

GETTING TO KNOW

GOD

A study of His names & divine nature

BAND of BROTHERS

SPRING SERIES 2025 – WEEK 4

JEHOVAH-NISSI

“And I, when I am lifted up from the earth, will draw all people to myself.”

He said this to show by what kind of death he was going to die.

– John 12:32-33 ESV

- **Last week:** *Jehovah-Raphe* – “The LORD my healer”
- **This week:** *Jehovah-Nissi* – “The LORD Is My Banner”
Moses built an altar and called it “The LORD is my Banner.” He said, “Because hands were lifted up against the throne of the Lord, the Lord will be at war with the Amalekites from generations to generation.” – Exodus 17:15-16 ESV

- Jehovah means “The LORD”
- Jehovah-Nissi is one of many compound names of God
- What does “The LORD is my Banner” mean?

- **The Context**

- *Elohim* has repeatedly revealed Himself to His people
 - As a cloud by day and fire by night (Exodus 13)
 - By parting the Red Sea (Exodus 14)
 - By providing manna from Heaven (Exodus 16)
 - By producing water from a rock (Exodus 17)

All the congregation of the people of Israel moved on from the wilderness of Sin by stages, according to the commandment of the LORD, and camped at Rephidim, but there was no water for the people to drink. Therefore the people quarreled with Moses and said, “Give us water to drink.” And Moses said to them, “Why do you quarrel with me? Why do you test the LORD?” – Exodus 17:1-2 ESV

- Should sound familiar
 - ~ *Elohim* provided water before
 - ~ But they failed to believe He could do it again
 - ~ Yes, *Jehovah-Jireh* (*The LORD Who Provides*) steps in again
- But, as before, water was not their greatest need

But the people thirsted there for water, and the people grumbled against Moses and said, "Why did you bring us up out of Egypt, to kill us and our children and our livestock with thirst?" – Exodus 17:3 ESV

 - ~ They doubt *Elohim's* **strength**
 - ~ They deny *Jehovah's* **provision**
 - ~ But He showed up anyway

*And the LORD said to Moses, "Pass on before the people, taking with you some of the elders of Israel, and take in your hand the staff with which you struck the Nile, and go. Behold, I will stand before you there on the rock at Horeb, and you shall strike the rock, and **water shall come out of it**, and the people will drink." – Exodus 17:5-6 ESV*

- ~ *The LORD (Jehovah)* met their **physical need**

*And Moses did so, in the sight of the elders of Israel. And he called the name of the place **Massah** (testing) and **Meribah** (quarreling)... – Exodus 17:6-7 ESV*

- ~ They **quarreled** with Moses
- ~ But they **tested** *The LORD (Jehovah)*

"Is the LORD among us or not?" – Exodus 17:7 ESV

- ~ They exhibited...
 - ...doubt in *Jehovah's* **presence**
 - ...a lack of trust in *Jehovah's* **provision**
 - ...forgetfulness of *Jehovah's* **past activity**
 - ...failure to appreciate *Jehovah's* **persistent faithfulness**

- **From thirst to the threat of death**

Then Amalek came and fought with Israel at Rephidim. – Exodus 17:8 ESV

- Their problems were about to take a turn for the worse
 - Thirst was not their **enemy**
 - A lack of water wouldn't **kill them**
 - But the **Amalekites** could

“This time, the problem was not a lack of food or water, but the presence of a formidable enemy. This would be their first real exposure to what the future held in store for them. Their destiny was Canaan, and when they arrived, they would find it filled with nations who would oppose their presence and resist their efforts to take up residence. If they couldn’t handle hunger and thirst, how would survive the many battles that lay ahead?” – Ken Miller, *Devotionary™ on the Names of God*

- Israel now faced a new threat
 - o God had repeatedly provided water
 - o But could He provide **victory**

Then Amalek came and fought with Israel at Rephidim. – Exodus 17:8 ESV

- Who were the Amalekites?
 - o The descendants of Esau (the brother of Jacob)
 - o Nomadic tribe known for their hostility
 - o They see the Israelites as a threat to their territory
 - o So, they attack the weak and the vulnerable

“Remember what Amalek did to you on the way as you came out of Egypt, how he attacked you on the way when you were faint and weary, and cut off your tail, those who were lagging behind you, and he did not fear God.” – Deuteronomy 25:17-18 ESV

