

1/23/05

Genesis 16-17

More times that we would want to admit, our flesh attempts to disguise our carnality into something spiritual. and it only adds to our own hurt.

Paul told the Galatians. “Are you so foolish? having begun in the Spirit, are you now made perfect in the flesh?” Gal. 3:3

The Corinthians had all the gifts but were carnal and self-willed.

Sarai and Abram have such a moment that would be costly in more ways that she could of ever imagined.

16:1-6 **The reasoning of Sarai to help God out.**

16:1 The stage for the fall of Sarah and Abram.

- 1) Now Sarai, Abram's wife, had borne him no children. Vs. 1
 - a) Barrenness was considered a curse, being in disfavor with God. Gen. 25:21; 19:31; 30:1-2, 23; Lev. 20:20
 - b) Mentioned already. Gen. 11:30

2) And she had an Egyptian maidservant whose name was Hagar.

- a) The servant girl was a servant companion, most likely given to Sarai when she was in the house of Pharaoh as part of the dowry for her.
 - * Bilhah and Zilpah were such gifts to Jacobs wives. Gen. 30:24, 29
- b) Hagar’s name flight
 - * Sarai and Abram would only produce problems for the descendants of Abram.

16:2 The Plan of Sarai presented to Abram.

- 1) So Sarai said to Abram, “See now, the LORD has restrained me from bearing children.
 - a) Sarai in her frustrating distress blames God for her condition, literally “God has shut me up”.
 - b) Barrenness was a sign of being in disfavor with God.
 - c) Sarai is acting like Abram did in Egypt to solve the problem, rather than depend on God’s promises. Gen. 12:10-20
 - c) Sari is 75 and Abram is 85. Ps. 113:9
- 2) Please, go in to my maid; perhaps I shall obtain children by her.
 - a) This might have been the first time she had suggested this?

- 1)) The phrase go in to” is a euphemism for sexual intercourse. Gen. 6:4; 30:3; 38:8, 9; 39:14
 - 2)) The phrase “my maid” confirms the Hagar was her personal servant.
 - 3)) Sarai was exploiting Hagar, thinking of herself.
- b) The word obtain “banah” is the same word used for Eve by God’s creation, “out of the rib God made “banah” built a woman. Gen. 2:22
* Thinking she would build, she would tear down!
 - c) The pressure on Abram might have been great but Abram had no excuse, knowing the revelation of God and he knew God’s ideal of one man and one woman. Gen. 2:24; 15:2, 4
 - d) The giving of a concubine to one’s husband, due to barrenness was an accepted practice to have children and verified by the Hammurabi Code.
- 3) And Abram heeded the voice of Sarai.
- a) To the dishonor of God, in not believing God and his own wife, in becoming one with another.
* Tempter is Satan, not God. Ja. 1:13-14
 - b) Adam did the same thing and brought the fall. Gen. 3:17

- 1)) The word for heeded “shama” is the same word used for Adam by God.
 - 2)) Literally, “to listen to voice”.
- c) Though contracts from Mesopotamia had a clause that obligated an infertile wife to provide her husband a surrogate, so that he might have a family and heir.
 - e) Abraham had no excuse and shouldn't have heeded, for God already told him and then again it maybe made sense to him that it would be his bowels alone and not Sarai.
* Today some are surrogate mothers 1
 - f) Jacob did the same with the concubines of Rachael and Leah, taking them as his legal children.
* The thoughts and ways of God are not ours. Is. 55:8
- 16:3** The procedure to execute the plan.
- 1) Then Sarai, Abram's wife, took Hagar her maid, the Egyptian, and gave her to her husband Abram to be his wife.
 - a) Sarai is the one at fault, moving through every little step.
 - b) As Eve took of the fruit and then gave to her husband and he ate, both events are accounts of a fall into sin. Gen. 3:6

- 2) After Abram had dwelt ten years in the land of Canaan.
 - a) First mistake is trying to figure out God how He is going to work.
 - b) Second mistake is being impatient which prompts you to act, it had been 10 years.
 - * “Let him that thinks he stands take heed lest he fall.” 1Cor. 10:12
 - c) The father of faith falters once again but this time with much more severe consequences.

16:4 The commitment and partaking of the plan.

