

GETTING TO KNOW

GOD

A study of His names & divine nature

BAND of BROTHERS

SPRING SERIES 2025 – WEEK 2

JEHOVAH-JIREH

“And Abraham lifted up his eyes and looked, and behold, behind him was a ram, caught in a thicket by his horns. And Abraham went and took the ram and offered it up as a burnt offering instead of his son. So Abraham called the name of that place, “The Lord will provide”; as it is said to this day, “On the mount of the Lord it shall be provided.”

– Genesis 22:13-14 ESV

- **Last week**

- *Elohim* – “Powerful One”
- *El Shaddai* – “God Almighty”
- *El Elyon* – “God Most High”

- **This week:**

- *Jehovah-Jireh* – “The LORD Will Provide”

*And Abraham lifted up his eyes and looked, and behold, behind him was a ram, caught in a thicket by his horns. And Abraham went and took the ram and offered it up as a burnt offering instead of his son. So Abraham called the name of that place, “**The LORD will provide**”; as it is said to this day, “On the mount of the LORD it shall be provided.”* – Genesis 22:13-14 ESV

- Abraham gives God a compound name
 - The first half is rendered “The LORD”
 - And it appears 162 times in Genesis
 - But where did he get this name from?
 - And what does it mean?
- Fast-forward four centuries

- Abraham has been dead for 325 years
- *Elohim* called Him 430 years earlier
- His descendants are slaves in Egypt
- Moses is an 80-year old shepherd in Midian
- All of this is in fulfillment of *Elohim's* prophecy

Then the Lord said to Abram, "You can be sure that your descendants will be strangers in a foreign land, where they will be oppressed as slaves for 400 years. But I will punish the nation that enslaves them, and in the end they will come away with great wealth."
 – Genesis 15:13-14 NLT

- The context is critical
 - Moses is a Hebrew
 - But he grew up in Pharaoh's court
 - He's also a convicted murderer
 - With a bounty on his head in Egypt
 - He's living in the Sinai Peninsula
 - His father-in-law is priest for a false *Elohim*
 - Then El Echad – "The One God" show up

One day Moses was tending the flock of his father-in-law, Jethro, the priest of Midian. He led the flock far into the wilderness and came to Sinai, the mountain of God. There the angel of the Lord appeared to him in a blazing fire from the middle of a bush. –
 Exodus 3:1-2 NLT

When the LORD saw Moses coming to take a closer look, God called to him from the middle of the bush, "Moses! Moses!" – Exodus 3:4 NLT

"Take off your sandals, for you are standing on holy ground. I am the God ['ēlōhîm*] of your father – the God [*'ēlōhîm*] of Abraham, the God [*'ēlōhîm*] of Isaac, and the God [*'ēlōhîm*] of Jacob." When Moses heard this, he covered his face because he was afraid to look at God [*'ēlōhîm*]. –* Exodus 3:6 NLT

- The burning bush enflamed His fear
 - He went from **curious** to **petrified**
 - This *Elohim* was **speaking** to him
 - This *Elohim* was **visible** to him
 - This *Elohim* was **frightening** to him
 - God went from **transcendent** to **immanent**

"I have certainly seen the oppression of my people in Egypt. I have heard their cries of distress because of their harsh slave drivers. Yes, I am aware of their suffering. So I have come down to rescue them from the power of the Egyptians and lead them out of Egypt." – Exodus 3:7-8 NLT

*“Look! The cry of the people of Israel has reached me, and I have seen how harshly the Egyptians abuse them. Now go, for **I am sending you** to Pharaoh. You must lead my people Israel out of Egypt.” – Exodus 3:9-10 NLT*

- **“Who am I?”**

- Moses’ fear of **looking at God** didn’t keep him from **speaking to God**
- He had a burning question

But Moses protested to God, “Who am I to appear before Pharaoh? Who am I to lead the people of Israel out of Egypt?” – Genesis 3:11 NLT

- He doesn’t question *Elohim’s* **identity**
- He questions his own **competency**
- *Elohim* recognizes his **reticence**
 - And assures Moses of His **presence**

