



## Hello, My Name is...

### Week #5: When an Image Becomes a Name

September 14th	The Power of Naming	(Chapter 1)
September 21st	The Two Bedrock Names of God	(Chapter 2)
September 28th	What's in a Name?	(Chapter 3)
October 5th	The Earned Names of God	(Chapter 4)
<b>October 12th</b>	<b>When an Image Becomes a Name</b>	<b>(Chapter 5)</b>
October 19th	How Jesus Shows Up in the Old Testament	(Chapter 6)
October 26th	How the Father Shows Up in the New Testament	(Chapter 7)
November 2nd	There is Power in His Name, Part I	(Chapter 8a)
November 9th	There is Power in His Name, Part II	(Chapter 8b)
November 16th	The Eternal Spirit Himself	(Chapter 9)

#### LAST WEEK:

**#1.) GOD OF TRUTH – MOSES** (End of life...not going into promised land)

**#2.) HOLY ONE OF ISRAEL**

**#3.) GOD OF KNOWLEDGE - HANNAH**

**#4.) GOD WHO SEES - HAGAR**

Another question raised:

**God's Permissive Will** (Divine Decree)

**Proverbs 19:21**

*There are many plans in a man's heart, Nevertheless the Lord's counsel—that will stand.*

## When an Image Becomes a Name

**“While our English translations frequently present such concepts as descriptions, it is clear from the Hebrew construction that they are titles.”**

Richards, L. (2001). [\*Every name of God in the Bible\*](#) (pp. 3–14). Thomas Nelson.

### What around us has been named because of their image?

- **Apronym:** (apronym) a name that is aptly suited to its owner.
- **Euonym:** ((U oh Nym) a name well suited to the person, place, or thing named.

What names can you think of where we do this?

Names given: Shorty. Sweetie. Honey. Nugget. Red.

We do this because they have an image, a trait, that stands out.

### Simile

*noun*

1. a figure of speech involving the comparison of one thing with another thing of a different kind, **used to make a description** more emphatic or vivid (e.g., *as brave as a lion, crazy like a fox*).

### Metaphor

*noun*

1. Comparing for sake of symbolism.
2. Process of word/phrase denoting one kind of object or idea used in place of another to suggest a likeness or analogy between them. Comparison of two unlike things.
3. a figure of speech in which a word or phrase is applied to an object or action to which it is not literally applicable.

Similar: Image, Parable, Symbol, Emblem,



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One of the most delightful things about the Hebrew language is its use of vivid images. Instead of saying “I feel depressed” or “I’m really down,” an ancient Hebrew was likely to say the following:

**Psalm 31:9-10**

*Have mercy on me, O Lord, for I am in trouble;  
My eye wastes away with grief,  
Yes, my soul and my body!  
<sup>10</sup> For my life is spent with grief,  
And my years with sighing;  
My strength fails because of my iniquity,  
And my bones waste away.*

**Amos 5:18-19**

*Woe to you who desire the day of the Lord!  
For what good is the day of the Lord to you?  
It will be darkness, and not light.  
<sup>19</sup> It will be as though a man fled from a lion,  
And a bear met him!  
Or as though he went into the house,  
Leaned his hand on the wall,  
And a serpent bit him!*

1. View the IMAGE (w/o the title). What descriptive words would you use to explain the image? Outline attributes of.
2. Show the NAME. Does the name add or detract from my list?
3. Explain the NAME background.

**OUR LORD IS LIKE...**



**I. CONSUMING FIRE/WALL OF FIRE**

**Exodus 24:17**

*The sight of the glory of the Lord was like a **consuming fire** on the top of the mountain in the eyes of the children of Israel.*

**Exodus 3:2**

And the Angel of the Lord appeared to him in a flame of fire from the midst of a bush. So he looked, and behold, the bush was burning with fire, but the bush was not consumed.

**Deuteronomy 9:3** *Therefore understand today that the Lord your God is He who goes over before you as a **consuming fire**. He will destroy them and bring them down before you; so you shall drive them out and destroy them quickly, as the Lord has said to you.*



**TELL: Exodus 24 CEB**

**Covenant at Sinai**

**24** Then the Lord said to Moses, “Come up to the Lord, you and Aaron, Nadab and Abihu, and seventy of Israel’s elders, and worship from a distance. <sup>2</sup> Only Moses may come near to the Lord. The others shouldn’t come near, while the people shouldn’t come up with him at all.”

<sup>3</sup> Moses came and told the people all the Lord’s words and all the case laws. All the people answered in unison, “Everything that the Lord has said we will do.” <sup>4</sup> Moses then wrote down all the Lord’s words. He got up early in the morning and built an altar at the foot of the mountain. He set up twelve sacred stone pillars for the twelve tribes of Israel. <sup>5</sup> He appointed certain young Israelite men to offer entirely burned offerings and slaughter oxen as well-being sacrifices to the Lord. <sup>6</sup> Moses took half of the blood and put it in large bowls. The other half of the blood he threw against the altar. <sup>7</sup> Then he took the covenant scroll and read it out loud for the people to hear. They responded, “Everything that the Lord has said we will do, and we will obey.”