- 1) So he went in to Hagar, and she conceived.
 - * Lust or love results in the same produce, a baby, their oneness would be manifested in the child.
- 2) And when she saw that she had conceived, her mistress became despised in her eyes.
 - a) Hagar gloated in her pregnant state.
 - * Provoking envy and jealousy!
 - b) Hagar looked down on Sarai.
 - 1)) The word despised “qalal” means to slight, look down on or to be of little account.
 - 2)) Barrenness was thought of as not having favor with God.

- 1) What is permissible by law does not always lend itself to be the most beneficial for married relations.
 - a) This resulted in strained relations between Abram and Sari.
 - b) This resulted in the abuse of authority and injustice.
 - c) This only gave rise to the ugliness of sin nature.
- 2) This same principal applies to us today in like manner for the family home.
 - a) A woman is being not only permitted but encouraged to work and be part of the income of the home.
 - b) The benefits examined intellectually are neatly observed but the reality of the consequences are minimized, if not all together ignored.
 - c) The exposure of a wife to be under the authority and demands of other men in the work force can cause problems in the marriage and at time is the very reason for an adulterous relation.

16:5 The remorse regarding the plan.

- 1) Then Sarai said to Abram, "My wrong be upon you!
 - a) The word wrong “chamac” is the word used for sin and violence that brought about the flood. Gen. 6:11, 13

- b) It is also used for one who cries out violence, for help and are duty bound to come to their aid. Job 19:7
 - c) Sarai was blaming Abram, passing the buck, like Adam did to Eve. Gen. 3:12-13
 - d) Sarai desiring Abram to experience her pain and to restore her rightful place of honor and correct the dishonor.
- 2) I gave my maid into your embrace; and when she saw that she had conceived, I became despised in her eyes.
 - a) Sarai recounts the plan she executed.
 - b) Sarai recounts the consequences if being despised “qalal”, which means to be looked down on or lightly esteemed.
 - c) Sarai refused to take responsibility for her actions.
 - 3) The LORD judge between you and me.
 - a) Sarai wraps it all up in a prayer.
 - b) Sarai wanted to persuade Abram that it was all his fault, which in reality it was but she was guilty.
 - c) Sarai was not repentant, she was merely expressing remorse over her consequences.

16:6 The compounding of their sin.

- 1) So Abram said to Sarai, "Indeed your maid is in your hand.
* Indicating Sarai still had authority over Hagar.
- 2) Do to her as you please.
- 3) And when Sarai dealt harshly with her, she fled from her presence.
 - a) The word harshly “anah” means to afflict under cruel treatment, to be put down.
 - b) The word is used for the what Israel would suffered and under the hands of the Egyptians. Gen. 15:3; Ex. 1:12
 - c) And also used for people escaping from attempts to kill them. Gen. 27:43, 35:1, Ex. 2:2:15

16:7-12 The flight of Hagar.

- 16:7** The encounter of Hagar with God.
- 1) Now the Angel of the LORD found her.
 - a) The angel of the Lord is a Christophany, appearing for the first time. Jn. 1:18
 - b) Appears 58 times in the Old Testament? Gen. 18:2, 22; Ex. 23:20-23; 32:34; Judges 6:11-22; 1Kings 19:5, 7
 - 2) By a spring of water in the wilderness.

- a) The wilderness in the Negev on the way to Egypt, a great distance from Hebron.
 - b) The wells and water are often associated with God's work, like woman of Samaria. Jn. 4
 - c) Water is also symbolic of Word and Holy Spirit, Jn. 15:3; Eph. 5:26; Jn. 7:36-39
- 3) By the spring on the way to Shur.
- a) The name Shur means wall, perhaps thinking she might find peace and safety there.
 - b) Shur was in the northwest of Sinai, next to Egypt. Ex. 15:22

16:8 The complaint of Hagar to God.

- 1) And He said, "Hagar, Sarai's maid, where have you come from, and where are you going?"
 - a) Hagar's identity is affirm by God.
 - b) The inquiry was not for knowledge but to draw from her confession.
 - c) This again a parallel to Adam and Cain, "Where are you?", "Where is Abel your brother?" Gen. 3:9, 4:9
- 2) She said, "I am fleeing from the presence of my mistress Sarai."
 - * Hagar only answers the first question, not the second.

16:9 The command of God to Hagar.

- 1) The Angel of the LORD said to her, "Return to your mistress.
 - a) God lets Hagar know her true position, a servant to Sarai.
 - b) This was not an option.
 - c) This was an imperative command.
- 2) And submit yourself under her hand."
 - a) The word submit is the same as in verse six but translated harshly.
 - b) The word "anah" in this particular context simply means to become low, downcast or to humble oneself and endure the suffering.

