

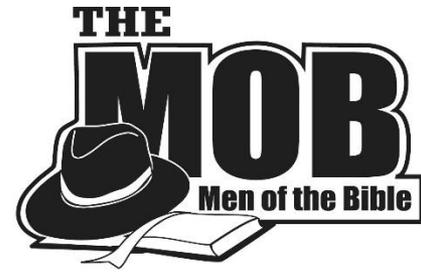
All Scripture is breathed out by God and profitable for teaching, for reproof, for correction, and for training in righteousness, that the man of God may be complete, equipped for every good work.

2 Timothy 3:16-17

**WELCOME TO THE MOB!**



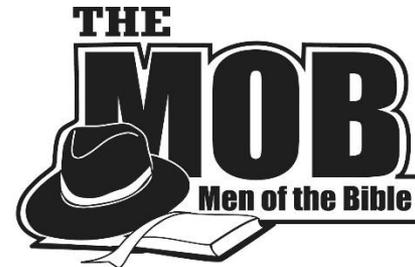
# Announcements



- Welcome to the MOB! **Merry Christmas!**
- Website: [www.ibcmob.net](http://www.ibcmob.net)
- [IBC Christmas Eve Services: 5:00, 7:00, 8:30 PM](#)
- **Next MOB Meeting: January 8, 2019**  
[Pastor Jesse Johnson](#) will be our guest speaker:  
**Sodom, Gomorrah, and Lot's Sin**
- Please rise for a hymn of praise & invocation



# Memory Verse



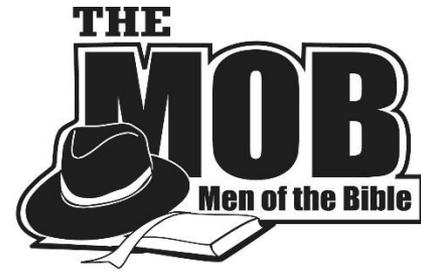
## **Genesis 17:7-8 (ESV)**

“And I will establish my covenant between me and you and your offspring after you throughout their generations for an everlasting covenant, to be God to you and to your offspring after you. And I will give to you and to your offspring after you the land of your sojournings, all the land of Canaan, for an everlasting possession, and I will be their God.”

**Genesis 17:7-8 (ESV)**



# Last Meeting



## Review:

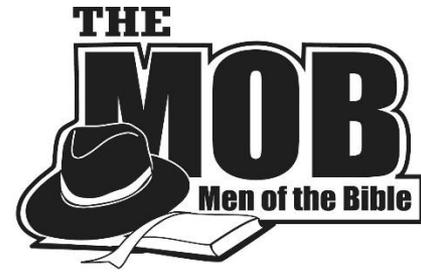
- [Genesis 15:1 – 21](#) God's Promise of Children
- *Encountering Genesis*, Chapter 7, pages 91 – 96

## Read:

- [Genesis 16:1 – 16](#) A Carnal Plan for Children
- *Encountering Genesis*, Chapter 7, page 96



# This Meeting



## Review:

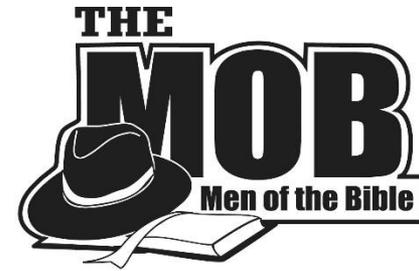
- [Genesis 16:1 – 16](#) A Carnal Plan for Children
- *Encountering Genesis*, Chapter 7, page 96

## Read:

- [Genesis 17:1 – 18:15](#) Circumcision Covenant, New Names, Isaac Promised, Sarah's Faith Tested
- *Encountering Genesis*, Chapters 7 & 8, pages 96 -102



# Genesis Overview

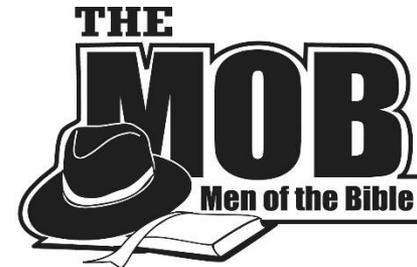


Focus	Four Events				Four People			
Reference	1:1 – 2:25	3:1 – 5:32	6:1 – 9:29	10:1 – 11:9	11:10 – 25:18	25:19 – 26:35	27:1 – 36:43	37:1 – 50:26
Division	Creation	Fall	Flood	Nations	Abraham	Isaac	Jacob	Joseph
Topic	The Human Race				The Chosen Race (Hebrews)			
	Primeval History / Historical				Patriarchal History / Biographical			
Location	Fertile Crescent ( Eden – Haran )				Canaan ( Haran – Canaan )			
Time	cir. 2,000 years ( cir. 4004 – 2090 B.C. )				193 years ( 2090 – 1897 B.C. )			





