



# GOD IS...NAMES OF GOD

## Section #8:

Wednesday Night Church  
Winter Series 2025

“No, the true knowledge of God will always lead us to worship...Our place is on our faces before him in adoration.” John Stott

### EXPLORATION I

CATEGORY: THE BEING OF GOD

1/8

~~Section #1: God Exist, the Beginning the Creator~~  
1/15

~~Section #2: God the Craftsman, sustains, incomparable, Unknowable Know~~  
1/22

~~Section #3: God is Good, Spirit, Light, Judge, Love (FRUIT/HS)~~  
1/29

~~Section #4: God Unchangeable, Faithful & True, Holy LATER~~

### EXPLORATION II

CATEGORY: THE NAMES OF GOD (God as)

LET ME INTRODUCE TO YOU Facet of his Character  
2/5 (Jenni)

~~Section #5: God, Yahweh, I AM, Provider, Healer~~  
2/42

~~(Section #6: X-God is Love~~  
2/19 ~~Section #7: The God Who Sees Me Genesis 16:13 – El Roi~~

**2/26 Section #8:**  
I am Almighty God Genesis 17:1-2 – El Shaddai  
The LORD Will Provide Genesis 22:14 – Jehovah-jireh

**3/5 – BAPTISM**

### EXPLORATION III

CATEGORY: GOD IN 3 PERSONS

**3/12 PR. ROBIN**

**Section #9:** Trinity, Raised JC

**3/19 Section #10:**

One, Father Compassion, Christ

**3/26 Section #11:**

Lord, Flesh, Lamb, Mediator

**4/2 Section**

**#12:** Shines, KoK, Son of Man

### EXPLORATION IV

CATEGORY: THE ATTRIBUTES OF GOD

**4/9 PR. ROBIN**

**Section #13:**

Knowledge, Greatness, Justice, Mercy

**4/16 (Easter is 4/20)**

**Section**

**#14:** Wisdom, Stength, Wrath, Grace

**4/23 Section**

**#15:** Majestic, Mighty, Happiness, Speaks

**4/30 – OPEN**

**Section #16:** Fire, Fear, Friendship, Glor

**Other Names/Attributes:** Omnipresent, Omniscient, Omnipotent Attributes. Shepherd, Right, There. Banner, Sanctifies, Peace, Most High, Hosts, Rock, God of Israel The FEAR of Isaac-Ge 31:42)

**GOD IS...now, prove this with scripture.**

**Theology:** The Study of God.

Without Theology, we just end up with personalities.

**Theology matters because:** It trains our thoughts and develops our expectations. It guides decisions. It teaches us about the LORD.

### **GOD IS Journal** – (on whiteboard)

Name of God:

Scripture Reference:

Have I met this facet of God?

Where would I?

How would I know Him?

How does this **BEING** (attribute) of GOD affect my life? My thoughts? My relationships? My decisions? My hurts? My expectations? ME? My choices? My actions?

### **NAMING**

**Onoma** (OH.na.ma)

1. the name is used for everything which the name covers, everything the thought or feeling of which is aroused in the mind by mentioning, hearing, remembering, the name, i.e. for one's rank, authority, interests, pleasure, command, excellences, deeds etc.

<https://www.biblestudytools.com/lexicons/greek/nas/onoma.html>

**IN A NAME** (Deut. 18:5) *shem* (*shem*); *Strong's* #8034: Name, renown, fame, memorial, character. Possibly *shem* comes from a root that suggests “**marking**” or “**branding**.”

**The Hebrews believed that naming something was to encompass and control it** Spoke of essence/nature (attributes, identities, characteristics) of the person.

Also thought of as “prophetic”. Naming them for what they will do and become.

**Hayford, J. W. 1995. Hayford's Bible handbook. Thomas Nelson Publishers: Nashville**

[A NAME SHADOWS YOU? A NAME REPRESENTS YOU. ]



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With this cultural and Biblical understanding, we now step into the diamond...the facets of who God is described by the Names given in scripture.

**NAMES of GOD:**

**LET ME INTRODUCE TO YOU**

**I AM Almighty God - El Shaddai**

Genesis 17:1-2

**The LORD Will Provide - Jehovah-jireh**

Genesis 22:14

**Living God – El Chay**

Jeremiah 10:11-16

**I am Almighty God** Genesis 17:1-2 – El Shaddai

**The LORD Will Provide** Genesis 22:14 – Jehovah-jireh

**Living God** – Jeremiah 10:11-16 - El Chay

**#1. Genesis 17:1-2**

**I am Almighty God - El-Shaddai**

**I am Almighty God** Genesis 17:1-2 – El Shaddai

**Gen 28:1-4** So Isaac called for Jacob and blessed him. Then he commanded him: “Do not marry a Canaanite woman. <sup>2</sup> Go at once to Paddan Aram,<sup>[a]</sup> to the house of your mother’s father Bethuel. Take a wife for yourself there, from among the daughters of Laban, your mother’s brother. <sup>3</sup> May **God Almighty**<sup>[a]</sup> [Heb: El Shaddai]

will bless you, make you fertile, and give you many descendants so that you will become a large group of peoples. <sup>4</sup> He will give you and your descendants Abraham’s blessing so that you will own the land in which you are now immigrants, the land God gave to Abraham.”

**Genesis 17:1-2 [The 2<sup>ND</sup> Covenant of w/Abram]**

When Abram was ninety-nine years old,<sup>(A)</sup> the Lord appeared to him<sup>(B)</sup> and said, “**I am God Almighty**<sup>[a];(C)</sup> **walk before me faithfully and be blameless.**<sup>(D)</sup> <sup>2</sup> Then I will make my covenant between me and you<sup>(E)</sup> and will greatly increase your numbers.”<sup>(E)</sup>

a. Genesis 17:1 Hebrew **El-Shaddai**

**Response:** <sup>3</sup> Abram fell facedown,<sup>(G)</sup> and God said to him,

**THE RESPONSE:**when we meet a facet of HIM, there is ALWAYS a response

Numbers 14:5 NIV

Then Moses and Aaron fell facedown in front of the whole Israelite assembly gathered there.

Joshua 5:13-14 NIV The Fall of Jericho



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<sup>13</sup> Now when Joshua was near Jericho, he looked up and saw a man standing in front of him with a drawn sword in his hand. Joshua went up to him and asked, “Are you for us or for our enemies?” <sup>14</sup> “Neither,” he replied, “but as commander of the army of the Lord I have now come.” **Then Joshua fell facedown** to the ground in reverence, and asked him, “What message does my Lord<sup>[a]</sup> have for his servant?”

Ezekiel 1:1, 28 NIV

**Vs 1** In my thirtieth year, in the fourth month on the fifth day, while I was among the exiles by the Kebar River, the heavens were opened and I saw visions of God.

**Vs 25-28**

<sup>25</sup> Then there came a voice from above the vault over their heads as they stood with lowered wings. <sup>26</sup> Above the vault over their heads was what looked like a throne of lapis lazuli, and high above on the throne was a figure like that of a man. <sup>27</sup> I saw that from what appeared to be his waist up he looked like glowing metal, as if full of fire, and that from there down he looked like fire; and brilliant light surrounded him. <sup>28</sup> Like the appearance of a rainbow in the clouds on a rainy day, so was the radiance around him.

