

Welcome to the training program for “Kingdom of God” dwellers. During these next few lessons, we will learn about God’s army. We will learn about God, His attributes, His will and His way. We will study His purpose for us. We will also learn about His enemies, which are also our enemies.

# The Name of God

## Our Focus:

As followers of Jesus, who believe in one God, we give great importance to the doctrine of the name of God. God’s name is indicative of His presence, His character, His power, and His authority. His name is what He is. For the Old Testament, the name was Elohim (God) or Yahweh (Lord). In the New Testament, God revealed Himself in a new manner, with a new name. That name is Jesus.

## Scripture Setting

**John 17:6**      *KJV*

*6. I have manifested thy name unto the men which thou givest me out of the world.*

## Lesson Outline:

### Introduction

#### I. The Lord God

A. El

B. Elohim

C. Yahweh

D. Jehovah

#### II. The Lord Jesus Christ

A. Redemptive Name of God

B. In The Name of Jesus

### III. The Name In Water Baptism

A. Essentiality of Jesus' Name At Water Baptism

B. Formula For Water Baptism

### Summary

## Introduction

God's name is a personal disclosure and reveals His relationship with His people. From the time of Adam, to the writing of this introduction, and throughout eternity, the name of God is to be feared, revered, and loved. We know His name only because He revealed it to us.

One might ask, "What's in a name?" That's because he or she doesn't realize the importance of names, especially in the Kingdom of God. In ancient times, to know a person's name was to know all about the character and personality of that person. In God's providence, the name is part of the person; it is a part of his or her personality.

The name of God is what, who, where, etc., God is. To know God's name is to know who and what God is. In the Old Testament, God revealed His name according to His relationship with His people. His name revealed His power, authority, holiness, mercy, love, covenant relationship, etc. He told Moses that He was who He was: "*I Am that I Am*" (Exodus 3:14). Whatever the children of Israel needed God to be for them, God had a name for it (for example, Healer, Deliverer, Protector, Provider, etc.).

In biblical times, prophets spoke with authority when they spoke in God's name. Oaths made in God's name were binding and battles fought in the name of God were usually victorious ones. Israel was feared because of the name of God.

Today, there is but one name for God: The name of Jesus!

## I. The Lord God

### A. El

*El* is a generic term for God. The word El in the Bible is used for deity. It is sometimes used interchangeably as a synonym for Yahweh, the God of Israel, and is translated "God."

El is sometimes used with other terms to reveal the character of God. *El-Shaddai* is "God of the Mountains" or "The Almighty God." God used it to make His covenant with Abraham (Genesis 17:1-2). *El-Elyon* is "The Most High God" or "The Exalted One." Melchizadek was a priest of El-Elyon and blessed Abraham in this name (Genesis 14:19-20). *El-Olam* is "God of Eternity" or "God the Everlasting One" (Isaiah 26:4). *El-Berith* is "God of the Covenant" (Judges 9:46). *El-Roi* is "God who Sees me" or "God of Vision" (Genesis 16:13).

### B. Elohim

**Elohim** is the generic Hebrew word for “God.” It is a plural noun implying majesty or comprehensiveness. It is used with singular verbs and is mostly translated singular, “God.” While Elohim denotes unity, there is but one God. The unity is in the manifestations. All of God’s manifestations agree as one. Elohim establishes the identity of the God of the patriarchs. It denotes the God who is able to sustain His own. God is the sovereign ruler to Abraham, Isaac, and Jacob. God told Moses: “*I [am] the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob*” (Exodus 3:6). He is identified as the God of individuals (e.g., David). God told Elijah: “*Turn again, and tell Hezekiah the captain of my people, thus saith the LORD, the God of David thy father*” (2 Kings 20:5). He is also identified as the God of Israel: “*And afterward Moses and Aaron went in, and told Pharaoh, Thus saith the LORD God of Israel, Let my people go*” (Exodus 5:1); and the God of Jerusalem: “*And they spake against the God of Jerusalem, as against the gods of the people of the earth, [which were] the work of the hands of man*” (2 Chronicles 22:19).

