



## GOD IS...NAMES OF GOD

### Section #7:

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, AM, Provider, Healer  
2/12

{Section #6: X-God is Love  
2/19 **Section #7:** The God Who Sees Me Genesis 16:13 – El Roi I am Almighty God Genesis 17:1-2 – El Shaddai The LORD Will Provide Genesis 22:14 – Jehovah-jireh

2/26 **Section #8:** Most High, Hosts, Rock, God of Israel

#### 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)

**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**) is an ancient Greek word that means "name". It has many uses, including in the Bible, in Literature, and in the Star Wars universe.

#### **In the Bible**

- Onoma appears in the New Testament (NT) and Acts.
- In Hebrews 1:4, onoma refers to "Son" as a title that is more excellent than angels.



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- In Luke 1:26, the angel tells Zechariah to name his son John.

### In literature

- The literary term "onomatopoeia" comes from the Greek words onoma and poiein, which mean "name" and "to make".
- Onomatopoeia is a word that seems to mimic what it represents, such as the sounds of laughter, explosions, hiccups, and roosters.

in the literary term "onomatopoeia"[ the formation of a word from a sound associated with what is named (e.g. [cuckoo](#), [sizzle](#)).]

### In Star Wars

- Onoma was the Mon Calamari captain of the Mon Remonda, an MC80B Star Cruiser.
- He led the Mon Remonda in the Liberation of Coruscant.
- He and the rest of the crew died in the Battle of Calamari.

### Related English words

- The English word "polyonymous" comes from onoma, meaning "having many names".
- The English word "anonymous" comes from onoma, meaning "having no name".

<https://www.google.com/search?client=safari&rls=en&q=onoma&ie=UTF-8&oe=UTF-8>

### In Scripture:

Onoma

on'-om-ah

**Parts of Speech** Noun Neuter

Onoma Definition

NAS Word Usage - Total: 228

1. name: univ. of proper names
2. 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.
3. persons reckoned up by name
4. the cause or reason named: on this account, because he suffers as a Christian, for this reason

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



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### **IN A NAME**

#### **The Hebrews believed that naming something was to encompass and control it.**

- Names of children, thus, spoke of the “essence” of children—their attributes, identities, or distinguishing characteristics.
- In the Old Testament, there are more than fifty examples in which children are given names that have a meaning. Some of these relate to events associated with the child’s birth or conception (Gen. 17:19; 25:26; 1 Sam. 4:21). The Lord commanded Hosea to name his children as part of a prophetic message to Israel (Hos. 1:4, 6, 9)—Jezreel meaning “my punishment,” Lo-Ruhamah meaning “not loved,” and Lo-Ammi meaning “not my people.”
- Names also frequently referred to a child’s lineage. The Aramaic word “bar” means “the son of”—so that Bartimaeus means “son of Timaeus” (Mark 10:46). The Hebrew word “ben” also means “son” and is frequently linked to a circumstance or situation. For example, Ben-ammi means the “son of my people,” Benoni is “the son of my trouble,” and Benjamin is “the son of my right hand” (see Gen. 19:38, 35:18).
- In some cases, parents in the Bible are told specifically what to name their children, perhaps most notably in the case of John the Baptist (Luke 1:57–66) and Jesus (Luke 2:21). A change in a person’s name nearly always refers to a change in that person’s character or identity, such as when Jesus changed the name of Simon to Peter (John 1:42).

See also Matt. 18:3, note; notes on Children (2 Sam. 21; Ps. 128; Prov. 22; Luke 15); Family (Gen. 32; 1 Sam. 3; Ps. 78; 127); Inheritance (Prov. 13); Traditions (1 Sam. 7) (Women’s study bible)<sup>1</sup>

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

- A label or designation that sets one person apart from another.
- In the Bible a name is much more than an identifier, as it tends to be in our culture. Personal names (and even place names) were formed from words that had their own meaning.
- Thus, the people of the Bible were very conscious of the “prophetic” meaning of names. They believed there was a vital connection between the name and the person it identified, **for a name somehow represented the nature of the person.**

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

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



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- The **New Testament** writers also emphasized the importance of names and the close relationship between names and what they mean.