<sup>8</sup> Moses then took the blood and threw it over the people. Moses said, “This is the blood of the covenant that the Lord now makes with you on the basis of all these words.”

**Covenant meal with God**

<sup>9</sup> Then Moses and Aaron, Nadab and Abihu, and seventy elders of Israel went up, <sup>10</sup> and they saw Israel’s God. Under God’s feet there was what looked like a floor of lapis-lazuli tiles, dazzlingly pure like the sky. <sup>11</sup> God didn’t harm the Israelite leaders, though they looked at God, and they ate and drank.

<sup>12</sup> The Lord said to Moses, “Come up to me on the mountain and wait there. I’ll give you the stone tablets with the instructions and the commandments that I’ve written in order to teach them.”

<sup>13</sup> So Moses and his assistant Joshua got up, and Moses went up God’s mountain. <sup>14</sup> Moses had said to the elders, “Wait for us here until we come back to you. Aaron and Hur will be here with you. Whoever has a legal dispute may go to them.”

<sup>15</sup> Then Moses went up the mountain, and the cloud covered the mountain. <sup>16</sup> The Lord’s glorious presence settled on Mount Sinai, and the cloud covered it for six days. On the seventh day the Lord called to Moses from the cloud. <sup>17</sup> To the Israelites, the Lord’s glorious presence looked like a blazing fire on top of the mountain. <sup>18</sup> Moses entered the cloud and went up the mountain. Moses stayed on the mountain for forty days and forty nights.

**Deuteronomy 4:24**

*For the Lord your God is a consuming fire, a jealous God.*

[Moses – do not worship idols!]

**Hebrews 12:29**

*For our God is a consuming fire.* NKJV

**Hebrews 12:18-29**

**Priestly service in heavenly Jerusalem CEB**

<sup>18</sup> You haven’t drawn near to something that can be touched: a burning fire, darkness, shadow, a whirlwind, <sup>19</sup> a blast of a trumpet, and a sound of words that made the ones who heard it beg that there wouldn’t be one more word. <sup>20</sup> They couldn’t stand the command, If even a wild animal touches the mountain, it must be stoned. <sup>21</sup> The sight was so frightening that Moses said, “I’m terrified and shaking!”

**Exodus 19:12-13** Set up a fence for the people all around and tell them, ‘Be careful not to go up the mountain or to touch any part of it.’ Anyone who even touches the mountain must be put to death.<sup>13</sup> No one should touch anyone who has touched it, or they must be either stoned to death or shot with arrows. Whether an animal or a human being, they must not be allowed to live. Only when the ram’s horn sounds may they go up on the mountain.”

<sup>22</sup> But you have drawn near to Mount Zion, the city of the living God, heavenly Jerusalem, to countless angels in a festival gathering, <sup>23</sup> to the assembly of God’s firstborn children who are registered in heaven, to God the judge of all, to the spirits of the righteous who have been made perfect, <sup>24</sup> to Jesus the mediator of the new covenant, and to the sprinkled blood that speaks better than Abel’s blood.



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<sup>25</sup> See to it that you don't resist the one who is speaking. If the people didn't escape when they refused to listen to the one who warned them on earth, how will we escape if we reject the one who is warning from heaven? <sup>26</sup> His voice shook the earth then, but now he has made a promise: Still once more I will shake not only the earth but heaven also. <sup>27</sup> The words "still once more" reveal the removal of what is shaken—the things that are part of this creation—so that what isn't shaken will remain. <sup>28</sup> Therefore, since we are receiving a kingdom that can't be shaken, let's continue to express our gratitude. [Hold onto grace] With this gratitude, let's serve [offer priestly service] in a way that is pleasing to God with respect and awe, <sup>29</sup> **because our God really is a consuming fire.**

God is terrifying...in His Holiness.  
His holiness consumes all that is around Him.  
Sin cannot be in His presence.  
His holiness "consumes" it.

HE CONSUMES ALL THAT IS AROUND HIM – only what is precious will remain

**2 Corinthians 5:9-11**

**The Judgment Seat of Christ**

<sup>9</sup> *Therefore we make it our aim, whether present or absent, to be well pleasing to Him. <sup>10</sup> For we must all appear before the judgment seat of Christ, that each one may receive the things done in the body, according to what he has done, whether good or bad. <sup>11</sup> Knowing, therefore, the terror of the Lord, we persuade men; but we are well known to God, and I also trust are well known in your consciences.*

CEB

<sup>9</sup> So our goal is to be acceptable to him, whether we are at home or away from home. <sup>10</sup> We all must appear before Christ in court so that each person can be paid back for the things that were done while in the body, whether they were good or bad.

**Ministry of reconciliation**

<sup>11</sup> So we try to persuade people, since we know what it means to fear the Lord. We are well known by God, and I hope that in your heart we are well known by you as well.

