

The Change in the Name (Part 4)

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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.

! And verses 5 through 7 of, no, that's the wrong thing.

And verses, anyway, yeah, 4 and 8, 4 through 8 of chapter 17, Abraham has his name changed. God changes Abram's name, you recall, and said, Abram will not any longer be your name, but Abraham, because the father of many nations, I have made thee.

Now notice, the past tense of that statement, it's not the idea I'm going to make you, but I have already made you. As if to say in the heart and mind of God, it's already a done deal.

[1:15] And so, keep that in mind. So he said, I'm going to change your name. Now, last week, we reviewed again the fact that he gave to Abram the covenant sign of circumcision, and that all the people of his household, men, are to be circumcised.

Then in verses 15 through 17, look there again, because that's kind of where we wanted to pick up. Verses 15 through 17, God said to Abram, As for Sarai thy wife, thou shalt call her name not any longer Sarai, but Sarai shall be her name.

I will bless her and give thee a son of her also. Yea, I will bless her, and she shall be a mother of nations. Kings of people shall be of her.

That's an important thing for us to again remember, because we're going to look at that again more this evening. Now, she's going to be a mother of nations.

Now, notice the tense of the passage. To Abraham, I have made thee a father of many nations. About Sarah, she shall be a mother of nations, and kings of people shall be of her.

[2:37] So, future tense. So, interesting thing that he says there. Now, that of course is where Abram falls on his face to the ground and laughs, and God deals with his laughter there.

Now, but go to verses 18 and 21, and remind you what happens here. Abraham is overwhelmed by what God said to him concerning Sarah, bearing a son to him, whose name will be called Isaac.

Now, but still, there's some anxiety here in the heart and mind of Abraham. In verses 18 through 21, Abraham said unto God, Oh, that Ishmael might 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.

All right? So, God makes it very clear and specific here. You know, what, Ishmael's 13 years old at this point.

[3:54] Abraham's had him with him for that long. Now, so, he loves him. He's a son. But God said, There's a new son coming along that Sarah's going to bear to you, and my covenant relationship will be passed on through him.

So, Abraham prays that God will not leave Ishmael out of anything. All right? So, God answers that. All right? He says, As for Ishmael, I have heard thee. Behold, I have blessed him, and will make him fruitful, will multiply him exceedingly.

Twelve princes 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 time the next year.

All right? So, very specific, very clear. Now, there's another aspect that we began to look at last week to all of this.

[4:59] We saw again that in Genesis 25, verses 12 through 18, the twelve princesses of Ishmael that are descended from him are listed. All right?

And then we saw what Bishop Thomas Newton wrote concerning the Arabs and the comparison of the Arabs to the Jews. Some interesting stuff there. But this other aspect of this thing that's going on here, with Abram and Sarah, and the statements that God's made concerning them, concerning

Abram being the father of many nations, and Sarah becoming mother of nations, multitude of nations.

All right? Now, again, for Sarah to become the mother of a multitude of nations, and kings of nations coming from her, that was related to what's going to take place through the birth of Isaac.

All right? Who has the covenant passed down to him. So, also remember here, since Sarah was not the mother of Ishmael, that makes a big difference with things.

The multitude of nations then could not come through the descendants of Ishmael. Those 12 princes that the book of Genesis records, can't come through him, because Sarah did not give birth to him.

[6 : 31] All of this concerning the multitude of nations, comes through the child that Sarah bears.

All right? Now, so that leaves Isaac and Isaac alone, for whom all this will take place.

Isaac has a couple of sons, as you remember. We looked at this last week. Jacob and Esau. We saw that the trouble within the womb of Rebekah, their mother, she prays, and God tells her there are two nations within her.

And they're going to be, in essence, they're going to be at odds with one another. The older, the firstborn, is going to serve the secondborn, the youngest.

All right? God stipulates that's going to happen. Now, so, Esau, then, is counted out of the picture when it comes to the covenant nation.

So, it has to be the seed of Jacob that will constitute a multitude of people.

[7 : 42] Now, but recognize that God gave to Jacob how many sons? And they became what?

Yeah, yeah. They become the 12 tribes of Israel. So, through Isaac and then through Jacob, there's only one nation that came about.

That is the nation of Israel. None other. Those 12 sons became the 12 tribes that constitute the nation of Israel, the covenant people of God.

All right? So, something else has to happen here. All right? In Exodus, chapter 6, verses 1 through 18.

Turn over there with me, if you will. Exodus, chapter 6. Beginning in verse 1. Then the Lord, or Jehovah, said unto Moses, Now shalt thou see what I will do unto Pharaoh?

[8 : 49] For with a strong hand shall he let them go. Now, this, of course, is God's dealing with Moses being used of God to deliver Israel from Egyptian bondage.

