presented this series on volition in 1981. Though taught over thirty years ago, the message is timeless and as important today as it was then. This subject is one every believer should study since the essence of valid Christian experience is the alignment and submission of our will to the plan of our Lord.

This is a series of 20 classes and is available on audio cassettes, CDs or Mp3. Orders will be sent in two shipments of 10 classes each. The classes are also available on our website for streaming audio or download, www.wordoftruthkc.org. □

means *all powerful* or *omnipotent*. The seven references to El Shaddai in the Old Testament are as follows:

Genesis 17:1

This verse shows the name El Shaddai to be a self-revealed name. The LORD Himself appears to Abraham and says, "I am God Almighty (El Shaddai)." It is used in the context of Abram's complaint that no son has been born to Him as God had promised. The divine response is to call attention to His power to perform just as He had promised.

Genesis 28:3

Isaac speaks to Jacob and reminds him that he will "become a company of peoples" and the "blessing of Abraham" will be upon him because he serves "God Almighty" (El Shaddai). Isaac strengthens Jacob by calling his attention to the character of God.

Genesis 35:11

The scene is the changing of Jacob's name to Israel. Once again, the emphasis is the ability of God to fulfill the covenant made with

Abraham. Thus, God Himself speaks and says, “I am God Almighty (El Shaddai). This is a word from the Akkadian language meaning *mountain*. God is pictured as the Almighty one standing on a mountain. The name is used in contexts of confirmation of God’s word and comfort for those to whom the promises were made.

Genesis 43:14

It is the hope of Jacob that Pharaoh would return Benjamin to his father Jacob. As Jacob sends the brothers on their way, it is “God Almighty” (El Shaddai) whom he trusts to move Pharaoh’s heart.

Genesis 48:3

Once again the context is the fulfillment of the Abrahamic Covenant, and it is “God Almighty” (El Shaddai) who has the power to fulfill His own promise.

Exodus 6:3

Here the name El Shaddai is placed in contrast to the covenant name about to be explained to Moses—the name Yahweh. God educates man about His nature in a step-by-step manner. God’s revelation is progressive; Scripture was given to man piece-by-piece, not all at once.

Ezekiel 10:5

This is the last mention of El Shaddai in the Old Testament and is spoken of in the context of His mighty voice.

El Elyon

This designation is first used in Genesis 14:18, 22 and is translated “God Most High” (El Elyon). It is also found in passages such as Psalm 9:2, Daniel 7:18, 22, 25, 27 where the reference is clearly to God, but only the word Elyon identifies Him. The stress of this compound is on total supremacy.

The sin of the king of Babylon, as recorded in Isaiah 14:4-21, was not that he wished to be God or godlike, but that he wanted to be like “the Most High” (14:14), that is, the absolute sovereign of the universe. It is probable that the passage in Isaiah ultimately describes the ambition of Satan to be the sole ruler of the universe. Of all the names, titles, and descriptions of God, this is the one most desired by Satan.

El Olam

El Olam means *forever, perpetual* and thus refers to the *everlasting God*. It is found in Genesis 21:33 where El Olam is translated “Everlasting God.” This designation stresses the eternity and unchangeableness of God. See Psalm 100:5 where Olam is translated “everlasting” and Psalm 103:17 where it is stated in a compound way for emphasis—“everlasting to everlasting”—Olam to Olam.

El Roi

This is first found in Genesis 16:13 where Hagar refers to Him as “a God who sees.” The emphasis lies on the omniscience of God—His full awareness of all men and all circumstances.

For additional study on the names of God, order tape ST 3. In our next issue, we will focus on the descriptive names of God. □