

The Change in the Name (Part 3)

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[0:00] Welcome to Built on God's Word, the preaching and teaching ministry of Highland Park Baptist Church in Bartlesville, Oklahoma. Willard Lyons teaches on the life of Abraham.

! God had changed Abram's name to Abraham.

And in so doing, he said to him, the reason being is, you will become the father of many nations. All right, the father of many nations, I have made thee, is what he said in those verses.

So he changes Abram's name to Abraham. Then in verses 9 through 14, you recall, God having rehearsed in his mind and heart the fact that he has established and will be establishing the covenant relationship with Abraham.

That there was a token that God established in that covenant. And that was the token of circumcision. And so the idea, every male in his household is to be circumcised.

[1:20] Not only those born of his house, but those that were servants or slaves, purchased, or however they became servants and slaves or became part of his household.

They also, all the males of that idea, are to be circumcised as well. And so that is the sign of the covenant relationship.

And obedience to that will be Abram's token to God, if you will, of fulfilling his part of the covenant relationship, whatever that may be.

All right. Now, in chapter 17, chapter 17, verses 15 through 17. Remind you what happens here. Not only does God change Abram's name to Abraham, but he deals with the wife of Sarah, of Abraham, Sarah by name.

So let's read verses 15 through 17 again. Then Abraham fell upon his face and laughed.

[2:48] And said in his heart, shall a child be born unto him that is 100 years old and Sarah that is 90 years old, bear. Now, what a tremendous picture this really is.

Now, you know, God had given the indication that in order for that covenant relationship to be continued on, Abraham was going to have to have a son.

All right. All right. We know what happened between Abram and Hagar and Sarah. You know, that didn't work out.

All right. And the intent was there to produce a son because after all, it's been over 10 years at that point that God had made the covenant promise.

And so Hagar gave birth to a son called Ishmael. All right. And but the reality was God states that he is not the one to be the covenant promise.

[3:53] All right. It's going to be another one. It's going to be from Sarah. And so now in verse 15 through 17, God said to Abram, as for Sarah, thy wife, thou shalt not call her name Sarah, but Sarah shall her name be.

I will bless her. Give the son also of her. I will bless her and she shall be a mother of nations. Kings of people shall be of her.

Now, that's an important statement there. We'll look at that full more fully later on. Now, the response of Abram here, we looked at this a couple of weeks ago. The response of Abram is tremendous here.

All right. Abram fell upon his face. That's important to see. First of all, he falls on his face and laughs.

All right. Falls on his face and laughed. Say in his heart, shall the child be born to somebody that's 100 years old?

[4:54] whose wife? Lyons translation. Whose wife is an old woman?

Amen. So Sarah's name is going to be changed. All right. Because his wife is going to have a son. He fell on his face and laughed within himself.

Now, the outward token of circumcision has already been given to Abraham. And now he goes on further to explain what he's going to do in this covenant relationship and with this covenant relationship.

That would come to the point that Sarah was going to be a very vital and large part of what he's going to do here. So he confirms the reality of this by changing Abram's wife's name.

No longer called Sarai or in the Hebrew, Sarai, S-A-A-R-A-Y, which meant my prince or princess, which relates more to her particular family life.

[6:07] But now she's going to be called Sarah. S-A-A-R-A-H. All right. The princess. Because she's going to become nations and mother of kings of nations.

Now, take note of something here. Remember when God changed the name of Abram to Abraham. You remember what he did. He took the letter H and placed that within, inserted that within Abram's name.

All right. Now, he does the same thing here with Sarai. In the original rendering of the word Sarai.

All right. He substitutes the Y with an H.

All right. Now, some think of the idea here that it's a particular meaning because God inserts a letter out of his own name, Yahweh, into both Abram and Sarah's name to give it more dignity and so forth.

Now, realize again, names are changed. Not just for the sake of adding a different name, but because it relates to the character and nature of the individual that bears the name.

[7:21] So, here, God is showing both Abraham and Sarah now that there's going to be change. Not just in their life, but in their own character and purpose.

All right. And so, that's what he does. Now, we alluded to this or looked at this last time, but turn over with me to Revelation chapter 2 and let's realize something here.

Because it's a good picture for us. Revelation chapter 2. You remember when Jesus took his apostles aside out of Judea into the regions of Galilee and asked the question, whom do men say that I, the Son of Man, am?

And they gave him a response. And then, and then, uh, he asked them, I said, as far as you guys are concerned, uh, who do you say that I am?