- Now what the Israelites were expecting
 - o They had watched the Egyptian army be destroyed by God
 - o Now they face a new enemy
 - o Israel was not prepared for battle
 - They were former slaves and shepherds
 - They had no military experience
 - They had no weapons or training

- **The battle**

*So Moses said to Joshua, “Choose for us men, and go out and fight with Amalek. Tomorrow I will stand on the top of the hill with the staff of **God** [Elohim] in my hand.” So Joshua did as Moses told him, and fought with Amalek, while Moses, Aaron, and Hur went up to the top of the hill. Whenever Moses held up his hand, Israel prevailed, and whenever he lowered his hand, Amalek prevailed.”* – Exodus 17:8-10 ESV

- Israel no longer faced **thirst**, they faced **annihilation**
 - o Rather than grumble at Moses, they had to fight
 - o They couldn’t demand a quick fix
 - o They had to risk their lives
 - o But would they trust *Jehovah-Jireh* to **provide**?
- Moses goes to the hilltop
 - o We’re not told where he got this idea

- The hilltop was a place of **intercession**, not a **tactical position**
- He only took two men: Aaron and Hur
- The raised staff symbolized Moses' appeal to God for victory
 - The staff was a symbol of *Elohim's* power
 - ~ Moses had used it to turn the Nile into blood (Ex 7:14-24)
 - ~ He had turned it into a snake to convince the people of Israel (Ex 4:1-9)
 - ~ He had used it to part the waters of the Red Sea (Ex 14:21-29)
 - ~ He had used it to bring water from the rock (Ex 17:1-7)
 - The "Staff of *Elohim*" reminded Israel of *Jehovah's* **provision** and **sovereignty**
 - ~ As long as he held it aloft, the battle went well
 - ~ But when he grew weary, the tide turned

But Moses' hands grew weary, so they took a stone and put it under him, and he sat on it, while Aaron and Hur held up his hands, one on one side, and the other on the other side. So his hands were steady until the going down of the sun. And Joshua overwhelmed Amalek and his people with the sword. – Exodus 17:12-13
ESV

- **Seeing is believing**

- Moses' vantage point
 - Was he trying to get closer to God?
 - Was he trying to get a good seat to view the battle?
 - No, he was positioning himself where the people could see the staff of *Elohim*
 - Israel's victory depended on reliance on God
 - Self-reliance would result in defeat
 - Forgetting *Jehovah's* **provision** and **presence** would as well
 - That is the point of the **raised staff**
 - It symbolized *Jehovah's* **power**
 - *Jehovah* was what they needed
 - ~ Not better weapons
 - ~ Not military training
 - ~ Not a well-trained and experienced general
 - ~ And not a belief in their own strength
- Moses' weariness
 - He was just a man
 - He had physical limitations
 - He couldn't hold up the staff on his own
 - So, *Jehovah* provided Aaron and Hur as moral and practical support
 - Together, they kept the people's focus on *Jehovah's* power and provision
 - Joshua's triumph came because *Jehovah* was **lifted up** and **showed up**
 - Their victory showed God's **faithfulness** to His people

- **Remember**

Then the Lord said to Moses, "Write this as a memorial in a book and recite it in the ears of Joshua, that I will utterly blot out the memory of Amalek from under heaven." And Moses built

an altar and called the name of it, The LORD Is My Banner, saying, 'A hand upon the throne of the LORD! The LORD will have war with Amalek from generation to generation.'" – Exodus 17:14-16

- God commands Israel to remember
 - Moses was to record this victory for posterity
 - To memorialize what God had done for them
 - Israel had a problem with remembering
- Moses also built altar to the *LORD*
 - This was where they **expressed thanks** for *Jehovah's* provision
 - Moses called the place ***Jehovah-Nissi*** (*The LORD Is My Banner*)
 - Signified *Jehovah* as their rallying point, unifier, and protector
 - The altar reminded Israel of *Jehovah's* authority over their battles
 - This truth remains the same for believers today
- **A banner you can look to**
 - *Jehovah-Nissi* is more than a title; it reveals the character of God
 - It pointed to *Jehovah* as their **leader, provider, and defender**
 - banner** – *nēs* (Hebrew) – “something lifted up”
 - A banner symbolized a rallying point, identity, and victory
 - The staff served as the sign of *Jehovah's* presence and power
 - It shifted the focus away from human effort
 - It reminded them that the battle was *Jehovah's*, not theirs
 - Believers should find their identity and strength under God's authority
- **The tendency to test *Jehovah***
 - Israel had tested *Jehovah* by doubting His presence and power
 - ... *they tested the LORD by saying, "Is the LORD among us or not?"* – Exodus 17:7 ESV
 - We can be guilty of the same thing
 - Too often we lose sight of *Jehovah* – the Great “I Am”
 - We doubt His presence
 - We forget about His past faithfulness
 - That is why we are called to remember

