



GOD IS...NAMES OF GOD

Section #10:

Wednesday Night Church

Winter Series 2025

“No, the true knowledge of God will always lead us to worship...Our place is on our faces before him in adoration.” John Stott

EXPLORATION I

CATEGORY: THE BEING OF GOD

1/8

Section #1: God Exist, the Beginning the Creator 1/15

Section #2: God the Craftsman, sustains, incomparable, Unknowable/Know 1/22

Section #3: God is Good, Spirit, Light, Judge, Love (FRUIT/HS) 1/29

Section #4: God Unchangeable, Faithful&True, {Holy-LATER}

EXPLORATION II

CATEGORY: THE NAMES OF GOD (God as)

LET ME INTRODUCE TO YOU Facet of his Character 2/5 (Jenni)

Section #5: God, Yahweh, I AM, Provider, Healer 2/12

{Section #6: X-God is Love 2/19 Section #7:

The God Who Sees Me Genesis 16:13 — El Roi

2/26 Section #8:

I am Almighty God

Genesis 17:1 2 — El Shaddai

The LORD Will Provide

Genesis 22:14 — Jehovah-jireh

3/5 — BAPTISM

EXPLORATION III

CATEGORY: GOD IN 3 PERSONS

3/12 PR. ROBIN

Section #9: Trinity, power that Raised JC

3/19 Section #10: Provider.

3/26 Section #11:

ONE.

Lord, Flesh, Lamb, Mediator

4/2 Section

#12: Shines, KoK, Son of Man

CATEGORY: THE ATTRIBUTES OF GOD

4/9 PR. ROBIN

Section #13:

Knowledge, Greatness, Justice, Mercy

4/16 (Easter is 4/20)

Section

#14: Wisdom, Stength, Wrath, Grace

4/23 Section

#15: Majestic, Mighty, Happiness, Speaks

4/30 — OPEN

Section #16: Fire, Fear, Friendship, Glor

EXPLORATION IV

Other Names/Attributes: HELPER(H.S.) Omnipresent, Omniscient, Omnipotent Attributes. Shepherd, Right, There. Banner, Sanctifies, Peace, Most High, Hosts, Rock, God of Israel The FEAR of Isaac-Ge 31:42). Father Compassion, Christ.

GOD IS...now, prove this with scripture.

Without Theology, we just end up with personalities.

Theology matters because: It trains our thoughts and develops our expectations. It guides decisions. It teaches us about the LORD.

Theology: The Study of God.

GOD IS Journal – (on whiteboard)

Name of God:

Scripture Reference:

Have I met this facet of God?

Where would I?

How would I know Him?

How does this BEING (attribute) of GOD affect my life? My thoughts? My relationships? My decisions? My hurts? My expectations? ME? My choices? My actions?

NAMING

Onoma (OH.na.ma)

1. the name is used for everything which the name covers, everything the thought or feeling of which is aroused in the mind by mentioning, hearing, remembering, the name, i.e. for one's rank, authority, interests, pleasure, command, excellences, deeds etc. <https://www.biblestudytools.com/lexicons/greek/nas/onoma.html>

IN A NAME (Deut. 18:5) *shem* (*shem*); *Strong's* #8034: Name, renown, fame, memorial, character. Possibly *shem* comes from a root that suggests "marking" or "branding."

The Hebrews believed that naming something was to encompass and control it Spoke of essence/nature (attributes, identities, characteristics) of the person.

Also thought of as "prophetic". Naming them for what they will do and become.

Hayford, J. W. 1995. *Hayford's Bible handbook*. Thomas Nelson Publishers: Nashville



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[A NAME SHADOWS YOU? A NAME REPRESENTS YOU. ]

**With this cultural and Biblical understanding, we now step into the diamond...the facets of who God is described by the Names given in scripture.**

**NAMES of GOD:**

**LET ME INTRODUCE TO YOU**

**Yahweh is One – Adonai Echad** (eh.Hod)

**The LORD My Banner– Yaweh Nissi** (nis-SEE)

**Yahweh is One** Deuteronomy 6:4 – Adonai Echad

**The LORD My Banner** Exodus 17: 8-16 – Yaweh Nissi

**What is Adonai Echad?**

What does it mean to say “Adonai Echad”, which literally means something like “God One”? The most familiar translation of the phrase is “God is one,” thus understanding it as a declaration of monotheistic belief.Sep 5, 2019

