



SERMON BASED STUDY GUIDE

Pastor Charlie Riley

MORE THAN A NAME WEEK 2

OPENING & PRAYER:

This exposition unfolds a focused study on the names of God, arguing that Scripture uses names to disclose God's character, nature, and actions. It begins with a pastoral conviction that humanity persistently misperceives God—from Eden onward—and that recovering biblical names corrects those mistaken images. The Hebrew revelation, especially in the Old Testament, is emphasized: each name is not human opinion but God's self-declaration that exposes facets of covenant faithfulness, power, and presence.

"Lord, thank You for bringing us together at this moment right now. We ask that You would stir our hearts and minds to be curious about You and kind to one another. Please reveal more of Yourself to us as we grow closer to You and one another. We thank You for this small group time we're about to have. In Jesus' name, amen."

SCRIPTURE:

Genesis 1:1 "In the beginning God (Elohim)..."

Genesis 1:26. "And God (Elohim) said, let Us ..."

Jehovah-Jireh (**Genesis 22:14**) The LORD Will Provide/See To It

Jehovah-Rapha (**Exodus 15:26**) The LORD Who Heals

Jehovah-Nissi (**Exodus 17:15**) The LORD My Banner

Jehovah-Shalom (**Judges 6:24**) The LORD Is Peace

Jehovah-Raah (**Psalms 23:1**) The LORD My Shepherd

Jehovah-Tsidkenu (**Jeremiah 23:6**) The LORD Our Righteousness

Jehovah-Shammah (**Ezekiel 48:35**) The LORD Is There

Jehovah-M'Kaddesh (**Leviticus 20:8**) The LORD Who Sanctifies

Jehovah-Sabaoth (**1 Samuel 1:3**) The LORD Of Hosts/Armies

Then Moses said to God, "Indeed, when I come to the children of Israel and say to them, 'The God of your fathers has sent me to you,' and they say to me, 'What is His name?' (More Correctly "What Is The Meaning Of Your Name?") what shall I say to them?" And God said to Moses, "I AM WHO I AM." And He said, "Thus you shall say to the children of Israel, 'I AM has sent me to you.'" **Exodus 3:13-14**

The earth was without form (tohu), and void (bohu); and darkness was on the face of the deep. And the Spirit of God was hovering over the face of the waters. **Genesis 1:2**

Thus the heavens and the earth, and all the host of them, were finished. And on the seventh day God ended His work which He had done, and He rested on the seventh day from all His work which He had done. Then God blessed the seventh day and sanctified it, because in it He rested from all His work which God had created and made. **Genesis 2:1-3**

Those who do wickedly against the covenant he shall corrupt with flattery; but the people who know their God shall be strong, and carry out great exploits. **Daniel 11:32**

GO DEEPER:

The name Elohim is examined as the Bible's opening identifier for God: plural in form, it points to a triune fullness while also portraying God as an all-powerful, word-keeping, covenant God who brings creation into order. Attention to the Tetragrammaton (YHWH, rendered Jehovah or Yahweh) surfaces the idea of God's plain, substantive identity—the self-existent One who is and who makes Himself known. Compound Jehovah-names (Jehovah Jireh, Jehovah Rapha, Jehovah Shalom, etc.) are treated not as ornamental titles but as theological windows: each combines God's substantive name with an attribute or action, revealing how the divine being meets human need—provision, healing, peace, righteousness, presence.

In Exodus, the burning bush is used to unpack "I Am" language: God as self-existent, self-revealing, and sufficient for every human deficit. The historical consequence is sobering: Israel's failure to trust God's names led to missed blessing, and contemporary believers often forfeit fullness by doubting those same names. The teaching closes with an appeal grounded in Daniel: those who truly know God—who live with his names in view—will be strong and carry out great exploits. The practical summons is to learn these names, allow them to recalibrate faith and expectation, and to respond in faith to Christ's offer of new life.

KEY TAKEAWAYS:

1. Names reveal God's true character. Knowing the names of God is not an academic exercise but a corrective for faith: each name reframes expectations about who God is and how he acts. When Scripture names God, it intends that believers form trust rooted in divine reality rather than cultural imagination. Regular meditation on these names trains the heart to recognize God's presence and promises in concrete circumstances. **[01:56]**

2. Elohim points to divine plurality. Elohim's plural form in Genesis signals more than grammatical oddity; it gestures toward the triune reality and a God whose creative speech issues from unity-in-plurality. This name insists on an all-powerful, covenant-keeping deity whose promises are enacted by relational persons. Seeing God as Elohim stabilizes worship and anchors confidence in his ability to fulfill his word. **[06:09]**

3. YHWH expresses God's self-existence. The Tetragrammaton communicates God as the self-existent, self-revealing One—"I Am"—whose being requires no source outside himself. This name grounds assurance: God's actions flow from who he is, not from

changing circumstances or human performance. Trust that rests on YHWH is resilient because it rests on an unchanging, revealing deity. **[13:36]**

4. Knowing God produces bold obedience. Biblical faith links knowledge of God with capacity for great exploits; those who truly know God demonstrate strength and courageous fidelity. Knowing God's names cultivates expectant obedience rather than tentative bargaining, because the heart that knows who God is moves decisively under his authority. This knowledge reshapes risk, mission, and hope in daily life. **[29:45]**

LEARNING AND GROWING:

1. The name *Elohim* is a plural word, pointing to the reality of the Trinity—Father, Son, and Holy Spirit. How does understanding God as a relational, plural being from the first verse of the Bible change how we see His work of creation and His desire for a relationship with us? **[07:47]**
2. The children of Israel were kept out of the promised land because they refused to believe who God revealed Himself to be through His names. **[28:29]** In what ways might we, as believers today, doubt God's character as Jehovah Rapha (our Healer) or Jehovah Shalom (our Peace) and, as a result, miss out on the fullness of life He has for us?
3. Humanity has always struggled with seeing God for who He really is, starting in the Garden of Eden. **[01:56]** What are some mistaken ideas about God that are common in our culture today? How can remembering a name like *Elohim* (the all-powerful, covenant-keeping God) help correct those false images in our own hearts and minds?
4. God told Moses that the great "I AM" was sending him, declaring that He was everything Moses would ever need. **[27:11]** Think about a challenge you are facing. How does it shift your perspective to remember that the "I AM"—the one who is your strength, your peace, and your deliverer—is with you in it?
5. The Bible promises that "the people who know their God shall be strong and carry out great exploits." **[29:45]** What does it mean to you to truly "know" God, not just

know facts about Him? What is one “great exploit”—whether big or small—that knowing God’s character gives you the courage to attempt for His glory?

CLOSING PRAYER:

“Father, thank you for the opportunities to grow in our faith. We will continue to lean on Your Word as we grow to bring people to know you. In Jesus’ name we pray, amen.”