A striking illustration of this is **Acts 4:11-12**:

<sup>11</sup> Jesus is “the stone you builders rejected, which has become the cornerstone.”<sup>1</sup><sup>(A)</sup>

<sup>12</sup> Salvation is found in no one else, for there is no other name under heaven given to mankind by which we must be saved.”<sup>(B)</sup> NIV

**In this instance the name is again practically interchangeable with the reality which it represents. [Jesus = Salvation]**

- Jesus taught His disciples to pray in **Matthew 6:9**:

<sup>9</sup> “This, then, is how you should pray: “Our Father<sup>(A)</sup> in heaven, hallowed be your name,  
NIV

- Christians were described by the apostle Paul as those who “name the name of the Lord” (**2 Timothy 2:19**).

<sup>19</sup> Nevertheless <sup>(A)</sup>the solid foundation of God stands, having this seal: “The Lord <sup>(B)</sup>knows those who are His,” and, “Let everyone **who names the name of Christ** depart from iniquity.” NKJV

- A true understanding of the exalted Jesus is often connected with a statement about His name. [SEE If you can spot the statement]

### **HEBREWS 1:1-4**

God, who at various times and in various ways spoke in time past to the fathers by the prophets, <sup>2</sup> has in these last days spoken to us by His Son, whom He has appointed heir of all things, through whom also He made the worlds; <sup>3</sup> who being the brightness of His glory and the express image of His person, and upholding all things by the word of His power, when He had by Himself purged our sins, sat down at the right hand of the Majesty on high, <sup>4</sup> **having become so much better than the angels**, as He has by inheritance obtained a more excellent name than they. NKJV

<sup>4</sup> So he became as much superior to the angels as the name he has inherited is superior to theirs. NIV

<sup>4</sup> And the Son became so much greater than the other messengers, such as angels, that he received a more important title than theirs. CEB

- According to Paul, “God also has highly exalted Him and given Him the name which is above every name”

### **Philippians 2:9-11**

<sup>9</sup> Therefore God also has highly exalted Him and given Him the name which is above every name, <sup>10</sup> that at the name of Jesus every knee should bow, of those in heaven, and of those on earth, and of those under the earth, <sup>11</sup> and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father. NKJV

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



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**Deuteronomy 18:5**

*<sup>5</sup> For the Lord your God has chosen him out of all your tribes to stand to minister in the name of the Lord, him and his sons forever. NKJV*

**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**.” **Thus a person was named because of something that marked him, whether physical features, or accomplishments he had made or was expected to make.**

Shem appears more than eight hundred times in the Old Testament, its most important use being in the phrase “the name of the LORD,” sometimes abbreviated to *ha-shem* (“the name,” that is, *Yahweh*). See Leviticus 24:11, where one man blasphemed “the name,” meaning that he blasphemed the Lord. Thus, in Judaic tradition, *Yahweh* God is often simply called *hashem*. Also (John 12:13) *onoma* (*on-om-ah*); *Strong’s #3686*: Compare “anonymous,” “synonym,” “onomancy,” “onomatology.” In general, the word signifies the name or term by which a person or thing is called (Matt. 10:2; Mark 3:16; Luke 1:63). However, it was quite common both in Hebrew and Hellenistic Greek to use *onoma* for all that the name implies, such as rank or authority (Matt. 7:22; John 14:13; Acts 3:6; 4:7), character (Luke 1:49; 11:2; Acts 26:9), reputation (Mark 6:14; Luke 6:22), representative (Matt. 7:22; Mark 9:37). Occasionally, *onoma* is synonymous for an individual, a person (Acts 1:15; Rev. 3:4; 11:13).

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

**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**

**The God Who Sees Me – El Roi**

Genesis 16:13

**I AM Almighty God - El Shaddai**

Genesis 17:1-2

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

Genesis 22:14

**The God Who Sees Me** Genesis 16:13 – El Roi

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

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



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

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

## #1. Genesis 16:1-16 NIV

**The God Who Sees Me – El Roi** [only in this ONE place]

**16** Now Sarai, Abram’s wife, had borne him no children.<sup>(B)</sup> But she had an Egyptian slave<sup>(C)</sup> named Hagar;<sup>(D)</sup> **2** so she said to Abram, “The Lord has kept me from having children.<sup>(E)</sup> Go, sleep with my slave; perhaps I can build a family through her.”<sup>(E)</sup>

- **The more clearly God’s promises were spelt out to Abram, the more clearly Sarai saw herself as the failure.**

Baldwin, J. G. (1986). [\*The Message of Genesis 12–50: From Abraham to Joseph\*](#) (J. A. Motyer & D. Tidball, Eds.; pp. 56–60). Inter-Varsity Press.