16:10 The promise of God to Hagar.

- 1) Then the Angel of the LORD said to her, "I will multiply your descendants exceedingly."
 - a) The promise is as to Abram, to increase his descendents exceedingly but there is no blessing accompanied as Abram.
 - * The same uttered to Eve for childbirth pains. Gen. 3:16
 - b) Those that object to this being a Christophany have a big problem at this point.
 - b) If it is only a mighty angel, not God, then how do we explain the angel

speaking in the first person of God to Hagar?

- 2) So that they shall not be counted for multitude."

* The promise is affirmed by describing the inability to number them.

16:11 The announcement of the birth of Ishmael.

- 1) And the Angel of the LORD said to her: "Behold, you are with child."
 a) This was not news to Hagar.
 b) But this revealed it was God, who knows all things.
 c) Three times The Angel of the Lord Yahweh. Vs. 9, 10, 11
- 2) And you shall bear a son.
 a) This was a great comfort, for many pregnancies never reached full term.
 b) This insured her place in society.
- 3) You shall call his name Ishmael.
 a) He is the first person to be ascribed a name before his birth, Ishmael means God shall hear.
 b) There are several in the Scriptures, Isaac, Samson, etc.
 c) Hagar is the only woman in the Bible to receive such a promise directly from God.
 d) Sarai received the promise through Abram.

- 4) Because the LORD has heard your affliction.
 a) God hates injustice.
 b) God responded to the mistreatment of Hagar.
 c) Galatians clearly teaches the child of Hager to be a work of the flesh, not the promise of God.
 d) Mere religion, no covenant relation.
Gal. 4

16:12 The prophetic character of the child and descendents.

- 1) He shall be a wild man, literally "a wild ass of a man", a play on words.
 a) The onager is a sturdy animal of the desert, impossible to domesticate. Job. 39:5-8; Jer. 2:24; Hos. 8:9
 b) Loving his freedom of the Bedouin life-style, living on the spares food of the desert.
- 2) His hand shall be against every man, And every man's hand against him.
 a) He would constantly be entering into fierce conflict with those traveling through, being the aggressor with great hostility.
 b) The suggestion is one of a defiant attitude as a way of life.
- 3) "And he shall dwell in the presence of all his brethren."

- a) Constantly fighting and in turmoil, with his brethren.
- b) The history of the Arabs affirms this prophecy, evident of their blood history among themselves and others.
- c) The Arabs claim Abram as their father through Ishmael, the Jews through Isaac and have become the greatest enemy of Israel since 1948 to the present day.

16:13-17 The obedience of Hagar.

16:13 The memorial of the event.

- 1) Then she called the name of the LORD who spoke to her, You-Are-the-God-Who-Sees.
 - a) The mention of God seeing means He cares.
 - b) This is the only time this occurs in Scripture, that a woman gives God a name.
 - * Once again affirming she knew this was God, not an angel.
 - b) Hagar was praising God by this name for rescuing her and blessing her.
 - c) Hagar being in relation to Abram was bless because of Abram. Gen. 12:3
- 2) The commentary was, “for she said, “Have I also here seen Him who sees me?”

- a) The implication being that God is One who is ever vigilant in compassion for all.
- b) The astonishment that she lived.

16:14 The location of the event.

- 1) Therefore the well was called Beer Lahai Roi;
 - a) The well of the living one who sees.
 - b) The One who gives life to all.
- 2) Observe, it is between Kadesh and Bered.
 - a) The place where the children of Israel came to enter the promise land and refused, south of Beer-sheba. Gen. 14:7
 - b) The place that marked the beginning of the longest death march of Israel for forty years.

16:15-16 The birth of Ishmael.

- 1) So Hagar bore Abram a son; and Abram named his son, whom Hagar bore, Ishmael. Vs. 15
 - a) Under very difficult circumstances.
 - b) Under the command and enabling of God.
- 2) Abram was eighty-six years old when Hagar bore Ishmael to Abram. Vs. 16
 - a) Eleven years after he left Haran. Gen. 12:4

- b) God does not speak to Abram for another thirteen years. Gen. 17:1
* This can not be coincidence but purposeful as an implied warning!
- c) Abram is mentioned three times in these last two verses, He was the one God gave the promise to not Sarai.
 - 1)) He was alone responsible as the head!
 - 2)) He without doubt protected Hagar.
 - 3)) No one exempt from temptation.
- d) Good intentions can have bad consequences Sin has lasting consequences and far reaching effects.