And Peter stands up and says, well, you're the Christ, the Son of the living God. The response of the Lord Jesus was, flesh and blood hath not revealed this unto you, but my Father which is in heaven.

[8:28] And at this point, your name will be Peter. All right. The fragment of the small rock. And upon this rock, Petra, Petros, I will be building my church.

With the idea that Jesus is in the process of building this church upon all that he is in himself. Jesus is. All right. But take note what he's saying here when he does that with Peter.

Peter, he's doing that not only to show Peter a difference in what's going to happen here, but the reality that he is going to change the nature and character of Peter down the road.

Simon, impetuous, probably redhead guy. All right. Always jumping at the gun without thinking.

All right. Now he's going to become a small fragment of a very large rock. All right. Yeah. You know, it's the idea of strength and stability in who he's going to be.

[9:34] And we see that come about after the day of Pentecost, the indwelling presence of the Spirit of God and God's work through him in all of that.

All right. So here now he changes the name of Sarah. And you realize, as we saw before, he changes our name too.

In Revelation chapter 2, God instructs John to write a letter to the church at Pergamos. All right. Verse 12.

To the angel of the church of Pergamos write, These things saith he which hath the sharp sword with two edges. I know thy works and where thou dwellest, even where Satan's seed is.

Now holdest fast my name, hast not denied my faith, even in those days wherein Antibus was my faithful martyr, who was slain among you where Satan dwelleth.

[10:32] But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balak to cast a stumbling block before the children of Israel, to eat things sacrificed unto idols, and to commit fornication.

So hast thou also them that hold the doctrine of the Nicolaitans, which thing I hate. Repent, or else I will come unto thee quickly, and will fight against them with the sword of my mouth.

He that hath an ear, let him hear what the Spirit saith unto the churches. Now look at this. To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth, saving he that receiveth it.

All right. Now, those that overcome, those that don't fall prey to the ungodliness and wickedness of the others. In other words, they're truly righteous and redeemed.

I'm going to do something for them. All right. I'm going to give them a white stone. And in that white stone, there's going to be a name.

[11:48] A new name. All right. That nobody knows except the one that has that new name. Now realize what he's saying here.

Those that overcome. Those, in essence, who have been redeemed, remaining faithful to God, receive that white stone.

Remember what I said that white stone was. In the days of John's writing, it was common when people go to judgment before the magistrate, before the judge.

And the verdict is given. It's given either by giving the charged a black stone or a white stone.

All right. The black stone means guilty. The white stone doesn't necessarily mean he's innocent.

[12:56] But he's pardoned. There's a difference. Amen. All right. Is there anybody here that can raise your hand and be careful what I'm going to say here now and say when it comes to sin, you're totally innocent.

Outside of Christ, that is. Okay. Okay. Yeah. So, what are we? We're pardoned. He was slain for our sins.

The penalty. And he was raised for our justification. That's what the book of Romans says. Yeah. Yeah.

Raised for our justification. Justification. Justification being freedom from the guilt and the penalty of sin and the giving of the righteousness of Christ upon the believing sinner.

Amen. That's pardon supreme. All right. So, the righteous received the white stone and a new name on that stone that belongs to the person that has that stone, was given that stone, and he's the only one that knows what that name is.

[14:25] So, what does that say to us? That says to us, we, when we receive Christ, receive a new nature and supposedly a new character that goes along with that new nature.

In other words, you're not who you were when you got born. Amen. Yeah. How many of you, how many of you here, you probably don't know yourself because you never looked in a mirror.

But how many of you have heard in your early days how sweet and precious you looked when you were a little baby? But it's not true, is it?

Yeah. Because down deep inside, what was there? That depraved nature wrapped up in a sweet, cute little baby that smelled like baby powder and baby lotion.

Amen? Yeah. But down deep inside. I think I told you before, my late wife's aunt, Aunt Patricia, Patricia, by the way, she had a little boy.

[15:39] I had two boys. One was older. But just one little boy. Terror. You know what she used to call him? How is mommy's Mr. Wonderful.

Amen. That was just so sickening. Because I know he torn. Anyway, so much for that.

Amen. So, we have a new name that will speak of a new character that we have. Now, back to Genesis 17.

All right. Abram fell on his face saying in himself, or probably thinking in himself, shall the child be born to him that is a hundred years old, or shall Sarah that is ninety years old bear?

All right. This promise to Abram was so immense, so amazing, he falls to the ground and laughs because this thing seemingly is so absurd, but he knows it's going to happen because God said it would.