When I see myself as a failure, what does it produce in my life:

Sadness. Depression. Hiding. Embarrassment. Blaming others. Blaming myself.

What would happen if I felt God thought I was a failure?

- Give myself excuses of why there was failure. Hiding behind them.
- Sin check!
- God does not see me.
- When does the need to figure it out and fix it show up?
- I must have missed something, I need to.....
- Reason it out
- I am not enough.

**Sarai did what was culturally right.**

Only now is mention made of Sarai’s Egyptian servant-girl, Hagar. There were ways in which a childless couple could acceptably meet their need of a child. One was by adoption, and Abram had evidently adopted Eliezer (15:2). Another, mentioned in the Laws of Hammurapi, was for the wife to present one of her slave-girls to her husband to bear a son for the marriage. It was understood that in this case the wife, and not the mother, had jurisdiction over the child, whose right of inheritance was uncertain until he was legally adopted. When Sarai suggested that Hagar might become the substitute mother of her child she was, therefore, following a socially acceptable precedent, though there was some doubt in her mind as to whether such a child would be the son of the promise: *‘it may be that I shall obtain children by her’* (verse 2).

Baldwin, J. G. (1986). [\*The Message of Genesis 12–50: From Abraham to Joseph\*](#) (J. A. Motyer & D. Tidball, Eds.; pp. 56–60). Inter-Varsity Press.

**Abram agreed to what Sarai said.** <sup>3</sup> So after Abram had been living in Canaan<sup>(G)</sup> ten years,<sup>(H)</sup> Sarai his wife took her Egyptian slave Hagar and gave her to her husband to be his wife. <sup>4</sup> He slept with Hagar,<sup>(I)</sup> and she conceived.



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When she knew she was pregnant, she began to despise her mistress.<sup>(J)</sup> <sup>5</sup> **Then Sarai said to Abram, “You are responsible for the wrong I am suffering. I put my slave in your arms, and now that she knows she is pregnant, she despises me. May the Lord judge between you and me.”**<sup>(K)</sup>

<sup>6</sup> “Your slave is in your hands,<sup>(L)</sup>” Abram said. “Do with her whatever you think best.” Then Sarai mistreated<sup>(M)</sup> Hagar; so she fled from her.

- Sarai did not know how this would not only affect Hagar but how it would affect her...it became as salt into her raw, wounded spirit.
- Resentment. >Failure. Bitterness? Lashing out.
- Was God now mad at Sarai?

<sup>7</sup> The **angel of the Lord**<sup>(N)</sup> found Hagar near a spring<sup>(O)</sup> in the desert; it was the spring that is beside the road to Shur.<sup>(P)</sup> <sup>8</sup> And he said, “Hagar,<sup>(Q)</sup> slave of Sarai, where have you come from, and where are you going?”<sup>(R)</sup>

“I’m running away from my mistress Sarai,” she answered.

<sup>9</sup> Then the angel of the Lord told her, “Go back to your mistress and submit to her.” <sup>10</sup> The angel added, “I will increase your descendants so much that they will be too numerous to count.”<sup>(S)</sup>

<sup>11</sup> The angel of the Lord<sup>(T)</sup> also said to her:

“You are now pregnant and you will give birth to a son.<sup>(U)</sup>

You shall name him Ishmael, for the Lord has heard of your misery.<sup>(X)</sup>

<sup>12</sup> He will be a wild donkey<sup>(Y)</sup> of a man; his hand will be against everyone and everyone’s hand against him, and he will live in hostility toward<sup>(b)</sup> all his brothers.<sup>(Z)</sup>”

<sup>13</sup> She gave this name to the Lord who spoke to her: “**You are the God who sees me,**<sup>(AA)</sup>” for she said, “I have now seen<sup>(c)</sup> the One who sees me.”<sup>(AB)</sup> <sup>14</sup> That is why the well<sup>(AC)</sup> was called Beer Lahai Roi<sup>(d)</sup>; <sup>(AD)</sup> it is still there, between Kadesh<sup>(AE)</sup> and Bered.

