

WHO IS GOD?

Knowing the Father Through His Character and Names

A Four-Week Bible Study — Month 1 of the Foundations of the Faith Series

Redeemed Campus Fellowship (RCF)
Leadership & Theology Department

"You will seek Me and find Me, when you search for Me with all your heart."
— Jeremiah 29:13

How to Use This Guide

This series is designed for RCF fellowships to walk students through the core foundations of the Christian faith. This month, we are diving into who God is as we learn His Character and Names weekly. Each lesson below follows the same flow:  Opening Hook to draw you in,  full teaching written like a message you can read or listen to,  an activity for you to actually do,  a Response Time (altar call) with a prayer to pray,  a Level Up section for those already walking with Christ who want to go deeper, and  a daily plan to keep meditating on the lesson all week long.

SUGGESTED FORMAT (60-75 MINUTES PER SESSION)

- Worship & Opening Prayer — 10 minutes
- Opening Hook & Icebreaker — 5-10 minutes
- Teaching — 25-30 minutes
- Engagement Activity & Discussion — 10 minutes
- Altar Call & Closing Prayer — 10-15 minutes

A Note to Facilitators

Lean on the Holy Spirit, not just the outline. Though these lessons are great guides, further study builds more confidence in sharing the content. The Level Up section is optional supplementary material for students who are already grounded in their faith and want to wrestle with deeper or more practical questions. Use it in a follow-up discussion or leaders' huddle. It's not a replacement for the main teaching — it's a bonus for those ready to go further.

Lesson 1: God Is Real and Knowable

KEY SCRIPTURE

Jeremiah 29:13; Psalm 19:1; John 17:3; Romans 10:9-10

OPENING HOOK

Be honest — have you ever whispered, "God, if You're real, show me," in the middle of a hard exam, a lonely night in the dorm, or a moment when everything felt uncertain? Almost every student has had that moment, whether they admit it out loud or not. Tonight we're going to answer that whisper head-on: is God actually real, and can He actually be known — not just believed in as an idea, but known like a person?

LET'S DIG IN

First, creation itself testifies that God is real. Psalm 19:1 says, "The heavens declare the glory of God; the skies proclaim the work of His hands." Think about it: the order in the universe, the precision it takes for the earth to sit at exactly the right distance from the sun, the complexity of a single strand of DNA, the human conscience that tells almost every person across every culture that murder and betrayal are wrong even without being taught — all of it points beyond itself. Romans 1:20 says God's invisible qualities are clearly seen through what has been made, so that no one has an excuse. You don't need a seminary degree to sense that something — Someone — designed all this. The evidence isn't hidden; it's declared, loudly, every single day.

Second, God is knowable, not just believable. There's a real difference between knowing about someone and actually knowing them. Picture two students in the same class. One has read the professor's course bio, seen their name on the syllabus, and knows their office is on the third floor. The other actually goes to office hours, asks questions, gets to know their story, and becomes known by them in return. Both students could say "I know my professor" — but only one of them actually does. Jesus said in John 17:3, "This is eternal life, that they may know You, the only true God." Not know about. Know! Christianity was never meant to be a religion of facts memorized from a distance; it's an invitation into a relationship with a Person who wants to be found.

Third, here is how you actually come to know God personally. It starts with being honest about where you stand — Romans 3:23 says all of us have sinned and fall short of God's standard, so the first step is acknowledging that we need Him, not pretending we've got it all together. Next comes believing, really believing, that Jesus Christ died for that sin and rose again — Romans 10:9 says, "If you declare with your mouth, 'Jesus is Lord,' and believe in your heart that God raised Him from the dead, you will be saved." That belief isn't just a private opinion; it's declared out loud, it's confessed. Then comes surrender — inviting Him in, not as a topic you study, but as the Lord of your life. Think of it like being adopted into a family: it's not enough to admire your new family from a distance or read their photo albums. At some point, you have to walk through the door, say yes, and become a real family member. That's what it means to receive Christ — you stop being an outside observer of God and you become His child.