All right? Now, God spake unto Moses, said, I am Jehovah. And I appeared unto Abraham and unto Isaac and to Jacob by the name of God Almighty.

But by my name, Jehovah, was I not known to them. And I have also established my covenant with them. Now notice, I have established my covenant with them to give them the land of Canaan, the land of their pilgrimage, wherein they were strangers.

And I also heard the groanings of the children of Israel whom the Egyptians keep in bondage. And I have remembered my covenant. Wherefore, I say unto the children of Israel, I am Jehovah and I will bring you out from under the burden of the Egyptians and I will rid you out of their bondage and I will redeem you with a stretched out arm and with great judgment.

And I will take you to me for a people. Now notice that. At this point, that hasn't happened yet. Covenant has been established. But he said, I will take to you for me a people and I will be to you a God and you shall know that I am Jehovah, your God, which bringeth you out from under the burdens of the Egyptians.

[10 : 17] And I will bring you into a land concerning the which I did swear to give it to Abraham, to Isaac, and to Jacob. And I will give it you for inheritance.

I am Jehovah. So there's the picture. When God delivers Israel out of Egypt, that's when they become the covenant people of God, the chosen nation, if you will.

That's what he just said he's going to do with them. Now, so, there's the only one nation that comes through Isaac as being birthed by Sarah.

But the posterity of Abraham is going to be able to be multitudes of nations. Not multitude of people, but multitude of nations.

So that has to extend beyond this lineal posterity through the sons of Jacob. All right? So, what do you get?

[11 : 21] We get the spiritual posterity of Abraham. Now, that speaks of all the nations of the world of every generation who are grafted into the spiritual nation of Abraham.

Look over in Romans chapter 4 first. Romans chapter 4. Go ahead and pick up verse 1 just to get the context of what he's saying here. What shall we say then that Abraham our father as pertaining to the flesh hath found?

For if Abraham were justified by works, he hath whereof to glory, but not before God. For what saith the scripture, Abraham believed God, and it was counted unto him for righteousness?

Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.

Even as David also described the blessedness of the man unto whom God imputeth righteousness without work, saying, Blessed are they whose iniquities are forgiven and whose sins are covered.

[12 : 37] Blessed is the man to whom the Lord will not impute sin. Now, verse 9. Cometh this blessedness then upon the circumcision only. Now you realize when he talks about the circumcision, he's talking about the Jews or the uncircumcision also, or the Gentiles.

For we say that faith was reckoned to Abraham for righteousness. So how was it then reckoned when he was in circumcision or in uncircumcision?

Not in circumcision, but in uncircumcision. And he received the sign of circumcision, a seal of the righteousness of faith which he had yet been uncircumcised, that he might be the father of all them that believed.

Now, that bestowing of righteousness upon Abraham was found in Genesis chapter 15. Alright, remember Abraham went to God, you know, God had spoken about covenant promises, and Abraham said, what will you give me seeing I go childless?

Will this servant of mine, Eleazar, be the one to whom the covenant is given? Alright, and then God said, no. And so what God said to him brought to Abraham the belief in what God said.

[13 : 59] So at that point then it says, it was committed to him for righteousness. So, back to Romans 4, 11. Alright, so, it was so that he might be the father of all them that believed, though they be not circumcised, that righteousness might be imputed unto them also.

So there you get the picture of Jew and Gentile both being blessed with righteousness through this righteousness that Abraham received.

and the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised.

For the promise that he should be the heir of the world was not to Abraham or to his seed through the law, but through the righteousness of faith.

For if they which are of the law be heirs, faith is made void in the promise made of none effect, because the law worketh wrath, for where no law is, there is no transgression.

[15 : 09] Therefore, it is of faith that it might be by grace to the end the promise might be sure to all the seed, not to that only which is of the law, but to that also which is of the faith of Abraham, who is, what, the father of us all.

As it is written, I have made thee a father of many nations. So there he quotes what we see in Genesis 17. Alright? So you see that he's speaking here of the idea of Gentiles being incorporated in this idea of receiving salvation as well.

Alright? So, as it is written again, verse 17, I have made thee a father of many nations before him whom he believed, even God who quickeneth the dead and calleth those things which be not as though they were, who against hope believed in hope that he might become the father of many nations according to that which was spoken so shall they need be.

Now let's go on with it here. And being not weak in faith he considered not his own body now dead when he was about a hundred years old neither yet the deadness of Sarah's womb he staggered not at the promise of God through unbelief but was strong in faith giving glory to God and being fully persuaded that what he had promised he was also able to perform and therefore it was imputed to him for righteousness.