This was the appearance of the likeness of the glory of the Lord. **When I saw it, I fell facedown, and I heard the voice of one speaking.**

Ezekiel 3:23 NIV

<sup>23</sup> So I got up and went out to the plain. And the glory of the Lord was standing there, like the glory I had seen by the Kebar River, **and I fell facedown.**

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<sup>4</sup> **“As for me, this is my covenant with you:<sup>(H)</sup> You will be the father of many nations.<sup>(I)</sup> <sup>5</sup> No longer will you be called Abram<sup>[b]</sup>; your name will be Abraham,<sup>[c](J)</sup> for I have made you a father of many nations.<sup>(K)</sup> <sup>6</sup> I will make you very fruitful;<sup>(L)</sup> I will make nations of you, and kings will come from you.<sup>(M)</sup> <sup>7</sup> I will establish my covenant<sup>(N)</sup> as an everlasting covenant<sup>(O)</sup> between me and you and your descendants after you for the generations to come, to be your God<sup>(P)</sup> and the God of your descendants after you.<sup>(Q)</sup> <sup>8</sup> The whole land of Canaan,<sup>(R)</sup> where you now reside as a foreigner,<sup>(S)</sup> I will give as an everlasting possession to you and your descendants after you;<sup>(T)</sup> and I will be their God.<sup>(U)</sup>”**

<sup>9</sup> Then God said to Abraham, “As for you, you must keep my covenant,<sup>(V)</sup> you and your descendants after you for the generations to come.<sup>(W)</sup> <sup>10</sup> This is my covenant with you and your descendants after you, the covenant you are to keep: Every male among you shall be circumcised.<sup>(X)</sup> <sup>11</sup> You are to undergo **circumcision**,<sup>(Y)</sup> and it will be the sign of the covenant<sup>(Z)</sup> between me and you. <sup>12</sup> For the generations to come<sup>(AA)</sup> every male among you who is eight days old must be circumcised,<sup>(AB)</sup> including those born in your household or bought with money from a foreigner—those who are not your offspring. <sup>13</sup> Whether born in your household or bought with your money, they must be circumcised.<sup>(AC)</sup> My covenant in your flesh is to be an everlasting covenant.<sup>(AD)</sup> <sup>14</sup> Any uncircumcised male, who has not been circumcised<sup>(AE)</sup> in the flesh, will be cut off from his people;<sup>(AF)</sup> he has broken my covenant.<sup>(AG)</sup>”

<sup>15</sup> **God also said to Abraham, “As for Sarai<sup>(AH)</sup> your wife, you are no longer to call her Sarai; her name will be Sarah.<sup>(AI)</sup> <sup>16</sup> I will bless her and will surely give you a son by her.<sup>(AJ)</sup> I will bless her so that she will be the mother of nations;<sup>(AK)</sup> kings of peoples will come from her.”**



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17 Abraham fell facedown;<sup>(AL)</sup> he laughed<sup>(AM)</sup> and said to himself, “Will a son be born to a man a hundred years old?<sup>(AN)</sup> Will Sarah bear a child at the age of ninety?”<sup>(AO)</sup> 18 And Abraham said to God, “If only Ishmael<sup>(AP)</sup> might live under your blessing!”<sup>(AQ)</sup>

19 Then God said, “Yes, but your wife Sarah will bear you a son,<sup>(AR)</sup> and you will call him Isaac.<sup>(AS)</sup> I will establish my covenant with him<sup>(AT)</sup> as an everlasting covenant<sup>(AU)</sup> for his descendants after him. 20 And as for Ishmael, I have heard you: I will surely bless him; I will make him fruitful and will greatly increase his numbers.<sup>(AV)</sup> He will be the father of twelve rulers,<sup>(AW)</sup> and I will make him into a great nation.<sup>(AX)</sup> 21 But my covenant<sup>(AY)</sup> I will establish with Isaac, whom Sarah will bear to you<sup>(AZ)</sup> by this time next year.”<sup>(BA)</sup> 22 When he had finished speaking with Abraham, God went up from him.<sup>(BB)</sup>

23 On that very day Abraham took his son Ishmael and all those born in his household<sup>(BC)</sup> or bought with his money, every male in his household, and circumcised them, as God told him.<sup>(BD)</sup> 24 Abraham was ninety-nine years old<sup>(BE)</sup> when he was circumcised,<sup>(BF)</sup> 25 and his son Ishmael<sup>(BG)</sup> was thirteen;<sup>(BH)</sup> 26 Abraham and his son Ishmael were both circumcised on that very day. 27 And every male in Abraham’s household<sup>(BH)</sup>, including those born in his household or bought from a foreigner, was circumcised with him. NIV

Footnotes

- b. [Genesis 17:1](#) Hebrew **El-Shaddai**
- c. [Genesis 17:5](#) Abram means exalted father.
- d. [Genesis 17:5](#) Abraham probably means father of many.
- e. [Genesis 17:19](#) Isaac means he laughs.

The Sign of the Covenant<sup>(A)</sup>

17 When Abram was ninety-nine years old, the Lord<sup>(B)</sup> appeared to Abram and said to him, **“I am <sup>(C)</sup>Almighty God; <sup>(D)</sup>walk before Me and be <sup>(E)</sup>blameless. <sup>(F)</sup>And I will make My <sup>(G)</sup>covenant between Me and you, and <sup>(H)</sup>will multiply you exceedingly.”** NKJV

- a. [Genesis 17:1](#) Heb. *El Shaddai*

**CEB** Gen 17:1-2

When Abram was 99 years old, the Lord appeared to Abram and said to him, “I am **El Shaddai**.<sup>(a)</sup> Walk with me and be trustworthy. <sup>(b)</sup>I will make a covenant between us and I will give you many, many descendants.”

**HOW DOES GOD SHOW HIS “MIGHT”?**

**#1 WAY: Through Covenants**

**COVENANT CONVERSATION:**



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- An **act** of God, freely establishing a **mutually binding relationship** with humankind.
- Through the covenant, God imparts blessings on humans in conditional and unconditional terms.
  - **Conditional:** God blesses humans as they obey the terms of the covenant(10Commandments)
  - **Unconditional:** God bestows blessings on humans regardless of their obedience or disobedience to the terms of the covenant. (Salvation. Abram’s blessing of Father of nations)

<i><b>THE COVENANTS OF GENESIS</b></i>		
<b>Covenant</b>	<b>Reference</b>	<b>Terms</b>
Edenic	Gen. 2:15–17	GOD: Provides for all man’s needs. MANKIND: Forbidden to eat from the tree of knowledge of good and evil.
Adam&Eve	Gen. 3:14–21	GOD: Gives promises of the Messiah. MANKIND: No requirements, but mankind will suffer consequences of sin until coming of the Messiah.
Noahic	Gen. 9:1–19	GOD: Will never flood the earth again. MANKIND: No requirements. SIGN: <b>Rainbow</b> (vv. 12, 13).
Abrahamic Waited 25 years for the promised birth of Isaac	Gen. 15:3–21 Waited 10 Years from Gen 17 covenant promise for Isaac. A = 100 & S = 90 Sarah died at 127 A = 137 I = 37	GOD: Will make a mighty nation of Abraham’s descendants and give them the land of Canaan. ABRAHAM: Will walk before God and be blameless (Gen. 17:1, 2). SIGN: <b>circumcision</b> (Gen. 17:10–14). <sup>1</sup>

- But above all, God has fulfilled these covenants and has inaugurated the New Covenant in Christ, which is for all people who trust in Him.