# Genesis Divisions



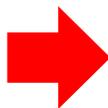
בְּרֵאשִׁית ([bereshith](#)) = **Beginnings** (of many things)

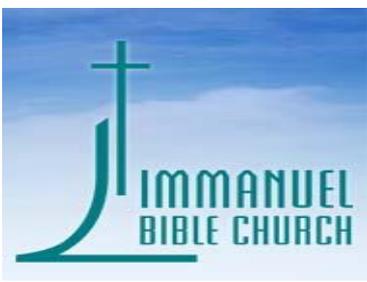
Greek = Genesis = Origin, Source, Generation, Beginning

תּוֹלְדוֹת ([toledoth](#)) = “These are the generations of...” or “This is the history of...” or “account of...” **10 sections:**

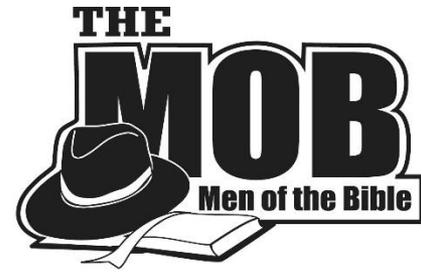
Prologue ([Genesis 1:1 – 2:3](#))

1. The generations of **heaven and earth** ([Genesis 2:4 – 4:26](#))
2. The generations of **Adam** ([Genesis 5:1 – 6:8](#))
3. The generations of **Noah** ([Genesis 6:9 – 9:29](#))
4. The generations of the **sons of Noah** ([Genesis 10:1 – 11:9](#))
5. The generations of **Shem** ([Genesis 11:10 – 26](#))
6. The generations of **Terah** ([Genesis 11:27 – 25:11](#))
7. The generations of **Ishmael** ([Genesis 25:12 – 18](#))
8. The generations of **Isaac** ([Genesis 25:19 – 35:29](#))
9. The generations of **Esau** ([Genesis 36:1 – 37:1](#))
10. The generations of **Jacob** ([Genesis 37:2 – 50:26](#))





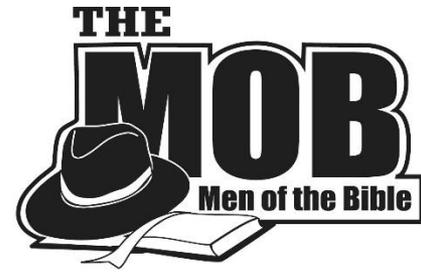
# Genesis 17:1 – 18:15



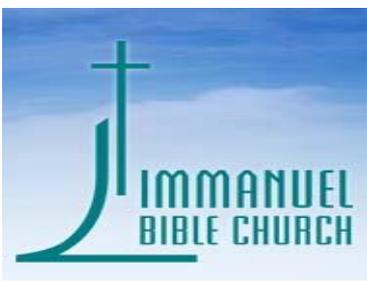
**17** When Abram was ninety-nine years old the LORD appeared to Abram and said to him, “I am God Almighty; walk before me, and be blameless, <sup>2</sup> that I may make my covenant between me and you, and may multiply you greatly.” <sup>3</sup> Then Abram fell on his face. And God said to him, <sup>4</sup> “Behold, my covenant is with you, and you shall be the father of a multitude of nations. <sup>5</sup> No longer shall your name be called Abram, but your name shall be Abraham, for I have made you the father of a multitude of nations. <sup>6</sup> I will make you exceedingly fruitful, and I will make you into nations, and kings shall come from you. <sup>7</sup> And I will establish my covenant between me and you and your offspring after you throughout their generations for an everlasting covenant, to be God to you and to your offspring after you. <sup>8</sup> And I will give to you and to your offspring after you the land of your sojournings, all the land of Canaan, for an everlasting possession, and I will be their God.”