But knowing God doesn't stop the moment you say yes to Him — that's actually where it begins. Saying yes to a relationship is one thing, but you don't get to know someone by agreeing to it once and never talking to them again. The way you get to know a person is by talking with them and listening to them regularly, and God has given us His Word, the Bible, as the main way He speaks and reveals Himself to us. Psalm 119:105 says His Word is "a lamp for my feet and a light on my path" — meaning the Bible isn't just information, it's how God shows you the way forward, day by day. Every time you open Scripture, you're not just reading ancient stories; you're spending time with the same God who created the universe and who now calls you His own. The more consistently you read His Word, the more familiar His voice, His heart, and His ways become to you — just like the more time you spend with a close friend, the easier it is to recognize their voice in a crowded room.

YOUR TURN

Grab a sheet of paper (or open your notes app) and draw two columns: "What I Know About God" and "A Time I Actually Experienced God." Take a few quiet minutes to fill in both columns honestly — don't overthink it. When

you're done, turn to the person next to you and share what you notice about the gap (or overlap) between your two columns. Talk together: what would it take to close that gap this semester?

RESPONSE TIME

This is for every student who has only ever "known about" God — through family, church attendance, or religious habit, but has never personally received Him. If you've never said yes to Jesus as Lord of your life, or if it's time to move from information to relationship, this is your moment. Come forward. Let's cross the line together from knowing about Him to actually knowing Him.

Pray this out loud:

Lord Jesus, I believe You are the Son of God who died for my sins and rose again. I admit I have sinned and I need You. I open the door of my heart right now and receive You as my Lord and Savior. Thank You for making me Your child. Holy Spirit, help me know You more, day by day, starting today and give me the grace to live a life that pleases You. In Jesus' name, Amen.

LEVEL UP — Going Deeper With God

So you already know God, and you've already said yes to Jesus — so what happens when you get to campus and suddenly you're surrounded by people who worship other gods, follow other religions, or don't believe in God at all? For a lot of students, this is actually where their faith gets shaky for the first time — not because they stopped believing, but because they've never had to explain or hold onto what they believe before.

Here's the key: seeing other people's beliefs doesn't have to shake your own, as long as you actually know Who you believe, not just what you were taught to believe. Think about a student who learned math really well from one great teacher, then gets to college and meets professors who explain it differently — if that student truly understands the subject and didn't just memorize answers, they won't panic when someone challenges their thinking. They'll simply check their own understanding and keep going. Your faith works the same way.

So instead of getting anxious, defensive, or confused when you're exposed to other beliefs, use it as a reason to go deeper: ask your own questions, read your Bible for yourself instead of only relying on what you were told growing up, and talk to strong Christian friends or mentors when doubts come up. Remember what Paul said in 2 Timothy 1:12: "I know whom I have believed" — not just what he believed, but Who. When your faith is built on a real, personal relationship with God and not just a habit or a culture you grew up in, other people's beliefs won't threaten you — they'll actually push you to know your own God even better.

THIS WEEK'S WALK — Knowing God Personally

Spend a few minutes each day this week reading and sitting with these verses. Don't rush — let God speak.

Day 1: Psalm 19:1-4 — Look around campus today and notice one thing in creation that points to God's greatness.

Day 2: Jeremiah 29:11-13 — Write down one way you can seek God "with all your heart" this week.

Day 3: John 17:1-3 — Ask yourself honestly: do I know about God, or do I actually know Him?

Day 4: Romans 3:22-24 — Thank God that His grace isn't based on your performance.

Day 5: Romans 10:9-10 — If you haven't yet, say this out loud today: "Jesus is Lord."

Day 6: John 1:12-13 — Reflect on what it means to be called a child of God.

Day 7: Psalm 34:8 — "Taste and see that the Lord is good." Write a short prayer telling God what you tasted of Him this week.

Lesson 2: Knowing God as Creator, All-Sufficient, and Provider

KEY SCRIPTURE

Genesis 1:1; Genesis 17:1; Genesis 22:13-14; Exodus 3:14

OPENING HOOK

Tuition. Rent. That group project that's due tomorrow and nobody's replying. The job you need after graduation that doesn't exist yet. If we're honest, a huge amount of student anxiety comes down to one question: will there be enough? Tonight we meet a God who answers that question through the very names He chose to reveal about Himself.