[Echad: A D'var Torah on Parshat Vaetchanan by Perry Dane - SSRN](https://papers.ssrn.com/sol3/papers)

<https://papers.ssrn.com/sol3/papers>

**Yahweh is One** Deuteronomy 6:4 – Adonai Echad

**The LORD My Banner** Exodus 17: 8-16 – Yaweh Nissi

**#1. Yahweh is One – Adonai Echad**

With regard to the teaching pertaining to the nature of God, the word “one” (*echad*) **designates a compound unity rather than an absolute singular**<sup>1</sup>

**Deuteronomy 6:4** NKJV

<sup>4</sup> <sup>(A)</sup>“Hear, O Israel: <sup>(B)</sup>The Lord our God, the Lord *is* one!

Deut 6:4 HCSB <sup>4</sup>“Listen, Israel: The Lord our God, the Lord is **One**.

**A/DA** A lot of radical things have been said about God over the years, but perhaps the most radical of them all was in **Deuteronomy 6:4**.

Wilson, A. (2013). [\*Incomparable: explorations in the character of god\*](#). David C Cook.

- Revolutionary statement made in that culture of multiple gods.
- Actually, these are fighting words to state in that culture.
- Gods ruled in their territories but don’t put your god on our territory.

<sup>1</sup> Elwell, W. A., & Beitzel, B. J. (1988). [Shema, The](#). In *Baker encyclopedia of the Bible* (Vol. 2, p. 1945). Baker Book House.



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- You can worship your god but don't put your god as the ONLY god and DO NOT PUT YOUR GOD ON US!

### Yahweh is One – Adonai Echad (eh.Hod)

A. O.T. Response

B. Jesus' Response

### Yahweh is One – Adonai Echad (eh.Hod)

A. O.T. Response

#### Deuteronomy 6:4 NKJV

<sup>4</sup> <sup>(A)</sup>“Hear, O Israel: <sup>(a)</sup>The Lord our God, the Lord is one!

Deut 6:4 HCSB <sup>4</sup> “Listen, Israel: The Lord our God, the Lord is **One**.

A. Deuteronomy 4:35

<sup>35</sup> *To you it was shown, that you might know that the Lord Himself is God; <sup>(A)</sup>there is none other besides Him.*

Mark 12:29

<sup>29</sup> *Jesus answered him, “The <sup>(a)</sup>first of all the commandments is: <sup>(A)</sup>Hear, O Israel, the Lord our God, the Lord is one.*

John 17:3

<sup>3</sup> *And <sup>(A)</sup>this is eternal life, that they may know You, <sup>(B)</sup>the only true God, and Jesus Christ <sup>(C)</sup>whom You have sent.*

1 Corinthians 8:4-6

<sup>4</sup> *Therefore concerning the eating of things offered to idols, we know that <sup>(A)</sup>an idol is nothing in the world, <sup>(B)</sup>and that there is no other God but one. <sup>5</sup>For even if there are <sup>(C)</sup>so-called gods, whether in heaven or on earth (as there are many gods and many lords), <sup>6</sup>yet <sup>(D)</sup>for us there is one God, the Father, <sup>(E)</sup>of whom are all things, and we for Him; and <sup>(F)</sup>one Lord Jesus Christ, <sup>(G)</sup>through whom are all things, and <sup>(H)</sup>through whom we live.*

#### Deuteronomy 6:4 NIV

<sup>4</sup> Hear, O Israel: The Lord our God, the Lord is one.<sup>(a)(A)</sup>

#### Footnotes

- a. [Deuteronomy 6:4](#) Or *The Lord our God is one Lord; or The Lord is our God, the Lord is one; or The Lord is our God, the Lord alone*

Nehemiah 9:6

<sup>6</sup> **You alone are the Lord.** <sup>(A)</sup> You made the heavens, <sup>(B)</sup> even the highest heavens, and all their starry host, <sup>(C)</sup> the earth <sup>(D)</sup>and all that is on it, the seas <sup>(E)</sup>and all that is in them. <sup>(F)</sup> You give life to everything, and the multitudes of heaven <sup>(G)</sup>worship you.