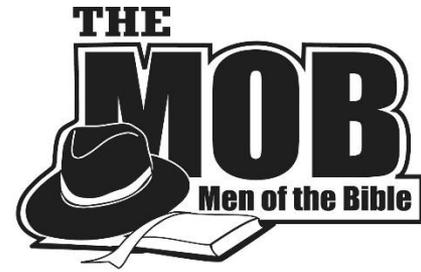
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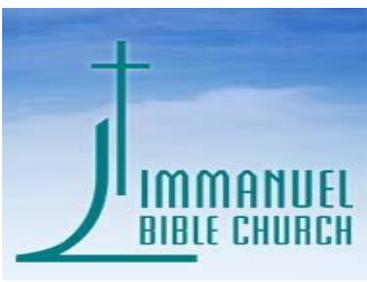
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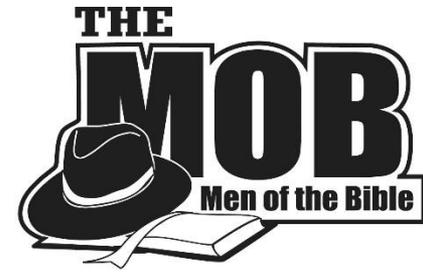
## Genesis 17:1 – 18:15



<sup>15</sup> And God said to Abraham, “As for Sarai your wife, you shall not call her name Sarai, but Sarah shall be her name. <sup>16</sup> I will bless her, and moreover, I will give you a son by her. I will bless her, and she shall become nations; kings of peoples shall come from her.” <sup>17</sup> Then Abraham fell on his face and laughed and said to himself, “Shall a child be born to a man who is a hundred years old? Shall Sarah, who is ninety years old, bear a child?” <sup>18</sup> And Abraham said to God, “Oh that Ishmael might live before you!” <sup>19</sup> God said, “No, but Sarah your wife shall bear you a son, and you shall call his name Isaac. I will establish my covenant with him as an everlasting covenant for his offspring after him. <sup>20</sup> As for Ishmael, I have heard you; behold, I have blessed him and will make him fruitful and multiply him greatly. He shall father twelve princes, and I will make him into a great nation. <sup>21</sup> But I will establish my covenant with Isaac, whom Sarah shall bear to you at this time next year.”



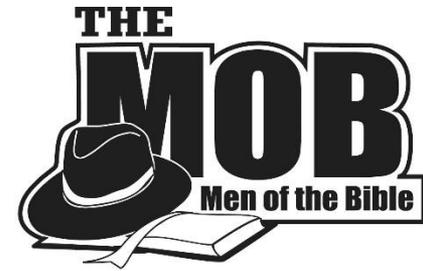
# Genesis 17:1 – 18:15



<sup>22</sup> When he had finished talking with him, God [[Elohim](#)] went up from Abraham.<sup>23</sup> Then Abraham took Ishmael his son and all those born in his house or bought with his money, every male among the men of Abraham's house, and he circumcised the flesh of their foreskins that very day, as God had said to him. <sup>24</sup> Abraham was ninety-nine years old when he was circumcised in the flesh of his foreskin. <sup>25</sup> And Ishmael his son was thirteen years old when he was circumcised in the flesh of his foreskin.<sup>26</sup> That very day Abraham and his son Ishmael were circumcised. <sup>27</sup> And all the men of his house, those born in the house and those bought with money from a foreigner, were circumcised with him.



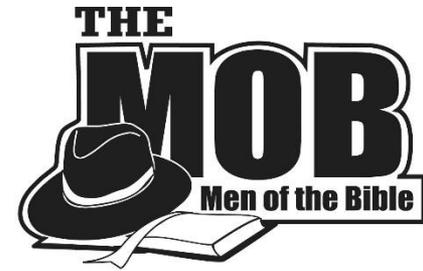
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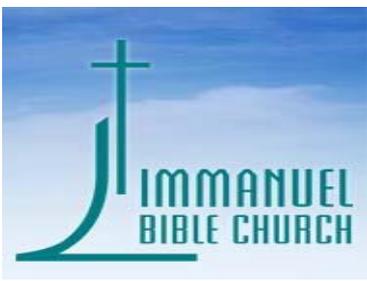
**18** And the LORD appeared to him by the oaks of Mamre, as he sat at the door of his tent in the heat of the day. <sup>2</sup> He lifted up his eyes and looked, and behold, three men were standing in front of him. When he saw them, he ran from the tent door to meet them and bowed himself to the earth <sup>3</sup> and said, “O Lord, if I have found favor in your sight, do not pass by your servant. <sup>4</sup> Let a little water be brought, and wash your feet, and rest yourselves under the tree, <sup>5</sup> while I bring a morsel of bread, that you may refresh yourselves, and after that you may pass on—since you have come to your servant.” So they said, “Do as you have said.”<sup>6</sup> And Abraham went quickly into the tent to Sarah and said, “Quick! Three [seahs](#) of fine flour! Knead it, and make cakes.” <sup>7</sup> And Abraham ran to the herd and took a calf, tender and good, and gave it to a young man, who prepared it quickly. <sup>8</sup> Then he took curds and milk and the calf that he had prepared, and set it before them. And he stood by them under the tree while they ate.



