



Packet 1

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# NAME ABOVE ALL NAMES

**SMALL GROUP LESSONS - PACKET 1**

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# NAME ABOVE ALL NAMES

## EL SHADDAI GOD ALMIGHTY

### INTRODUCTION

Genesis 17:1-8 & 2 Corinthians 12:7-10

"El Shaddai"—God Almighty—is a profound name that reveals God as the all-sufficient and all-powerful One. First introduced to Abraham in Genesis 17, this name highlighted God's power and sufficiency at a time when Abraham felt his human limitations deeply. God's promise to Abraham was beyond human capacity, yet entirely within divine ability. In 2 Corinthians 12, Paul similarly encountered God's strength amidst human weakness. El Shaddai teaches us that our limitations don't limit God. He remains sufficient, faithful, and powerful in every circumstance, inviting us to trust Him deeply.

### BREAK THE ICE

What's your go-to snack when you need a quick pick-me-up?

### READ IT

Read Genesis 17:1-8

### APPLY IT

"Shaddai" is often translated as "Almighty," from the root shaded, meaning "to overpower" or "destroy," emphasizing God's might over all opposition. Some scholars link Shaddai to shad ("breast"), pointing to a God who is not only powerful but also nourishing and sustaining (like a nursing mother). Thus, El Shaddai may reflect both strength and sufficiency—a God who protects and provides (Kaiser, *The Names of God*).<sup>1</sup>

This name first appears in Genesis 17:1, when God speaks to Abram and reaffirms His covenant with him: "I am El Shaddai; walk before Me and be blameless." Abram is 99 years old, with no heir through Sarah, and every human hope seems exhausted. At this moment of deep limitation, God does not offer Abram a plan but a name—a revelation of Himself as the all-sufficient, all-powerful One who keeps His promises.

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<sup>1</sup> Walter C. Kaiser Jr., *The Names of God* (Chicago: Moody Publishers, 1989), p. 50–53.

Likewise, in 2 Corinthians 12, Paul comes to understand God's strength most clearly when he is personally weak and dependent. To know God as El Shaddai is to believe that God is both completely able and perfectly faithful. It means embracing that His power is made perfect in our weakness and that He provides not just strength but sufficiency for every need.

1. **What stands out to you when you think about God as "Almighty"? How does this shape your perspective on challenging situations?**

*At 99 years old, Abraham was beyond natural childbearing ability, and Sarah's womb was described as "dead" (Romans 4:19). God waited until human strength was emptied so that His power alone would bring about the promise. El Shaddai here is not just a title—it is a testimony that God's covenant depends entirely on His might, not man's capacity.*

2. **Reflecting on Genesis 17, why do you think God chose to reveal Himself as "El Shaddai" to Abraham at this point in Abraham's life?**

3. **Share about a time when you felt your limitations or weaknesses acutely. How did God show His strength or sufficiency during that time?**

*"El Shaddai means God is not just able—He is abundantly able. His power has no rival, and His provision knows no lack." – Tony Evans<sup>2</sup>*

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<sup>2</sup> Tony Evans, *The Power of God's Names* (Eugene: Harvest House Publishers, 2014), Chapter 2, "El Shaddai: The All-Sufficient One."

## READ IT

## Read 2 Corinthians 12:7-10

## APPLY IT

The word “thorn” (skolops in Greek) implies something painful and enduring, not a minor nuisance. God’s answer is not removal but revelation—“My grace is sufficient for you.” The word sufficient (arkei) means “strong enough, more than enough.” El Shaddai shows up not to eliminate weakness, but to exalt His power in it.<sup>3</sup>

4. In 2 Corinthians 12:7-10, Paul mentions a "thorn in the flesh." How can our struggles become opportunities to experience God's strength?
5. What areas of your life right now feel beyond your control or capacity? How can remembering God as El Shaddai help you face these challenges?

*“God does not always lift the burden, but He always supplies the strength. That is the signature of El Shaddai.”*  
– Charles Spurgeon<sup>4</sup>

<sup>3</sup> John Stott, *The Message of 2 Corinthians*, p. 160.

<sup>4</sup> Charles H. Spurgeon, *Sermons on the Grace of God* (Whitaker House, 1995), Sermon: “Grace Abounding.”



*Knowing El Shaddai leads to bold dependence. It's not a timid hope that God might act, but a confident trust that He can and will, according to His perfect will. It reshapes prayer from desperation to declaration.*

**6. How might a deeper understanding of God as El Shaddai impact your daily prayers and spiritual life?**

*El Shaddai is the God who invites us to trust Him in our most vulnerable places. When human effort ends, divine sufficiency begins. This week, walk before Him—not with blameless perfection, but with trusting surrender. His grace is sufficient. His power is enough.*

**7. What practical steps can you take this week to lean more intentionally into God's sufficiency rather than your own strength?**

*“Prayer isn’t a last resort. It’s our first step to connect with the One who is mighty and merciful.” – Matt Chandler<sup>5</sup>*

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<sup>5</sup> Matt Chandler, from the sermon series *God Is: The Attributes of God*, The Village Church, 2013.  
Studies were compiled and questions were written by the VBC Pastoral Team.

# NAME ABOVE ALL NAMES

## EL ELYON GOD MOST HIGH

### INTRODUCTION

Genesis 14:17-24 & Psalm 91

“El Elyon” first appears in Genesis 14, when Melchizedek blesses Abram in the name of “God Most High, Possessor of heaven and earth.” The title proclaims that every realm—cosmic or personal—ultimately lies under God’s unrivaled rule. Kings rise and fall, fortunes shift, but El Elyon remains enthroned above all powers and pretenders. When Nebuchadnezzar finally acknowledged “the Most High” (Daniel 4), his sanity—and perspective—were restored. To savor El Elyon is to rest in a sovereignty big enough to steady our fears and near enough to shepherd our hearts.

### BREAK THE ICE

What’s the highest place you’ve ever stood (mountain, skyscraper, roller-coaster, etc.), and how did the view affect you?

### READ IT

Read Genesis 14:17-24 & Psalm 91

## APPLY IT

A.W. Tozer famously observed, “What comes into our minds when we think about God is the most important thing about us.”<sup>6</sup>

1. When you hear “Most High,” what attributes of God come to mind, and how do they influence the way you pray?

*Melchizedek’s blessing frames El Elyon as both Creator (“Possessor of heaven and earth”) and Deliverer.<sup>1</sup> His title signals that victory belongs to God, not to military might. Abram’s refusal of Sodom’s reward flows from that conviction: if “the Most High rules,” no lesser king can enrich him.<sup>2</sup> Like Melchizedek, believers serve as priest-kings who point the nations back under God’s reign—anticipating the royal priesthood fulfilled in Christ (Heb 7).*

2. In Genesis 14, Abram refuses the king of Sodom’s reward after meeting Melchizedek. How might recognizing God as El Elyon free us from unhealthy dependence on people or possessions?

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<sup>6</sup> A.W. Tozer, *The Knowledge of the Holy* (Harper & Row, 1961), p. 1.



Living “in the secret place of the Most High” is not escapism but a stance of steady trust: circumstances change, God’s dominion does not. Safety is not the absence of danger but the presence of El Elyon. Dwelling (v 1) is a verb of constancy; rhythms of Scripture, prayer, and obedience keep us in that dwelling throughout the week.