What in today's language = **CONSUMING FIRE/WALL OF FIRE**

**OUR LORD IS LIKE...**



**II. Fortress/Strong Tower**

**Psalm 18:2**

The Lord is my rock and my **fortress** and my deliverer; My God, my strength, in whom I will trust; My shield and the horn of my salvation, my stronghold.

**2 Samuel 22:2** And he [David] said: "The Lord is my rock and my **fortress** and my deliverer; [Entire chpt is a praise to the LORD]



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**Psalms 31:1-3** In You, O Lord, I put my trust; Let me never be ashamed; Deliver me in Your righteousness. Bow down Your ear to me, Deliver me speedily; Be my rock of refuge, A **fortress** of defense to save me. For You *are* my rock and my **fortress**; Therefore, for Your name's sake, Lead me and guide me.

**Psalms 71:3** Be my strong refuge, To which I may resort continually; You have given the commandment to save me, For You *are* my rock and my **fortress**.

**Psalms 91:2** I will say of the Lord, "*He is* my refuge and my **fortress**; My God, in Him I will trust."

**\*Psalm 144:2** My lovingkindness and my **fortress**, My **high tower** and my deliverer, My shield and *the One* in whom I take refuge, Who subdues my people under me.

**Isaiah 33:16** He will dwell on high; His place of defense *will be* the **fortress** of rocks; Bread will be given him, His water *will be* sure.

**Jeremiah 6:27** "I have set you *as* an assayer *and* a **fortress** among My people, That you may know and test their way.

**Jeremiah 16:19** O Lord, my strength and my **fortress**, My refuge in the day of affliction, The Gentiles shall come to You From the ends of the earth and say, "Surely our fathers have inherited lies, Worthlessness and unprofitable *things*."

What in today's language = **Fortress/Strong Tower**

**OUR LORD IS LIKE...**

**ARABIAN UNICORN (ORYX)**



**AFRICAN CATTLE**



**SPIRAL HORNED ANTELOPE**



### IBEX



### III. Horn of My Salvation

(used only 2X in scripture)

#### 2 Samuel 22:3

*The God of my strength, in whom I will trust;  
My shield **and the horn**[strength]of my salvation,  
My stronghold and my refuge;  
My Savior, You save me from violence.*

#### Psalm 18:2

*The Lord is my rock and my fortress and my deliverer;  
My God, my [rock]strength, in whom I will trust;  
My shield and the [strength]horn of my salvation, my stronghold.*

Richards, L. (2001). [Every name of God in the Bible](#) (pp. 3–14). Thomas Nelson.

The Hebrew noun, *qeren*, is used literally of the horns of various animals. Symbolically the horn stands for the animal’s strength or power. For instance, in Daniel 8:5, 8, 9, and 21, the “horn” is used to indicate powerful rulers or nations. However, no human power can stand against the

Lord, who promises the following:

#### Psalm 75:10

*All the horns [strength] of the wicked I will also cut off, But the horns of the righteous shall be exalted.*

What in today’s language = Horn of my Salvation

## OUR LORD IS LIKE...



### IV. Husband [Hosea]

#### Isaiah 54:4-5

*“Do not fear, for you will not be ashamed;  
Neither be disgraced, for you will not be put to shame;  
For you will forget the shame of your youth,  
And will not remember the reproach of your widowhood anymore.  
<sup>5</sup> For your Maker is your husband,  
The Lord of hosts is His name;  
And your Redeemer is the Holy One of Israel;  
He is called the God of the whole earth.*

#### Jeremiah 3:14

*“Return, O backsliding children,” says the Lord; “for I am married to you. I will take you, one from a city and two from a family, and I will bring you to Zion.*

#### Jeremiah 31:32

<sup>31</sup> *“Behold, the days are coming, says the Lord, when I will make a new covenant with the house of Israel and with the house of Judah—<sup>32</sup> not according to the covenant that I made with their fathers in the day that I took them by the hand to lead them out of the land of Egypt, My covenant which they broke, though I was a husband to them, says the Lord.*

Who is the wife to this husband? [Israel]

Richards, L. (2001). [Every name of God in the Bible](#) (pp. 3–14). Thomas Nelson.

**The case of Hosea.** The most poignant revelation of the implications of God’s Old Testament role as a husband is found in the Book of Hosea. Hosea was a prophet who ministered in the northern kingdom of Israel from 750–715 B.C. (In 722 B.C. the Assyrians conquered the land and deported its people.)

**God called on Hosea not only to preach to Israel, but also to model in his own relationship with his wife the relationship that existed between God and Israel.**

The prophet tells us that God told him to “go, take yourself a wife of harlotry” (1:2). In other words, Hosea was to marry a woman who was (or who would become) a prostitute.

This woman’s name was Gomer. In time she abandoned her husband and their children to live with various paramours. During those difficult years, Hosea continued to love Gomer. Even when one lover after another abandoned her, Hosea saw to it that Gomer had adequate food and shelter (2:8). Finally, Gomer was forced to sell herself into slavery because of her debts. When that happened, Hosea bought her back and then brought her home (3:2, 3).