LET'S DIG IN

God first reveals Himself as Elohim — the Mighty Creator. Genesis 1:1 opens with, "In the beginning, God (Elohim) created the heavens and the earth." This name carries the idea of majesty and unmatched power — He didn't assemble the universe from existing materials, He spoke it into being from nothing. Think about the difference between an engineer who improves an existing bridge design and one who invents an entirely new material out of thin air — that second kind of power is what Elohim means. If God had the authority and ability to speak galaxies into existence with a word, then the chaos in your life right now — the messy situation, the uncertain semester, the relationship that fell apart — is not too complex for Him to speak order into as well.

Second, God reveals Himself as El Shaddai — the All-Sufficient One. This name appears in Genesis 17:1, when God appears to Abraham at ninety-nine years old, still childless, still waiting on a promise that seemed biologically impossible. God doesn't tell Abraham to try harder; He introduces Himself as El Shaddai, the God whose sufficiency doesn't depend on Abraham's resources, strength, or timeline. Many scholars connect the root of "Shaddai" to the image of a nourishing, all-supplying source — like a mother whose very body sustains her child. That's the picture: when you feel utterly not enough — not smart enough, not strong enough, not resourced enough to make it through this semester — El Shaddai is enough on your behalf.

Third, God reveals Himself as Jehovah Jireh — The Lord Will Provide. This name is born out of one of the most intense moments in Scripture: Genesis 22, where Abraham is asked to offer his son Isaac, and at the very last moment, God provides a ram caught in the thicket as a substitute. Abraham named that place Jehovah Jireh, because provision showed up exactly at the point of obedience and need — not a day early, not a day late (Genesis 22:13-14). Think of a student who has done everything right — applied for the scholarship, submitted the paperwork, prayed about tuition — and the funding comes through right at the deadline, not before. That's Jehovah Jireh: provision that meets us in the mountain of testing, often right where our faith is being stretched the most.

YOUR TURN

Grab an index card or your notebook and write down one specific need or fear you're carrying right now — financial, academic, relational, or about your future. In your small group, talk through which name of God — Elohim, El Shaddai, or Jehovah Jireh — speaks directly to that need, and why. Then pray for each other in the group, calling out that name over each person's need.

RESPONSE TIME

If you've been carrying a need in your own strength — trying to be your own "sufficient one" — this is your moment. Come lay that index card at the altar tonight and surrender it to the God who is Creator, All-Sufficient, and Provider.

Pray this out loud:

Father, You are Elohim my Creator, El Shaddai my All-Sufficient One, and Jehovah Jireh who provides. I bring my needs, fears, and lack before You today. I trade my anxiety for trust in Your sufficiency. Thank You

that You see my need before I even ask, and that You will provide exactly what I need, exactly when I need it. In Jesus' name, Amen.

LEVEL UP — Going Deeper With God

Ever notice how God doesn't just have one name, but reveals Himself differently depending on what His people were going through? That's actually a good thing — it means no situation you're facing is too specific or too small for God to meet you in it personally.

But here's something to watch out for: some people twist the name Jehovah Jireh — "the Lord will provide" — into a formula, like if you just say the name enough times or have enough faith, God is obligated to hand you money, cars, or an easy life. That's not what actually happened with Abraham. God's provision in Genesis 22 showed up in the middle of a hard, costly moment of obedience, not as a shortcut to skip trusting Him.

So when you're praying for provision, keep your focus where Abraham kept his: on trusting and obeying God, not just chasing what He can give you. Provision is the fruit of a real relationship with God — it's never a transaction you can manipulate. If you ever hear someone using God's names like magic words to "activate" blessings, test what they're saying against Scripture. Real, biblical provision always flows out of a real relationship with the Provider, not a formula.

THIS WEEK'S WALK — Trusting God as Creator, Sufficient One, and Provider

Spend a few minutes each day this week reading and sitting with these verses. Don't rush — let God speak.

Day 1: Genesis 1:1-5 — Reflect on God's power to create order out of nothing — invite Him into a chaotic area of your life.