- Now Hagar’s turn to meet the LORD Abram and Sarai are always talking about.
- She ran. Back home to Egypt.
- How bad was the beating from Sarai? Is that what happened?
- Note Scripture is very specific about where Hagar was...GOD KNEW WHERE TO FIND HER.
- He gave her SPECIFIC information/prophetic...**Just like He did with Abram.**
- Had Sarai ever experienced the LORD like this?
- Hagar had a choice. She turned. And returned to her Mistress.

<sup>15</sup> So Hagar<sup>(AF)</sup> bore Abram a son,<sup>(AG)</sup> and Abram gave the name Ishmael<sup>(AH)</sup> to the son she had borne. <sup>16</sup> Abram was eighty-six years old<sup>(AI)</sup> when Hagar bore him Ishmael. NIV

Footnotes

- a. [Genesis 16:11](#) **Ishmael means God hears.**
- b. [Genesis 16:12](#) Or live to the east / of
- c. [Genesis 16:13](#) Or seen the back of
- d. [Genesis 16:14](#) Beer Lahai Roi means well of the Living One who sees me.



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**NKJV**

**Gen 16:13** <sup>13</sup> Then she called the name of the Lord who spoke to her, You-Are-<sup>[a]</sup>the-God-Who-Sees; for she said, “Have I also here <sup>[b]</sup>seen Him <sup>[a]</sup>who sees me?”

**CEB** <sup>13</sup> Hagar named the Lord who spoke to her, “You are **El Roi**”<sup>[a]</sup> because she said, “Can I still see after he saw me?”<sup>[b]</sup>

**Footnotes**

- a. [Genesis 16:13](#) Or *God who sees* or *God whom I’ve seen*
- b. [Genesis 16:13](#) Heb uncertain; or *Have I really seen God and survived?*

**PSALM 139:1-18 NIV**

You have searched me, Lord, and You know me.

<sup>2</sup> You know when I sit and when I rise; You perceive my thoughts from afar.

<sup>3</sup> You discern my going out and my lying down; You are familiar with all my ways.

<sup>4</sup> Before a word is on my tongue You, Lord, know it completely.

<sup>5</sup> You hem me in behind and before, and You lay Your hand upon me.

<sup>6</sup> Such knowledge is too wonderful for me,

too lofty for me to attain.

<sup>7</sup> Where can I go from Your Spirit?

Where can I flee from Your presence?

<sup>8</sup> If I go up to the heavens, You are there;

if I make my bed in the depths, You are there.

<sup>9</sup> If I rise on the wings of the dawn,

if I settle on the far side of the sea,

<sup>10</sup> even there your hand will guide me, Your right hand will hold me fast.

<sup>11</sup> If I say, “Surely the darkness will hide me

and the light become night around me,”

<sup>12</sup> even the darkness will not be dark to you;

the night will shine like the day, for darkness is as light to You.

<sup>13</sup> For You created my inmost being;

You knit me together in my mother’s womb.

<sup>14</sup> I praise you because I am fearfully and wonderfully made; Your works are wonderful,

I know that full well.

<sup>15</sup> My frame was not hidden from You when I was made in the secret place, when I was woven together in the depths of the earth.

<sup>16</sup> Your eyes saw my unformed body; all the days ordained for me were written in Your book

before one of them came to be.

<sup>17</sup> How precious to me are Your thoughts,<sup>[a]</sup> God!

How vast is the sum of them!

<sup>18</sup> Were I to count them,

they would outnumber the grains of sand—

when I awake, I am still with You.





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- Have I ever needed to “flee” a situation?
- Have I ever tried everything to fix and unfixable situation?
- Have I folded into myself because everything on the outside was just too much?
- Have I been wronged by someone who should have been taking care of me?
- Have I.....

Signs of someone watching me:

Signs of someone watching over me:

I need to meet: **The God Who Sees Me – El Roi**

**Signs of meeting:**

- Being able to admit wrong.
- Stop blaming.
- Sense of belonging.
- Trust.
- Obedience.
- Repentance
- Knowing God has a PLAN for you
- Exhale – God sees everything and still wants to be WITH us.
- Faith increased.

“You can always count on Human nature coming through humans.” Mic

**Homework: Read Genesis 16:1-16**

As we read each verse, write down what would parallel that in our world today.

Don't try and find your own connection to the parallel, just write down how it would look in 2025.