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Chapters 1 through 3 of Hosea tell the account of the prophet and his wife, and in doing so reveals the heart and intentions of God toward Israel.

How hurt and angry were Hosea and God, and how those emotions at first seemed to harden their hearts against Gomer and Israel.

Yet the unfaithful wife was still loved. In fact, despite such infidelity, Hosea and God would make every effort to bring back their respective wives.

“And it shall be in that day,” says the LORD,  
“That you will call Me ‘My husband,’  
and no longer call Me ‘My Master.’  
For I will take from her mouth  
the names of the Baals,”...  
I will betroth you to Me forever;  
Yes, I will betroth you to Me  
In righteousness and justice,  
In lovingkindness and mercy;  
I will betroth you to Me in faithfulness,  
And you shall know the LORD.”

**Hosea 2:16, 19, 20**

As a husband, God presents Himself in the Old Testament as an utterly faithful person. He remains committed to Israel, His wife, despite her unfaithfulness. In the end, God will act to change the heart of the unfaithful wife. In that day, God and Israel will be united forever.

**What in today's language = Husband**

**OUR LORD IS LIKE...**



**V. Rock**

**First use of Rock as a metaphor:**

**Genesis 49:24** [Jacob's last words to his sons]

About Joseph:

*But his bow remained in strength,  
And the arms of his hands were [supple]made strong  
By the hands of the Mighty God of Jacob  
(From there is the Shepherd, the Stone of Israel),*

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- The Hebrew noun *sur* (often translated as “rock” or “stone”), which is most frequently used in this metaphor, refers to boulders or massive stone formations, the material from which mountains are made.

### Matthew 16:13-18

<sup>13</sup> When Jesus came into the region of Caesarea Philippi, He asked His disciples, saying, “Who do men say that I, the Son of Man, am?”

<sup>14</sup> So they said, “Some say John the Baptist, some Elijah, and others Jeremiah or one of the prophets.”

<sup>15</sup> He said to them, “But who do you say that I am?”

<sup>16</sup> Simon Peter answered and said, “You are the Christ, the Son of the living God.”

<sup>17</sup> Jesus answered and said to him, “Blessed are you, Simon Bar-Jonah, for flesh and blood has not revealed this to you, but My Father who is in heaven.

<sup>18</sup> And I also say to you that you are Peter [Pebble], and on this rock **I will build My church, and the gates of Hades shall not prevail against it.**

Christ replies, “**Thou art Peter.**” Πέτρος (*Peter*) is used as a proper name, but without losing its meaning as a common noun. The name was bestowed on Simon at his first interview with Jesus (John 1:42) under the form of its Aramaic equivalent, *Cephas*. In this passage attention is called, not to the giving of the name, but to its meaning. In classical Greek the word means a *piece of rock*,

<sup>1</sup> Vincent, M. R. (1887). [Word studies in the New Testament](#) (Vol. 1, pp. 91–92). Charles Scribner's Sons.

### Jesus' Declaration at Caesarea Philippi

The gospel accounts present Caesarea Philippi as the site of a defining confession in the story of Jesus' life. There, after Jesus asked the disciples who they believed Him to be, Peter confessed Him to be “the Christ, the Son of the living God” (Matt 16:16). In Matthew's Gospel, the account continues with a powerful declaration by Jesus about the Church and its mission (Matt 16:13–20; compare Mark 8:27–29)—a statement that continues to inspire interpretation about the nature of the Church and its role in God's redemption of creation (see note on Matt 16:18, see also note on Matt 16:19).

The Bible only records Jesus traveling to Caesarea Philippi on this one occasion. Why would He intentionally take a 14-hour walk (a 30-mile journey) away from the region of the Sea of Galilee where most of His ministry took place? Caesarea Philippi is located in the northern part of Israel in a plain in the upper Jordan Valley along the southwestern slopes of Mount Hermon. This ancient city was built on and against a majestic rock formation with lush vegetation. It served as the water source for the Hula Marshes that gave birth to the Jordan River.

Augustus gave Caesarea Philippi to Herod the Great in 20 BC. Formerly called Panion (and later Paneas), the city was renamed Caesarea Philippi by Herod's son, Philipp II, in 3 BC in honor of Caesar Augustus. The naming of this city as Caesarea Philippi differentiated it from Caesarea Maritima, which was located on the coast of the Mediterranean Sea. Herod also made the city the administrative capital of the region.

The city was formerly called Paneas because it housed a cave and spring dedicated to the Greek god Pan. A temple to Pan was built in the midst of the city at the mouth of this cave, where people would make sacrifices to him. According to a narrative at his temple, Pan was one of the few gods who could cross into Hades and return to earth.

**As result, this site was recognized as the gate of Hades in the disciples' day. Christ's declaration about the Church was given powerful significance because it was uttered here.**

**Given this, Peter confessed Jesus to be “the Christ, the Son of the living God” at the temple of a false god (Matt 16:16). Jesus followed by declaring that “on this rock” He would build His Church (Matt 16:18). He continued by professing that the gates of Hades (on which He may have literally stood) will not prevail against the Church (Matt 16:18). From that point on, He**

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**began to tell them of His impending sacrificial death that would make all of this possible (e.g., Matt 16:21).**

Jesus fulfilled this declaration by dying on the cross and rising on the third day. Today, His Church is powerful and glorious while the temples of the Greek and Roman gods lie in ruins.<sup>1</sup>

Are both ROCKs referring to Peter?