**3. Which verse from Psalm 91 resonated most with you today? What fresh insight did it give you about God’s sovereignty?**

**4. Psalm 91 ties security to “dwelling” in the Most High’s shelter. Practically, what does it look like to abide there in a typical week?**

**5. Read Daniel 4:28-37. Nebuchadnezzar’s story demonstrates both pride and repentance. Where do you see subtle forms of self-exaltation in your own life, and what might repentance look like?**

John Piper summarizes sovereignty: “Nothing can successfully stop any act or purpose that God intends to bring about.”<sup>7</sup>

D. A. Carson balances that truth: “God is absolutely sovereign, but his sovereignty never functions in such a way that human responsibility is curtailed.”<sup>8</sup>

God’s sovereignty and human responsibility together guard us from fatalism on one side and anxiety on the other. El Elyon rules over all things, yet calls us to live responsibly under His reign.

**6. In what ways could a deeper confidence in El Elyon’s sovereignty actually fuel more courageous and faithful action in your life, rather than making you passive?**

**7. Think of a current global or personal situation that feels chaotic. How could viewing it through the lens of El Elyon’s reign reshape your response?**

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<sup>7</sup> John Piper, “What Is the Sovereignty of God?” Desiring God podcast, April 8 2019.

<sup>8</sup> D. A. Carson, quoted in “El Elyon – God Most High,” Precept Austin, updated Feb 6 2023.

Studies were compiled and questions were written by the VBC Pastoral Team.

# NAME ABOVE ALL NAMES

## ELOHIM CREATOR GOD

### INTRODUCTION

Genesis 1:1-31 & Romans 1:18-25

The Bible opens with a thunderclap: “In the beginning, Elohim created the heavens and the earth” (Gen 1:1). Elohim is grammatically plural but paired with singular verbs. The use of a plural noun with a singular verb has long fascinated scholars. As theologian John Sailhamer explains, “The plural form of ‘Elohim’ is not meant to suggest polytheism but rather a plural of majesty, pointing to the fullness and totality of God’s power”<sup>9</sup>.

Every “And God said...” that follows displays effortless power—light springs from darkness, order from chaos, life from dust. Psalm 19 later marvels that creation keeps broadcasting this glory day and night. To worship Elohim is to remember that the world is not random and our stories are not accidents; the same God who flung galaxies into space also shaped each of us in His image (Gen 1:26-27) and sustains us by His word (Heb 1:3). When life feels fragile, anchor your heart to the One whose creativity, consistency, and covenant love hold everything together.

### BREAK THE ICE

If you could instantly master one DIY skill (gardening, woodworking, baking, etc.), what would it be and what’s the first thing you’d make?

### READ IT

Read Genesis 1:1-31 & Romans 1:18-25

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<sup>9</sup> John H. Sailhamer, *The Pentateuch as Narrative* (Zondervan, 1992), p. 81.

## APPLY IT

The phrase “And God said... and it was so” emphasizes not just the act of creation but the power of God's word. As R.C. Sproul observed, “The voice of God is the most potent force in the universe. There is no friction, no hesitation; His decrees are executed perfectly and immediately”<sup>10</sup>. This anchors our faith in His promises today—if His word holds galaxies together, it can certainly uphold His commitments to His people.

1. **Genesis 1 repeats the phrase “And God said... and it was so.” How does that rhythm shape your confidence in God’s current promises?**

Genesis 1:26-27 reveals that humans are made in the image of God. This truth bestows unique dignity and purpose. As Wayne Grudem writes, “Being in the image of God means we are like God and represent Him. Every human life, therefore, has inherent worth—regardless of ability, status, or achievement”<sup>11</sup>. In a culture that often ties identity to performance or popularity, this is a liberating and grounding truth.

2. **Being made in Elohim’s image carries dignity and purpose. How might that truth reshape the way you view yourself—and others—this week?**

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<sup>10</sup> R.C. Sproul, *The Invisible Hand: Do All Things Really Work for Good?* (P&R Publishing, 1996), p. 36.

<sup>11</sup> Wayne Grudem, *Systematic Theology* (2nd ed., Zondervan, 2020), p. 469.

- 3. Where do you see fingerprints of God's creativity in your own story (talents, experiences, passions, etc.)? How could you steward those gifts for His glory?**

Psalm 19 says, "The heavens declare the glory of God; the skies proclaim the work of his hands." This isn't mere poetry—it's theology. Alister McGrath comments, "Creation is a theater of God's glory. Nature is not God, but it is God's handiwork and, rightly viewed, points us back to its Maker"<sup>12</sup>. Romans 1 deepens this idea by showing that creation's testimony is so clear that humanity is "without excuse" when it comes to recognizing God's existence and power (Rom. 1:20).

- 4. Think of one aspect of creation that has always captivated you. How do you see God's nature and attributes revealed through that corner of His world?**

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<sup>12</sup> Alister McGrath, *The Open Secret: A New Vision for Natural Theology* (Blackwell, 2008), p. 112.

Romans 1 also warns of humanity's tendency to worship the creation rather than the Creator. This can take obvious forms, like nature worship, but also subtle ones—work, relationships, even good things becoming ultimate things. As C.S. Lewis famously warned, "Human history is the long terrible story of man trying to find something other than God which will make him happy"<sup>13</sup>.

John Piper echoes this with a pastoral warning: "The heart of sin is the suicidal exchange of the glory of God for images—whether they be statues or screen images or the mirror image of ourselves"<sup>14</sup>.

- 5. Romans 1 warns that we sometimes “exchange the truth about God for a lie” by elevating created things. Where are you personally most tempted to favor “creation” over “Creator” (e.g., comfort, work, technology, nature itself)?**

**How do you notice that exchange affecting your affections or priorities?**

We often stop at admiration of nature's beauty without moving to worship. A helpful practice, suggested by A.W. Tozer, is to train your heart to trace the sunbeam back to the sun. He writes, "The created world is to be prized for what it is: the work of God's hands, a means of communion with Him, never an end in itself". When you're moved by creation, consider praying aloud, reading a Psalm of praise, or even pausing for silence and reflection to acknowledge God's presence.

- 6. When an experience of nature moves you—sunrise, thunderstorm, crashing waves—what practices or rhythms help you move from simply enjoying the moment to actually worshipping Elohim?**

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<sup>13</sup> C.S. Lewis, *Mere Christianity* (HarperOne, 2001), p. 49.

<sup>14</sup> John Piper, *God Is the Gospel* (Crossway, 2005), p. 14.

Studies were compiled and questions were written by the VBC Pastoral Team.



# NAME ABOVE ALL NAMES

## ADONAI LORD & MASTER

### INTRODUCTION

Genesis 15:1-6 & Luke 6:46-49

The name Adonai carries the idea of ownership and authority. In Hebrew, adon means "lord" or "master," and the possessive form Adonai personalizes it—"my Lord." This signals a relationship where God's sovereign right to command meets human responsibility to obey. As R.C. Sproul explains, "To confess that Jesus is Lord is to confess His absolute authority over our lives, which leaves no room for negotiation."

Abram is the first to use it (Gen 15:2): he brings raw questions about an heir to the One who commands the stars. God's answer is not rebuke but promise; Adonai binds Himself by covenant and Abram trusts. Centuries later Jesus, sharing the same title, asks, "Why do you call Me 'Lord, Lord,' and not do what I say?" (Lk 6:46). He pictures two builders: one who hears and obeys, raising a house that stands; another who hears and ignores, losing everything in the storm. Together these scenes show that calling God Adonai means anchoring our doubts, desires, and daily decisions to His trustworthy rule—finding freedom in obedience and security in His promises.