“I will be with you.” – Genesis 3:12 NLT

- He’ll have the presence and power of *Elohim*
 - “I have seen...” – vs 7*
 - “I have heard...” – vs 7*
 - “I am aware...” – vs 7*
 - “I have come down to rescue...” – vs 8*
 - “I have come down to lead them out...” – vs 8*
 - “I am sending you...” – vs 10*
- A question for clarification
 - “If I go to the people of Israel and tell them, ‘The God [’ēlōhîm] of your ancestors has sent me to you,’ they will ask me, ‘**What is his name?**’ Then what should I tell them?” – Exodus 3:11 NLT*
 - Moses wasn’t questioning *Elohim’s* **identity**
 - He was doubting the Israelites’ **familiarity**

*“Moses knew that his people had long ago lost interest in *Elohim*, the God of Abraham, Isaac, and Jacob. During their 400-year stint in Egypt, they had acclimated to the ways of their Egyptian hosts. Over time, they had assimilated into the surrounding culture, adapting to the local customs and even adopting the Egyptian gods [*elohims*] as their own.” – Ken Miller, *Devotionary™ on the Names of God**

God said to Moses, “I AM WHO I AM.” And he said, “Say this to the people of Israel: I AM has sent me to you.” – Exodus 3:14 NLT

- **The God who IS and always will be**

- He is the “Ever-Existent One”
 - This is not a statement of His **eternality**
 - It speaks of His pervasive **presence**

I can never escape from your Spirit!

I can never get away from your presence!

If I go up to heaven, you are there;

if I go down to the grave, you are there.

I could ask the darkness to hide me

and the light around me to become night –

but even in darkness I cannot hide from you. – Psalm 139:7-8, 11-12 NLT

“I am that I am” means “God will reveal Himself in His actions through history.”
 - Charles Gianotti, “The Meaning of the Divine Name YHWH,” *Bibliotheca Sacra* 142:565 (January-March 1985):45

- He is always, anywhere, and everywhere
- At all times and in all circumstances

*God also said to Moses, “Say this to the people of Israel: ‘**The LORD**, the God [Elohim] 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 thus I am to be remembered throughout all generations.” – Exodus 3:15-16 NLT*

- A new name to begin a new chapter
 “I AM” – *hāyâ* – to be, exist, continue, remain

- *Elohim* gives this abstract idea a name: The LORD – YHWH
 - YHWH is a Tetragrammaton (a four-letter word)
 - The ancient Hebrews did not write with vowels
 - So God’s name was written as YHWH
 - We don’t what the missing vowels were
 - But it is typically spelled Yahweh (yah-way)
 - The Jews also refused to speak this name
 - So they substituted it with “LORD”
- In the Middle Ages, **Yahweh** was Latinized to **Jehovah**
 - They used the vowels from **Adonai**, the Hebrew word for “Lord ”
 - The result was **Yahowah** or **Jehovah**

“YHWH is the one name that Scripture uses for the God of Israel and for no other. It is the one name by which God’s essential and way of acting with the people of Israel will be known for all time.” - Michael P. Knowles, *The Unfolding Mystery of the Divine Name: The God of Sinai in Our Midst*

“This is my name forever, and thus I am to be remembered throughout all generations.” – Exodus 3:15 ESV

“The name Yahweh (Jehovah) was to become the Israelite’s primary designation for their God. This personal name would help to set Him apart and would soon be attached to a variety of other names that further helped to enhance the nature of His character and their unique relationship with Him.” – Ken Miller, *Devotionary™ on the Names of God*

- **Back to the story in Genesis 22**

- Abraham calls *Elohim* “The LORD”
- This name was obviously in use
- But Abraham didn’t fully understand it
- God had not revealed its full meaning

“When God revealed His personal name to Moses and told him, “I AM Who I AM,” He was declaring that His presence would continually be with him forever. Just as it was for Moses, so it is for you and me....He was present yesterday. He’s present right now, and He’s going to be present for us in the future. He is the great I AM!” – Rabbi Kirt A. Schneider, *To Know Him By Name*

- But what about Abraham?
 - o The context:
 - Abraham is 100 years old
 - His son Isaac is a young man
 - He is the heir of Abraham and the key to all of God’s promises being fulfilled
 - And he is deeply loved by Abraham