Now look at verse 23 for us. Now it was not written for his sake alone that it was imputed to him but for us also to whom it shall be imputed if we believe on him that raised up Jesus our Lord from the dead who was delivered for our offenses and was raised again for our justification.

[17 : 07] Now that's great news. Run over to chapter 11 now of Romans. Romans chapter 11 talking the first part of this about Israel's rejection of the Messiah of their Christ.

All right. He speaks of that as being a stumbling by the people of Israel. And so notice in verse 11 I say then have they that's Israel stumbled that they should fall God forbid but rather through their fall

all right salvation has come unto the Gentiles and for this purpose for to provoke them to jealousy. Now if the fall of them be the riches of the world and the diminishing of them the riches of the Gentiles how much more their fullness. Verse 13 now for I speak to you Gentiles in as much as I am the apostle of the Gentiles I magnify my office if by any means I may provoke to emulation them which are my flesh and might save some of them for if the casting away of them be the reconciling of the world what shall the receiving of them be but life from the dead.

Now great picture here Israel rejected Jesus as their Messiah God sets them aside in part turns to the Gentile calls from them calls out a people for his name alright now that's what he's speaking of here so but the idea is he's not done with Israel alright again he said if the casting away of them to be the reconciling of the world or the Gentiles what shall the receiving of them be but life from the dead so it's the idea of resurrection for them here for if the first fruits be holy that is set apart the lump is also set apart or holy and if the root be holy so are the branches if some of the branches be broken off and thou being a wild olive tree were grafted in among them with them that partake of the root and fatness of the olive tree boast not against the branches but if thou boast thou bearest not the root but the root thee alright so again here he's saying gentiles you have no reason to brag because the

Jews are in unbelief because if they had not gone into unbelief you'd be in deep trouble alright now but he has grafted you into that stem or that root thou will say then the branches were broken off that I might be grafted Well because of unbelief they were broken off and thou standest by faith be not high minded but fear for if God spared not the natural branches take heed lest he spare not thee behold therefore the goodness and severity of God on them which fell severity but toward thee goodness if thou continue in his goodness otherwise thou shalt be cut off they also if they abide not still in unbelief shall be grafted in for God is able to graft them in again for if thou were cut out of the olive tree which is wild by nature and were grafted contrary to nature into the good olive tree how much more shall these which be the natural branches be grafted into their own olive tree for [21:01] I would not brethren that you should be ignorant of this mystery lest ye should be wise in your own conceits that blindness in part there you go again that means there will be some Jews saved but blindness in part is happened to Israel until the fullness of the Gentiles be come in and so all Israel shall be saved as written there shall come out of Zion the deliverer and shall turn away ungodliness from Jacob all right yeah good picture here Israel has rejected their Messiah God in part has set them aside all right turn to the Gentiles called out the church if you will or called out Gentiles to become a people for his name that bear his name all right now there's a point in time where that will end and when that ends when he's finished with that he turns back to the

Jews to Israel and they which of course is during the tribulation will recognize Jesus as the Messiah and turn to him and be saved all right so that's the picture that he paints for us here so that spiritual posterity of Abraham includes all of that all right so that he is a father of multitudes of nations all right Jew and Gentile now think about that just a moment what is when God gave the covenant relationship and covenant promises to Abraham what was one of the main features of that covenant promise the land yes the land that you're walking on I'm going to give it to you and to your seed forever as a result of that covenant promise or part of that covenant promise all right now realize something if

Abraham becoming a multitude of nations and Sarah the mother of those nations the idea of the land being part of that promise has to be expanded all right to fit into the spiritual seed of Abraham all right now let me say this while we're here just because there's a spiritual seed of Abraham who will constitute the multitude of nations does not mean that God is finished with national Israel the physical seed of Abraham all right because that's an everlasting covenant as well as the promise of the land all right so consider this if you will just a minute that land promised aren't that gift of the land is not limited by by the lineal posterity of Abraham but is expanded if you will by the spiritual Canaan now how is that expanded now go over to Revelation 21 Revelation 21 verse 1 and I saw a new heaven and a new earth for as Peter said the first heaven and the first earth were passed away Peter said they melt with fervent heat remember all right and there was no more sea I John saw the holy city new Jerusalem coming down from God out of heaven prepared as a bride adorned for her husband and I heard a great voice out of heaven saying behold the tabernacle of God is with men and he will dwell with them and they shall be his people and God himself shall be with them and be their God and shall wipe away all their tears from their eyes and there shall be no more death neither sorrow nor crying neither shall there be any more pain for the former things are passed

away and he that sat upon the throne said behold

I make all things new and he said unto me write for these words are true and faithful and he said unto me it is done I am alpha and omega the beginning and the end I will give unto him that is a thirst of the fountain of the water of life freely he that overcometh shall inherit all things and I will be his God and he shall be my son but the fearful and unbelieving and the abominable and murderers and whoremongers and sorcerers and idolaters and all liars shall have their part in the lake which burneth with fire and brimstone which is the second death and there came unto me one of the seven angels which had the seven vials full of the seven last plagues and talked and I will show thee the bride the lamb's wife now who's the lamb Christ