Now, write down all the mindsets, emotions, responsibilities that would show up in this situation.

**I.E.**

Vs 1

*Now Sarai, Abram's wife, had borne him no children.<sup>(B)</sup> But she had an Egyptian slave<sup>(C)</sup> named Hagar;<sup>(D)</sup>*

Childless couple who proclaim God has promised them a son.  
 Respected leadership people, not wackadoodles.  
 Opportunity for surrogacy+family ovum donor shows up. They have the \$ to do it.  
 Wife has no ovum that are strong enough.  
 There is an option. A good alternative. Actually, they have been pressured to consider it.  
 [the family ovum donor changes her mind during pregnancy and does not want to give up the child. Wants to go to court.]

**PROBLEM – LIFE SIZE**

**AFFECTS THE FUTURE**

**LOVE IS PRESENT, NO ADVERSITY**

**THERE IS A CULTURALLY ACCEPTED SOLUTION**

**M.E.R. = Fear. Hope. Desire.**



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**NOTES: By these pronouncements the angel prepared Hagar for a future separation from Abram and Isaac.**

Hagar was greatly privileged, for the one whom she had met on the road, who was originally referred to as *the angel of the Lord*, is now called *the LORD*, the name which Abram used of the Most High God (14:22). Hagar recognized that she had seen God and, equally wonderfully, he had seen her need and had appeared to her. The astonishing thing was that she had survived unscathed. She could not have known that one day God was to come to earth as a man, and that long before he was born to Mary in Bethlehem he appeared in human form to certain men and women who needed his word.

He was to appear also to Abram and give him an urgent message concerning Sodom (Gn. 18). Hagar had indeed seen God, and she commemorated the event by noting the name of the well, *Beer-lahai-roi*, ‘the well of one who sees and lives’ (RSV mg.) or ‘well of the Living One who sees me’ (NIV mg.). The writer does not actually say that Hagar named the well; in the desert the ability to spot a well could make all the difference between life and death, hence the appropriate name; but for Hagar it would take on a fuller meaning. She had in the first place seen the well, but more than that God had seen her, for he had answered her prayer, and she had seen God. The treble pun, with all its appeal to the eastern mind, would live on for generations.

So Hagar returned, enriched by the experience she had had of the wonderful protection and care of the Lord and knowing that he was not far away, but at hand and accessible. She had so much to tell Abram, not least that she would have a son and that he was to be called Ishmael, while Abram had a further insight into the ways of the Lord. In due time Hagar’s son was born, and *Abram called the name of his son ... Ishmael*, so endorsing the revelation to Hagar as from the Lord, and also accepting a father’s responsibility for the child.

Originally it had been Sarai’s intention to adopt the slave-girl’s baby as her own (2), but she did not do so. The Lord in his encounter with Hagar had prepared the way for the break that was to come between Ishmael and Isaac, and in any case it is doubtful whether Sarai would have wanted to adopt the boy after clashing so violently with his mother.<sup>2</sup>

**Psalm 33:13-22**

<sup>3</sup> The Lord looks from heaven;  
He sees all the sons of men.

<sup>14</sup> From the place of His dwelling He looks  
On all the inhabitants of the earth;

<sup>15</sup> He fashions their hearts individually;  
He <sup>[d]</sup>considers all their works.

<sup>16</sup> No king *is* saved by the multitude of an  
army;  
A mighty man is not delivered by great  
strength.

<sup>17</sup> A horse *is* a <sup>[d]</sup>vain hope for safety;  
Neither shall it deliver *any* by its great  
strength.

<sup>18</sup> Behold, the eye of the Lord *is* on those  
who fear Him,

On those who hope in His mercy,  
<sup>19</sup> To deliver their soul from death,  
And to keep them alive in famine.

<sup>20</sup> Our soul waits for the Lord;  
He *is* our help and our shield.

<sup>21</sup> For our heart shall rejoice in Him,  
Because we have trusted in His holy name.

<sup>22</sup> Let Your mercy, O Lord, be upon us,  
Just as we hope in You.

**2 Chronicles 16:9**

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

<sup>2</sup> Baldwin, J. G. (1986). [The Message of Genesis 12–50: From Abraham to Joseph](#) (J. A. Motyer & D. Tidball, Eds.; pp. 56–60). Inter-Varsity Press.