- **The test of a lifetime**

After these things God tested Abraham and said to him, “Abraham!” And he said, “Here I am.” He said, “Take your son, your only son Isaac, whom you love, and go to the land of Moriah, and offer him there as a burnt offering on one of the mountains of which I shall tell you.” – Genesis 22:1-2 ESV

- Abraham obeyed
 - o He followed Yahweh’s instructions
 - o He went to Mount Moriah
 - o He prepared the altar
 - o He bound his son
 - o He prepared to sacrifice his son

- A submissive yet questioning young man

Isaac said to his father Abraham, “My father!” And he said, “Here I am, my son.” He said, “Behold, the fire and the wood, but where is the lamb for a burnt offering?” – Genesis 22:7 ESV

Abraham said, “**God [Elohim] will provide for himself** the lamb for a burnt offering, my son.” So they went both of them together.” – Genesis 22:8 ESV

Then Abraham reached out his hand and took the knife to slaughter his son. But the angel of the LORD called to him from heaven and said, “Abraham, Abraham!” And he said, “Here I am.” He said, “Do not lay your hand on the boy or do anything to him, for now I know that you fear God [Elohim], seeing you have not withheld your son, your only son, from me.” – Genesis 22:11-12 ESV

- We tend to make this all about Abraham’s faith
 - But it’s really about God’s **faithfulness**
 - He knew Abraham would pass the test
 - He already had the ram prepared
 - God had asked Abraham to sacrifice his hope in Isaac
 - Isaac wasn’t his hope, Jehovah was

And Abraham lifted up his eyes and looked, and behold, behind him was a ram, caught in a thicket by his horns. And Abraham went and took the ram and offered it up as a burnt offering **instead of his son**. – Genesis 22:13 ESV

So Abraham called the name of that place, “The LORD will provide”; as it is said to this day, “On the mount of the Lord it shall be provided.” – Genesis 22:14 ESV

“There seems to be far more going on in this story than simply God’s provision of a substitute sacrifice. As important as that was, it paints an incomplete picture of ‘*’ēlōhîm’s* actions. Moses named the location *YHWH yir’e*. The second half of that name is a transliteration of the Hebrew word *rā’â* which means “to see,” “look,” or “foresee.” – Ken Miller, *Devotionary™ on the Names of God*

- Jehovah-Jireh is...
 - ...all seeing
 - ...all knowing
 - ...and all-sufficient
- } ○ God sees and provides
} ○ But He also wants to be **seen** and **known**

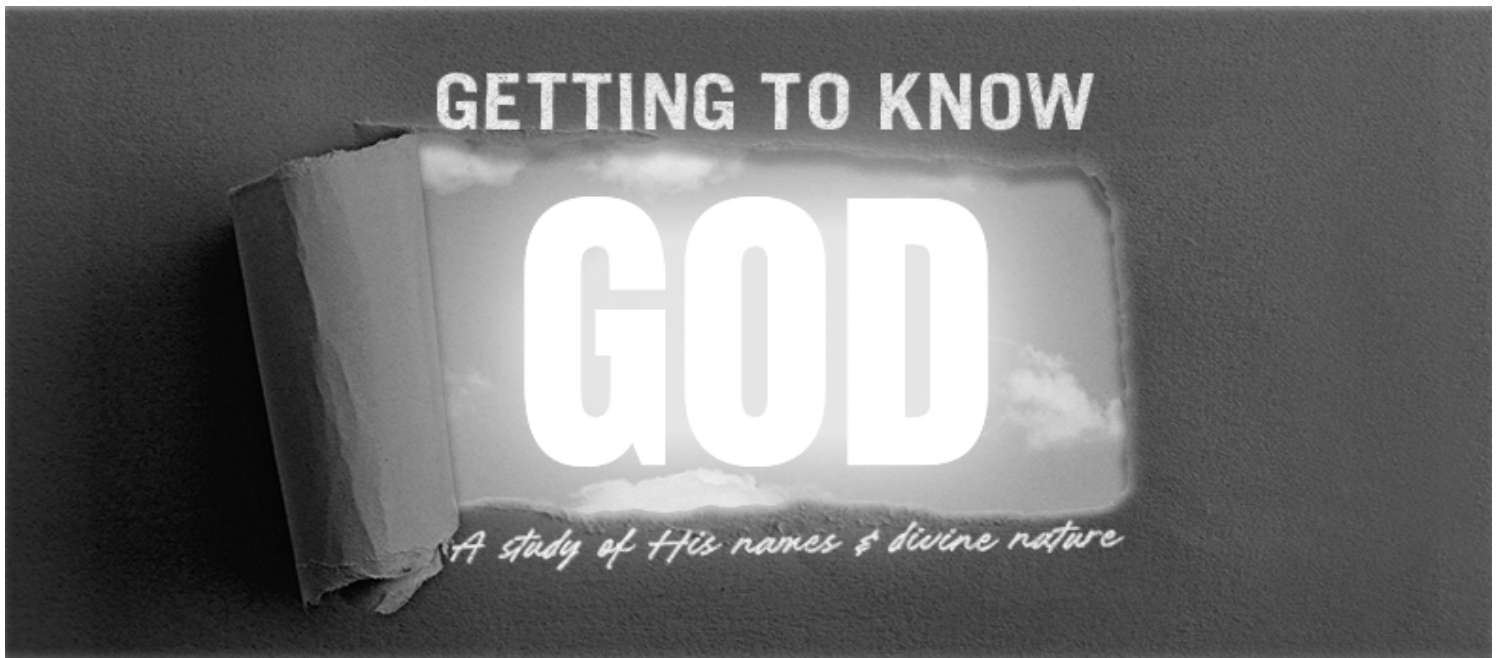
“But I will reveal my name to my people, and they will come to know its power. Then at last they will recognize that I am the one who speaks to them.” – Isaiah 52:6 NLT