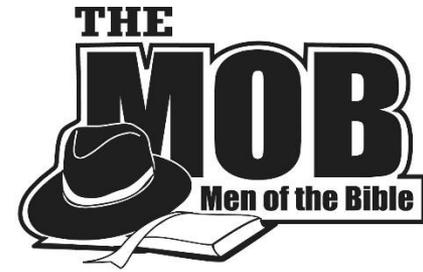
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<sup>9</sup> They said to him, “Where is Sarah your wife?” And he said, “She is in the tent.” <sup>10</sup> The LORD said, “I will surely return to you about this time next year, and Sarah your wife shall have a son.” And Sarah was listening at the tent door behind him. <sup>11</sup> Now Abraham and Sarah were old, advanced in years. The way of women had ceased to be with Sarah. <sup>12</sup> So Sarah laughed to herself, saying, “After I am worn out, and my lord is old, shall I have pleasure?” <sup>13</sup> The LORD said to Abraham, “Why did Sarah laugh and say, ‘Shall I indeed bear a child, now that I am old?’” <sup>14</sup> Is anything too hard for the LORD? At the appointed time I will return to you, about this time next year, and Sarah shall have a son.” <sup>15</sup> But Sarah denied it, saying, “I did not laugh,” for she was afraid. He said, “No, but you did laugh.”



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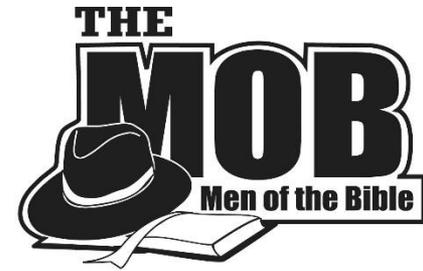


## Outline

- Genesis 17:1-8      El-Shaddai, the Owner of the Covenant  
“God Almighty”
- Genesis 17:9-14      Elohim, the Creator of Generations through Abraham  
“God of Creation”
- Genesis 17:15-21      Elohim, the Creator of Isaac through Sarai
- Genesis 17:22-27      Elohim, the Creator Obeyed in the Destructive Rite
- Genesis 18:1-15      Yahweh, the Personal Provider  
“The Lord God”



# “I am God Almighty.”



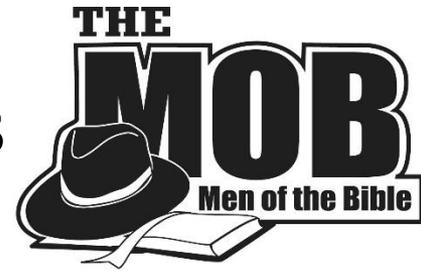
**17** When Abram was ninety-nine years old the LORD appeared to Abram and said to him, “I am God Almighty [[El Shaddai](#)]; walk before me, and be blameless, <sup>2</sup> that I may make my covenant between me and you, and may multiply you greatly.” <sup>3</sup> Then Abram fell on his face. And God said to him, <sup>4</sup> “Behold, my covenant is with you, and you shall be the father of a multitude of nations. <sup>5</sup> No longer shall your name be called Abram, but your name shall be Abraham, for I have made you the father of a multitude of nations. <sup>6</sup> I will make you exceedingly fruitful, and I will make you into nations, and kings shall come from you. <sup>7</sup> And I will establish my covenant between me and you and your offspring after you throughout their generations for an everlasting covenant, to be God to you and to your offspring after you. <sup>8</sup> And I will give to you and to your offspring after you the land of your sojournings, all the land of Canaan, for an everlasting possession, and I will be their God.”