<sup>1</sup> Thomas Nelson, I. (1995). [\*The Woman’s Study Bible\*](#). Thomas Nelson.



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**Heb 9:15, 27–28**<sup>NIV</sup>

<sup>15</sup> For this reason **Christ is the mediator of a new covenant**, that those who are called may receive the promised eternal inheritance—now that he has died as a ransom to set them free from the sins committed under the first covenant.

<sup>27</sup> Just as people are destined to die once, and after that to face judgment, <sup>28</sup> so Christ was sacrificed once to take away the sins of many; and he will appear a second time, not to bear sin, but to bring salvation to those who are waiting for him.

**Hebrew 9 NOTES:**

*diathēkē*, **διαθήκη** *diathékē*, **dee-ath-ay'-kay**; from **G1303**; properly, a disposition, i.e. (specially) a contract (especially a devisory will):—**covenant, testament**.

... it is exactly the same word as that used in secular Greek literature **to describe a will or a legacy**...but note the reference to the necessary death of the one who makes the covenant.

*diathēkē* ‘covenant’ + *promised eternal inheritance* = ‘last will and testament’.

- 1) the testator [TES.tate.or] who makes the will, **GOD**
- 2) the legatee [leg.a.TEE] who benefits from the will, **MANKIND**  
and the inheritance which the beneficiary receives on the death of the testator.

**3) MEDIATOR:**

...Christ comes as God’s *Mesitēs* [mah.cee.TACE] **to bring a righteous God and his aggressively disobedient children together**, to break down the huge barriers between God and man, and to open up the way into God’s holy presence.

... These verses make the point that **until the testator dies the benefits of the will cannot possibly be made available to the legatee. The death of the testator must be established beyond all doubt.**

At many points this letter insists that Christ died and died for us, offering himself for our redemption (9:12, 14).

b. The grateful beneficiary

Man is a pauper before God, unable to meet the demands of a pure and holy God with his own cheap and useless ‘righteous’ efforts. It is only when we recognize our need, see ourselves as we really are and allow him to remove the flimsy curtain of our moral pretence, that we can be brought to the place where we receive his help.

In his destitution and need, man hears the merciful and generous call to the COVENANT of God. It is *those who are called* who receive the inheritance. Those who have responded to his ‘heavenly call’

**What is our inheritance?** [Bible explains] <sup>2</sup>

**HEBREWS 3:1** *Therefore, holy brothers and sisters, who share in the heavenly calling, fix your thoughts on Jesus, whom we acknowledge as our apostle and high priest.*

- Covenant theology is the system of theology that centers on God as a covenant-making God and sees in the history of creation two great covenants: the **covenant of works** and the **covenant of grace**.
- Covenant theology asserts that prior to the Fall God made a **covenant of works** with Adam as the representative of all humankind. In response to Adam’s disobedience God established a new covenant through the second Adam, Jesus Christ. Those who place their faith in Christ come under the benefits of this new **covenant of grace**. <sup>3</sup>

**Genesis 14** – Abram rescues Lot and meet Melchizedek

**First covenant w/Abram – Unconditional**

**Gen 15:1-21** NIV

<sup>2</sup> Brown, R. (1988). *The message of Hebrews: Christ above all* (p. 162). InterVarsity Press.

<sup>3</sup> Grenz, S., Guretzki, D., & Nordling, C. F. (1999). *Pocket dictionary of theological terms* (p. 32). InterVarsity Press.





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*After this, the word of the Lord came to Abram in a vision:*

*“Do not be afraid, Abram.*

*I am your shield,<sup>[a]</sup>*

*your very great reward.<sup>[b]</sup>”*

*<sup>2</sup> But Abram said, “Sovereign Lord, **what can you give me since I remain childless** and the one who will inherit<sup>[c]</sup> my estate is Eliezer of Damascus?” <sup>3</sup> And Abram said, “You have given me no children; so a servant in my household will be my heir.”*

*<sup>4</sup> Then the word of the Lord came to him: “This man will not be your heir, but a son who is your own flesh and blood will be your heir.” <sup>5</sup> He took him outside and said, “Look up at the sky and count the stars—if indeed you can count them.” Then he said to him, “So shall your offspring<sup>[d]</sup> be.”*

*<sup>6</sup> Abram believed the Lord, and he credited it to him as righteousness.*

*<sup>7</sup> He also said to him, “**I am the Lord**, who brought you out of Ur of the Chaldeans to give you this land to take possession of it.”*

*<sup>8</sup> **But Abram said, “Sovereign Lord, how can I know that I will gain possession of it?”***

*<sup>9</sup> So the Lord said to him, “Bring me a heifer, a goat and a ram, each three years old, along with a dove and a young pigeon.” <sup>10</sup> Abram brought all these to him, cut them in two and arranged the halves opposite each other; the birds, however, he did not cut in half. <sup>11</sup> Then birds of prey came down on the carcasses, but Abram drove them away.*

*<sup>12</sup> As the sun was setting, Abram fell into a deep sleep, and a thick and dreadful darkness came over him.*

*<sup>13</sup> Then the Lord said to him, “Know for certain that for four hundred years your descendants will be strangers in a country not their own and that they will be enslaved and mistreated there. <sup>14</sup> But I will punish the nation they serve as slaves, and afterward they will come out with great possessions. <sup>15</sup> You, however, will go to your ancestors in peace and be buried at a good old age. <sup>16</sup> In the fourth generation your descendants will come back here, for the sin of the Amorites has not yet reached its full measure.”*

*<sup>17</sup> **When the sun had set and darkness had fallen, a smoking firepot with a blazing torch appeared and passed between the pieces.** <sup>18</sup> On that day the Lord made a covenant with Abram and said, “**To your descendants I give this land**, from the Wadi<sup>[e]</sup> of Egypt to the great river, the Euphrates— <sup>19</sup> the land of the Kenites, Kenizzites, Kadmonites, <sup>20</sup> Hittites, Perizzites, Rephaites, <sup>21</sup> Amorites, Canaanites, Girgashites and Jebusites.”*

**Footnotes**

- a. [Genesis 15:1](#) Or *sovereign*  
b. [Genesis 15:1](#) Or *shield; / your reward will be very great*

- c. [Genesis 15:2](#) The meaning of the Hebrew for this phrase is uncertain.  
d. [Genesis 15:5](#) Or *seed*  
e. [Genesis 15:18](#) Or *river*

God’s answer to Abram’s question:

*<sup>8</sup> **But Abram said, “Sovereign Lord, how can I know that I will gain possession of it?”***



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## CUTTING A COVENANT

the unconditional

Do down the center aisle

### CUTTING A COVENANT:

Abram, unable to see how the Lord was going to give him the land, asked for some evidence that history would work out according to God’s word. Far from rebuking him, the Lord responds by entering into a solemn treaty to ratify his word. Such treaties or ‘covenants’ were a common feature of life throughout the ancient Near East. The Lord used for his purpose a well-known political and social convention, the most binding form of agreement among men, to reinforce the certainty of his promise. This treaty is the original form of the salvation covenant which gives the Old Testament (‘will’ or ‘covenant’) its name.