**View #1: YES**

- Rabbinical writings: Uses the word to refer to Abraham being a foundation. Peter could be as well.

**View #2:**

Pebble = Peter

Rock = The Church

- Eph. 2:20, it is said, “Ye are built upon the foundation of *the apostles and prophets (i.e., laid by the apostles and prophets)*, Jesus Christ himself being the chief corner-stone.”
- (1 Pet. 2:4), calls Christ a *living stone*, and, in ver. 5, addresses the church as living stones.

**View #3:**

Pebble = Peter

Rock = Christ

- 
- The Greek noun translated “rock,” while built on the same verbal root, refers to a giant bolder or rock formation. It’s thus hard to see how a pebble can serve as the foundation for a mighty church, especially when Jesus Himself spoke of the church as resting on a foundation of solid rock. Richards, L. (2001). *Every name of God in the Bible* (pp. 3–14). Thomas Nelson.
- 1 Corinthians 3:11: “No other foundation can anyone lay than that which is laid, which is Jesus Christ.”

**Psalm 62:1-2**

*From Him comes my salvation.*

*He only is my rock and my salvation;*

*He is my defense;*

*I shall not be greatly moved.*

**What in today’s language = Rock**

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

## OUR LORD IS LIKE...



### VI. Father

Caring for His Own.

1191 in O.T. ONLY A FEW ARE A METAPHOR FOR GOD.

#### Deuteronomy 32:1-6

##### God as the Father of Israel

In the prophetic song that Moses taught Israel near the end of his life, he called on the nation to show respect for God and to honor Him:

*“Give ear, O heavens, and I will speak; And hear, O earth, the words of my mouth.*

*<sup>2</sup> Let my teaching drop as the rain, My speech distill as the dew, As raindrops on the tender herb, And as showers on the grass.*

*<sup>3</sup> For I proclaim the name of the Lord: Ascribe greatness to our God.*

*<sup>4</sup> He is the Rock, His work is perfect; For all His ways are justice, A God of truth and without injustice; Righteous and upright is He.*

*<sup>5</sup> “They have corrupted themselves; They are not His children, Because of their blemish: A perverse and crooked generation.*

*<sup>6</sup> Do you thus deal with the Lord, O foolish and unwise people?*

*Is He not your Father, who bought you?*

*Has He not made you and established you?*

- What behavior do we OWE our Father?

##### The Longing to be recognized as Father:

#### Jeremiah 3:18-20

*<sup>18</sup> “In those days the house of Judah shall walk with the house of Israel, and they shall come together out of the land of the north to the land that I have given as an inheritance to your fathers.*

*<sup>19</sup> “But I said:*

*‘How can I put you among the children And give you a pleasant land, A beautiful heritage of the hosts of nations?’*

*“And I said:*

*‘You shall call Me, “My Father,” And not turn away from Me.’*

*<sup>20</sup> Surely, as a wife treacherously departs from her husband, So have you dealt treacherously with Me, O house of Israel,” says the Lord.*

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**He called the nation of Israel to be His...He birthed the nation:**

**Isaiah 63:16**

*Doubtless You are our Father, Though Abraham was ignorant of us,  
And Israel does not acknowledge us.  
You, O Lord, are our Father; Our Redeemer from Everlasting is Your name.*

**Jeremiah 31:9**

*They shall come with weeping, And with supplications I will lead them.  
I will cause them to walk by the rivers of waters, In a straight way in which they shall not  
stumble;  
For I am a Father to Israel,  
And Ephraim is My firstborn.*

**Malachi 1:6**

*“A son honors his father, And a servant his master.  
If then I am the Father, Where is My honor?  
And if I am a Master, Where is My reverence?  
Says the Lord of hosts  
To you priests who despise My name.  
Yet you say, ‘In what way have we despised Your name?’*

**He calls Himself the Father of David**

**Psalm 89:24-28**

*<sup>24</sup> “But My faithfulness and My mercy shall be with him,  
And in My name his horn shall be exalted.  
<sup>25</sup> Also I will set his hand over the sea,  
And his right hand over the rivers.  
<sup>26</sup> He shall cry to Me, ‘You are my Father,  
My God, and the rock of my salvation.’  
<sup>27</sup> Also I will make him My firstborn,  
The highest of the kings of the earth.  
<sup>28</sup> My mercy I will keep for him forever,  
And My covenant shall stand firm with him.*

**2 Sam. 7:14; 1 Chr. 17:13; 22:10; 28:6**

**God as “father of the fatherless” (in a patriarchal society)**

**Psalm 68:5-6**

*A father of the fatherless, a defender of widows,  
Is God in His holy habitation.  
<sup>6</sup> God sets the solitary in families;  
He brings out those who are bound, into prosperity;  
But the rebellious, dwell in a dry land.*

**What in today’s language = Father**

(Abba note following)

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**NOTE:**

**ABBA** (אבא, *abba*). The Aramaic word for “father.”

Caulley, T. S. (2016). *Abba*. In J. D. Barry, D. Bomar, D. R. Brown, R. Klippenstein, D. Mangum, C. Sinclair Wolcott, L. Wentz, E. Ritzema, & W. Widder (Eds.), *The Lexham Bible Dictionary*. Lexham Press.