### BREAK THE ICE

What's the hardest "assembly required" project you've tackled, and how did following (or ignoring) the directions work out?

### READ IT

Read Genesis 15:1-6 & Luke 6:46-49



Jesus' challenge, "Why do you call Me 'Lord, Lord,' and not do what I say?" (v. 46), cuts to the heart of true discipleship. D.A. Carson warns, "Verbal profession is not enough; what matters is obedience that flows from a transformed heart."<sup>16</sup> The two builders represent two responses: both hear the Word, but only one acts on it. This echoes James' teaching that faith without works is dead (James 2:17). Tim Keller writes, "The only way to experience the stability Jesus promises is to surrender control of your life—building on the Rock means letting Him set every brick."<sup>17</sup>

3. **In Luke 6, Jesus addresses a gap between what we confess with our lips and how we conduct our lives. Where do you sense that gap in your own walk with Christ? What changes need to be made to close that gap?**

4. **Modern life offers many "masters" (career, approval, comfort). Which one most competes with Jesus' authority in your daily decisions? How can you move toward submitting that "master" underneath the authority of Adonai?**

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<sup>16</sup> D.A. Carson, *The Gospel According to John* (Eerdmans, 1991), 152.

<sup>17</sup> Timothy Keller, *King's Cross: The Story of the World in the Life of Jesus* (Dutton, 2011), 89.

Jesus' parable makes clear that obedience doesn't spare us from life's storms—it prepares us to endure them. The difference isn't in the storm but in the foundation. Testing reveals whether we've merely admired Christ's teaching or anchored our lives to Him.

5. **How have you seen your "foundation" tested in recent years and what did you learn about its strengths or weaknesses?**



Packet 2

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# NAME ABOVE ALL NAMES

**SMALL GROUP LESSONS - PACKET 2**

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# NAME ABOVE ALL NAMES

## YAHWEH THE SELF-EXISTENT ONE

### INTRODUCTION

Exodus 3:1-22 & John 8:48-59

The first time we encounter the name Yahweh is in Exodus 3:14-15, when God appears to Moses in the burning bush. Moses asks what name he should give the Israelites to validate his mission, and God replies: “I AM WHO I AM... Say this to the people of Israel: ‘I AM has sent me to you.’” God then identifies Himself as Yahweh, “the God of your fathers... This is my name forever.”

The name Yahweh comes from the Hebrew root hayah, meaning “to be.” It expresses God’s self-existence, eternal nature, and unchanging character. He is not defined by anything or anyone else. He simply is. Yahweh does not evolve or grow; He is complete, perfect, and constant. In a world of shifting sands, Yahweh is the unmoving and unchanging Rock.

This name reappears consistently throughout the Old Testament (over 6,000 times!), reminding God’s people that He is not a distant deity but their covenant Lord—eternally faithful and intimately present. One striking echo of this truth comes in John 8:58, when Jesus tells the Pharisees, “Before Abraham was, I am.” He wasn’t just using strange grammar—He was claiming the divine name. Jesus is Yahweh in the flesh: ever-present, ever-powerful, and worthy of our worship.

So what does it mean to walk with a God who simply is? It means He is always with you, always faithful, and always sufficient. You don’t have to wonder if He’ll change His mind. He is the same yesterday, today, and forever (Hebrews 13:8). And you can stake your life on that.

### BREAK THE ICE

**If you had to introduce yourself to a room full of strangers using just one word, what would it be?**

### READ IT

**Read Exodus 3:1-22 & John 8:48-59**



In Acts 17:25, Paul affirms that God is “not served by human hands, as though he needed anything.” John Piper reflects on this in light of Exodus 3: “The burning bush blazes without fuel. That’s the point. God depends on nothing to be what He is. He is absolute. He is the fuel of His own flame. And yet, He sends Moses. That’s not necessity—it’s mercy.”<sup>2</sup>

3. If God doesn't need anything (Acts 17:24–25), why do you think He chooses to involve people like Moses—or us—in His redemptive work? How does that shape how you view your own calling?
4. How would your relationship with God change if you believed more deeply that He is completely self-sufficient and doesn't need your performance, effort, or validation—yet still chooses you?

Though Yahweh is self-existent and transcendent, Exodus 3 reminds us that He also draws near. He sees, hears, knows, and comes down (vv. 7–8). Tony Evans says, “God’s transcendence does not keep Him from involvement. Yahweh is high and lifted up, but He is not removed. He is intimately engaged with His people’s pain and deliverance.”<sup>3</sup>

5. Moses felt inadequate for the task God gave him, but Yahweh's response wasn't about Moses' ability—it was "I will be with you." How does God's presence, not just His power, give us strength when we feel unworthy or overwhelmed?

<sup>2</sup> Piper, John. "I AM Who I AM," *Desiring God*, Jan. 9, 1984.

<sup>3</sup> Evans, Tony. *Theology You Can Count On*. Chicago: Moody Publishers, 2008, p. 175.

6. Exodus 3 shows Yahweh as a God who sees, hears, knows, and comes down to rescue. What does this say about the immanence of God? How have you experienced Yahweh's nearness in your own life?
7. Why is it important to worship a God who is both transcendent (above all) and immanent (with us)? How does Yahweh's name help keep that balance in your understanding of who God is?

Yahweh introduces Himself as "the God of your father, the God of Abraham, the God of Isaac, and the God of Jacob" (Exod. 3:6). This signals that the God who was faithful in the past is faithful still. Sinclair Ferguson writes, "The name Yahweh is not merely a theological statement; it is a covenantal pledge. He has bound Himself to His people and will not go back on His word."<sup>4</sup>

8. How does God's unchanging nature—as the God of Abraham, Isaac, and Jacob—anchor our faith today? In what ways has Yahweh shown Himself faithful to you over time?

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<sup>4</sup> Ferguson, Sinclair. *The Whole Christ*. Wheaton: Crossway, 2016, p. 103.  
Studies were compiled and questions were written by the VBC Pastoral Team.

# NAME ABOVE ALL NAMES

## JEHOVAH JIREH THE LORD WILL PROVIDE

### INTRODUCTION

Genesis 22:1-18 & Matthew 6:25-34

Abraham's declaration of Jehovah Jireh comes at a climactic moment of obedience and trust. God tested Abraham by asking him to sacrifice his son Isaac. Abraham's willingness to follow through demonstrated his faith that God could provide—even life from the dead (Hebrews 11:19). At the last moment, God provided a ram caught in the thicket, substituting it for Isaac.

This scene doesn't just point backward to Abraham—it points forward to Christ. On another hill in the region of Moriah, God would again provide a substitute: not a ram for one man, but His own Son for the sins of the world.

To know God as Jehovah Jireh is to trust that He is not only aware of our needs—but that He sees ahead and supplies in His perfect timing and wisdom.

### BREAK THE ICE

If you had to be sponsored by a brand for a week, who would you pick and why?