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**The God Who Sees Me** Genesis 16:13 – El Roi

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

## #2. Genesis 17:1-2

### I am Almighty God - El-Shaddai

The 2<sup>ND</sup> Covenant of w/Abram

**17** 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)</sup>; walk before me faithfully and be blameless.<sup>(D)</sup> 2** 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,

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#### [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

<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?”

#### [Judges 13:20 NIV](#)

<sup>20</sup> As the flame blazed up from the altar toward heaven, the angel of the Lord ascended in the flame. Seeing this, Manoah and his wife fell with their faces to the ground.

#### [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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**4 “As for me, this is my covenant with you:<sup>(H)</sup> You will be the father of many nations.<sup>(I)</sup> 5 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> 6 I will make you very fruitful;<sup>(L)</sup> I will make nations of you, and kings will come from you.<sup>(M)</sup> 7 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> 8 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>”**

**9 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> 10 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> 11 You are to undergo **circumcision**,<sup>(Y)</sup> and it will be the sign of the covenant<sup>(Z)</sup> between me and you. 12 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. 13 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> 14 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>”**

**15 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> 16 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.”**

**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>[d](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>26</sup> 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*



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- 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>Ⓜ</sup> appeared to Abram and said to him, “**I am <sup>Ⓜ</sup>Almighty God**; <sup>Ⓜ</sup>walk before Me and be <sup>Ⓜ</sup>blameless. <sup>2</sup> And I will make My <sup>Ⓜ</sup>covenant between Me and you, and <sup>Ⓜ</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>Ⓜ</sup> Walk with me and be trustworthy. <sup>2</sup> I will make a covenant between us and I will give you many, many descendants.”

### COVENANT CONVERSATION:

#### Covenant, covenant theology.

- *Covenant* refers to the act of God in freely establishing a mutually binding relationship with humankind.
- Through the covenant God bestows blessings on humans in conditional and unconditional terms.
- Conditionally, God blesses humans as they obey the terms of the covenant<sup>(10Commandments)</sup>
- Unconditionally, 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)

God made covenants with Eden, Adam&Eve, Noah, Abraham, Moses and David.

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 (**Heb 9:15, 27–28**). **NIV**

<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:



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diathēkē, **διαθήκη** diathēkē, 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 the reference to the necessary death of the one who makes the diathēkē 'covenant' + promised eternal inheritance = 'last will and testament'.

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

...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' (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.

CALL = A GENEROUS SUMMONS

GOD calls us to a legacy of a PROMISED ETERNAL INHERITANCE. [document=BIBLE]

know only too well that God did not call them as a reward for, or in response to, their special merit, religious devotion or moral achievements. It is all of grace. Moreover, we must remember that in the New Testament the call is something far more than invitation, though the term is used in the gospels to describe an invitation to a wedding reception or a private dinner. It also figures Greek and New Testament literature as the summons to a law court. In other words, when interpreting the word 'call', the invitation idea perfectly conveys the concept of generosity, but the idea of summons must also be present. It is God who calls and not simply a benevolent host. In responding to such a summons we are brought to the place of pardon and wealth.

c. The generous bequest

The sharers in this heavenly call are here told of the legacy that will come to them. The three words are rich in meaning. It is a promised, eternal inheritance: 'promised' describes its certainty, 'eternal' its quality, and 'inheritance' its content.

Consider first the certainty of the inheritance. This generous bequest is promised. Here the author is introducing us yet again to one of his favourite words and ideas. Throughout his letter he is at pains to point out that the gift of God's grace through Christ's work does not depend upon anything we do, but upon what he says. If it is promised inheritance, then it is as good as ours, because the God who does not lie has declared it on oath (6:17-18), swearing by himself that we shall receive it. In that case, we shall.

What of the quality of the inheritance? It is eternal, another important word in Hebrews. It cannot waste away or be taken away. It is not exposed to the ravages of time. Hebrews was written to Christians on the verge of persecution and suffering. But, although their opponents rob them of earthly possessions and even physical life, their heavenly inheritance and eternal life were alike imperishable. Their treasures had not been laid up in the banks and repositories of the Roman world, but in the place where Jesus had told them to deposit their true riches, in heaven itself.