17:1-8 The reiterating and enlarging of the covenant of God.

17:1-2 The appearance of God to Abram.

17:1 The call to walk in perfect obedience.

- 1) When Abram was ninety-nine years old, the LORD appeared to Abram
 - a) There are thirteen years between 16:16-17:1
* The two chapters are tied together and must not be separated.
 - b) Yahweh the covenant God enters into a dialogue with Abram five times. Vs. 1-2, 4-8, 9-14, 15-16, 19-21

- 2) God said to him, “I am Almighty God; walk before Me and be blameless.”
 - a) The title Almighty God “El Shaddai” appears six times in Genesis, this is the first. Gen. 28:3; 35:11; 43:14; 48:3, 49:25
 - 1)) It appears thirty-one times in Job.
 - 2)) The root meaning is believed to be breast, one who nourished and sustains all things in existence.
 - b) The meaning is that of being all-power and sufficient.
 - * The Great “I AM” who spoke to Moses from the burning bush, which Jesus used of Himself in the gospel of John. Ex. 3:15
 - c) Command to walk blameless was possible.
 - 1) This certainly must be seen in view of the failure of Abram with Hagar, thirteen years have elapse but also it is looking forward to complete obedience to the covenant of circumcision, as Enoch and Noah. Gen. 5:24; 6:9
 - 2) The word blameless. “tamiym” has the idea of whole, entire, wholesome, used for the sacrifice of an animal to be offered. Lev. 1:3, 10

- 3) God never asks anything but *which* He supplies the means to accomplish it, I am the Almighty
 * God has given to us all things pertaining unto life and godliness.
2Pet. 1:3-4

17:2 The promise to Abram.

- 1) And I will make My covenant between Me and you.
 - a) The covenant was initially made with Abram as he entered the land, at Shechem, as far as the terebinth tree of Moreh and built an altar. Gen. 12:6
 - b) The covenant sacrifice had taken place. Gen. 15:8-20
 - 1)) Notice it is “My covenant”, appearing nine times. Vs. 2, 4, 7, 9, 10, 13, 14, 19, 21
 - 2)) Covenant four times. Vs. 7, 11, 13, 19
 - 3)) Three times it is stated as “everlasting covenant”. Vs. 7, 13, 19
 - c) This covenant is not unilateral as chapter fifteen, Abram has his part in this case.

* The word covenant “beryth” has the idea of cutting, indicative of the animal sacrificed. Gen. 15:9-10
- 2) And will multiply you exceedingly.

- a) This is the confirmation of it initial call. Gen. 12:1-3
- b) This will be an enlarging of the covenant.

17:3-8 The particulars of covenant.

17:3-4 The covenant was not a new one.

- 1) The response of Abram was to fall on his face. Vs. 3a
- 2) The narrative continues with God initiating again, “God talked with him saying”. Vs. 3b
- 3) The basic reminder of the covenant. Vs. 4
 - a) “As for Me, behold, My covenant is with you.” Vs. 4a-c
 - b) “And you shall be a father of many nations.” Vs. 5d

* Nations is key, occurring three times in verse for to six.

17:5 The covenant included a change of name.

- 1) Abram was no longer shall your name be called Abram, but Abraham. Vs. 5a-b
 - a) The name Abram means exalted father.
 - b) Abraham means father of multitudes.
- 2) Yahweh declares this as good as done. Vs. 5c

- a) “For I have made you a father of many nations”, present tense, yet he had no son as of yet.
- b) The emphasis is on “I”, God was the One responsible for this part.

17:6-8 The specifics of the covenant.

- 1) The multitude of the covenant would comprise quantity and quality. Vs. 6
 - a) “I will make you exceedingly fruitful.” Vs. 6a
 - * The same thing God told Adam and Noah. Gen. 1:28; 8:17; 9:1, 7
 - b) “And I will make nations of you.” Vs. 6b
 - 1)) Reiterated. Gen. 13:16, 15:5
 - 2)) Pagan gods were identified with places, Yahweh is identified with people!
 - c) “And kings shall come from you.” Vs. 6c
 - * A new addition. Gen. 25:1-4, 16, 31
- 2) The nature of the covenant is declared. Vs. 7
 - a) The parties are stated, “And I will establish My covenant between Me and you and your descendants after you in their generations.” Vs. 7a
 - b) The time binding is stated, “For an everlasting covenant.” Vs. 7b

- c) The personal relationship and accountability is stated, “To be God to you and your descendants after you.” Vs. 7c
- 3) The covenant involved land. Vs. 8
 - a) The identity is unmistakable, “Also I give to you and your descendants after you the land in which you are a stranger, all the land of Canaan.” Vs. 8a-b
 - b) The length of ownership is undeniable, “As an everlasting possession; and I will be their God.” Vs. 8c-d
 - * For the first time!
 - c) The land and the people go together, you can not separate them!