[16:50] All right. Falling on his face denotes the idea he's fallen on his face and worshiped before God and a stance of prayer here. And well, because he's overwhelmed with the reality of the promise that, okay, even at this stage of life, this is going to come true.

The son's going to be born by my wife Sarah, and he's the one to whom the covenant relationship and all the promises of the covenant will be confirmed.

All right. It's going to happen. How impossible is that? Amen. So, he falls on his face worshiping God in reverence to God and laughs in his heart out of joy and amazement at the reality of what God said is going to happen here.

So, God blessed his heart so good. It's as some of the old folks used to say, God just blessed his socks off. Amen.

Yeah. Because of the promise of the reality of what's going to happen here. Now, according to the book of Romans, it wasn't the fact that Abram was weak in the faith.

[18:06] That wasn't the case because he laughed because of the amazement of what's going to happen here. All right. Now, Abram fell on his face, laughed, and that becomes the name of the child that's going to be born.

It's Ishak, which is laughter. All right. Now, look at verses 18 through 21 of Genesis 17. Now, God makes that promise.

He makes it in such a way that Abraham understands that it's the promise of God that's going to happen, even though it seems so outlandish.

But in verses 18 through 21, Abraham said unto God, O that Ishmael may live before thee. And God said, Sarah thy wife shall bear thee a son indeed, and thou shalt call his name Isaac, and I will establish my covenant with him for an everlasting covenant, and with his seed after him.

And as for Ishmael, I have heard thee. Behold, I have blessed him, and will make him fruitful, will multiply him exceedingly. Twelve princesses shall he beget, and I will make him a great nation, but my covenant will I establish with Isaac, which Sarah shall bear unto thee at this set time next year.

[19:42] All right? He even gives them a date. Now, realize, at this point, we see that Ishmael is about 13 years old. So, Abraham has had Ishmael around him and with him for 13 years.

It's no wonder that when God says that Sarah, his wife, is going to bear this son and give birth to him that will be related to the covenant promise, he's still so attached and rightfully so to his son, Ishmael.

He asked God out of anxiety, no doubt, you know, what about Ishmael? Please don't neglect him. Do something here to make him blessed or whatever.

All right? God reaffirms the reality, your wife Sarah is going to bear a son, it's that son that will bear the covenant. All right? But as for Ishmael, I will bless him or I have blessed him.

I'll make him fruitful, we'll multiply him. All right? Now, God's going to grant a blessing to Ishmael making fruitful.

[20:59] Notice, he will beget twelve princes and become a great nation. But the covenant, God repeats, I'll establish with Isaac the son that would be born to you through your wife Sarah.

And that will be at this very same time next year. Now, we looked last time at the names of the twelve princes of Ishmael in Genesis chapter 25.

The first eight verses will not bother to do that again tonight. You can look at that at home. But, from Ishmael proceeds the various tribes of the Arabs.

All right? That we know of today. Now, remember last time I read to you, may have even put it in your notes. Bishop Thomas Newton, lived back in the 1700s, wrote this, that a man's whole posterity should so nearly resemble him and retain the same inclinations, the same habits, and the same customs throughout all ages.

These are the only people beside the Jews who have subsisted as a distinct people from the beginning, and in some respects they very much resemble each other.

[22:17] Number one, the Arabs as well as the Jews are descended from Abraham and both boast of their descendant from the father of the faithful. Number two, the Arabs as well as the Jews are circumcised and both professed to have derived this ceremony from Abraham.

Thirdly, the Arabs as well as the Jews had originally twelve patriarchs who were their princes or governors. Number four, the Arabs as well as the Jews marry among themselves and in their own tribes.

Number five, the Arabs as well as the Jews are singular in several of their customs and are standing monuments to all the ages of the exactness of the divine predictions and of the veracity of scriptural history.

We may with more confidence believe the particulars related to Abraham and Ishmael when we see them verified in their posterity at this day. This is having, as it were, ocular demonstration for our faith.

Now again, written back in the 1700s, some things no doubt have changed, but the majority of that holds true. Now, there's another aspect of all of this that we need to see.

[23 : 40] Take note with me if you will. Abraham, as God said, was to become the father of a multitude of nations. All right? And that through Sarah who was to become herself nations and kings of nations.

All right? Through the son she was to bear and that's Isaac. Now, since Sarah was not the mother of Ishmael, the multitude of nations could not include the offspring of Ishmael.

Now, neither can it include those that descend from Abraham's marriage later to Keturah after the death of Sarah.

only the descendants of Isaac could be included here because Isaac is the only child that Sarah bears.