Whereas the covenant made after the Flood had established that God would not again destroy life on the earth (Gn. 8:21–22),

this covenant marks the beginning of God’s plan of salvation.

God makes himself known by his personal name to Abram, ‘*I am the Lord*’ (verse 7), *Yahweh*, the One who *is* (for the name is connected with the verb ‘to be’, and is explained as I AM in Ex. 3:14).

He is the source of all life, the unchanging one, controller of man’s destiny, and therefore well able to design his salvation. The Lord’s ability to disclose to Abram the oppression of his people before they inherit the land is a small thing by comparison. He is identified with God Most High, maker of heaven and earth (14:22). Melchizedek knew the Creator; Abram meets with the Saviour of mankind.

- **First Abram is required to bring five sacrifices.**

Why these particular animals and birds were commanded we do not know, and little is known about the rites connected with covenant making in the ancient Near East, except that the animal was killed, divided and used partly in a burnt offering to the deity and partly for a communal feast. The Bible itself is the best source of further detail.

- **Abram cut** {cut a covenant} each of the sacrifices into two, and with the parts made two heaps. {note: shedding of blood}

The Hebrew technical term to ‘cut a covenant’ reflects this part of the ritual, with its inevitable shedding of blood. The picture is filled in by the prophet Jeremiah in the course of berating the king for breaking a covenant he had initiated to secure the freeing of slaves in Jerusalem (Je. 34:18–19).

- **The solemn commitment was made** by passing between the parts of the sacrifice,
- **and those who broke their word the Lord would** ‘make like the calf which they cut in two and passed between its parts’.

In other words, **death awaited the person who broke a covenant.**

### ONLY GOD WALKED THROUGH

- The ‘cutting’ of the covenant was the point at which the covenant was inaugurated, and two other verbs, used of making a covenant in chapter 17, bring this meaning to the fore.

‘I will make my covenant between me and you’ (verse 2) has, instead of ‘cut’, the Hebrew verb ‘give’, or ‘put’. Thus God lays down the terms of the covenant as well as taking the initiative, and later he says, ‘I will *establish* my covenant’ (verse 7), where the verb adds to the idea of entering into a covenant the element of security and changelessness.

**Human covenants were often broken, and still are, but this covenant was established by the unchanging God, and was consequently ordered and secure.**<sup>4</sup>

**I am the Lord (personal name)** God makes himself known by his personal name to Abram, ‘*I am the Lord*’ (verse 7), *Yahweh*, the One who *is* (for the name is connected with the verb ‘to be’, and is explained as I AM in Ex. 3:14).<sup>5</sup>

<sup>4</sup> Baldwin, J. G. (1986). *The Message of Genesis 12–50: From Abraham to Joseph* (J. A. Motyer & D. Tidball, Eds.; pp. 52–53). Inter-Varsity Press.

<sup>5</sup> Baldwin, J. G. (1986). *The Message of Genesis 12–50: From Abraham to Joseph* (J. A. Motyer & D. Tidball, Eds.; p. 53). Inter-Varsity Press.





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Ex. 3:14 NKJV <sup>14</sup> And God said to Moses, “I AM WHO I AM.” And He said, “Thus you shall say to the children of Israel, (ω) ‘I AM has sent me to you.’ ”

[Exodus 6:3](#), [John 8:24](#), [John 8:28](#), [John 8:58](#), [Hebrews 13:8](#), [Revelation 1:8](#), [Revelation 4:8](#)

[Exodus 6:3 NKJV](#)

I appeared to Abraham, to Isaac, and to Jacob, as God Almighty, but *by* My name Lord I was not...

[John 8:24 NKJV](#)

Therefore I said to you that you will die in your sins; for if you do not believe that I am *He*,...

[John 8:28 NKJV](#)

Then Jesus said to them, “When you lift up the Son of Man, then you will know that I am *He*, and...

[John 8:58 NKJV](#)

Jesus said to them, “Most assuredly, I say to you, before Abraham was, I AM.”

[Hebrews 13:8 NKJV](#)

Jesus Christ *is* the same yesterday, today, and forever.

[Revelation 1:8 NKJV](#)

“I am the Alpha and the Omega, *the* Beginning and *the* End,” says the Lord, “who is and who was...

[Revelation 4:8 NKJV](#)

*The* four living creatures, each having six wings, were full of eyes around and within. And they...

**This treaty is the original form of the salvation covenant** which gives the Old Testament (‘will’ or ‘covenant’) its name. Whereas the covenant made after the Flood had established that God would not again destroy life on the earth (Gn. 8:21–22), this covenant marks the beginning of God’s plan of salvation.<sup>6</sup>

Melchizedek knew the Creator; **Abram meets with the Saviour of mankind.**<sup>7</sup>

**COVENANT requires from ME: LOVE JESUS AS HE TOOK MY PLACE**

- Public portion (Baptism/Testify. Communion. Are our circumcision.)

Think relationship with Christ

The cost has been paid for the relationship by the LORD

TO PARTICIPATE we must ...

There are two religious “practices” Jesus Christ told His disciples to do:

NO: Sacraments *a Christian rite (as baptism or the Eucharist) that is believed to have been ordained by Christ and that is held to be a means of divine grace or to be a sign or symbol of a spiritual reality* (Creates the idea/imagery that it is an act that will create spiritual growth every time you participate. Getting more grace or forgiveness from God.)

- **Ordinances** (We do out of obedience because Jesus Christ told us to, He has ordained them.)

<sup>6</sup> Baldwin, J. G. (1986). *The Message of Genesis 12–50: From Abraham to Joseph* (J. A. Motyer & D. Tidball, Eds.; p. 53). Inter-Varsity Press.

<sup>7</sup> Baldwin, J. G. (1986). *The Message of Genesis 12–50: From Abraham to Joseph* (J. A. Motyer & D. Tidball, Eds.; p. 53). Inter-Varsity Press.



## GOD IS...NAMES OF GOD

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“No, the true knowledge of God will always lead us to worship...Our place is on our faces before him in adoration.” John Stott

#### #I. Baptism

##### **Matthew 28:18-20**

*“The Jesus came to them and said, “All authority in heaven and on earth has been given to me. Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age.”*

#### #II. Communion

##### **1 Corinthians 11:23-26**

*<sup>23</sup> For I received from the Lord what I also passed on to you: The Lord Jesus, on the night he was betrayed, took bread, <sup>24</sup> and when he had given thanks, he broke it and said, "This is my body, which is for you; do this in remembrance of me." <sup>25</sup> In the same way, after supper he took the cup, saying, "This cup is the new covenant in my blood; do this, whenever you drink it, in remembrance of me." <sup>26</sup> For whenever you eat this bread and drink this cup, you proclaim the Lord's death until he comes.*

### **GOD IS Journal –** (on whiteboard)

Name of God:

Scripture Reference:

- Have I met this facet of God?
- How would I know it is Him?
- Where would I meet this Name?
- What words would I use to describe Him as revealed here in scripture?
- How would I respond to Him?
- What would be signs, or evidences, that I have met this facet of God?