And what of the content of this bequest? It is God's inheritance, promised to and reserved for God's people. The idea of inheritance which appeals most to our author is that of the inherited place which God has prepared, the land of promise. But all the blessings are not reserved for the future. Hebrews also delights in the present inheritance. The 'last days' are here, the new age has begun. In Christ we have entered 'the world to come' and 'the powers of the world to come' are already very much in evidence. This immediate inheritance of believers is specially emphasized here when he refers to our present redemption. His death redeems man from the transgressions under the first covenant. We have already noticed that redemption (apolytrōsis) is a slave-market word. Until Christ comes we are slaves to sin, but through his work we are released from this tyrant's captivity so that we are set at liberty, free to serve God as his righteous slaves. These blessings are ours now. The testator has died and once that death has taken place the priceless benefits of that legacy are ours.<sup>3</sup>

- 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>4</sup>

<sup>3</sup> Brown, R. (1988). *The message of Hebrews: Christ above all* (pp. 162-164). InterVarsity Press.

<sup>4</sup> Grenz, S., Guretzki, D., & Nordling, C. F. (1999). *Pocket dictionary of theological terms* (p. 32). InterVarsity Press.



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**COVENANT** requires from us:

- Walk WITH
- Faithful
- Blameless
- Trustworthy
- Intimate
- Public portion (Baptism. Testify. Are our circumcision)

Think relationship with Christ

The cost has been paid for the relationship by the LORD

TO PARTICIPATE we must ...

- Be a good the legatee [leg.a.TEE] who benefits from the will, MANKIND
- INHERIT well...handle our inheritance well

What is our inheritance? [Bible explains]

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

**17** When Abram was ninety-nine years old, the Lord<sup>Ⓞ</sup> appeared to Abram and said to him, “**I am <sup>Ⓢ</sup>Almighty God;** <sup>Ⓞ</sup>walk before Me and be <sup>Ⓢ</sup>blameless.<sup>2</sup> And I will make My <sup>Ⓞ</sup>covenant between Me and you, and <sup>Ⓞ</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>Ⓢ</sup> **Walk with me and be trustworthy.**<sup>2</sup> I will make a covenant between us and I will give you many, many descendants.”

### NIV Gen 17:1-2

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



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## First covenant w/Abram – Unconditional

### Gen 15:3-21

<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>[a]</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>[a]</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.”

<b>THE COVENANTS OF GENESIS</b>		
<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.





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		MANKIND: No requirements. SIGN: Rainbow (vv. 12, 13).
Abrahamic	Gen. 15:3–21	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: circumcision (Gen. 17:10–14). <sup>5</sup>

The primary theme of Genesis is God’s formation of the nation and His providential protection of a special people for Himself. The methods God used to call out and shape this nation form the minor themes of the book.

**God’s Sovereignty**—God appears first as sovereign Creator and Ruler; His power over history and the actions of His people reappears throughout the book in His preservation of His chosen ones.

**God’s Covenant**—God uses the “covenant” (Heb. *berith*) continually to separate one man from the rest of mankind. The first covenant is made with Adam in the Garden of Eden (Gen. 2:16, 17; see chart, The Covenants of Genesis). After the Fall, God continues to make covenants with each subsequent generation, selecting one man from each family to continue godly seed for the next generation. Covenants are made with Noah (Gen. 9:9), Abraham (Gen. 12:1–3), Isaac (Gen. 26:2–5), and Jacob (Gen. 28:13–15).

**God’s Redemption**—The story of the formation of the chosen people is the story of redemption. The “seed of the woman,” the godly line of those faithful to the Lord, will eventually crush the “seed of the serpent,” the wicked who live in rebellion against God (Gen. 3:14, 15). This prophecy was ultimately fulfilled in the coming of Christ. Since Israel was God’s chosen nation from whom the Messiah was to come, Israel’s story reveals God’s redemptive action in human history.

**The Threat to God’s Plan**—The fourth theme of Genesis is the struggle of the serpent and his seed to destroy the chosen family. Sin, famine, war, and the threat of national assimilation into the surrounding Canaanite culture conspired to block the fulfillment of God’s covenant promises. These threats are continually diverted by God’s sovereign, preserving power.<sup>6</sup>

<sup>5</sup> Thomas Nelson, I. (1995). [The Woman’s Study Bible](#). Thomas Nelson.

<sup>6</sup> Thomas Nelson, I. (1995). [The Woman’s Study Bible](#). Thomas Nelson.



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