### READ IT

Read Genesis 22:1-18 & Matthew 6:25-34





The deeper lesson of Jehovah Jireh is not that God provides whatever we want, but that He provides exactly what we need—especially in terms of salvation, obedience, and trust. John Piper reminds us that:

“God is most glorified not when we get what we want, but when we trust Him enough to walk up the mountain—knife in hand, trusting that He will provide.”<sup>6</sup>

But God's provision is not limited to material resources. The gospel itself is the ultimate provision, and all other needs must be understood through the lens of God not sparing His own Son. As Tim Keller aptly points out:

“If God did not withhold His own Son, then we have no reason to doubt that He will provide everything else we truly need.”<sup>7</sup>

**3. In what areas of life do we most often confuse wants with needs? How can we distinguish between the two?**

**4. John Piper says God is most glorified when we trust Him enough to “walk up the mountain—knife in hand.” What might that metaphor look like in your life right now? Where is God calling you to obey even before you see His provision?**

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<sup>6</sup> John Piper, *Desiring God: Meditations of a Christian Hedonist*, (Sisters, OR: Multnomah, 2003), p. 10.

<sup>7</sup> Timothy Keller, *Romans 8–16 For You* (The Good Book Company, 2015), commentary on Romans 8:32.

Jesus' teaching in the Sermon on the Mount provides a picture of what it means to live in daily dependence on God's provision. In Matthew 6:25–34, Jesus calls His followers to reject anxiety and instead trust the Father who knows and meets every need. He points to birds and flowers as examples, creatures with no spreadsheets or savings accounts, and says, "Your heavenly Father feeds them... will he not much more clothe you?" (v. 26, 30).

Yet the heart of Jesus' teaching isn't just "don't worry," but "seek first the kingdom of God and His righteousness" (v. 33). In other words, prioritize what God prioritizes. When we do, Jesus assures us that our Father—not a distant deity, but Jehovah Jireh, the One who sees and supplies—will provide what we need.

**5. Jesus links worry to a lack of trust in God's character as a Father (v. 32). What do you find yourself being anxious about? How does Jesus' teaching in Matthew 6 both challenge and comfort you in those anxieties?**

**6. What's the difference between trusting God's provision and passively waiting for God to act?**

7. What parallels do you see between Jesus' teaching in Matthew 6 and God's provision to Abraham in Genesis 22?

8. Jesus tells us not to worry about food, drink, or clothing. Considering personal equivalents of those concerns in your life right now, what might it look like to trust God in those areas?

"Faith is not knowing exactly what God will do, but knowing exactly who God is—and trusting that He will be true to Himself."

~ Alistair Begg<sup>8</sup>

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<sup>8</sup> Alistair Begg, Sermon: "The Testing of Faith" (Genesis 22), Truth For Life, April 10, 2005.  
Studies were compiled and questions were written by the VBC Pastoral Team.

# NAME ABOVE ALL NAMES

## JEHOVAH RAPHA THE LORD WHO HEALS

### INTRODUCTION

Exodus 15:22-27 & Mark 2:1-12

In the desert, just three days after the miraculous parting of the Red Sea, the people of Israel arrived at bitter waters. They had been rescued by the mighty hand of God, but now they were parched and desperate (Exodus 15:22-27). Moses cried out to the Lord, and God turned the bitter water sweet. It was there—at Marah—that God revealed Himself under a new name: **Jehovah Rapha**, meaning “The Lord who heals you”.

This name speaks not only to physical healing, but to the wholeness God offers. His promise at Marah included protection from the diseases of Egypt if His people would listen, obey, and trust Him. Healing, in this sense, is deeply relational, flowing from walking in covenant with the God who restores, the God who heals.

Throughout Scripture, we see Jehovah Rapha at work: healing Naaman’s leprosy, restoring sight to the blind, and binding up the brokenhearted. In fact, the deepest expression of this name is found in Jesus. Isaiah 53:5 says, “By His wounds we are healed.” This doesn’t mean all sickness is instantly cured, but that in Christ, the ultimate sickness—sin—is decisively dealt with. Our hearts, our stories, and even one day our bodies are being made whole in Him.

So when we call on Jehovah Rapha, we’re not simply asking for relief, we’re trusting the One who heals the root, not just the symptom.

### BREAK THE ICE

What’s your go-to remedy when you’re feeling a little under the weather?

### READ IT

Read Exodus 15:22-27 & Mark 2:1-12

## APPLY IT

God had delivered His people from slavery and bondage in Egypt, but He wasn't done yet. While the Israelites had been taken out of Egypt, now they needed God's help to take Egypt out of them. They needed Jehovah Rapha – the Lord who heals not only the body but the heart and makes all things new. And so do we!

1. **Where do you see signs that “Egypt” still lingers in your own heart or habits, even though you’ve been saved?**
2. **Israel’s healing required listening, trusting, and obeying (Exodus 15:26). What role do those same actions play in your own healing journey with God?**

In Mark 2, Jesus heals a paralytic man, but the greater healing wasn't his ability to walk, but the forgiveness of his sins. This moment shocks the crowd because it unmask a deeper truth: spiritual paralysis is more devastating than physical. Jesus exposes our tendency to seek relief more than redemption.

3. **How does recognizing sin as the root of all brokenness reshape the way we think about healing—whether physical, emotional, or relational?**

4. Describe a time when you were praying that God would heal an external situation (physical, emotional, or relational) only to realize later that He was working on bringing healing or restoration on a deeper level?

Our God is Jehovah Rapha—the One who heals, restores, and makes whole. Sometimes He heals in ways we can see now; other times He works more deeply, healing wounds of the heart and soul.

But one day, the healing will be complete. Revelation 21:4 gives us this hope: *“He will wipe away every tear from their eyes, and death shall be no more, neither shall there be mourning, nor crying, nor pain anymore.”* This is where all healing points—not just to relief from suffering, but to the renewal of all creation under Christ.

In the New Heavens and the New Earth, *Jehovah Rapha* will do what no doctor, no therapy, and no miracle on this side of eternity ever could: He will make all things new. And we will live forever in the presence of the Healer.

5. How does the promise of future, complete healing in Revelation 21 shape how you think about suffering and loss in the present?

6. How might reflecting on God's future promises change the way you comfort others who are struggling with unanswered prayers for healing?
7. What practices or reminders help you fix your hope on eternity when you're in the middle of pain that feels unending?

# NAME ABOVE ALL NAMES

## JEHOVAH NISSI THE LORD IS MY BANNER

### INTRODUCTION

Exodus 17:8-16 & Ephesians 6:10-18a

In Exodus 17, the Israelites face a surprise attack from the Amalekites. As Joshua leads the army into battle, Moses climbs a hill overlooking the fight and raises his staff. As long as his hands are raised, Israel prevails. When they fall, the Amalekites gain ground. Eventually, Aaron and Hur support Moses' arms until the sun sets, securing the victory. Afterward, Moses builds an altar and names it Jehovah Nissi — “The Lord is my banner”.

This name is a declaration of allegiance and a reminder of divine presence. In the ancient world, a banner was more than decoration—it was a rallying point, a symbol of identity, victory, and protection. Moses was saying, “It wasn’t my hands, or Joshua’s sword, or Israel’s strength. It was God who fought for us.” Jehovah Nissi reminds us that our true victory is in the Lord who goes before us.

We see this echoed in Psalm 20:5, where David says, “May we shout for joy over your salvation, and in the name of our God set up our banners!”

Whatever battles we face—spiritual, emotional, or relational—our hope isn’t in our strength or strategy. It’s in Jehovah Nissi, the Lord our banner, who fights for us and never fails.

### BREAK THE ICE

If you had to design your own personal flag or banner, what would be on it and why?