**I am Almighty God** Genesis 17:1-2 – El Shaddai

**The LORD Will Provide** Genesis 22:14 – Jehovah-jireh

**Living God** – Jeremiah 10:11-16 - El Chay



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## #2. Genesis 22:1-19

### The LORD Will Provide – Jehovah-Jireh

The Hebrew word *raah* (RA-ah, from which *yireh* is derived) means “to see.” In this case, it is translated as “provide.” Since God sees the future as well as the past and the present, he is able to anticipate and provide for what is needed. Interestingly the English word “provision” is made up of two Latin words that mean “to see beforehand.” When you pray to *Yahweh Yireh*, you are praying to the God who sees the situation beforehand and is able to provide for your needs.

Spangler, A. (2008). *Praying the Names of God*. Zondervan.

#### NKJV Gen 22:14

<sup>14</sup> And Abraham called the name of the place, **The-Lord-Will-Provide**; as it is said to this day, “In the Mount of the Lord it shall be provided.”

a. [Genesis 22:14](#) Heb. *YHWH Yireh*

**The name of the place, *Jehovah-jireh* (AV, RV),**

#### Abraham’s Faith Confirmed

**22** Now it came to pass after these things that God tested Abraham, and said to him, “Abraham!”

And he said, “Here I am.”

<sup>2</sup> Then He said, “Take now **your son, your only son Isaac**,

**whom you love**, and go to the land of Moriah, and offer him there as a burnt offering on one of the mountains of which I shall tell you.”

<sup>3</sup> So Abraham rose early in the morning and saddled his donkey, and took two of his young men with him, and Isaac his son; and he split the wood for the burnt offering, and arose and went to the place of which God had told him. <sup>4</sup> Then on the third day Abraham lifted his eyes and saw the place afar off. <sup>5</sup> And Abraham said to his young men, “Stay here with the donkey; the <sup>[a]</sup>lad and I will go yonder **and worship, and we will come back to you.**”

<sup>6</sup> So Abraham took the wood of the burnt offering and laid it on Isaac his son; and he took the fire in his hand, and a knife, and the two of them went together. <sup>7</sup> But Isaac spoke to Abraham his father and said, “My father!”

And he said, “Here I am, my son.”

Then he said, “Look, the fire and the wood, but where is the <sup>[b]</sup>lamb for a burnt offering?”

<sup>8</sup> And Abraham said, “My son, God will provide for Himself **the lamb** for a burnt offering.”

**Jn. 1:29**<sup>29</sup> The next day John saw Jesus coming toward him, and said, “Behold! The Lamb of God who takes away the sin of the world!,”



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**Jn. 1:36**<sup>36</sup> And looking at Jesus as He walked, he said, “Behold the Lamb of God!”

The name of the place, *Jehovah-jireh*, meaning ‘the Lord will provide’, became proverbial. Since the Lord had commanded this sacrifice, it was reasonable to suppose that the Lord would see the need (the Hebrew verb *yir’eh* literally means ‘see’) and meet it, but to answer thus is easier with hindsight than, as in the case of Abraham, without any precedent.

Baldwin, J. G. (1986). [\*The Message of Genesis 12–50: From Abraham to Joseph\*](#) (J. A. Motyer & D. Tidball, Eds.; pp. 89–93). Inter-Varsity Press.

***So the two of them went together.***

***<sup>9</sup> Then they came to the place of which God had told him.***

***And Abraham built an altar there***

***and placed the wood in order;***

***and he bound Isaac his son***

***and laid him on the altar, upon the wood.***

***<sup>10</sup> And Abraham stretched out his hand and took the knife to slay his son.***

[faith growing with each and every and]

***<sup>11</sup> But the Angel of the Lord called to him from heaven and said, “Abraham, Abraham!” So he said, “Here I am.”***

***<sup>12</sup> And He said, “Do not lay your hand on the lad, or do anything to him; for now I know that you fear God, since you have not withheld your son, your only son, from Me.”***

[Isaac heard this. This is a father/son miracle from obedience]

Another significant word in the narrative is ‘your *only* son’ (12, 16), which the LXX translated as ‘beloved’ (Gk. *agapētos*), and which recurs at the **baptism** of Jesus, ‘This is my beloved Son’

**(Mt. 3:17** *And suddenly a voice came from heaven, saying, “This is My beloved Son, in whom I am well pleased.”*) and at the **transfiguration**

**(Mt. 17:5**<sup>5</sup> *While he was still speaking, behold, a bright cloud overshadowed them; and suddenly a voice came out of the cloud, saying, “This is My beloved Son, in whom I am well pleased. Hear Him!”*).

The beloved Son was also the ‘only’ or unique Son, for whom there could never be a substitute.

Baldwin, J. G. (1986). [\*The Message of Genesis 12–50: From Abraham to Joseph\*](#) (J. A. Motyer & D. Tidball, Eds.; pp. 89–93). Inter-Varsity Press.

***<sup>13</sup> Then Abraham lifted his eyes and looked, and there behind him was a ram caught in a thicket by its horns. So Abraham went and took the ram, and offered it up for a burnt offering instead of his son.***

[Isaac was released from the altar, and he experienced **the wonder of substitutionary salvation.**]



“No, the true knowledge of God will always lead us to worship...Our place is on our faces before him in adoration.” John Stott

<sup>14</sup> And Abraham called the name of the place, <sup>[c]</sup>**The-Lord-Will-Provide**; as it is said to this day, “In the Mount of the Lord it shall be provided.”

<sup>15</sup> Then the Angel of the Lord called to Abraham a second time out of heaven, <sup>16</sup> and said: “By Myself I have sworn, says the Lord, because you have done this thing, and have not withheld your son, your only son— <sup>17</sup> blessing I will bless you, and multiplying I will multiply your descendants as the stars of the heaven and as the sand which is on the seashore; and your descendants shall possess the gate of their enemies. <sup>18</sup> In your seed all the nations of the earth shall be blessed, because you have obeyed My voice.” <sup>19</sup> So Abraham returned to his young men, and they rose and went together to Beersheba; and Abraham dwelt at Beersheba.

