

1 & 2 Samuel Series

Lesson #148

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THE BATTLE IS THE LORD'S
YHWH: THE GOD WHO
ACTS AND INTERVENES
EXODUS 3; 5

ESSENCE OF GOD

HOLY, HOLY, HOLY

Sovereign

Omniscience

Righteousness

Omnipresent

Justice

Omnipotent

Love

Veracity

Eternal Life

Immutability

Ex. 2:23, “Now it happened in the process of time that the king of Egypt died. Then the children of Israel groaned because of the bondage, and they cried out; and their cry came up to God because of the bondage.

Ex. 2:24, “So God heard their groaning, and God remembered His covenant with Abraham, with Isaac, and with Jacob.”

Ex. 3:2, “And the Angel of the LORD appeared to him in a flame of fire from the midst of a bush. So he looked, and behold, the bush was burning with fire, but the bush was not consumed.

Ex. 3:3, “Then Moses said, ‘I will now turn aside and see this great sight, why the bush does not burn.’ ”

Ex. 3:4, “So when the LORD saw that he turned aside to look, God called to him from the midst of the bush and said, ‘Moses, Moses!’ And he said, ‘Here I am.’”

Ex. 3:5, “Then He said, ‘Do not draw near this place. Take your sandals off your feet, for the place where you stand is holy ground.’ ”

Ex. 3:6, “Moreover He said, ‘I am the God of your father—the God of Abraham, the God of Isaac, and the God of Jacob.’ And Moses hid his face, for he was afraid to look upon God.”

Ex. 3:7, “And the LORD said: ‘I have surely seen the oppression of My people who are in Egypt, and have heard their cry because of their taskmasters, for I know their sorrows.

Ex. 3:8, “ ‘So I have come down to deliver them out of the hand of the Egyptians, and to bring them up from that land to a good and large land, to a land flowing with milk and honey, to the place of the Canaanites and the Hittites and the Amorites and the Perizzites and the Hivites and the Jebusites.’ ”

Ex. 3:9, “ ‘Now therefore, behold, the cry of the children of Israel has come to Me, and I have also seen the oppression with which the Egyptians oppress them.

Ex. 3:10, “ ‘Come now, therefore, and I will send you to Pharaoh that you may bring My people, the children of Israel, out of Egypt.’ ”

Ex. 3:12, “So He said, ‘I will certainly be with you. And this shall be a sign to you that I have sent you: When you have brought the people out of Egypt, you shall serve God on this mountain.’”

Ex. 3:13, “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?” what shall I say to them?’”

Ex. 3:14, “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.” ’ ” (NKJV)

Ex. 3:14, “God said to Moses, ‘I AM that I AM.’ And He said, ‘You must say this to the Israelites, “I AM has sent me to you.” ’ ” (NET)

Ex. 6:2, “And God spoke to Moses and said to him: ‘I am the LORD.

Ex. 6:3, “ ‘I appeared to Abraham, to Isaac, and to Jacob, as God Almighty, but by My name LORD I was not known to them.’ ”

Ex. 6:2, “And God spoke to Moses and said to him: ‘I am the LORD.

Ex. 6:3, “ ‘I appeared to Abraham, to Isaac, and to Jacob, as God Almighty, but by My name LORD I was not known to them.’ ”

“And God spoke to Moses, and said to him: I am *Yahweh*. And I showed myself to Abraham, to Isaac, and to Jacob in the character of El Shaddai, but in the character expressed by my name *Yahweh* I did not make myself known to them ...”

~Motyer

47 tn The verb form used here is אֶהְיֶה (*ehyeh*), the Qal imperfect, first person common singular, of the verb הָיָה (*haya*, “to be”). It forms an excellent paronomasia with the name. So when God used the verb to express his name, he used this form saying, “I AM.” When his people refer to him as Yahweh, which is the third person masculine singular form of the same verb, they say “he is.” Some commentators argue for a future tense translation, “I will be who I will be,” because the verb has an active quality about it, and the Israelites lived in the light of the promises for the future. They argue that “I AM” would be of little help to the Israelites in bondage.

But a translation of “I will be” does not effectively do much more except restrict it to the future. The idea of the verb would certainly indicate that God is not bound by time, and while he is present (“I AM”) he will always be present, even in the future, and so “I AM” would embrace that as well (see also Ruth 2:13; Ps. 50:21; Hos. 1:9). The Greek translation of the Old Testament used a participle to capture the idea, and several times in the Gospels Jesus used the powerful “I am” with this significance (e.g., John 8:58).

The point is that Yahweh is sovereignly independent of all creation and that his presence guarantees the fulfillment of the covenant (cf. Isa. 41:4; 42:6, 8; 43:10–11; 44:6; 45:5–7). Others argue for a causative Hiphil translation of “I will cause to be,” but nowhere in the Bible does this verb appear in Hiphil or Piel.

Conclusion

The ontological meaning is deeply flawed based on grammar and context.

***eh'yeh*, is first person “I am”, but future, “I will be” or “I will act”.**

The “meaning” is that He is the God who will now act to deliver them and fulfill the Patriarchal promises.

To summarize, the name YHWH points to God's relationship to Israel in both His saving acts and His retributive acts, manifesting His phenomenological effectiveness in Israel's history. What God says, He will do. His Name promises that. And He will act on behalf of His people. But YHWH does not ultimately limit the significance of His name to the children of Israel. As Eichrodt succinctly states, "it is in the person of Jesus that the function of the Name of Yahweh as a form of the divine self-manifestation finds its fulfillment." Truly Jesus is the par excellence manifestation of God's active effectiveness in the history of the world!

~Charles R. Gianotti, "The Meaning of the Divine Name YHWH," *Bibliotheca Sacra* 142 (1985): 48

YHWH = JHVH

J H V H

**e o a vowel from Adonai
in Hebrew, A is an E
and “i” is a
consonant “y”**

JeHoVaH

Ex. 3:14, “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.” ’

Ex. 3:15, “Moreover God said to Moses, ‘Thus you shall say to the children of Israel: “The LORD God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, has sent me to you. This is My name forever, and this is My memorial to all generations.” ’ ”

Ex. 3:16, “Go and gather the elders of Israel together, and say to them, ‘The LORD God of your fathers, the God of Abraham, of Isaac, and of Jacob, appeared to me, saying, “I have surely visited you and seen what is done to you in Egypt;

Ex. 3:17, “ ‘ “and I have said I will bring you up out of the affliction of Egypt to the land of the Canaanites and the Hittites and the Amorites and the Perizzites and the Hivites and the Jebusites, to a land flowing with milk and honey.” ’ ”

Ex. 5:1, “Afterward Moses and Aaron went in and told Pharaoh, ‘Thus says the LORD God of Israel: “Let My people go, that they may hold a feast to Me in the wilderness.” ’ ”

**חגג *chagag* qal
imperf 3 masc
plur jussiveM to
celebrate**

חַג (ḥag) feast

Arabic: Haj

Ex. 5:2, “And Pharaoh said, ‘Who is the LORD, that I should obey His voice to let Israel go? I do not know the LORD, nor will I let Israel go.’ ”

Ex. 5:3, “So they said, ‘The God of the Hebrews has met with us. Please, let us go three days’ journey into the desert and sacrifice to the LORD our God, lest He fall upon us with pestilence or with the sword.’

Ex. 5:4, “Then the king of Egypt said to them, ‘Moses and Aaron, why do you take the people from their work? Get back to your labor.’ ”