**O.T. Refers to Ancestor, Forebearer, Predecessor.**

The Aramaic word “abba” (אבא, *av*) is the common term for “father” in Aramaic, parallel to the Hebrew term “father” (אב, *av*).

- The term occurs only in **Dan 5:2,11,13,18**), part of the Aramaic portion of the book (Dan 2:4b–7:28).
- In each instance the term refers to Belshazzar’s predecessor Nebuchadnezzar.

**N.T. Refers to...**

The term “abba” (αββα, *abba*) appears **three times** in the New Testament (Mark 14:36, Rom 8:15; Gal 4:6). In each instance, it is transliterated into Greek (αββα, *abba*) and accompanied by the Greek translation “father” (ὁ πατήρ, *ho patēr*):

- In Mark 14:36, Jesus opens His prayer in Gethsemane just prior to His arrest, trial, and crucifixion with the words, “Abba, Father.”
- Romans 8:15 records that the Spirit enables believers to cry out, “Abba! Father!”
- Galatians 4:6 records that the Spirit Himself cries out, “Abba! Father!”

**Origins of Abba as a Form of Address to God in Prayer:**

Although most scholars believe that the early church’s use of “abba” to address God is derived from traditions about Jesus’ own usage, they continue to debate whether Jesus was drawing from a precedent in Jewish practice. They also differ over whether “abba” was used as a term of endearment.

*Early Christian Use of Abba*

- Greek-speaking Christians’ use of the Aramaic term “abba” in the first century can be traced back to Jesus’ use of the term.

*Abba as a Term of Endearment*

- Jeremias argues **that Jews prior to Jesus** had never addressed God in prayer as “Father,” and that Jesus’ use of Abba to address God in prayer is unique and novel (Jeremias, *Prayers of Jesus; Lord’s Prayer*).

- **NO ABBA DADDY** Barr and Chilton, among others, have challenged Jeremias’ characterization of “abba” as an intimate form of address used by children for their fathers (e.g., Barr, “Abba Isn’t Daddy”; Chilton, “God as ‘Father’ in the Targumim,” 152–53, 169).

Consequently, in his later writings, although standing by his earlier assertion of “the complete novelty and uniqueness of (Abba) as an address to God in the prayers of Jesus”—a claim subsequently shown to be inaccurate—Jeremias qualified his original statements, warning that it is a mistake to assume that Jesus adopted “the language of a tiny child” when He addressed God as “Father,” since adults also used the Aramaic word to address their fathers (Jeremias, *New Testament Theology*, 66).

*The Gospels*

- In contrast to Jewish literature of the period, **the Gospels refer to God as “Father” some 170 times, including 31 references that are unique to Matthew and 100**

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**references in John.** Jeremias suggests this distribution reflects increasing use of “Father” for God over time (Jeremias, *Prayers*, 30).

- While scholars typically attribute only part of these passages directly to Jesus, the connection to Jesus is clear, reflected in the church’s use of “Abba, Father” from the time immediately after Jesus.
- The word *abba* is only used three times in the New Testament, **it is commonly seen as the background for Jesus’ characteristic address of God as “Father”** (“Father,” “my Father,” “our Father”), especially in the Lord’s Prayer (Matt 6:9; Luke 11:2).
- Was Jesus’ practice to address The Father this way.

Also notable are Jesus’ prayers to the Father in Matt 11:25–27 and Luke 10:21–22. Fitzmyer largely concurs with Jeremias’ conclusion that Jesus’ use of “my Father” attested to His unique relationship with God (Jeremias, *Prayers*, 53–54; Fitzmyer, “Abba,” 34).

The source of Mark’s use of *abba* is uncertain since no one heard Jesus’ prayer in Gethsemane (C.K. Barrett, *Jesus*, 47). Mark records Jesus saying “Abba, Father” (Ἀββὰ ὁ πατήρ, *Abba ho patēr*) at the start of his prayer in Gethsemane (Mark 14:36). Either Mark added *abba* on his own (E. Haenchen, *Der Weg Jesu*, 493; J. Fitzmyer, “Abba,” 31), or he was following an earlier tradition. Mark wrote well after Paul and apparently with ties to the Pauline sphere. As such, Mark likely follows the same tradition found in Paul, which he almost certainly knew from Paul’s letters, as well as Christian practice, well before the writing of the Second Gospel. Since there was no eye-witness to Jesus’ prayer in Gethsemane, we should understand Mark’s *abba* to be a function of his theological presentation of the Passion Narrative, while affirming that the scene is consistent with the characteristic practice of Jesus. Since the Christian use of *abba* most likely originated in Jesus’ own practice, perhaps especially associated with the “Lord’s Prayer”, it is surprising that Mark does not include the Lord’s Prayer, and neither Matthew nor Luke include *abba*. Matthew and Luke record Jesus using the vocative Greek form “my father” (πάτερ μου, *pater mou*; Matt 26:42) or “father” (πάτερ, *pater*; Luke 22:42) instead of Mark’s nominative form (ὁ πατήρ, *ho patēr*). These uses of the vocative are parallel to Matthew’s and Luke’s versions of the Lord’s Prayer, which address God as “our Father” (πάτερ ἡμῶν, *pater hēmōn*; Matt 6:9) and “Father” (πάτερ, *pater*; Luke 11:2).