#### Footnotes

- a. [Genesis 22:5](#) Or young man
- b. [Genesis 22:7](#) Or goat
- c. [Genesis 22:14](#) Heb. YHWH Yireh
- d. [Genesis 22:23](#) Rebecca, [Rom. 9:10](#)

testing is part of God’s education of his children so that they may come to maturity (Jas. 1:2–4).  
8

#### James 1:2–4

<sup>2</sup> My brethren, count it all joy when you fall into various trials, <sup>3</sup> knowing that the testing of your faith produces <sup>[a]</sup>patience. <sup>4</sup> But let patience have its perfect work, that you may be <sup>[b]</sup>perfect and complete, lacking nothing. **NKJV**

<sup>2</sup> Consider it pure joy, my brothers and sisters,<sup>[a]</sup> whenever you face trials of many kinds, <sup>3</sup> because you know that the testing of your faith produces perseverance. <sup>4</sup> Let perseverance finish its work so that you may be mature and complete, not lacking anything. **NIV**

**The Greek word for brothers and sisters (adelphoi) refers here to believers, both men and women, as part of God’s family; also in verses 16 and 19; and in 2:1, 5, 14; 3:10, 12; 4:11; 5:7, 9, 10, 12, 19.**

- The threefold description rules out any possibility of misunderstanding. Abraham stifles all questions and comments, and simply does as he is told.
- It is about 70 kilometres (45 miles) from Beersheba to Mount Moriah,
- 3 day hike
- Worship usually accompanied the sacrifice of an animal
- Abraham sustained himself by counting on the Lord’s statement, ‘through Isaac shall your descendants be named’ ( Genesis 21:12),

<sup>8</sup> Baldwin, J. G. (1986). [The Message of Genesis 12–50: From Abraham to Joseph](#) (J. A. Motyer & D. Tidball, Eds.; pp. 89–93). Inter-Varsity Press.



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- Believing ‘that God was able to raise men even from the dead’ (**Heb. 11:19**).

*17 By faith Abraham, when he was tested, offered up Isaac, and he who had received the promises offered up his only begotten son, <sup>18</sup> [a]of whom it was said, “In Isaac your seed shall be called,” <sup>19</sup> concluding that God was able to raise him up, even from the dead, from which he also received him in a figurative sense. NKJV*

When we hear the name:

Jehovah Jireh – My God WILL Provide

- **WHAT is He providing?**

How often do we think of material things?

**1 Peter 1:6-9** NKJV

*<sup>6</sup> In this you greatly rejoice, though now for a little while, if need be, you have been <sup>[a]</sup>grieved by various trials, <sup>7</sup> that the genuineness of your faith, being much more precious than gold that perishes, though it is tested by fire, may be found to praise, honor, and glory at the revelation of Jesus Christ, <sup>8</sup> whom having not <sup>[a]</sup>seen you love. Though now you do not see Him, yet believing, you rejoice with joy inexpressible and full of glory, <sup>9</sup> receiving the end of your faith—the salvation of your souls.*

Promises in Scripture – Rose Chart

**GOD IS Journal –** (on whiteboard)

Name of God:

Scripture Reference:

- Have I met this facet of God?
- How would I know it is Him?
- Where would I meet this Name?
- What words would I use to describe Him as revealed here in scripture?
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**I am Almighty God** Genesis 17:1-2 – El Shaddai

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#3.

EL CHAY – Living God

2 Kings 19:15-16 NKJV

15 Then Hezekiah prayed before the Lord, and said: “O Lord God of Israel, the One (A)who dwells between the cherubim, (B)You are God, You alone, of all the kingdoms of the earth. You have made heaven and earth. 16 (C)Incline Your ear, O Lord, and hear; (D)open Your eyes, O Lord, and see; and hear the words of Sennacherib, (E)which he has sent to reproach the living God.

Cross references

- A. [2 Kings 19:15](#) : [Ex. 25:22](#); [Ps. 80:1](#); [Is. 37:16](#)
- B. [2 Kings 19:15](#) : [[Is. 44:6](#)]
- C. [2 Kings 19:16](#) : [Ps. 31:2](#); [Is. 37:17](#)
- D. [2 Kings 19:16](#) : [1 Kin. 8:29](#); [2 Chr. 6:40](#)
- E. [2 Kings 19:16](#) : [2 Kin. 19:4](#)

Source of life. Not and idol of wood and stone.

Jeremiah 10:1-10 NKJV

10 Hear the word which the Lord speaks to you, O house of Israel.

2 Thus says the Lord:

(A)“Do not learn the way of the Gentiles;  
 Do not be dismayed at the signs of heaven,  
 For the Gentiles are dismayed at them.  
 3 For the customs of the peoples are (A)futile;  
 For (B)one cuts a tree from the forest,  
 The work of the hands of the workman, with the ax.  
 4 They decorate it with silver and gold;  
 They (C)fasten it with nails and hammers  
 So that it will not topple.  
 5 They are upright, like a palm tree,  
 And (D)they cannot speak;  
 They must be (E)carried,  
 Because they cannot go by themselves.  
 Do not be afraid of them,  
 For (E)they cannot do evil,  
 Nor can they do any good.”

NIV: Like a scarecrow in a cucumber field,  
 their idols cannot speak;(E)

[1 Kings 18:26 NIV](#)



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So they took the bull given them and prepared it. Then they called on the name of Baal from...

1 Corinthians 12:2 NIV

You know that when you were pagans, somehow or other you were influenced and led astray to mute...

they must be carried

because they cannot walk.<sup>(o)</sup>

Do not fear them;

they can do no harm<sup>(o)</sup>

nor can they do any good.”<sup>(o)</sup>

**3–5** Now (v.3) Jeremiah turns to the absurdity of idolatry. All idols are vanity (lit., “breath”—that which is without substance). The worthlessness of worshiping them is proved by the worthlessness of the pagan gods. The prophet’s description of idol making has its parallel in Babylonian inscriptions (so Bewer). Jeremiah details every stage of the making of these worthless images. The first stage (v.3) is the cutting down of a tree from the forest; the second stage, its shaping with an axe; the third, adorning the idol with precious metals; the fourth, fastening the idol in place (v.4). The final stage (v.9) is dressing the idol in royal apparel. There is an exquisite touch of sarcasm in the mention of fastening the idol with nails. The mighty god has to be kept from tottering. Even after the image is secured, it has no more value than a scarecrow (v.5). Immovable, it has no power of speech to comfort the needy soul; it cannot walk to come to the aid of the harassed, instead it is a burden to be carried. Incapable of moral decisions, it cannot counsel troubled souls. Archaeological research tells us that idols were carried about in the religious processions of Babylon (Isa 46:7). They were just so much cumbersome baggage.<sup>9</sup>

**5** The Hebrew term תֹמֶר (tōmer) is rendered “palm tree” in KJV and ASV (margin has “pillar”). RSV and NASB have “scarecrows in a cucumber field” (so also JB, NEB); NIV has “scarecrow in a melon field.” The point of comparing a palm tree with an idol was the uprightness and smoothness of the palm; there are no branches except at the top. An attempt to reconcile “pillar” and “scarecrow” has been made by suggesting the resemblance of a scarecrow to a pillar (so Freedman). But the same imagery of an idol and a scarecrow in a field is found in the apocryphal Ep Jer (v.70). Another explanation sees the idols as phallic pillars. In Greek and Roman religions, such pillars represented the male generative power personified as a god and regarded as protecting vineyards and gardens.<sup>10</sup>

<sup>6</sup> *Inasmuch as there is none <sup>(g)</sup>like You, O Lord  
(You are great, and Your name is great in might),  
<sup>7</sup> <sup>(h)</sup>Who would not fear You, O King of the nations?  
For this is Your rightful due.  
For <sup>(l)</sup>among all the wise men of the nations,  
And in all their kingdoms,  
There is none like You.  
<sup>8</sup> But they are altogether <sup>(j)</sup>dull-hearted and foolish;  
A wooden idol is a <sup>(b)</sup>worthless doctrine.*

<sup>9</sup> Feinberg, C. L. (1986). Jeremiah. In F. E. Gaebelin (Ed.), *The Expositor’s Bible Commentary: Isaiah, Jeremiah, Lamentations, Ezekiel* (Vol. 6, p. 447). Zondervan Publishing House.