*Let all that I am praise the LORD;
with my whole heart, I will praise his holy name.
Let all that I am praise the LORD;
may I never forget the good things he does for me.*

*He forgives all my sins
and heals all my diseases.
He redeems me from death
and crowns me with love and tender mercies. – Psalm 103:1-4 ESV*

...be careful not to forget the LORD. – Deuteronomy 6:12 BSB

- **Jesus Christ, the ultimate banner**

- Jesus is the fulfilment of ***Jehovah-Nissi***

- He was lifted up

*"...when I am lifted up from the earth, I will draw everyone to myself." – John 12:32
NLT*

- He provided victory over sin and death

*But thank God! He gives us victory over sin and death through our Lord Jesus Christ. – 1
Corinthians 15:57 NLT*

- In times of uncertainty, we can trust His power and provision

For I can do everything through Christ, who gives me strength. – Philippians 4:13 NLT

*... despite all these things, overwhelming victory is ours through Christ, who loved us. –
Romans 8:37 NLT*

- Living under the banner of ***Jehovah-Nissi***

- We must remember that ***Jehovah*** is present in our battles

- He is our strength and shield
- He fights on our behalf
- But He still expects us to go into battle
- Keeping our eyes on the banner and our hope in His presence and power

*But you, Timothy, are a man of God; so run from all these evil things. Pursue
righteousness and a godly life, along with faith, love, perseverance, and gentleness.
Fight the good fight for the true faith. Hold tightly to the eternal life to which God
has called you, which you have declared so well before many witnesses. – 1
Timothy 6:11-12 NLT*

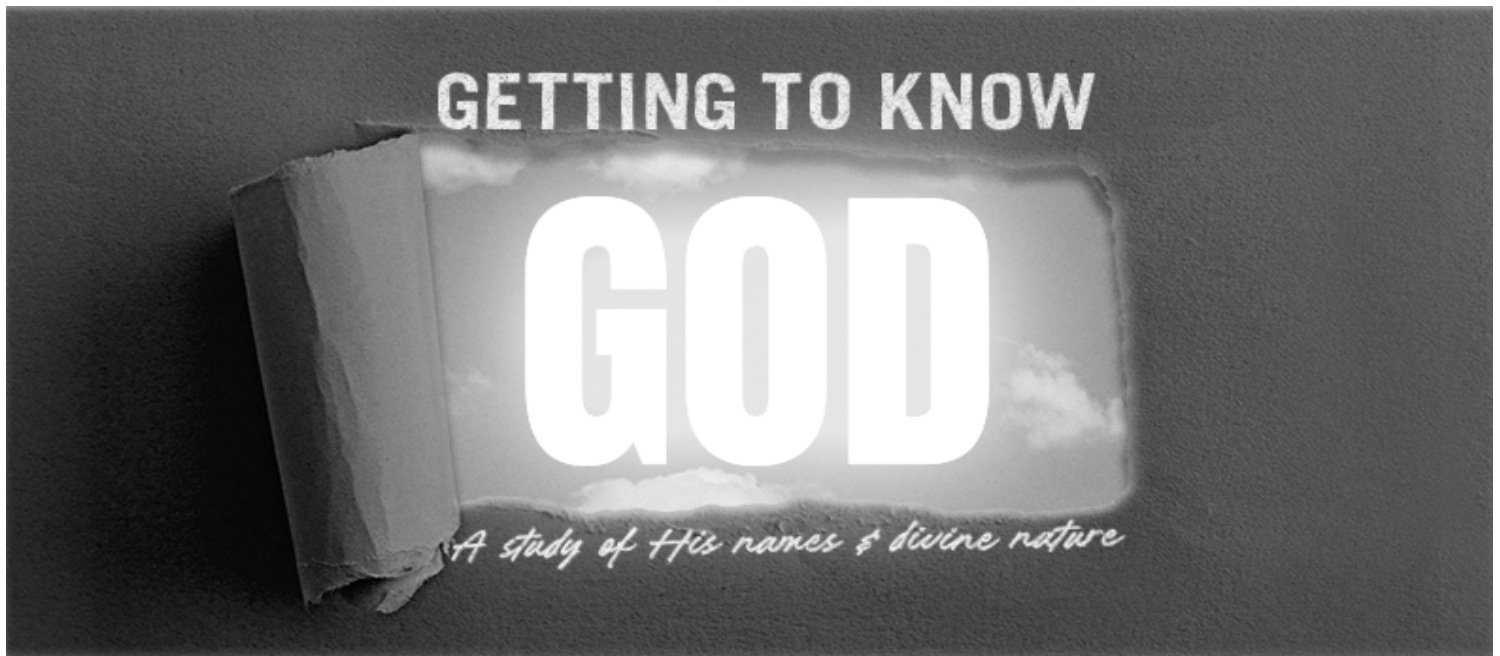
*Join me in suffering, like a good soldier of Christ Jesus. A soldier refrains from
entangling himself in civilian affairs, in order to please the one who enlisted him. –
2 Timothy 2:3-5 NLT*