Day 2: Isaiah 40:28-31 — Where do you feel tired or worn out? Ask God to renew your strength today.

Day 3: Genesis 17:1-2 — Tell God one area where you feel "not enough" and thank Him for being El Shaddai there.

Day 4: 2 Corinthians 12:9-10 — Write down: "His grace is sufficient for me" and carry it with you today.

Day 5: Genesis 22:11-14 — Think of a time God provided right on time. Thank Him for it.

Day 6: Philippians 4:19 — Bring one specific need to God and trust Him with the outcome.

Day 7: Psalm 23:1 — "The Lord is my shepherd, I lack nothing." Journal what this verse means for your life right now.

Lesson 3: Knowing God as Healer, Peace, and Victory

KEY SCRIPTURE

Exodus 15:26; Judges 6:24; Exodus 17:15-16

OPENING HOOK

Anxiety before a big presentation. A friendship that fell apart last semester and still stings. A mental or physical battle you haven't told anyone about. College doesn't just test your mind — it tests your whole self. Tonight's names of God speak directly into the places where you're wounded, anxious, or fighting a battle that feels bigger than you.

LET'S DIG IN

God reveals Himself as Jehovah Rapha — The Lord Who Heals. In Exodus 15:26, right after delivering Israel from Egypt, God leads them to bitter water at Marah. He shows Moses a tree to throw into the water, and it turns sweet — and it's in that very moment God says, "I am the Lord who heals you." Notice the timing: God reveals Himself as Healer immediately after deliverance, before He even gives the Law. Healing isn't an afterthought to God; it's close to His heart from the start. And Rapha isn't limited to physical healing — it covers the wounds no one else can see: the anxiety, the shame, the broken trust. Think of a deep cut that's been bandaged on the surface but never actually cleaned underneath — it might look fine for a while, but it needs a healer who goes deeper than a surface fix. That's what Jehovah Rapha offers.

Second, God reveals Himself as Jehovah Shalom — The Lord Is Peace. In Judges 6, we meet Gideon hiding in a winepress, terrified, threshing wheat in secret because he's afraid of the enemy. In the middle of that fear, the Angel of the Lord meets him, and Gideon builds an altar and calls it Jehovah Shalom (Judges 6:24). This peace isn't the absence of trouble — the enemy was still very much present outside that winepress — it's the presence of wholeness and God Himself in the middle of the chaos. It's the difference between calm because nothing is happening, and calm because you know Who is holding you while everything is happening. Like the eye of a storm, where everything around is turbulent but the center is strangely still — that stillness is available to you in Christ, in the middle of your storm, not just after it passes.

Third, God reveals Himself as Jehovah Nissi — The Lord Is My Banner. After Israel's battle against Amalek in Exodus 17, where victory came as long as Moses' hands stayed raised, Moses built an altar and called it Jehovah Nissi (Exodus 17:15). A banner in ancient warfare was the flag soldiers rallied around — it identified whose side you were on and where your strength came from. It wasn't the soldiers' own skill being celebrated; it was the banner they fought under. Think of a sports team pulling on the same jersey before a big game — the jersey itself doesn't win the game, but it reminds every player who they represent and what they're fighting for. When you're in a battle — a temptation, a spiritual attack, a mental health struggle — Jehovah Nissi reminds you that victory isn't self-generated; it's found in whose banner you're standing under.

YOUR TURN

Take a strip of paper and turn it into your own personal "banner." On it, write one area of woundedness, anxiety, or battle you're currently facing, and underneath it write the name of God that speaks to it most — Jehovah Rapha, Jehovah Shalom, or Jehovah Nissi. In your small group, hold up your banners and pray for each other, declaring that name over each person's situation.

RESPONSE TIME

If you're carrying an unhealed wound, unresolved anxiety, or an ongoing battle you've been fighting alone, this is your moment. Bring your banner to the altar. Let the Healer, the Prince of Peace, and the Lord of Victory meet you exactly where the fight has been hardest.