<sup>10</sup> Feinberg, C. L. (1986). Jeremiah. In F. E. Gaebelin (Ed.), *The Expositor’s Bible Commentary: Isaiah, Jeremiah, Lamentations, Ezekiel* (Vol. 6, p. 447). Zondervan Publishing House.



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<sup>9</sup> *Silver is beaten into plates;  
It is brought from Tarshish,  
And <sup>(K)</sup>gold from Uphaz,  
The work of the craftsman  
And of the hands of the metalsmith;  
Blue and purple are their clothing;  
They are all <sup>(L)</sup>the work of skillful men.  
<sup>10</sup> *But the Lord is the true God;  
He is <sup>(M)</sup>the living God and the <sup>(N)</sup>everlasting King.  
At His wrath the earth will tremble,  
And the nations will not be able to endure His indignation.**

**Footnotes**

- a. [Jeremiah 10:3](#) Lit. vanity
- b. [Jeremiah 10:8](#) vain teaching
- c. [Jeremiah 10:13](#) Or noise
- d. [Jeremiah 10:17](#) Or you who dwell under siege

**Cross references**

- A. [Jeremiah 10:2](#) : [[Lev. 18:3](#); [20:23](#); [Deut. 12:30](#)]
- B. [Jeremiah 10:3](#) : [Is. 40:19](#); [45:20](#)
- C. [Jeremiah 10:4](#) : [Is. 41:7](#)
- D. [Jeremiah 10:5](#) : [Ps. 115:5](#); [Is. 46:7](#); [Jer. 10:5](#); [1 Cor. 12:2](#)
- E. [Jeremiah 10:5](#) : [Ps. 115:7](#); [Is. 46:1, 7](#)
- F. [Jeremiah 10:5](#) : [Is. 41:23, 24](#)
- G. [Jeremiah 10:6](#) : [Ex. 15:11](#); [Deut. 33:26](#); [Ps. 86:8, 10](#); [Is. 46:5–9](#); [Jer. 10:16](#)
- H. [Jeremiah 10:7](#) : [Jer. 5:22](#); [Rev. 15:4](#)
- I. [Jeremiah 10:7](#) : [Ps. 89:6](#)
- J. [Jeremiah 10:8](#) : [Ps. 115:8](#); [Hab. 2:18](#)
- K. [Jeremiah 10:9](#) : [Dan. 10:5](#)
- L. [Jeremiah 10:9](#) : [Ps. 115:4](#)
- M. [Jeremiah 10:10](#) : [1 Tim. 6:17](#)
- N. [Jeremiah 10:10](#) : [Ps. 10:16](#)

**Jeremiah 10:11-16 NKJV**

<sup>11</sup> *Thus you shall say to them: <sup>(A)</sup>“The gods that have not made the heavens and the earth <sup>(B)</sup>shall perish from the earth and from under these heavens.”*

<sup>12</sup> *He <sup>(C)</sup>has made the earth by His power,  
He has <sup>(D)</sup>established the world by His wisdom,  
And <sup>(E)</sup>has stretched out the heavens at His discretion.*

<sup>13</sup> *<sup>(E)</sup>When He utters His voice,  
There is a <sup>(a)</sup>multitude of waters in the heavens:  
<sup>(G)</sup>“And He causes the vapors to ascend from the ends of the earth.*



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*He makes lightning for the rain,  
He brings the wind out of His treasures.”*  
**14** <sup>(H)</sup> *Everyone is* <sup>(I)</sup> *dull-hearted, without knowledge;*  
<sup>(J)</sup> *Every metalsmith is put to shame by an image;*  
<sup>(K)</sup> *For his molded image is falsehood,  
And there is no breath in them.*  
**15** *They are futile, a work of errors;  
In the time of their punishment they shall perish.*  
**16** <sup>(L)</sup> *The Portion of Jacob is not like them,  
**For He is the Maker of all things,**  
And <sup>(M)</sup> *Israel is the tribe of His inheritance;*  
<sup>(N)</sup> ***The Lord of hosts is His name.****

**Footnotes**

- a. [Jeremiah 10:13](#) Or noise

**Cross references**

- A. [Jeremiah 10:11](#) : [Ps. 96:5](#)  
B. [Jeremiah 10:11](#) : [Is. 2:18](#); [Zeph. 2:11](#)  
C. [Jeremiah 10:12](#) : [Gen. 1:1, 6, 7](#); [Jer. 51:15](#)  
D. [Jeremiah 10:12](#) : [Ps. 93:1](#)  
E. [Jeremiah 10:12](#) : [Job 9:8](#); [Ps. 104:2](#); [Is. 40:22](#)  
F. [Jeremiah 10:13](#) : [Job 38:34](#)  
G. [Jeremiah 10:13](#) : [Ps. 135:7](#)  
H. [Jeremiah 10:14](#) : [Jer. 51:17](#)  
I. [Jeremiah 10:14](#) : [Prov. 30:2](#)  
J. [Jeremiah 10:14](#) : [Is. 42:17](#); [44:11](#)  
K. [Jeremiah 10:14](#) : [Hab. 2:18](#)  
L. [Jeremiah 10:16](#) : [Ps. 16:5](#); [Jer. 51:19](#); [Lam. 3:24](#)  
M. [Jeremiah 10:16](#) : [Deut. 32:9](#); [Ps. 74:2](#)  
N. [Jeremiah 10:16](#) : [Is. 47:4](#)

**Jeremiah CEB**

**11** Tell them this: The gods who didn't make the heavens and the earth will perish from the earth and from under the heavens.<sup>[a]</sup>

**12** But God made the earth by his might;  
he shaped the world by his wisdom,  
crafted the skies by his knowledge.

**13** At the sound of his voice,  
the heavenly waters roar.  
He raises the clouds from the ends of the earth.

He sends the lightning with the rain,  
the wind from his treasures.

**14** Everyone is too foolish to understand;  
every goldsmith is dishonored by his idols,



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for their images are shams;  
they aren't alive.

- <sup>15</sup> They are a delusion, a charade;  
at the appointed time they will vanish!
- <sup>16</sup> Jacob's portion is utterly different  
because God has formed all things,  
including Israel, his very own people—  
the Lord of heavenly forces is his name!

### GOD REVEALS HIS NAME

Now Sennacherib received a report that Tirhakah, the Cushite king of Egypt, was marching out to fight against him. So he again sent messengers to Hezekiah with this word: “Say to Hezekiah king of Judah: Do not let the god you depend on deceive you when he says, ‘Jerusalem will not be handed over to the king of Assyria.’ Surely you have heard what the kings of Assyria have done to all the countries, destroying them completely. And will you be delivered? Did the gods of the nations that were destroyed by my forefathers deliver them: the gods of Gozan, Haran, Rezepth and the people of Eden who were in Tel Assar? Where is the king of Hamath, the king of Arpad, the king of the city of Sepharvaim, or of Hena or Ivvah?”