17:9-14 **The seal of the covenant was circumcision**

- 17:9** The command to keep the covenant.
- 1) God said to Abraham: “As for you, you shall keep My covenant.” Vs. 9a-b
 - 2) God tied Abraham to his descendants, “You and your descendants after you.” Vs. 9c
 - 3) God indicates the Jews would always exist, “Throughout their generations.” Vs. 9c

17:10 The particular ritual involving the covenant.

- 1) The covenant is divine, “This is My covenant.” Vs. 10a
- 2) The covenant is to be obeyed, “Which you shall keep.” Vs. 10a
 - * The enjoyment of the land was conditioned on their obedience, with provision of repentance. Lev. 26
- 3) The covenant is between God and man, “Between Me and you and your descendants after you.” Vs. 10b-c
- 4) The covenant applied to all males, “Every male child among you shall be circumcised.” Vs. 10d

17:11 The identity of the ritual of the covenant.

- 1) The procedure involved the surgical removal of the foreskin of the sexual organ, “And you shall be circumcised in the flesh of your foreskins.” Vs. 11a
 - a) They were not the only ones who practiced circumcision.
 - b) The Moabites, Edomites, Ammonites and the Egyptians practiced circumcision.
 - c) The Philistines, Hivites and many of the people of Mesopotamia, did not.

- 2) The procedure was to be a token of the covenant, “And it shall be a sign of the covenant between Me and you.” Vs. 11b
 - * No coincidence, the identification of Abrams’s sin with Hagar, the flesh life was to be cut off from the very organ that produced Ishmael.

17:12-13 The particulars details of the covenant.

- 1) The clarity of the ritual. Vs. 12a-b
 - a) It was not to be confused with some puberty rite like other cultures, “He who is eight days old among you shall be circumcised.” Vs. 12a
 - * At that time the LORD said to Joshua, “Make flint knives for yourself, and circumcise the sons of Israel again the second time.” Josh. 5:2
 - b) It was not to be excluded from and born child, “Every male child in your generations.” Vs. 12b
- 2) The inclusion of males for the ritual. Vs. 12c
 - a) The home-born, “He who is born in your house.
 - b) The purchased slave, “Bought with money from any foreigner who is not your descendant.” Vs. 12c

- c) The ultimate circumcision God desired was their hearts.
- 1)) “Therefore **circumcise** the foreskin of your heart, and be stiff-necked no longer.” Deut. 10:16
 - 2)) “And the LORD your God will **circumcise** your heart and the heart of your descendants, to love the LORD your God with all your heart and with all your soul, that you may live.’ Deut. 30:6
- 3) The duration of the ritual. Vs. 13
- a) As long as there are males related to the covenant, “He who is born in your house and he who is bought with your money must be circumcised.” Vs. 13a
 - b) As long as time exists, “And My covenant shall be in your flesh for an everlasting covenant.’ Vs. 13b
 - c) Circumcise yourselves to the LORD, And take away the foreskins of your hearts, You men of Judah and inhabitants of Jerusalem, Lest My fury come forth like fire, And burn so that no one can quench [it], Because of the evil of your doings.” Jer. 4:4
 - 1)) This was the seal of the covenant. Rom. 4:11
 - 2)) The danger of the Jew was in thinking that the physical surgery guaranteed their righteousness

- before God, rather than the circumcision of the heart. Rom. 2:25-29; 4:22-25
- 3)) The believer depends on the circumcision that worship God in the spirit and have no confidence in the flesh. Phil. 3:3
 - 4)) “And I testify again to every man who becomes circumcised that he is a debtor to keep the whole law.” Gal. 5:3
 - 5)) “For in Christ Jesus neither circumcision nor uncircumcision avails anything, but faith working through love.” Gal. 5:6
 - 6)) “And I, brethren, if I still preach circumcision, why do I still suffer persecution? Then the offense of the cross has ceased.” Gal. 5:11
 - 7)) We are the circumcision made without hands, buried with Christ in baptism. Col. 2:11-12
 - 8)) Circumcision was not even a topic in the First church council and rejected by Paul, as the Judeaizers attempted to make it a requirement for salvation. Acts 15; Gal. 2

17:14 The consequences of not observing the ritual of the covenant.