Pray this out loud:

Lord, You are Jehovah Rapha my Healer, Jehovah Shalom my Peace, and Jehovah Nissi my Victory. I bring every wound, every anxious thought, and every battle I'm facing to You right now. Heal what's broken in me, calm what's anxious in me, and fight for me where I feel I'm losing. I choose to stand under Your banner today. In Jesus' mighty name, Amen.

LEVEL UP — Going Deeper With God

Here's something that can be confusing: if God is Jehovah Rapha, the Healer, why doesn't everyone get healed when they pray? This is a real question, not one to be ashamed of asking.

The truth is, God does still heal today, and many people have real testimonies to prove it. But even the apostle Paul, someone with incredible faith, asked God three times to remove a physical struggle he called a "thorn in the flesh," and God didn't remove it. Instead, God told him, "My grace is sufficient for you, for my power is made perfect in weakness" (2 Corinthians 12:9). That means healing not showing up right away doesn't mean you don't have enough faith, and it doesn't mean God doesn't love you.

Sometimes God heals instantly, sometimes gradually, and sometimes He chooses to give strength to carry something instead of removing it — and one day, when Christ returns, every believer will experience complete and final healing with no more pain at all (Revelation 21:4). In the meantime, don't let anyone put guilt on you for a healing that hasn't come yet, and don't be afraid to keep praying and trusting God either way. The same goes for "spiritual battles": real spiritual warfare isn't about repeating God's names like a magic chant, it's about actually walking closely with Him, staying obedient, and standing firm in what He's already told you in His Word (Ephesians 6:10-18).

THIS WEEK'S WALK — Walking in Healing, Peace, and Victory

Spend a few minutes each day this week reading and sitting with these verses. Don't rush — let God speak.

Day 1: Exodus 15:22-26 — Bring an area you need healing in to God — physical, emotional, or spiritual.

Day 2: Psalm 147:3 — "He heals the brokenhearted." Let God near a hurt you've kept hidden.

Day 3: Judges 6:11-24 — Where do you need Jehovah Shalom's peace this week? Name it in prayer.

Day 4: Philippians 4:6-7 — Trade one anxious thought for a prayer of thanksgiving today.

Day 5: Exodus 17:8-15 — Ask someone to "hold your hands up" this week — who can support you in a current battle?

Day 6: 1 Corinthians 15:57 — Thank God in advance for victory in a struggle you're facing.

Day 7: Romans 8:37 — Write out this verse in your own words and post it somewhere you'll see it daily.

Lesson 4: Knowing God as Ever-Present, All-Seeing, and Father

KEY SCRIPTURE

Ezekiel 48:35; Genesis 16:7-13; Romans 8:15

OPENING HOOK

A campus with thousands of students can be one of the loneliest places on earth. It's possible to be surrounded by people all day and still feel completely invisible — unseen, unknown, and unimportant. Tonight's names of God speak directly to that ache: what if the God of the universe not only exists, but is present with you right now, sees you fully, and calls you His own child?

LET'S DIG IN

God reveals Himself as Jehovah Shammah — The Lord Is There. This name comes from Ezekiel 48:35, describing the future dwelling of God's presence with His people, and it literally means God's address is permanent, not occasional. Think about the difference between a friend who visits your dorm once in a while and a roommate who actually lives there with you every single day — one shows up sometimes, the other is simply always there. Jehovah Shammah isn't a God who checks in on holidays and answers emergency prayers; He is present in your ordinary Tuesday afternoon, your late-night study session, and your walk across campus, just as much as He's present in your crisis moments.

Second, God reveals Himself as El Roi — The God Who Sees Me. This name was given not by a patriarch or a king, but by Hagar — a foreign servant, pregnant, fleeing into the wilderness after being mistreated, feeling completely forgotten and used (Genesis 16:7-13). It's in that lonely, overlooked place that the Angel of the Lord meets her, and she responds by naming Him El Roi: "You are the God who sees me." Think about what it feels like to be the one international student in a lecture hall of hundreds, wondering if anyone actually notices you, and then having one person stop, remember your name, and ask how you're really doing. That's a small human picture of what El Roi means on a divine scale — God doesn't just see your situation from a distance; He sees you, in your specific pain, your unseen tears, and the corners of your story nobody else has noticed.