Psalm 86:10

For you are great <sup>(A)</sup>and do marvelous deeds; <sup>(B)</sup> **you alone <sup>(C)</sup>are God.**

Isaiah 44:6

“This is what the Lord says—

Israel's King <sup>(A)</sup>and Redeemer, <sup>(B)</sup> the Lord Almighty:

**I am the first and I am the last; <sup>(C)</sup> apart from me there is no God. <sup>(D)</sup>**

Zechariah 14:9

<sup>9</sup> *The Lord will be king <sup>(A)</sup>over the whole earth. <sup>(B)</sup> On that day there will be one Lord, and his name the only name. <sup>(C)</sup> (Rev 11:15)*

John 10:30 <sup>30</sup> *I and the Father are one. <sup>(A)</sup>*

Ephesians 4:6 <sup>6</sup> *one God and Father of all, <sup>(A)</sup> who is over all and through all and in all. <sup>(B)</sup>*

James 2:19 <sup>19</sup> *You believe that there is one God. <sup>(A)</sup> Good! Even the demons believe that <sup>(B)</sup>—and shudder.*

**How does one live this way?** The ONE LORD way? What is “ONE LORD” living?



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**HISTORICAL NOTE**

If someone were to advertise in the paper tomorrow that they were starting a new faith and that they believed God was one, we would shrug our shoulders and move on, having come across things like that before. If instead, though, the advert said they believed God was orange, we might balk, or laugh, but we would probably not know quite what to do with it. If we could establish that they were being serious, we would have to assume either that they were mad, or that they were using the word “god” in a completely different sense to us. This may give us an idea of the strangeness of the Jews’ belief in one God. The nations around Israel at this time all believed in many gods.

**They might serve only one of them, but if they did, they would never contest the claim that there were lots of others.**

Wilson, A. (2013). *Incomparable: explorations in the character of god*. David C Cook.

**Is this multi-god mindset present today?**

Deuteronomy 6:4 was known as the *Shema* (from the first word, meaning “Hear!”) and it was a prayer the Jews would recite daily for the next 3,500 years and counting, to remind themselves of the most important truth they had: Their God was the one and only, and the gods of the nations were idols.

Wilson, A. (2013). *Incomparable: explorations in the character of god*. David C Cook.

Yet this is what Israel says of Yahweh. Deuteronomy 6:4 was known as the *Shema* (from the first word, meaning “Hear!”) and it was a prayer the Jews would recite daily for the next 3,500 years and counting, to remind themselves of the most important truth they had: Their God was the one and only, and the gods of the nations were idols. Yahweh’s<sup>2</sup>

**Deuteronomy 4:39**

<sup>39</sup> Therefore know this day, and consider it in your heart, that <sup>(A)</sup>the Lord Himself is God in heaven above and on the earth beneath; there is no other. NKJV

**Write on Board:**

HOW does “ONE LORD LIVING” LIVE?

HOW does MULTI-LORD LIVING LIVE?

**Yahweh is One – Adonai Echad** (eh.Hod)

A. O.T. Response

**B. Jesus’ Response**

**Deuteronomy 6:4** NKJV

**4** <sup>(A)</sup>“Hear, O Israel: <sup>(a)</sup>The Lord our God, the Lord is one!

NIV <sup>4</sup> Hear, O Israel: The Lord our God, the Lord is one.<sup>(a)(A)</sup>

HCSB <sup>4</sup> “Listen, Israel: The Lord our God, the Lord is **One**.

A. Deuteronomy 4:35

<sup>35</sup> To you it was shown, that you might know that the Lord Himself is God; <sup>(A)</sup>there is none other besides Him.

<sup>2</sup> Wilson, A. (2013). *Incomparable: explorations in the character of god*. David C Cook.



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Mark 12:29

<sup>29</sup> <sup>(A)</sup> Jesus answered him, "The <sup>(A)</sup>first of all the commandments is: <sup>(A)</sup>'Hear, O Israel, the Lord our God, the Lord is one.

John 17:3

<sup>3</sup> <sup>(A)</sup> And <sup>(A)</sup>this is eternal life, that they may know You, <sup>(B)</sup>the only true God, and Jesus Christ <sup>(C)</sup>whom You have sent.

John 10:30

<sup>30</sup> I and the Father are one. <sup>(A)</sup>

**Deuteronomy 6:4-9 NKJV**

<sup>4</sup> <sup>(A)</sup>"Hear, O Israel: <sup>(A)</sup>The Lord our God, the Lord is one! <sup>5</sup> <sup>(B)</sup>You shall love the Lord your God with all your heart, <sup>(C)</sup>with all your soul, and with all your strength.