### C. Yahweh

**F**or the more intimate interactions of God with man, the personal name of “*Yahweh*” is used. In Genesis 2:4, God is referred to as LORD God (Hebrew, *Yahweh Elohim*). We already stated that *Elohim* speaks of power and sovereignty. *Yahweh* is God’s personal name that speaks of His glory in action. It is mostly used when God is in relationship with man. It is also His covenant-keeping name. It means “He will always be.”

Yahweh was combined with other terms to describe God: *Yahweh-Jireh* is “The Lord will Provide” (Genesis 22:14). The name is a testimony to God’s deliverance. *Yahweh-Nissi* is “The Lord is my Banner” (Exodus 17:15). Moses gave this name to God after Israel’s victory over the Amalekites. *Yahweh-Mekaddesh* is “The Lord Sanctifies” (Exodus 31:13). God is a holy God. He calls us to holiness. *Yahweh-Shalom* is “The Lord is Peace” (Judges 6:24). *Yahweh-Sabaoth* is “The Lord of Hosts” (1 Samuel 1:3). It represents God’s power over the nations. *Yahweh-Rohi* is “The Lord is my Shepherd” (Psalm 23:1). God is our provider; He supplies our every need. *Yahweh-Tsidkenu* is “The Lord is our Righteousness” (Jeremiah 23:5-6; 33:16). *Yahweh-Shammah* is “The Lord is There” (Ezekiel 48:35). This is the name of God associated with the restoration of Jerusalem, His dwelling place. Just before New Testament times, Jews substituted the word *Adonai*, “Lord,” for *Yahweh*. The name (Yahweh) was considered to be so holy that it could not be pronounced aloud. Today, you rarely see the name *Yahweh* translated as such in our modern bibles.

### D. Jehovah

**I**n modern times, the consonants of the personal name JHVH (Yahweh) were combined with the vowels of the Hebrew word for Lord to give the non-biblical term “Jehovah.” The word Jehovah is not a part of the original language, the term was recently coined by men.

## II. The Lord Jesus Christ

## A. Redemptive Name of God

**I**n the New Testament, God accompanied the revelation of Himself in flesh with a new name. That name is Jesus. The name of Jesus takes the place of Yahweh. The name of Jesus means “Yahweh-Savior” or “Yahweh is Salvation.” Even though a lot of people have borne the name of Jesus, the Lord Jesus Christ is the only one who is actually what the name means.

The angel of the Lord told Joseph, concerning Mary: *“And she shall bring forth a son, and thou shalt call his name Jesus: for he shall save his people from their sins”* (Matthew 1:21). There is no salvation in any other but the Lord Jesus Christ. Luke writes that Peter preached: *“For there is none other name under heaven given among men whereby we must be saved”* (Acts 4:12). If a person does not find salvation through the name of Jesus, they will never find it. There is only one salvation, only one way to God.

There is only one choice when Jesus calls someone: he can accept Jesus’ way or he can reject it. Other ways, which may seem right, will lead to destruction (Proverbs 14:12); Matthew 7:13). Many unbelievers and atheists (those who deny the existence of God) want to think there are many ways to “salvation.” Some religions (i.e., Judaism, Islam) include Jesus in their list of prophets. Some “religious leaders” even try to “include” what they call the good in a variety of religions. But all this is in vain: God rejects any other way!

The fact that Jesus came into the world to save sinners is the very heart of the gospel. Jesus said of Himself, *“The Son of man is come to seek and to save that which was lost”* (Luke 9:10). No greater truth exists. Jesus saves and only Jesus saves.

## B. In The Name of Jesus

**T**rinitarians maintain that the name of Jesus is the human name of God the Son, but we know that it is the redemptive name of God in the New Testament. It carries with it the power and authority needed by the church. It is only as we pray in the name of Jesus, in agreement with Him, that glory comes to the Father. The test of a kingdom dweller’s prayer is whether it is in the name of Jesus, freely given from a life in Christ, and whether it glorifies God. Can Jesus trust us with His name as He was trusted with the Father’s name?