### READ IT

Exodus 17:8-16 & Ephesians 6:10-18a



## APPLY IT

In the battle against Amalek, victory didn't come by Moses' strength or Israel's effort, but by God's power displayed through dependence. Alec Motyer writes, "The Lord's banner is not something the people carry into battle; it is the Lord himself who overshadows and leads them". Paul echoes this in Ephesians 6:10, calling believers to "be strong in the Lord and in the strength of His might". Our strength is not self-generated but God-supplied. We do not fight for victory, but from it, under the banner of Christ who has already triumphed.<sup>9</sup>

**1. How does knowing God as Jehovah Nissi guard us against pride in our own strength or victories?**

**2. What are some subtle ways we might try to "carry our own banner" rather than rally under God's?**

Though God brought the victory in Exodus 17, Israel wasn't passive. Joshua fought. Moses stood. Aaron and Hur upheld. Yet none could claim credit. Their actions mattered—but only as expressions of trust in God's power. This tension between divine provision and human responsibility runs throughout Scripture. As Dale Ralph Davis puts it, "Yahweh's power does not negate human involvement; it necessitates it". By naming the altar Jehovah Nissi, Moses publicly acknowledged where the credit belonged. To live under God's banner is to engage in obedience while giving Him the glory.<sup>10</sup>

**3. How have you seen God work in and through your involvement in ministry?**

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<sup>9</sup> Alec Motyer, *The Story of the Old Testament: Men with a Message*, 1975.

<sup>10</sup> Dale Ralph Davis, *The Word Became Fresh: How to Preach from Old Testament Narrative Texts*, 2006.

**4. How might God be calling you to step up in your involvement in His work in new or greater ways?**

**5. How has God asked you to demonstrate difficult perseverance in your walk with Him? How have you found support from other believers in those moments?**

Paul's call to "put on the whole armor of God" (Eph. 6:11) validates the reality of spiritual battle. The Christian life isn't peacetime—it's war against unseen forces that seek to deceive, divide, and destroy. But God doesn't send us into that battle unequipped. He gives truth, righteousness, peace, faith, salvation, and His Word—all secured for us in Christ. As John Stott writes, "It is because the victory has been won that the fight goes on"<sup>11</sup>. We don't wear armor to earn victory; we wear it because we follow the risen Christ, our Banner, who has already triumphed.

**6. Which "piece of armor" is well equipped in your life and how do you see its effectiveness?**

**Which one is most neglected in your life and how might equipping it aid you in "being strong in the Lord and in the strength of his might"?**

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<sup>11</sup> John Stott, *The Message of Ephesians*, 1979.

**7. In what area of your life do you most need to “stand firm” right now, trusting in the strength God provides?**

**8. Following the battle against the Amalekites, Moses built an altar to honor God as Jehovah Nissi. What is one tangible way you can honor God as Jehovah Nissi this week?**

# NAME ABOVE ALL NAMES

## JEHOVAH SHALOM THE LORD IS PEACE

### INTRODUCTION

Judges 6:11-24 & Philippians 4:4-9

In Judges 6, we're introduced to Gideon while he's hiding out, threshing wheat in a winepress to avoid being seen by the Midianites. He's not exactly brimming with confidence. But God sends an angel to him with these words: *"The Lord is with you, O mighty man of valor."* Understandably, Gideon is confused. He questions the message and asks for a sign. When fire miraculously consumes his offering, he realizes he's encountered the Lord and fears for his life. But God says to him, *"Do not fear; you shall not die."*

In response, Gideon builds an altar and names it *Jehovah Shalom* – "The Lord is peace." What's striking is that Gideon doesn't declare this name after a great victory or in a season of rest. He calls God *Jehovah Shalom* while still facing uncertainty, fear, and a calling far bigger than himself. The peace he experiences isn't tied to his circumstances changing—it comes from the presence of God.

That same peace is offered to us in Christ. Isaiah called Him the *Prince of Peace*, and in John 14:27, Jesus told His disciples, *"Peace I leave with you; my peace I give to you."* His peace isn't fragile or fleeting. It's rooted in reconciliation with God, sustained by the Spirit, and strong enough to steady us in any storm. The Lord doesn't just give peace—He *is* peace. And in every anxious moment, we're invited to remember: Jehovah Shalom is near.

### BREAK THE ICE

How would you describe your ideal peaceful afternoon?

### READ IT

Read Judges 6:11-24 & Philippians 4:4-9

## APPLY IT

When Gideon was called by God, he wasn't being brave or acting qualified. Hiding from the enemy and full of doubt, he questioned God's call on his life. But the Lord didn't respond with rebuke, He responded with a promise: *"But I will be with you"* (Judg. 6:16). Centuries later, Jesus said something similar to anxious disciples on the night before His crucifixion: *"Peace I leave with you; my peace I give to you"* (John 14:27).

God's peace does not come from the absence of trouble, but from the presence of a trustworthy God. As Tim Keller notes, "Peace comes not from knowing what the future holds, but from knowing the One who holds the future."<sup>12</sup> Jehovah Shalom is the God who speaks calm over fear and calls us to trust even when we feel inadequate.

1. **Gideon didn't feel like a "mighty man of valor" when God called him. When have you felt unqualified or fearful in the face of something God seemed to be calling you to?**

2. **God's response to Gideon's fear was not a plan, but a promise: "I will be with you." How have you experienced God's peace simply in His presence?**

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<sup>12</sup> Timothy Keller, *Walking with God through Pain and Suffering*, 2013.

3. Jesus told His disciples He was giving them *His* peace. How is His peace different from what the world offers?

In Philippians 4, Paul offers a path for experiencing the peace of God in everyday life. He calls believers to rejoice, to pray with thanksgiving, and to think on what is true and praiseworthy. The promise for us? *“And the peace of God, which surpasses all understanding, will guard your hearts and your minds in Christ Jesus”* (v. 7).

This peace isn’t passive—it’s active, guarding us like a sentry at the gates of our emotions and thoughts. It’s cultivated through worship, surrender, gratitude, and disciplined thinking. As Sinclair Ferguson writes, “God’s peace is not a sedative; it is a stabilizer.”<sup>13</sup> Jehovah Shalom equips us not only to receive peace, but to walk in it daily.

4. Paul describes God’s peace as something that guards our hearts and minds. In what ways have you sensed—or not sensed—that kind of peace recently?

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<sup>13</sup> Sinclair B. Ferguson, *Let’s Study Philippians*, 1997.

5. The peace of God is not presented as automatic but as something connected to how we pray, think, and live. How do the practices Paul describes in Philippians 4:4–9 help cultivate and protect the peace of God in our lives?

Scripture presents God's peace in three dimensions. Through Christ, we have **peace with God** – we are no longer enemies, but reconciled and forgiven (Rom. 5:1). From that relationship flows the **peace of God**, which guards our hearts and minds even in chaos (Phil. 4:7). And time and again, believers are greeted with **peace from God**—a gift that initiates and sustains every grace (Rom. 1:7, 1 Cor. 1:3). Jehovah Shalom is not a one-time experience, but a God we walk with day-in and day-out.

6. Paul often begins letters with “grace and peace to you.” Why do you think that peace is such a foundational blessing in the Christian life?