<sup>6</sup> "And <sup>(D)</sup>these words which I command you today shall be in your heart. <sup>7</sup> <sup>(E)</sup>You shall teach them diligently to your children, and shall talk of them when you sit in your house, when you walk by the way, when you lie down, and when you rise up. <sup>8</sup> <sup>(E)</sup>You shall bind them as a sign on your hand, and they shall be as frontlets between your eyes. <sup>9</sup> <sup>(G)</sup>You shall write them on the doorposts of your house and on your gates.

**Mark 12:28-34**

Mark 12 - Pharisees -Pay taxes to Caesar? Saducees (do not believe in resurrection) - asked JC about that. NKJV The Scribes: Which Is the First Commandment of All?<sup>(A)</sup>

<sup>28</sup> <sup>(B)</sup> Then one of the scribes came, and having heard them reasoning together, <sup>(A)</sup>perceiving that He had answered them well, asked Him, "Which is the <sup>(B)</sup>first commandment of all?"

<sup>29</sup> Jesus answered him, "The <sup>(C)</sup>first of all the commandments is: <sup>(C)</sup>'Hear, O Israel, the Lord our God, the Lord is one. <sup>30</sup> And you shall <sup>(D)</sup>love the Lord your God with all your heart, with all your soul, with all your mind, and with all your strength.' <sup>(D)</sup>This is the first commandment. <sup>31</sup> And the second, like it, is this: <sup>(E)</sup>'You shall love your neighbor as yourself.' There is no other commandment greater than <sup>(E)</sup>these."

<sup>32</sup> So the scribe said to Him, "Well said, Teacher. You have spoken the truth, for there is one God, <sup>(G)</sup>and there is no other but He. <sup>33</sup> And to love Him with all the heart, with all the understanding, <sup>(E)</sup>with all the soul, and with all the strength, and to love one's neighbor as oneself, <sup>(H)</sup>is more than all the whole burnt offerings and sacrifices."

<sup>34</sup> Now when Jesus saw that he answered wisely, He said to him, "You are not far from the kingdom of God." <sup>(I)</sup>But after that no one dared question Him.

Jesus gets radical in Verse 30:

He **ADDS: "With All Your Mind"**

Jesus adds the phrase "and with all your mind" to the list of how one should love God (compare Deut 6:5 and Mark 12:30)... **In Old Testament thinking, the heart was considered the place of decision-making, but in the New Testament era, it was worth explicitly mentioning the mind as well.** For example, the Greek philosophical importance of "mind" is made clear in the LXX reading of Joshua 22:5, where a clear reference to the Shema has the Hebrew word for "heart" (לב, levav) translated with the Greek word for "mind" (διάνοια, dianōia).



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He **ADDS: "Love Your Neighbor"**<sup>3</sup>

Jesus also relates the Shema to the command to "love your neighbor as yourself." He praises this directive as the second greatest commandment

**Lev 19:18** <sup>18</sup> (A) *You shall not take vengeance, nor bear any grudge against the children of your people, (B)but you shall love your neighbor as yourself: I am the Lord.*

**Write on Board:**

HOW does "ONE LORD LIVING" LIVE?

~~HOW does MULTI-LORD LIVING LIVE?~~

**THE RESPONSE:**when we meet a facet of HIM, there is ALWAYS a response

**GOD IS Journal** – (on whiteboard)

Name of God:

Scripture Reference:

- Have I met this facet of God?
- How would I know it is Him?
- Where would I meet this Name?
- What words would I use to describe Him as revealed here in scripture?
- How would I respond to Him?
- What would be signs, or evidences, that I have met this facet of God?

How does this **BEING** (attribute )of GOD affect my life? My thoughts? My relationships? My decisions? My hurts? My expectations? ME? My choices? My actions?

<sup>3</sup> Huffman, D. S., & Hausherr, J. N. (2016). [Shema, the](#). In J. D. Barry, D. Bomar, D. R. Brown, R. Klippenstein, D. Mangum, C. Sinclair Wolcott, L. Wentz, E. Ritzema, & W. Widder (Eds.), *The Lexham Bible Dictionary*. Lexham Press.