[26:57] Jesus who's the lamb's bride the church or the four and twenty elders that you see in the revelation all right so he says come I want to show you the bride of the lamb all right the lamb's wife he carried me away in the spirit to a great and high mountain showed me the great city the holy Jerusalem descending out of heaven from God having the glory of God and her light was like unto a stone most precious even like a jasper stone clear as crystal and had a wall great and high and had twelve gates and the gates were twelve angels and names written thereon which are the names of the twelve tribes of the children of Israel on the east three gates on the north three gates on the south three gates on the west three gates sounds like that ought to be a song and the wall of the city had twelve foundations and in them the names of the twelve apostles of the lamb and he that talked with me had a golden reed to measure the city and the gates thereof and the wall thereof and the city lieth four square and the length is as large as the breadth and he measured the city with the reed twelve thousand furlongs the length and breadth and the height of it are equal and he measured the wall thereof and hundred and forty and four cubits according to the measure of the man that is of the angel and the building of the wall of it was of jasper and the city was pure gold like clear glass and the foundations of the wall of the city were garnished with all manner of precious stones the first foundation was jasper the second sassfire the third chalcedony the fourth an emerald the fifth a sardonyx the sixth sardis the seventh crystallite the eighth beryl the ninth topaz the tenth chrysophrasis the eleventh a jactheth and the twelfth an amethyst and the twelve gates were twelve pearls every several gate was one pearl and the street of the city was pure gold as it were transparent glass and

I saw no temple therein for the Lord God Almighty and the Lamb of it are the temple of it and the city had no need of the sun neither of the moon to shining it for the glory of God did lighten it and the Lamb is the light thereof and the nations of them which are saved shall walk in the light of it and the kings of the earth do bring their glory and honor into it and the gates of it shall not be shut at all by day for there shall be no night there and they shall bring the glory and honor of the nations into it then there shall be no wise enter into anything that defileth neither whatsoever worketh abomination or maketh a lie but they which are written in the Lamb's book of life what a view John gets there now notice something a couple of things here and this is I'm going to give you my conjecture about all of this the new

Jerusalem the holy city of the new Jerusalem who John here is told is the home of the wife of the Lamb all right that's the redeemed that's the church redeemed of the church age all right but take note if you will the kings and people of the nations go into it as well now where are they my thinking is that those are the inhabitants of the new earth but they have access to the new Jerusalem but their home is on the new earth all right I think that's we're going to find if you will national Israel possessing the land that God gave to them that will be on the new earth that's my supposition from what I have studied through the years when we finally get to be with the Lord and after the tribulation period is all over we'll find out amen amen verse 22 through 27 look at that quickly he left off talking with him and

God went up from Abraham and Abraham took Ishmael his son and all that were born in his house and all that were bought with his money every male among the men of Abraham's house and circumcised the flesh of their foreskin the self same day as God had said to him and Abraham was 90 years old and nine when he was circumcised in the flesh now by the way I didn't mention it but that's another reason when we were looking at this idea of the spiritual lineage of Abraham is the fact when God gave Abraham the commandment of circumcision it was to be all the males in his household from eight days old up all of those not just born of him but slaves servants bought purchased however all of them so it includes more than just the lineal seat of Abraham in that circumcision token alright so didn't want to leave that out

Ishmael his son was 13 years old when he was circumcised in the flesh of his foreskin in the self same day was Abraham circumcised and Ishmael his son and all the men of his house born in his house and bought with money of stranger was circumcised with him alright so after God finishes speaking with Abraham Abraham obeys his part of the covenant and circumcised himself and all the males within his place Ishmael was 13 years old when he was circumcised and now as a result Arabs even now defer circumcision alright to a much later period than the Jews Jews 8 days old the Arabs generally between the ages of 5 and 13 and frequently not even until the age 13 because that's the age of Ishmael when he was circumcised alright let's pray father again thank you for your loving kindness thank you father for the privilege of being back together again to look into your word and lord we just again marvel at who you are and what you've done and putting so much together that will include us and does include us as your people so father we thank you with that we thank you and rejoice in that and so now

[34 : 12] I just ask you that you impress upon our minds those things you want us to understand and remember from the study tonight and let us ponder those that make the application to our lives and we thank you and praise you for what you do now in Jesus name Amen To learn more visit us in person or see the website