7. If someone asked you what it means that God is your peace, how would you explain it to them?



Packet 3

[villagebible.church/names](https://villagebible.church/names)

# NAME ABOVE ALL NAMES

**SMALL GROUP LESSONS - PACKET 3**



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# NAME ABOVE ALL NAMES

JEHOVAH TSIDKENU  
THE LORD IS  
OUR RIGHTEOUSNESS

## INTRODUCTION

Jeremiah 23:1-6

We often feel the pressure to prove ourselves at work, in our relationships, even before God. Deep down, many of us carry a belief that if we just try hard enough, do enough, or live morally enough, we can earn the approval our hearts long for. While those tactics may help us gain that promotion or that meaningful pat on the back, they don't affect our position before God. The scriptures are clear that we cannot earn God's approval by good works or best efforts. But the name *Jehovah Tsidkenu* offers us a profound hope: **God Himself is our righteousness**. We don't bring our righteousness to God, we receive it from Him.

In Jeremiah 23, God speaks to a nation that is spiraling under corrupt leadership and spiritual failure. The leaders who were meant to care for and shepherd them had led them astray and neglected them. They were a people without a shepherd, misled and vulnerable. Into that brokenness, God promises a Righteous Branch who will reign wisely and bring true justice, righteousness, safety, and security. And His name will be called: Jehovah Tsidkenu, *The LORD is our righteousness*. It's not just a title, but a promise of hope for broken people who can't make themselves righteous.

This promise points us to Jesus, who through His life, death, and resurrection didn't just show us righteousness, but became righteousness *for* us. By faith, we are no longer defined by our failures but are now clothed in His righteousness.

## BREAK THE ICE

Describe a time when you acted like you knew what you were doing but really didn't.

## READ IT

Read Jeremiah 23:1-6

## APPLY IT

The failure of Israel's leaders sets the stage for one of the clearest messianic promises in Jeremiah: God will raise up a new kind of King, "a righteous Branch." This promised King won't repeat the injustices of past leaders but will instead rule wisely, embodying and providing the very righteousness the people lacked.

Who is this righteous Branch but Jesus! Every promise of Jeremiah 23 is realized in Him: He cares for His people as the Good Shepherd who lays down His life for His sheep (John 10:11–15); He reigns as a righteous and just King—not only being righteous, but becoming our righteousness (2 Corinthians 5:21); He gives eternal safety, security, and salvation to His people.

In Jesus, the failures of every earthly shepherd are answered with the faithfulness of the Good Shepherd, as He not only reigns, but rescues, restores, and clothes us in His righteousness.

1. **Jeremiah describes a king who doesn't just model righteousness but *becomes* our righteousness. Why is that distinction important for understanding the gospel?**

2. **How do the themes of safety, security, and salvation in Jeremiah 23 find their ultimate expression in Jesus?**

The pursuit of righteousness through adherence to the Law is a persistent human struggle. In pride, people from every generation have attempted to be “good enough” in the eyes of God. Yet Scripture makes it clear that righteousness cannot come through works and obedience to the Law, because the Law exposes sin—it doesn’t remove it.

*“If righteousness were through the law, then Christ died for no purpose.”*

*Galatians 2:21*

*“For by works of the law no human being will be justified in His sight... But now the righteousness of God has been manifested apart from the law... the righteousness of God through faith in Jesus Christ for all who believe.”*

*Romans 3:20–22*

The Law is holy, but it was never meant to save—it was meant to reveal our need for a Savior. Attempting to earn righteousness by the Law is to reject Christ and fall into a self-righteousness that falls short of God’s holiness.

**3. How does the name *Jehovah Tsidkenu* confront the prideful assumption that we can be righteous on our own?**

**4. What is the difference between using the Law as a mirror and using it as a ladder? Which approach do you tend to drift toward?**

**5. How does the gospel confront both legalism and lawlessness?**

Let's not forget that 1 Corinthians 15:1–2 says, *“Now I would remind you, brothers, of the gospel I preached to you, which you received, in which you stand, and by which you are being saved...”* We don't graduate from the gospel, we move deeper into it. I recently heard someone say something to the effect that in every other religion, people are continually becoming what they are not, but Christianity teaches that we are continually becoming what we already are.

- Studies were compiled and questions were written by the VBC Pastoral Team.**

# NAME ABOVE ALL NAMES

JEHOVAH  
MEKODDISHKEM  
THE LORD WHO  
SANCTIFIES

## INTRODUCTION

Exodus 31:12-17 & Matthew 5:13-16

In our house, we have two kinds of dishes: everyday plates and fine china. The everyday stuff is durable, functional, and it's always in the dishwasher. But the fine china is a different story. It's set apart and reserved for special occasions, displayed in a cabinet, and always handled with care.

That's the idea behind Jehovah Mikoddishkem which means "the LORD who sanctifies you" first seen in Exodus 31:13. To be sanctified means to be set apart, not for storage in a dusty basement, but for a special and sacred purpose. God sets His people apart for Himself, and this sanctification isn't merely an internal sanctification, but an external one as well – one that marks us as different from the world around us.

In God's eyes, our holiness and sanctification is more than just a label or status that we hold, it's who we are, it's our calling. And the one who calls us is Jehovah Mekoddishkem, "the LORD who sanctifies".

## BREAK THE ICE

**What is your most prized possession and what makes it so special to you?**

## READ IT

Read Exodus 31:12-17 & Matthew 5:13-16

## APPLY IT

When God declared in Exodus 31:13, “*I, the LORD, sanctify you*”, it came in the context of Israel’s observation of the Sabbath. Like the people living it, the Sabbath was a day set apart from the rest – it was to be treated differently and lived differently. The Sabbath wasn’t just about rest. It served as a weekly reminder that the holiness and sanctification of God’s people wasn’t self-made, but God-given.

This truth carries into the New Testament. In Christ, believers are called saints (“holy ones”) , not because of what they have done, but because of what Christ has done. As Paul says in 1 Corinthians 6:11, “*You were washed, you were sanctified, you were justified in the name of the Lord Jesus Christ and by the Spirit of our God.*”

Our holiness is not self-made, but God-given.

1. **What are some other reminders God has woven into our lives so that we might not forget that He is Jehovah Mekoddishkem, the LORD who sanctifies us?**
2. **The Sabbath was a sign that God's people belonged to Him. What are some visible signs in a believer's life today that point to the fact that we are set apart by God?**
3. **How does remembering that sanctification is *God-given* and not *self-made* affect the way we live out our sanctification?**

In Matthew 5:13, Jesus says, “*You are the salt of the earth.*” Salt preserves, it purifies, and flavors. In the ancient world, it was essential precisely because it was *different* from what it touched. That’s the picture that Jesus gives: those who are sanctified by God are called to live in a way that stands out and in doing so, they become salt to the world.

Being sanctified means we don’t flow with the cultural current, we live against it. And when we do, we season the world with the presence of a better Kingdom, one that is eternal and will never crumble.

But Jesus warns, “*If salt loses its taste... it is no longer good for anything...*” A Christian who simply blends in with the world around them loses what makes them impactful. I’ve heard it said, “You can’t change the world by becoming like it.”

**4. In what ways does being “salty” actually benefit the world around us?**

**How have you seen someone’s faithfulness make an impact on others because it stood out?**

**5. How are you seeing your own faith “preserve, purify, or enhance” those around you?**



- 6. Jesus warns about salt losing its taste. What do you think causes that kind of spiritual dulling in a believer's life? What might be some warning signs?**

Right after calling His disciples the salt of the earth, Jesus calls them “the light of the world”. Our sanctification isn’t meant to be kept secret, but to shine. In the ancient world, especially in hilly regions like Galilee and Judea, cities were often built on elevated ground for defense and visibility. A city on a hill couldn’t be hidden, especially at night when lamps and fires illuminated it against the dark landscape. Travelers and caravans could spot these cities from miles away, using them as beacons to guide their way.