- **Discussion questions**

What difference would it make if we truly believed that God saw us at all times?

If Jehovah means “God is always present” and Jireh means “He sees and provides,” how should that alter the way we view life?

Besides the ram, what did God really provide for Abraham and Isaac that day?



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SPRING SERIES 2025 – WEEK 3 HOMEWORK

WEEK 3 – *Jehovah-Rapha*: The LORD My Healer

Jehovah-Rapha is one of the compound names of God in the Bible, often translated as "The Lord Who Heals" or "The Lord Our Healer." It comes from the Hebrew name יְהוָה רַפָּא (YHWH Rāphā), which is found in **Exodus 15:26**. In **Exodus 15:26**, the Israelites had just crossed the Red Sea and were in the wilderness, facing the bitter waters of Marah. God instructed Moses to throw a piece of wood into the water, making it sweet and drinkable. After this event, God declared Himself as "Jehovah-Rapha," promising that if the Israelites listened to His commands and kept His statutes, He would protect them from the diseases that afflicted the Egyptians. **Jehovah-Rapha** conveys God's role as the healer, protector, and restorer, offering both physical and spiritual healing to those who trust in Him. It reminds believers of God's compassionate nature and His ability to bring healing and restoration. The name also points to the broader biblical narrative of salvation, as Jesus Christ, in the New Testament, is seen as the ultimate healer, fulfilling the promises of physical and spiritual restoration.

- Read pages 77-82 of Ken's Devotionary™ on the names of God. Yes, we're going a bit out of order, but it will all make sense. Write down any key thoughts or insights you got from considering the name **Jehovah-Rapha**.

- Read Exodus 15 in its entirety. At what point does the mood of the Israelites take a dramatic turn for the worse and what precipitates it?

What did they encounter when they came to the wilderness of Shur?

Consider the fact that God was leading them as they moved through the wilderness (See Exodus 13:21-22 for an explanation of how He led them). So, their arrival at Marah must have been God's will. But why? What reasons could God have had for leading them to a place with no water to drink?

Look at verses 1-21 and write down some of the positive things the people had to say about God.

What had God done to deserve such high praise?

- In verse 25, *Elohim* steps in and takes care of the problem they were facing. How did He do it?

What is the nature of the agreement God makes with the people after slacking their thirst?

What name does God give the people to remember Him by?

But what was God really trying to heal? What did the bitter water reveal about the state of their hearts and their relationship with Him?

Why is verse 27 so important? What does it tell us about *Elohim*?

- Finally, read Ezekiel 36:24-28. What do these verses tell us that the people of Israel really needed instead of fresh water to drink.
- Close by reading John 4:1-26. On the back of this sheet, write down how Jesus' words to the Samaritan speak to the real need of the Israelites and even us today.