That can only be the case. So, the multitude of the nations could not include the Ishmaelites or the tribes descended from Keturah and her sons, but the descendants of Isaac alone.

[25 : 02] Now, remember, the two sons of Isaac, all right, Jacob and Esau.

Go over to Genesis 25. I love their story. I really do. Genesis chapter 25 and verse number 19.

These are the generations of Isaac, Abraham's son. Abraham begat Isaac and Isaac was 40 years old when he took Rebecca to wife, the daughter of Bethuel, the Syrian of Bedanaram, the sister of Laban, the Syrian.

And Isaac entreated the Lord for his wife because she was barren and the Lord was entreated of him and Rebecca his wife conceived. Now, verse 22, and the children struggled together within her and she said, if it be so, why am I thus?

And she went and inquired of the Lord. Now, the struggling in the womb was not a good omen. That meant trouble. Something's wrong here. Something going on within her that shouldn't be.

[26 : 25] That's not the norm. So, she realizes that and so she takes it to the Lord and asks God about what's going on here. All right? Verse 23, and Jehovah said unto her, two nations are in thy womb and two manner of people shall be separated from thy bowels.

The one people shall be stronger than the other people and the elder shall serve the younger. Now, take note of something if you will. All right? It says here, the one people shall be stronger than the other people.

To begin with, when these Jacob and Esau grow to manhood, get married, have children, the descendants of Esau become stronger to begin with than those of Jacob.

all right? And so, a nation is formed, the Edomites formed from them and grow strong.

But eventually, the king of Judah captures them, takes them captive, all right? And eventually, they are brought low enough to be as captives, to be told you're going to have to do one of two things.

[27 : 45] you're either going to have to die, or you're going to have to submit to Judaism, embrace it, and then become people of Israel, which eventually happens.

All right? So, the thing turns around. How interesting that is. Because notice here, he says, and this is an eventuality here, the older of the two shall serve the younger.

All right? Now, what happens here? Verse 24, when her days to be delivered were fulfilled, behold, there were twins in her womb. The first came out red all over like a hairy garment, and they called his name Esau.

That means the hairy one. All right? And after that came his brother out, and his hand took hold on Esau's heel, and his name was called Jacob, that is the supplanter.

All right? He took hold of Esau's heel, and his name was called Jacob, and Isaac was threescore years old when she bare them. And you know the story of what happens here?

[28 : 58] The sale of the birthright, and all of those things that happen, that forced Jacob to have to leave, because Esau wanted to kill him. All right? Because he stole the birthright, he steals the blessing of the firstborn from his father Isaac, so he flees.

Later on, all right, God works such tremendous grace in Esau, that they're reconciled, all right, together, for a while at least.

All right? So you get the picture there. But God said at the beginning, to their mother, Rebekah, there's two nations here, and they're going to be so diametrically opposed to one another, but it's going to end up that the younger will rule over the older.

The second born will rule over the firstborn. All right? And history declares that it happens. All right? So, Ishmael, then, receives no part of the covenant promise, only Isaac, born of Sarah, the only one man child, born of Sarah, that has anything to do with the covenant relationship.

Only his descendants can be included here. So, what happens? Jacob comes along, all right, has 12 sons.

[30:40] From those 12 sons, become 12 tribes of the covenant nation that God establishes. One nation, not 12 nations, one nation of those 12 sons.

all right? And that, of course, is the nation of Israel. So, in that case, when it comes to the birth of Isaac through Sarah, Abraham is the father of only one nation.

All right? So, the posterity of Abraham was to expand into a multitude of nations beyond this lineal posterity, beyond these 12 great grandsons, and so forth.

All right, let's pray, and we'll get out of here. Father, again, thank you for your loving kindness today, for your goodness and grace and blessings to us, and Father, thank you for the time together this evening, and now, Lord, I pray that you will just continue to speak to our heart about the reality of where we fit in all these things you've done through Abraham and Sarah and the offsprings there, and how that relates to us, as we'll see that next week, if you will.

And so, we thank you for that, thank you for all these that are here tonight, and ask a special blessing upon them. Thank you for their love for you and for your word, and I pray that you'll continue to bless that. and I ask your blessings upon the next two days of Bible school as it finishes up, that you will deal well with the children and their hearts and minds about the Lord Jesus.

[32:34] We'll thank you and praise you for what you do now. In Jesus' name we ask you. Amen. Amen. To learn more, visit us in person or see the website at highlandparkbaptist.net.