But Jesus doesn’t stop with geography—He brings the image home. His followers are like a lamp that isn’t hidden under a basket, but lifted up on a stand to give light to everyone in the house. That light is meant to reach into every corner of our relationships, workplaces, and communities—so that others see it and glorify God.

The temptation to dim our light, to blend in to avoid discomfort or opposition is like lighting a lamp only to stuff it out. If God has made us “the light of the world” then our calling is clear: “Let it shine. Let it shine. Let it shine.”

- 7. Why do you think Jesus uses both public (city on a hill) and personal (lamp in a house) imagery for light? How do those two ideas apply to your life?**

8. When are you most tempted to “blend in” or “hide your light”? What does that look like practically in your life?

9. What’s one way this week that you could live out your sanctification more intentionally or more clearly?

# NAME ABOVE ALL NAMES

## JEHOVAH SABAOTH THE LORD OF HOSTS

### INTRODUCTION

Psalm 46

The name ***Jehovah Sabaoth***—“The LORD of Hosts”—appears nearly 250 times in the Old Testament. It portrays God as the Commander of heaven’s armies and the sovereign Lord over all earthly and cosmic powers. When His people feel overwhelmed, outnumbered, or overlooked, *Jehovah Sabaoth* reminds them that their God is never outmatched. He is not only near but mighty in battle and glorious in might.

This name is first used by Hannah in 1 Samuel 1:11 as she pleads for a child, appealing to God’s supreme authority when all earthly hope had failed. Later, David invokes this name as he faces Goliath—not with sword or spear, but “in the name of the LORD of hosts” (1 Sam. 17:45). The prophets Isaiah and Jeremiah use it to announce God’s justice and defend His honor when nations rise up against Him. And in the New Testament, James speaks of the cries of the oppressed reaching “the ears of the Lord of Sabaoth” (James 5:4), echoing the same plea for divine justice.

To know Jehovah Sabaoth is to know that we are never fighting alone. The God of angel armies is with us.

### BREAK THE ICE

What’s your favorite underdog story and why does it resonate with you?

### READ IT

Read Psalm 46



After the chaos of roaring seas and quaking earth, verse 4 introduces a surprising contrast: a quiet river bringing gladness. Ancient Jerusalem had no river, so this imagery appears to be symbolic, pointing to the peace, provision, and sustaining presence of God Himself in the midst of His people. While the world outside “rages and totters”, God’s city rejoices, not because of strong walls or skilled warriors, but because “God is in the midst of her” (v. 5).

God’s presence doesn’t mean we won’t experience conflict or chaos, but it does change how we experience it. He doesn’t merely send help; He is our help.

Twice in this Psalm we hear the refrain:

**“The LORD of hosts is with us; the God of Jacob is our fortress.”**

It’s a reminder that the One who commands angel armies also walks with us. He is the LORD of Hosts – limitless in might. He’s the God of Jacob – personal, covenantal, faithful.

That combination is our hope: a God who is transcendent in power and intimate in presence.

**3. What are some contemporary examples of “nations raging and kingdoms tottering”?**

**How does knowing God as Jehovah Sabaoth impact how you feel in response to those conflicts?**

**4. How have you seen God’s presence bring stability and confidence to someone’s life?**

The final section shifts our focus from fear to faith, inviting us to “behold the works of the LORD”, not just what He’s done in the past, but what He continues to do. God is not just a refuge in the midst of chaos, He is the one who brings an end to it, not by negotiation but by sovereign command. The same God who created the world with a word can silence armies and destroy the weapons formed against Him.

Then comes one of the most familiar lines in all of Scripture:

*“Be still, and know that I am God.”*

This is often quoted as a comforting whisper, but in context, it’s a royal decree. The Hebrew *raphah* literally means to “let go” or “cease striving”. It’s God essentially saying: “Stand down. I am God. I will be exalted”. It’s an invitation to trust in His victory and a reminder that God doesn’t need our swords to defeat His enemies, our words to defend His honor, or our strength to secure His victories. He is Jehovah Sabaoth, the Lord of Hosts.

**5. What are some of the “works of the LORD” that give you great confidence in God’s strength and might to triumph? (e.g. stories from the Bible or events that you’ve experienced or witnessed in life)**

**6. What does it practically mean to “be still and know that I am God”?**

If you step back and look at this Psalm as a whole, it begins and ends with two declarations: “God is our refuge and strength, a very present help in trouble” and “The LORD of hosts is with us; the God of Jacob is our fortress”. Sandwiched in between those declarations is the tension we feel every day between the chaos in our circumstances and confidence in God’s control. The Psalm doesn’t ignore the noise and the chaos. Instead it anchors us in something stronger: the presence of Jehovah Sabaoth.

7. **As you consider the tension between chaos and confidence in your own life, which truth from this Psalm do you most need to hold onto right now—and why?**

# NAME ABOVE ALL NAMES

JEHOVAH ROHI  
THE LORD IS MY  
SHEPHERD

## INTRODUCTION

Psalm 23 & John 10:7-18

Most of us don't spend our days around sheep, but even without firsthand experience, we know what a shepherd does – he leads, protects, and provides for the sheep under his care. That's the picture David reaches for when he says, "*The LORD is my shepherd*" in Psalm 23. It's not just a poetic picture of who God is, it's a personal statement about the relationship God has with His people.

David, of all people, knew what it was like to be the one holding the staff. He had fought off wild animals to protect his flock. He had walked them to water, found them food, and stayed close when they were vulnerable. So when David calls God his shepherd, he's not using a throwaway image. He's saying, "That's exactly who God is. That's exactly what God does."

The name *Jehovah Rohi* reminds us that God doesn't lead us from a distance. He walks with us. He knows us. He knows what we need, where we're going, and even when we've wandered off. And more than that, He comes after us when we do. If you've ever needed guidance, care, or comfort, you'll find it in **Jehovah Rohi**.

## BREAK THE ICE

What's the most 'you' thing you've done lately?

## READ IT

Read Psalm 23 & John 10:7-18



## APPLY IT

Sheep aren't known for being resourceful or directionally gifted. They need someone to lead them. In fact, they won't survive long without guidance, and they often don't know what's good for them even when it's right in front of them. The same could be said of us.

The name *Jehovah Rohi* speaks to a God who takes responsibility for the well-being of His people. In verses 2 and 3, David uses two different Hebrew words for "lead", and both matter. First, "*He leads me beside still waters*" uses the word *nahal*, which means to gently guide, like a shepherd patiently walking with his sheep. It speaks of attentiveness, calm, and care. Then, in "*He leads me in paths of righteousness*," David uses *nachah*, which means to direct or steer with purpose—often toward what is right or good. One word paints a picture of tender care; the other, purposeful direction. Jehovah Rohi does both.

He knows where He's leading us and He knows what we need along the way.

1. **Psalm 23 uses two different images of God's leadership—gentle guidance (*nahal*) and purposeful direction (*nachah*). Why are both aspects of God's leadership so important to?**

**How have you recently seen God leading you in both those ways?**

2. **In John 10:3–4, Jesus says that His sheep follow Him because they know His voice. What does it look like to recognize and respond to the voice of our Shepherd in everyday life?**

Even the peaceful image of lying down in green pastures points to Jehovah Rohi's protection. Sheep won't lie down unless they feel completely safe – free from fear, hunger, and danger. That kind of rest only happens when the shepherd has dealt with every threat. So when David says, *"He makes me lie down,"* he's describing a deep sense of security. Jehovah Rohi doesn't just give us rest, He makes it possible by leading us through everything that unsettles us.