Most scholars generally agree that both Matthew and Luke drew on a source for the Lord’s Prayer independent of Mark. Some suggest that insofar as *abba* was known in those circles, by the time the Gospels of Matthew and Luke were written, the use of *abba* had died out. In any case, *abba* is not found in patristic literature (see BDAG, s.v. “Ἀββὰ, *abba*”). The precise answers to the questions elude us. Still, the significance of *abba* for Jesus remains clear, as does Paul’s message of the Spirit’s facilitation of the resultant adoption of the believer.

Paul’s Letters

Galatians 4:6 contains the earliest New Testament use of “Abba, Father” (Ἀββὰ ὁ πατήρ, *abba ho patēr*). Paul’s use of the phrase here assumes the Galatians are already familiar with it and its theological significance. While it is possible that Paul introduced this phrase to the Galatians when he preached to them, the appearance of the phrase in Rom 8:15 suggests that it had preceded him to Rome, where he had not yet traveled. Paul apparently picked up the phrase from the Aramaic-speaking church or from bilingual Hellenistic—Jewish churches (Wilckens, *Römer* 2:138; Betz, *Galatians*, 211).

In Romans 8:15, Paul writes that “the Spirit of sonship” is active in the believer, crying out, “Abba! Father!” The verb “cry out” (κράζω, *krazō*) might have “the ring of ecstasy” (Betz, *Galatians*, 210) and could be a reference to charismatic speech—possibly the believer’s response to the spiritual experience of adoption at baptism (Wilckens, *Römer* 2:136–38). This interpretation parallels Psa 89, which states, “He [David] shall cry to me, ‘You are my Father’” as he is made “the firstborn, the highest of the kings of the earth” (Psa 89:26–7 NRSV). In the same way, believers “cry Abba” (κράζειν Ἀββὰ, *krazein abba*) as they experience adoption as children of God (Scott, *Adoption*, 184; compare Schelbert, *Abba Vater*, 113).

Caulley, T. S. (2016). [Abba](#). In J. D. Barry, D. Bomar, D. R. Brown, R. Kloppenstein, D. Mangum, C. Sinclair Wolcott, L. Wentz, E. Ritzema, & W. Widder (Eds.), *The Lexham Bible Dictionary*. Lexham Press.

## OUR LORD IS LIKE...



### VII. Shepherd

To care for, to protect, to provide pasture for their sheep.  
Live with their sheep.

First reference of:

- Around 1859 B.C., Jacob spoke of the “God who has been my Shepherd all my life to this day”

**Genesis 48:15** (CEB)

*He blessed them and said, “May the God before whom my fathers Abraham and Isaac walked, may the God who was my shepherd from the beginning until this day,*

- Jacob is the first person in Scripture to use this metaphor, identifying God as “the Shepherd, the Rock of Israel” (Gen. 49:24 NIV).

### Shepherding:

Tend to. Guide. Direct. Conduct. See. Attend. Show. Escort. Accompany. Walk. Lead.

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- Rulers were also called shepherds.
- Israel's kings were called by God to "shepherd My people [Israel]" (1 Chr. 17:6). Psalm 78:72 tells us that David "shepherded them according to the integrity of his heart, and guided them by the skillfulness of his hands."
- The human rulers whom God gave to Israel were charged with caring for His people and with keeping their hearts in tune with the Lord. Even the Persian ruler Cyrus is called "My shepherd" (Is. 44:28) by the Lord, for Cyrus would encourage the return of the exiles to Judah from Babylon.
- Jeremiah describes the religious leaders of his day as shepherds, but ones who "have become dull-hearted, and have not sought the LORD" (Jer. 10:21). These were shepherds who abandoned the Lord and who "destroyed My vineyard. They have trodden My portion underfoot; they have made My pleasant portion a desolate wilderness" (12:10).

**The unfaithfulness of the shepherds who were commissioned to care for God's sheep, the children of Israel, led to the spiritual and literal ruin of the nation.**

It's no wonder the Lord had Ezekiel prophesy judgment on the shepherds of Israel, who only "feed themselves! Should not the shepherds feed the flocks?" (Ezek. 34:2).