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**Yahweh is One** Deuteronomy 6:4 – Adonai Echad

**The LORD My Banner** Exodus 17: 8-16 – Yaweh Nissi

## #2. The LORD My Banner– Yaweh Nissi (nis-SEE)

**nēs [נֵס], 5251]**

**nēs** is a noun meaning “standard,” “banner” in most of its **twenty occurrences**. Its usage is largely **metaphorical**.

Ps. 60:4 refers to a “banner” set by God for those who fear him, as a rallying point. God also sets up a “standard” as a rallying point for the nations. However, the contexts here are all negative, for these “standards” are erected as a precursor to their punishment, a warning of doom (cf. Isa. 5:26; 13:2; 18:3; Jer. 4:6, 21; 50:2; 51:12).

In contrast, **nēs** also designates the messianic “root of Jesse” as a “banner” for the exiled people of Yahweh, along with those of the nations who will flock to worship him in the redeemed kingdom of Israel (cf. Isa. 11:10, 12; 49:22; 62:10).<sup>4</sup>

### Exodus 17: 8-16 NIV

#### The Amalekites Defeated

<sup>8</sup> *The Amalekites<sup>(A)</sup> came and attacked the Israelites at Rephidim.<sup>(B)</sup> <sup>9</sup> Moses said to Joshua,<sup>(C)</sup> “Choose some of our men and go out to fight the Amalekites. Tomorrow I will stand on top of the hill **with the staff<sup>(D)</sup> of God in my hands.**”*

[Ex. 4:17 But take this staff<sup>(A)</sup> in your hand<sup>(B)</sup> so you can perform the signs<sup>(C)</sup> with it.]

<sup>10</sup> *So Joshua fought the Amalekites as Moses had ordered, and Moses, Aaron and Hur<sup>(E)</sup> went to the top of the hill. <sup>11</sup> As long as Moses held up his hands, the Israelites were winning,<sup>(E)</sup> but whenever he lowered his hands, the Amalekites were winning. <sup>12</sup> When Moses’ hands grew tired, they took a stone and put it under him and he sat on it. Aaron and Hur held his hands up—one on one side, one on the other—so that his hands remained steady till sunset.<sup>(G)</sup> <sup>13</sup> So Joshua overcame the Amalekite<sup>(H)</sup> army with the sword.*

<sup>14</sup> *Then the Lord said to Moses, “Write<sup>(I)</sup> this on a scroll as something to be remembered and make sure that Joshua hears it, because I will completely blot out<sup>(J)</sup> the name of Amalek<sup>(K)</sup> from under heaven.”*

<sup>15</sup> *Moses built an altar<sup>(L)</sup> and called<sup>(M)</sup> it **The Lord is my Banner.** <sup>16</sup> He said, “Because hands were lifted up against[to] the throne of the Lord,<sup>(N)</sup> the Lord will be at war against the Amalekites<sup>(N)</sup> from generation to generation.”<sup>(O)</sup>*

#### Warfare for the burgeoning nation:

**If the Egyptians** had been victorious they would have brought Israel back to their old past, as if they had never been redeemed;

**if the Amalekites** had been victorious they would have stopped Israel from moving forward, as if they had received no promises for the future.

<sup>4</sup> [Standard](#). (2005). In S. D. Renn (Ed.), *Expository Dictionary of Bible Words: Word Studies for Key English Bible Words Based on the Hebrew and Greek Texts* (p. 930). Hendrickson Publishers.



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**With the Egyptians**, the Lord’s resounding ‘No’ took the form of His sole action, with any, even the least, contribution on Israel’s part expressly forbidden. To safeguard his people’s salvation, accomplished once and for all, was the Lord’s business.

In contrast, **with the Amalekites** Moses commanded the people to *Go out to fight*, while he took up a position on the top of the mountain with the staff of God held up in his hands (17:9).

This is parallel to 14:15–16[RED SEA], where Moses held the staff of God, and Israel was given the practical duty of going on with their pilgrimage in the face of adverse circumstances (then it was the sea, here it is the Amelakites).