- 1) The male baby not circumcised was cut off from Israel, “And the uncircumcised male child, who is not circumcised in the flesh of his foreskin.” Vs. 14a-c
* The physical sign on their body was evidence as the covenant people.
- 2) The reason being, “he has broken My covenant.” Vs. 16d
* The covenant is God’s not man’s!

17:15-22 The promise son of the covenant announced, Isaac.

17:15-16 The name of Sarai is changed.

- 1) The man Abraham was not to call her Sarai any longer.
* The name Sarai means princes.
- 2) The man Abraham was to call his wife Sarah.
* The name Sarah means “noblewoman”.
- 3) The destiny of Sarah would change, she would no longer be barren, “And I will bless her and also give you a son by her.” Vs. 16a
- 4) The destiny of the world would be dependent on Sarah, “Then I will bless her, and she shall be a mother of nations; kings of peoples shall be from her.” Vs. 16b-c

* Twelve times the personal pronoun “I” appears in the chapter, God would fulfill the covenant promise.

17:17-18 The response of Abraham.

- 1) Abraham was astonished and flabbergasted. Vs. 17
 - a) In unbelievable joy, “Then Abraham fell on his face and laughed.” Vs. 17a
 - 1)) A laugh of joy, considering not his own body.... Rom. 4:18-21
 - 2)) In reverence and worship.
 - b) By declaring the irony of it, in view of their age, “And said in his heart, “Shall a child be born to a man who is one hundred years old? And shall Sarah, who is ninety years old, bear a child?” Vs. 17b-g
- 2) Abraham interceded on Ishmael’s behalf. Vs. 18
 - a) Abraham love Ishmael, he was his physical son, “And Abraham said to God, “Oh, that Ishmael might live before You!” Vs. 18a-b
 - b) God has already stated the promised son Ishmael was a work of the flesh.

17:19-22 The rejection of Ishmael and respect to Isaac.

- 1) God is very clear, “Then God said: ‘No, Sarah your wife shall bear you a son. Vs. 19a-b

- 2) God gives the name of the son, “And you shall call his name Isaac.” Vs. 19c
* Isaac means laughter.
- 3) God identifies His covenant with Isaac alone, “I will establish My covenant with him for an everlasting covenant, and with his descendants after him.” Vs. 19d-e
* Allegory of two covenants. Gal. 4:22-31
- 4) God promises to bless Ishmael physically. Vs. 20
 - a) “And as for Ishmael, I have heard you. Behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly.” Vs. 20a-e
 - b) “He shall beget twelve princes, and I will make him a great nation.” Vs. 20f-g
* The genealogy of Ishmael. Gen. 25:12-18
- 5) God proclaim the time of Isaac’s birth. Vs. 21
 - a) God summarized what He has said, “But My covenant I will establish with Isaac.” Vs. 21a
 - b) God says he will be born in the following year, “Whom Sarah shall bear to you at this set time next year.” Vs. 21b
- 6) God leaves Abraham. Vs. 22

- a) God was through, “Then He finished talking with him.” Vs. 22a
- b) God was gone, “And God went up from Abraham.” Vs. 22b

17:23-27 The obedience of Abraham.

17:23 The perfect obedience.

Arabs circumcise at 13 years old

- 1) So Abraham took Ishmael his son.
- 2) All who were born in his house and all who were bought with his money, every male was circumcised the same day.

17:24 The personal obedience of Abraham.

- 1) Abraham *was* ninety-nine years old when he was circumcised.
- 2) Abraham was acting in faith of the promise. Rom 4

17:25 The procedure was preformed on Ishmael.

- 1) Ishmael is stated to be the son of Abraham.
- 2) Ishmael was thirteen years old when he was circumcised.

17:26-27 The summary statement.

- 1) That very same day Abraham was circumcised, and his son Ishmael;

- 2) That very same day Abraham circumcised all the men of his house, born in the house or bought with money from a foreigner, were circumcised with him.
* Abraham was one of them!