- Ezekiel introduced a special promise. Since the secular and religious leaders of Israel had failed, God said, "As a shepherd seeks out his flock on the day he is among his scattered sheep, so will I seek out My sheep and deliver them" (v. 12). Ezekiel conveys God's promise, "I will feed My flock" (v. 15).

The Messiah:

**Micah 5:4**

*And He shall stand and feed [shepherd] His flock  
In the strength of the Lord,  
In the majesty of the name of the Lord His God;  
And they shall abide,  
For now He shall be great  
To the ends of the earth;*

The Old Testament does the following:

- Portrays God as a shepherd
- Identifies kings as under-shepherds
- Identifies religious leaders as under-shepherds
- Condemns the failure of both to truly care for God's flock
- Promises that one day God Himself will shepherd Israel in the person of the Messiah, the greatest descendant of David.

**Psalm 23**

The LORD is my shepherd;

I shall not want. **(God provides)**

He makes me to lie down in green pastures;

He leads me beside the

still waters. **(God leads)**

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He restores my soul; He leads me in the  
paths of righteousness **(God gives moral guidance)**  
For His name's sake.  
Yea, though I walk through the valley of the shadow  
of death **(God gives peace)**  
I will fear no evil;  
For You are with me; **(God protects)**  
Your rod and Your staff, they  
comfort me.  
You prepare a table before me in the presence of my  
enemies; **(God saves)**  
You anoint my head with oil;  
My cup runs over. **(God blesses)**  
Surely goodness and mercy  
shall follow me  
All the days of my life; **(God gives eternal life)**  
And I will dwell in the  
house of the LORD forever.

What in today's language = Shepherd

OUR LORD IS LIKE...



VIII. Potter

**Isaiah 64:8**

*But now, O LORD,  
You are our Father;  
We are the clay, and You our potter;  
And all we are the work of Your hand.*

**Isaiah 29:16**

*Surely you have things turned around!  
Shall the potter be esteemed as the clay;  
For shall the thing made say of him who made it,  
"He did not make me"?  
Or shall the thing formed say of him who formed it,  
"He has no understanding"?*

**Isaiah 45:9**

*Woe to him who strives with his Maker!*

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*Let the potsherd strive with the  
potsherds of the earth!  
Shall the clay say to him who forms it,  
“What are you making?”  
Or shall your handiwork say,  
“He has no hands”?*

**Jeremiah 18:6**

*“O house of Israel, can I not do with you as this potter,” says the LORD. “Look, as the clay is in the potter’s hand, so are you in My hand, O house of Israel.”*

Romans 9:20

<sup>20</sup> You are only a human being. Who do you think you are to talk back to God? *Does the clay say to the potter, “Why did you make me like this?”* CEB

<sup>20</sup> But indeed, O man, who are you to reply against God? <sup>(A)</sup> Will the thing formed say to him who formed it, “Why have you made me like this?” NKJV

- Do I treat God as irrelevant?
- How would the object created treat its creator?
- How does one trust their creator?

Richards, L. (2001). [Every name of God in the Bible](#) (pp. 3–14). Thomas Nelson.

It has been suggested that there are only two rules to remember in order to get along with God.

Rule 1: Remember that the Lord is God.

Rule 2: Remember that we are not.

**What in today’s language = Potter**

Shield  
Sun  
Helper

Hiding Place  
Keeper  
Lamp

Light  
Refiner  
Refuge

**NOTEBOOK:**

**Learning His names will...**

I would like to... I want to learn... Defining an experience of....  
(What are my personal goal with learning His Names)

**Week 5:**

**What objects do I read about in scripture that convey an attribute of God?**

**What Images of the LORD do I see in my everyday?**

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**Week 4:**

What names has the LORD earned in my life? How do I see the process actually happening?

**Week 3:**

- Creator/Maker: What has God initiated in my life?
- WHAT response do I have with the LORD our Maker?
- Do I want to meet God Almighty? What does it cost to believe in God as El Shaddai? What do I fear? Do I need to offer that to Him?
- Believing in God of HOST – Heavenly armies as well as guiding earthly ones means....
- Believing in GOD MOST HIGH...there is nothing as powerful as HIM leads me to try....
- Where has God shown Himself in my world? My home? My City? What did He do? Have I told others?
- How does my name get listed on a list like this?
- He was. He is. He will always be. So I will... So I can...
- GOD IN HEAVEN = Inspires me to think of, to write of, to.....to His Uniqueness I respond with...
- Because our God is a Living God, I can...
- Can I accept God as my King? Can I accept being His subject?
- How can I worship the Ancient of Days? [FINAL VICTORY OVER EVIL]

**Week 2:** What does it mean to KNOW the bedrock names of the Supreme Being who created all of this (universe) and (humankind)? Elohim, Yahweh.

[**Access:** He is available. He wants me to know Him. **Heredity:** Since I am His kid, I have some of Him in me.]

[Know like Moses means...]

List the characteristics of God I read in scripture.

Ask – Have I seen God as this? Experienced like this?

**Week 1:** Now that I know Heaven declares HIM: What have I seen of Him in what He has made? What words do I give to what I have discovered of Him?