- **Discussion Questions**

The Israelites tested ***Jehovah*** by questioning His presence. They said, "Is the LORD among us or not?" What are some ways we test ***Jehovah*** in our lives by doubting His presence and power?

Why is it important to remember that we are in a battle? And why do we need to understand our role as soldiers marching under the banner of Christ?

Why do we each need friends like Aaron and Hur to help us keep ***Jehovah*** lifted up in our daily lives? Share who your Aaron and Hur are and how they support you?



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SPRING SERIES 2025 – WEEK 5 HOMEWORK

WEEK 5 – *Jehovah-M'Keddes*: The LORD Who Sanctifies

Jehovah-M'Keddes (sometimes written as Yahweh-M'Kaddesh) translates to "**The Lord Who Sanctifies**" or "**The Lord Who Makes Holy.**" This name reflects God's role in sanctifying or setting apart His people for holiness and service. It emphasizes God's active role in purifying and consecrating His followers to live according to His will. The name *Jehovah-M'Keddes* appears in the book of **Leviticus 20:8**, which says: "*You shall keep My statutes and practice them; I am the Lord who sanctifies you.*" This phrase is part of a larger context in which God gives the Israelites laws about holiness, calling them to be distinct and separate from the nations around them. God's sanctifying work is a reminder that holiness is not achieved by human effort alone, but through God's grace and intervention. *Jehovah-M'Keddes* emphasizes God's holiness and His role in sanctifying His people, making them holy as He is holy, and setting them apart for His service and glory. It is a reminder that sanctification is a divine act that requires both God's initiative and the believer's cooperation

- Read pages 33-36 of Ken's Devotional™ on the names of God. Write down any key thoughts or insights you got from considering the name *Jehovah-M'Keddes*.
- Read Leviticus 20:1-6. These are some very strange verses. What, if anything, can you take away from these verses that you might be able to apply to your own life?

Why do you think Elohim is so harsh in His punishment for the sins listed in this passage?

- Now read Leviticus 20:7-9. What do you think *Elohim* means when He tells them to “consecrate” themselves?

The Hebrew word translated as “consecrate” is *qāḏaš* and it means to “dedicate, set apart, separate, or sanctify.” How might that change your answer above?

The word *qāḏaš* is tied to the idea of holiness. *Elohim* is considered to be *qāḏaš*. In verse 8 of chapter 21, *Elohim* states, “I, the LORD, who sanctify [*qāḏaš*] you, am holy [*qāḏôš*].” *Elohim* is distinct and set apart and He expects those who bear His image and name to be set apart as well. What do you think this looks like in everyday life for us?

One of the ways you can translate *Jehovah-M’Kaddesh* is “The LORD Who Makes You Holy.” What does this have to do with all the descriptions of the behaviors listed in the first part of Leviticus 20?

Read verses 10-21. What kinds of behaviors does *Elohim* describe in these verses and why would it be wrong for the Israelites to mimic them?

- Read verses 22-27. What does *Elohim* command His people to do?

What does *Elohim* say He will do if they fail to obey?

In verse 26, *Elohim* says, “You shall be holy [*qāḏôš*] to me, for I the LORD am holy [*qāḏôš*] and have separated you from the peoples, that you should be mine.” What do you think He means when He says He has separated them from the peoples?

Read 2 Corinthians 6:16-18. How does this passage help you understand what it means to be set apart or *qāḏôš*?

Read Philippians 3:8-9, According to Paul, where does His righteousness or holiness come from?

What do you learn about your quest for holiness from Romans 3:20?