Third, all of these names find their fullest expression in one relational reality: God is Abba, Father. Romans 8:15 says we did not receive a spirit of slavery to fall back into fear, but the Spirit of adoption, by whom we cry "Abba, Father" — an intimate, trusting term, closer to "Dad" than a formal, distant title. This is the destination of everything we've studied this month. Knowing God isn't meant to end with a list of impressive names memorized in a notebook — it's meant to end in a relationship, where the Creator, the All-Sufficient One, the Healer, the Peace, the Victory, the Ever-Present, All-Seeing God becomes the Father you run to, not just the deity you study.

YOUR TURN

Take a few quiet minutes and think of one specific thing God has done for you personally — something only you would know the story behind. Like the people in the Bible who named altars after their encounters with God, come up with your own personal "altar name" for Him based on that experience (for example: "The God Who Showed Up" or "The God Who Never Left"). Turn to a partner and share your altar name and the story behind it.

RESPONSE TIME

As we close this month's teaching on Who God Is, this altar is for you — whether you're meeting Him for the first time, being filled afresh by His Spirit, or simply need to be reminded that you are seen, known, and fathered by God. Come stand in the presence of Jehovah Shammah, be seen by El Roi, and be embraced by Abba, Father tonight.

 **Pray this out loud:**

Father, thank You that You are Jehovah Shammah, always with me, El Roi, the God who truly sees me, and Abba, my Father. I don't have to perform or hide from You. Help me hold both awe and closeness with You —

never taking Your presence for granted, but always running to You as my Father. I receive Your love and Your presence over my life today. In Jesus' name, Amen.

LEVEL UP — Going Deeper With God

As you grow closer to God and start calling Him Father, Healer, Friend, and Provider, there's something important to guard: closeness with God should never turn into casualness that disrespects Him.

There's a story in the Bible that shows just how serious this is. In 2 Samuel 6, a man named Uzzah had grown up around the Ark of the Covenant — literally the symbol of God's presence — his whole life. He knew it well, maybe too well. When the ark was being moved and the oxen pulling the cart stumbled, Uzzah reached out and touched the ark to steady it, something God had clearly commanded no one should ever do, and he died instantly. Meanwhile, later in the same story, the ark was left in the house of a man named Obed-Edom, and Scripture says God blessed his entire household because of how he honored God's presence in his home (1 Chronicles 13:14). Same ark. Same presence. Two completely different outcomes: one shaped by familiarity that led to carelessness, the other shaped by honor.

This matters for you today because if you grow up in church, or spend a lot of time around "Godly activities" like worship, prayer, and Christian community, it's actually possible to become so familiar with sacred things that you stop treating them as sacred. On the other hand, if you only ever see God as distant and untouchable, you'll never experience the nearness He actually wants to give you as a Father. The goal is holding both together: come close to God boldly, like a child running to a loving Father, but never lose the reverence and honor due to Him as a holy God. Ask yourself honestly: has anything about God, worship, prayer, or church become "routine" or "background noise" to you? If so, ask Him today to restore both your awe of Him and your closeness to Him, at the same time.

THIS WEEK'S WALK — Living Close to God, Without Losing Your Reverence

Spend a few minutes each day this week reading and sitting with these verses. Don't rush — let God speak.

Day 1: Ezekiel 48:35 & Matthew 28:20 — Thank God that He is with you always, even today's ordinary moments.

Day 2: Genesis 16:7-13 — Tell God about a time you felt unseen — invite Him into that memory.

Day 3: Psalm 139:1-6 — Read slowly. Let it sink in that God truly knows you, fully.

Day 4: Romans 8:14-17 — Practice praying "Abba, Father" today as a declaration of your identity.

Day 5: 2 Samuel 6:1-11 — Ask God to show you if anything sacred has become "routine" to you.

Day 6: 1 Chronicles 13:14 — Ask God how you can honor His presence in your daily life, like Obed-Edom did.

Day 7: Hebrews 4:16 — Come boldly, yet reverently, before God's throne today and lay your requests before Him.