**The redeemed are always pilgrims.** That is their part, even when it involves some demanding step of faith (14:15) or some costly enterprise of warfare (17:9).<sup>5</sup>

**A/DA**

The fight may have taken place in the valley but the victory was won on the mountain (10b–12). Joshua did the fighting and conquered the enemy (10a, 13), but it was Moses who won the battle (11–12).<sup>6</sup>

Sum this up in today’s language:

**OBEDIENCE TO GOD’S WORD**

**A banner (the Hebrew word *nes*) was a pole or a flagstaff, the king’s standard which would be taken into battle, and it had ~~two~~ THREE purposes.**

**First, it acted as a symbol for the army, a sign of which side you were fighting on (as it does in Jeremiah 51:12 *Lift up a banner<sup>(L)</sup> against the walls of Babylon!***

*Reinforce the guard, station the watchmen,<sup>(L)</sup> prepare an ambush!<sup>(C)</sup> The Lord will carry out his purpose,<sup>(L)</sup>*

his decree against the people of Babylon.). This idea continued well into modern times, and even today people play Capture the Flag at camps or when they go paintballing. The army’s strength and security is bound up with the strength and security of their banner—if it is vulnerable, they will lose, but if it is impregnable, they will win. You may know that, in chess, it doesn’t matter how few pieces you have on the board, you can’t lose unless your king is captured. In other words, your strength doesn’t matter if you have a strong banner.

**Secondly, a banner would often serve as a rallying point (as it does in**

- a. **Isaiah 11:10–12.** *<sup>10</sup> In that day<sup>(L)</sup> the Root of Jesse<sup>(L)</sup> will stand as a banner<sup>(C)</sup> for the peoples; the nations<sup>(L)</sup> will rally to him,<sup>(L)</sup> and his resting place<sup>(L)</sup> will be glorious.<sup>(L)</sup> <sup>11</sup> In that day<sup>(L)</sup> the Lord will reach out his hand a second time to reclaim the surviving remnant<sup>(L)</sup> of his people from Assyria,<sup>(L)</sup> from Lower Egypt, from Upper Egypt,<sup>(L)</sup> from Cush,<sup>(L)</sup> from Elam,<sup>(L)</sup> from Babylonia,<sup>(L)</sup> from Hamath<sup>(L)</sup> and from the islands<sup>(L)</sup> of the Mediterranean.<sup>(L)</sup> <sup>12</sup> He will raise a banner<sup>(C)</sup> for the nations and gather<sup>(L)</sup> the exiles of Israel;<sup>(L)</sup> he will assemble the scattered people<sup>(L)</sup> of Judah from the four quarters of the earth.<sup>(L)</sup>*

This sounds a bit alien to us in our world of tanks and radios but remember that, in those days, combat was hand-to-hand. You would be fighting one person at a time, and by the time you had defeated him, you could be miles away from the center of the action, so you needed a rallying point, somewhere you could know you were safe, and where you could be given new orders. When

**Psalm 60:4 says, “You have set up a banner for those who fear you, that they may flee to it from the bow,”**

**God is our rallying point. When we....???**

It is talking about a place to find safety during battle. So the banner was the place you would go to when you needed direction or safety.

<sup>5</sup> Motyer, A. (2005). *The Message of Exodus: The Days of Our Pilgrimage* (A. Motyer & D. Tidball, Eds.; p. 162). Inter-Varsity Press.

<sup>6</sup> Motyer, A. (2005). *The Message of Exodus: The Days of Our Pilgrimage* (A. Motyer & D. Tidball, Eds.; p. 162). Inter-Varsity Press.



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Can you see now why Moses calls the altar Yahweh-my-banner? Yahweh is both of these things to his people. He is their standard, their security, and their ensign, and their strength in the fight doesn't really matter if they have a strong banner. He is also their rallying point, the one to whom they run for safety and new instructions during the battle. My approach in life tends to be to get myself into trouble, and then shout, "Banner come here, I'm in trouble, Yahweh come here!" The right approach, however, is to look up from my trouble, locate the position of Yahweh-my-banner, and flee to him for safety and direction. There is another reason, though, for the revelation of God's name as Yahweh-my-banner in this passage.

**The point of the story in Exodus 17 is that the efforts of the soldiers on the battlefield were irrelevant: The only thing that mattered was whether the banner was lifted high or not.**

On paper, Israel had no chance of defeating Amalek. But when their banner was lifted high, they prevailed because Yahweh was infinitely more powerful than either side. God wanted to teach his people that their success or failure did not result from their military strength, but from their dependence on him. (By the way, this is a lesson that Joshua learned. His victories were achieved by absolute dependence on God—not many wars are won by wandering round in circles blowing trumpets—and no Jewish historian ever gives him credit for winning even one battle. He is not even mentioned among the heroes of faith in Hebrews 11, because his victories were all attributed to Yahweh.)