But life isn't all green pastures. David knows that. That's why he says, *"Even though I walk through the valley of the shadow of death, I will fear no evil, for you are with me."* The danger is real, but so is the Shepherd. Jehovah Rohi doesn't send us into the valley with a map, He's with us. His rod protects. His staff guides. And both remind us to stay close when the path gets difficult and dark.

**3. Sheep won't lie down unless they feel completely safe. What are some of the things that keep you spiritually "on edge"? What would it look like to let God settle those?**

**4. David mentions the rod and the staff. How have you experienced God's protection and guidance in a season when the path was unclear or difficult?**

**5. How does Jesus fulfill this role with what He says in John 10:7-18?**

Psalm 23 ends with hopeful confidence that, under the watchful care of Jehovah Rohi, *“Surely goodness and mercy shall follow me all the days of my life, and I shall dwell in the house of the LORD forever.”* The same Shepherd who led him and protected him is the one who will preserve him to the end.

The word “follow” here may sound passive in English, but in Hebrew, it’s much stronger. *Radaph* means “to pursue” or “chase after.” It denotes a confidence that God’s goodness and mercy aren’t lagging behind us, they’re chasing after us. Like a shepherd who notices a wandering sheep and runs after it, Jehovah Rohi doesn’t let us drift unnoticed.

Jesus echoes this promise in John 10: “My sheep hear my voice, and I know them... I give them eternal life, and they will never perish, and no one will snatch them out of my hand.” If you belong to Him, your future isn’t up for grabs. The Shepherd who calls you by name is the one who will preserve you.

**6. Do you tend to live more like a sheep being carried along by the Shepherd or a sheep trying to prove it belongs in the flock? Why do you think that is?**

**7. What do you think it means that “no one can snatch them out of my hand” (John 10:28)? How does that apply when we feel spiritually weak?**

**8. Looking back over this Psalm, how does the image of God as your Shepherd deepen or reshape your understanding of what it means to follow Him and trust Him?**

# NAME ABOVE ALL NAMES

JEHOVAH  
SHAMMAH  
THE LORD IS THERE

## INTRODUCTION

Revelation 21:3-4

In the final verse of Ezekiel, after chapters filled with visions of judgment, exile, and restoration, God leaves His people with a promise: “*And the name of the city from that time on shall be, The Lord is There*” (*Jehovah Shammah*). It’s a name that doesn’t just pinpoint a location, it points to a reality. God has not forgotten His people. He has not abandoned His covenant. He is there.

This is the hope that carries weary exiles home, that heals the wounds of rebellion, and that renews the ruins of a broken world. Even when God’s glory had once departed the temple because of their sin, His final word is presence—not absence. Grace—not condemnation. *Jehovah Shammah* is a promise that God is there.

And this promise echoes all throughout Scripture. Jesus is the living fulfillment of that name – *Immanuel*, God with us. He stepped into our world and dwelt among us. He’s sent the Spirit who now dwells in us. The presence of God is no longer confined to a city or a sanctuary, it’s in the hearts of His people. And one day, when all things are made new, the book of Revelation tells us that “the dwelling place of God will be with man” once more, forever.

***Jehovah Shammah***—from beginning to end—is the story of a God who’s there.

## BREAK THE ICE

What’s the most random place you’ve ever run into someone you know?

## READ IT

Read Revelation 21:3-4

## APPLY IT

The theme of God's abiding presence is one of the most consistent threads throughout Scripture. While the specific name is only used once at the end of Ezekiel, the reality it points to is woven throughout the entire biblical narrative:

- **Genesis 28:16** – Jacob says, “Surely the Lord is in this place, and I did not know it.”
- **Exodus 33:14** – God says to Moses, “My presence will go with you, and I will give you rest.”
- **Psalms 139:7–10** – “Where shall I go from your Spirit? Or where shall I flee from your presence?”
- **Isaiah 43:2** – “When you pass through the waters, I will be with you...”
- **Matthew 1:23** – Jesus is called *Immanuel*, “God with us.”
- **Matthew 28:20** – “I am with you always, to the end of the age.”
- **Revelation 21:3** – “Behold, the dwelling place of God is with man.”

From beginning to end, the truth that God is Jehovah Shammah is central to the whole story of redemption.

1. **God's presence shows up in many different circumstances – dreams, wilderness, fear, fire, commissioning, and hope. What does that variety teach us about where and how God meets us?**

The opening pages of Scripture show God walking in the Garden of Eden with Adam and Eve. The devastating reality is that sin destroyed that intimacy with God as Adam and Eve were cast out of the Garden. And from then on, the pages of Scripture detail God's plan of redemption to redeem sinful man and restore them to Himself so that the final pages of Scripture declare a future promise for all eternity in glory: *"the dwelling place of God is with man. He will dwell with them, and they will be His people"*.

Too often, we imagine the glory of heaven as streets of gold, reunion with loved ones, or the absence of pain. Those are all wonderful gifts, but the greatest glory of eternity is this: *God is there*. His presence is the prize. As Jesus said in John 17:3, *"This is eternal life: that they may know you, the only true God, and Jesus Christ whom you have sent."* That's the deepest longing of our hearts—to be with God.

**2. How does Jesus' definition of eternal life in John 17:3 challenge or shape your view of what heaven is really about?**

**3. In what ways do you find yourself tempted to seek the gifts of God more than the presence of God?**

4. How might keeping the future hope of “God dwelling with us” impact the way you live in the present—your priorities, your worship, your endurance?

Jehovah Shammah isn't just a promise for the past or a hope for the future—it's a truth we can cling to in the present. When Joshua stood at the edge of the Promised Land, tasked with leading God's people into unknown territory, God didn't give him a battle plan or an exit strategy. He gave him a promise: *“I will be with you.”* That same promise has been passed down through the pages of Scripture to every believer.

The author of Hebrews, writing to a people facing pressure and persecution, reminds us that God hasn't changed. His presence is still our anchor. He doesn't promise that the path will be easy—but He does promise we won't walk it alone.

5. What does it actually look like to experience God's presence in your everyday life – at work, at home, or in the middle of ordinary routines?

6. We often want answers or control, but like Joshua, God offers us His presence instead. Why is that enough? When is it hard to believe that it is?
7. Are there specific practices or habits that help you become more aware of God's presence throughout the day?



This summer, we've explored the names of God and have seen how each name has revealed something distinct about who He is, how He works, and how we can relate to Him. We've stood in awe of His power, found rest in His peace, leaned into His provision, and rejoiced in His righteousness.

We've seen how each of these names reminds us that God is not distant or indifferent. He is personal, faithful, and near. He sees, He knows, He provides, He heals, He sanctifies, He reigns, He shepherds, He is present.

And through it all, we've come to see that the names of God are not just about what He does, but about who He is. We can trust Him more fully, worship Him more deeply, and follow Him more confidently because we've glimpsed more of His character.

So as we close this series with *Jehovah Shammah*—"The Lord is There"—we're reminded that God has always been with His people, is with us now, and will be with us forever. He is the *Name Above All Names*.

**8. Which name of God most surprised you, challenged your thinking, or met you in a new way?**

**9. How has this series deepened not only your understanding of God, but your walk with Him?**