Hezekiah received the letter from the messengers and read it. Then he went up to the temple of the LORD and spread it out before the LORD. And Hezekiah prayed to the LORD: “O LORD, God of Israel, enthroned between the cherubim, you alone are God over all the kingdoms of the earth. You have made heaven and earth. Give ear, O LORD, and hear; open your eyes, O LORD, and see; listen to the words Sennacherib has sent to insult the living God.

“It is true, O LORD, that the Assyrian kings have laid waste these nations and their lands. They have thrown their gods into the fire and destroyed them, for they were not gods but only wood and stone, fashioned by men's hands. Now, O LORD our God, deliver us from his hand, so that all kingdoms on earth may know that you alone, O LORD, are God.”...

That night the angel of the LORD went out and put to death a hundred and eighty-five thousand men in the Assyrian camp. When the people got up the next morning—there were all the dead bodies! So Sennacherib king of Assyria broke camp and withdrew. He returned to Nineveh and stayed there.

One day, while he was worshiping in the temple of his god Nisroch, his sons Adrammelech and Sharezer cut him down with the sword, and they escaped to the land of Ararat. And Esarhaddon his son succeeded him as king. (2 Kings 19:9–19, 35–37)

Lord, you are a God who speaks, who hears, and who acts. Thank you for making me and breathing life into me. Please watch over me and hear me when I cry out to you; deliver me from



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my enemies and glorify your name so that everyone who knows me may know that you alone are El Chay, the Living God. Amen.

Understanding the Name

Scripture constantly warns against the worship of false gods. The first of the Ten Commandments is itself a proscription against idol worship. The title *El Chay*(EL CHAY), the Living God, emphasizes God’s role as Creator of all that is, in contrast with idols made of metal, wood, or stone, which are merely the creations of human hands. Jeremiah paints a vivid picture, saying, “The customs of the peoples are worthless; they cut a tree out of the forest, and a craftsman shapes it with his chisel. They adorn it with silver and gold; they fasten it with hammer and nails so it will not totter. Like a scarecrow in a melon patch, their idols cannot speak; they must be carried because they cannot walk. Do not fear them; they can do no harm nor can they do any good” (Jeremiah 10:3–5). Imagine praying to a deaf and dumb god! That’s exactly the case when someone worships any other God than *El Chay*!<sup>11</sup>

What can we do with a living God?

We can TRUST.

(Have congregation come forward and speak into mic what they can do with a living God?)

**Hosea 1:10**

*“Yet (A) the number of the children of Israel  
Shall be as the sand of the sea,  
Which cannot be measured or numbered.*

*(B) And it shall come to pass  
In the place where it was said to them,  
‘You are (C) not My (C) people,’  
There it shall be said to them,  
‘You are (D) sons of the living God.’*

**1:10 like the sand of the sea** Following the rejection of Israel (implied by the naming of *Lo-Ammi*), Yahweh invokes the language of the covenant with Abraham (Gen 22:17) to express His plan for the future restoration of His people.

**Children of the living God** The Hebrew phrase used here, *bene el-chay*, meaning “sons of the living God,” represents Israel as Yahweh’s covenant community.<sup>12</sup>

**Deut. 5:26 (A)** *For who is there of all flesh who has heard the voice of the living God speaking from the midst of the fire, as we have, and lived?*

**Joshua 3:9-10**

<sup>11</sup> Spangler, A. (2008). *Praying the Names of God: A Six-Month Devotional Journey into God’s Love and Power*. Zondervan.

<sup>12</sup> Barry, J. D., Mangum, D., Brown, D. R., Heiser, M. S., Custis, M., Ritzema, E., Whitehead, M. M., Grigoni, M. R., & Bomar, D. (2012, 2016). *Faithlife Study Bible* (Ho 1:10). Lexham Press.





## GOD IS...NAMES OF GOD

### Section #8:

Wednesday Night Church

Winter Series 2025

“No, the true knowledge of God will always lead us to worship...Our place is on our faces before him in adoration.” John Stott

<sup>9</sup> Joshua said to the Israelites, “Come here and listen to the words of the LORD your God. <sup>10</sup> This is how you will know that the living God is among you and that he will certainly drive out before you the Canaanites, Hittites, Hivites, Perizzites, Girgashites, Amorites and Jebusites.

### Romans 8:9-11

<sup>9</sup> You, however, are not controlled by the sinful nature but are in the Spirit, if indeed the Spirit of God lives in you. And if anyone does not have the Spirit of Christ, they do not belong to Christ. <sup>10</sup> But if Christ is in you, then even though your body is subject to death because of sin, the Spirit gives life<sup>to</sup> because of righteousness. <sup>11</sup> And if the Spirit of him who raised Jesus from the dead is living in you, he who raised Christ from the dead will also give life to your mortal bodies because of<sup>to</sup> his Spirit who lives in you

### 2 Cor 3:2-3

<sup>2</sup> You yourselves are our letter, written on our hearts, known and read by everyone. <sup>3</sup> You show that you are a letter from Christ, the result of our ministry, written not with ink but with the Spirit of the living God, not on tablets of stone but on tablets of human hearts.

John 4:14 (Jesus living water) John 7:37-39

Psalms 42 Express our thirst for a living God

Jeremiah 10:7-16 affirm the folly of trusting in anything other than the Living God

Daniel 6:16-27 Praise the Living God for His saving power.

Matt 16:13-16 Acknowledge Jesus as the Son of the Living God

2 Cor 6:16 Remember we are the temple of the Living God

Worship the Living God Heb 12:18-24

## Genesis

**6:2 the sons of God** This Hebrew phrase, *bene ha'elohim*, and similar phrasings (*bene elohim* and *bene elim*) are used elsewhere in the OT only of heavenly beings (Job 1:6; 2:1; 38:7; Pss 89:6; 82:6; see Deut 32:8 and note). Thus, *bene ha'elohim* could refer to spiritual beings who are members of God's council—the divine council. The Hebrew phrase *bene el-chay* (which may be translated “sons of the living God”) is used for the people of Israel in Hos 1:10 and may be an echo of this ancient concept of the divine council (see Hos 1:10 and note).<sup>13</sup>

### Explanatory Notes and Quaint Sayings

the only other place in the Psalms where God is so named. This particular form of expression, *ElChay*, occurs but twice beside in the Bible, Josh. 3:10; Hosea 1:10.—J. J. Stewart Perowne. Verse 3...

[The Treasury of David, Volume 3: Psalms 58–87](#), Ps 84:2, p 439 (1 time)

<sup>13</sup> Barry, J. D., Mangum, D., Brown, D. R., Heiser, M. S., Custis, M., Ritzema, E., Whitehead, M. M., Grigoni, M. R., & Bomar, D. (2012, 2016). *Faithlife Study Bible* (Ge 6:2). Lexham Press.



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## Psalm 84

## CLOSING:

### 2 Chronicles 16:9

*For the eyes of the LORD range throughout the earth to strengthen those whose hearts are fully committed to him.*

### GOD IS Journal – (on whiteboard)

Name of God:

Scripture Reference:

- Have I met this facet of God?
- How would I know it is Him?
- Where would I meet this Name?
- What words would I use to describe Him as revealed here in scripture?
- How would I respond to Him?
- What would be signs, or evidences, that I have met this facet of God?