### Thirdly

**We need to learn this. No matter how strong or weak we are, our success or failure depends on Yahweh.** When you are up against it, realize that fighting harder in your own strength is not the answer. Call out to, flee toward, and find safety in Yahweh-my-banner.<sup>7</sup>

### Messianic Banner References:

In contrast, *nēs* also designates the messianic “root of Jesse” as a “banner” for the exiled people of Yahweh, along with those of the nations who will flock to worship him in the redeemed kingdom of Israel (cf. **Isa. 11:10, 12; 49:22; 62:10**).<sup>8</sup>

### Isaiah 11:10

*<sup>10</sup> In that day<sup>(A)</sup> the Root of Jesse<sup>(B)</sup> will stand as a banner<sup>(C)</sup> for the peoples; the nations<sup>(D)</sup> will rally to him,<sup>(E)</sup> and his resting place<sup>(F)</sup> will be glorious.<sup>(G)</sup>*

*<sup>12</sup> He will raise a banner<sup>(A)</sup> for the nations and gather<sup>(B)</sup> the exiles of Israel.<sup>(C)</sup>*

*he will assemble the scattered people<sup>(D)</sup> of Judah from the four quarters of the earth.<sup>(E)</sup>*

So, how do we live WITH Yahweh Nissi until that time?

### Ephesians 6:10-18

*<sup>10</sup> Finally, be strong in the Lord<sup>(A)</sup> and in his mighty power.<sup>(B)</sup> <sup>11</sup> Put on the full armor of God,<sup>(C)</sup> so that you can take your stand against the devil's schemes.<sup>12</sup> For our struggle is not against flesh and blood,<sup>(D)</sup> but against the rulers, against the authorities,<sup>(E)</sup> against the powers<sup>(F)</sup> of this dark world and against the spiritual forces of evil in the heavenly realms.<sup>(G)</sup> <sup>13</sup> **Therefore put on the full armor of God,<sup>(H)</sup> so that when the day of evil comes, you may be able to stand your ground, and after you have done everything, to stand.** <sup>14</sup> Stand firm then, with the belt of truth buckled around your waist,<sup>(I)</sup> with the breastplate of righteousness in place,<sup>(J)</sup> <sup>15</sup> and with your feet fitted with the readiness that comes from the gospel of peace.<sup>(K)</sup> <sup>16</sup> In addition to all this, take up the shield of faith,<sup>(L)</sup> with which you can extinguish all the flaming arrows of the evil one.<sup>(M)</sup> <sup>17</sup> Take the helmet of salvation<sup>(N)</sup> and the sword of the Spirit,<sup>(O)</sup> which is the word of God.<sup>(P)</sup>*

*<sup>18</sup> And pray in the Spirit<sup>(Q)</sup> on all occasions<sup>(R)</sup> with all kinds of prayers and requests.<sup>(S)</sup> With this in mind, be alert and always keep on praying<sup>(T)</sup> for all the Lord's people.*

<sup>7</sup> Wilson, A. (2013). *Incomparable: explorations in the character of god*. David C Cook.

<sup>8</sup> [Standard](#). (2005). In S. D. Renn (Ed.), *Expository Dictionary of Bible Words: Word Studies for Key English Bible Words Based on the Hebrew and Greek Texts* (p. 930). Hendrickson Publishers.



GOD IS...NAMES OF GOD

**Section #10:**

Wednesday Night Church

Winter Series 2025

"No, the true knowledge of God will always lead us to worship...Our place is on our faces before him in adoration." John Stott

**Truth•Righteousness•Sharing Gospel•Faith•Salvation•Bible•Pray in the Spirit**

**OBEDIENCE TO GOD'S WORD**

**2 Chronicles 16:9**

*For the eyes of the LORD range throughout the earth to strengthen those whose hearts are fully committed to him.*

**GOD IS Journal** – (on whiteboard)

Name of God:

Scripture Reference:

- Have I met this facet of God?
- How would I know it is Him?
- Where would I meet this Name?
- What words would I use to describe Him as revealed here in scripture?
- How would I respond to Him?
- What would be signs, or evidences, that I have met this facet of God?



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