In the 10th chapter of Acts, Peter said, *“To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins”* (v.43). Paul told the Philippians: *“Wherefore God hath also highly exalted him, and given him a name which is above every name: That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth. And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father”* (Philippians 2:9-11).

The “name” of Jesus is a specific name for God. Verse 11 gives to Jesus Christ the term “Lord” (*kurios*), the word used by the Septuagint translators when they translated the Old Testament into Greek. They always used this title for the Old Testament name Yahweh. This was the name, incapable of being uttered, that Jews hesitated to write or to speak. The “name” of Jesus is *Yahweh* of the Old Testament. In the New Testament, God’s name is manifested in Jesus Christ. He is called “the Word” (John 1:1). Notice when Jesus comes again: *“And he was clothed with a vesture dipped in blood: and his name is called The Word of God”* (Revelation 19:13). John says of Jesus, *“And the word was made flesh and dwelt among us”* (John

1:14). God's name is His promise to dwell with His people. Jesus himself said He has revealed the name of God: "*I have manifested thy name unto the men which thou givest me out of the world*" (John 17:6).

### III. The Name In Water Baptism

#### A. Essentiality of Jesus' Name At Water Baptism

Whenever we see a Christian baptism in the Bible, it points us to Jesus, the one who died, was buried, and was raised again. To identify with Him, to be buried with Him in baptism is essential to our walk with Him. There is no other way to find God: "*For whosoever shall call upon the name of the Lord shall be saved*" (Romans 10:13). In Acts 4:11, Peter emphasized that the name of Jesus, was the "*stone, set at naught of the builders.*" This was in answer to the question put before him: "*By what power, or by what name, have ye done this?*" (Acts 4:7). James gave instructions for prayer for the sick among us: "*Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord*" (James 5:14). Those are exactly the same words we read in Acts 10:48, "*And he commanded them to be baptized in the name of the Lord.*" If you anoint the sick in the name of the Lord, which is Jesus, why avoid the truth and the true meaning of God's Word in the matter of baptizing in the name of the Lord? Why do people sing "Where He leads me I will follow and I'll go with Him all the way," and refuse to bear the name of Jesus in baptism?

#### B. Formula For Water Baptism

We believe that water baptism must be administered with the invocation of the name of Jesus. It is accompanied by the title of Lord or Christ. Every time the Bible describes the formula used at an actual baptism, it always describes the name Jesus (Acts 2:38; 8:16; 10:48; 19:5; 22:16). The epistles also alluded to the name of Jesus in baptism (Romans 6:4; 1 Corinthians 1:13; 6:11; Galatians 3:27; Colossians 2:12). Trinitarians and others always point to Matthew 28:19 because it is the only biblical passage that could possibly be an allusion to any other formula for baptism. But upon close reading we find that the grammar of the verse denotes a singular name. Since Jesus is at once Father, Son, and Holy Ghost, since He came in His Father's name, and will send the Holy Spirit in His name, the one name of Matthew 28:19 is Jesus. Jesus, in effect, was saying "I have all power, so go and make disciples unto me, baptizing them in my name." The parallel accounts of the Great Commission (Matthew 28:19) in Mark 16 and Luke 24 both connote the name of Jesus. The Early Church, which included Matthew, carried out Jesus' instructions by baptizing in the name of Jesus. In Acts 22:16 Ananias told Paul to invoke the name of the Lord at his baptism. Although the precise wording of the baptismal accounts differs, all (including Matthew 28:19) describe the same name: Jesus.

### Summary

***T***he name of Jesus signifies the power and authority of Jesus, but the power and authority represented by a name is invoked by saying the name. Jesus is the revealed name of God in the New Testament, and represents salvation, power, and authority from God. We place biblical emphasis on the name of Jesus, making the power of His name available to the believer. Water baptism must be administered by openly saying the name of Jesus as part of the baptismal formula.



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