## **Observation and Interpretation:**

- First use in the Bible of [El Shaddai](#), “God Almighty”
- God accepts full responsibility and authority for the covenant:
  - *“I may make” / “My covenant” / “I have made” / “I will make” / “I will establish” / “I will give to you”*
- Four Elements of the Covenant:
  - *1) Father of many nations, 2) kings will come from you, 3) everlasting covenant, 4) land of Canaan*
- Name change from Abram to Abraham:
  - *Abram: “Exalted father”*
  - *Abraham: “Father of many”*



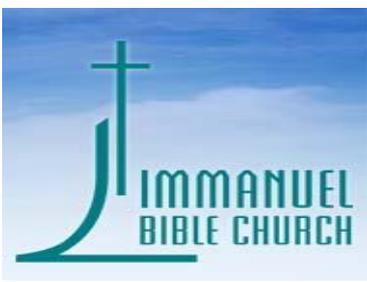
# Circumcision for Generations



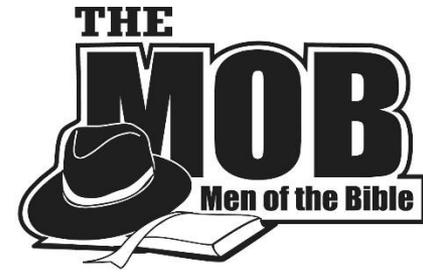
<sup>9</sup> And God [[Elohim](#)] said to Abraham, “As for you, you shall keep my covenant, you and your offspring after you throughout their generations. <sup>10</sup> This is my covenant, which you shall keep, between me and you and your offspring after you: Every male among you shall be circumcised. <sup>11</sup> You shall be circumcised in the flesh of your foreskins, and it shall be a sign of the covenant between me and you. <sup>12</sup> He who is eight days old among you shall be circumcised. Every male throughout your generations, whether born in your house or bought with your money from any foreigner who is not of your offspring, <sup>13</sup> both he who is born in your house and he who is bought with your money, shall surely be circumcised. So shall my covenant be in your flesh an everlasting covenant. <sup>14</sup> Any uncircumcised male who is not circumcised in the flesh of his foreskin shall be cut off from his people; he has broken my covenant.”

## **Observation and Interpretation:**

- Sign of the covenant: Male circumcision
  - *Any Israelite who refused to be cut physically in this way would be cut off (separated) from his people ([Genesis 17:14](#)) because of his disobedience to God’s command.*
- Scripture refers to circumcision as a symbol of separation, purity, and loyalty to the covenant.
  - *God would circumcise the hearts of his people so that they might be devoted to Him ([Deut 30:6](#)).*
  - *Unbelief is described as having an uncircumcised heart ([Jeremiah 9:26](#), [Ezekiel 44:7-9](#)).*
  - *Paul wrote that “circumcision of the heart” (i.e., being inwardly set apart “by the Spirit”) evidences salvation and fellowship with God ([Romans 2:28-29](#)). One must turn in confidence to God and His promises, laying aside natural strength.*



# Isaac: New Life from Abraham and His Wife Sarah



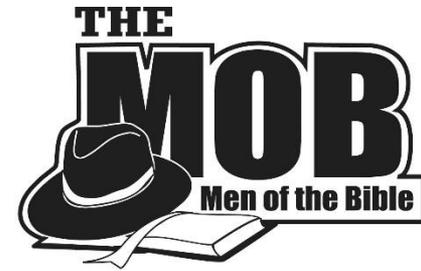
<sup>15</sup> And God [[Elohim](#)] said to Abraham, “As for Sarai your wife, you shall not call her name Sarai, but Sarah shall be her name. <sup>16</sup> I will bless her, and moreover, I will give you a son by her. I will bless her, and she shall become nations; kings of peoples shall come from her.” <sup>17</sup> Then Abraham fell on his face and laughed and said to himself, “Shall a child be born to a man who is a hundred years old? Shall Sarah, who is ninety years old, bear a child?” <sup>18</sup> And Abraham said to God, “Oh that Ishmael might live before you!” <sup>19</sup> God said, “No, but Sarah your wife shall bear you a son, and you shall call his name Isaac. I will establish my covenant with him as an everlasting covenant for his offspring after him. <sup>20</sup> As for Ishmael, I have heard you; behold, I have blessed him and will make him fruitful and multiply him greatly. He shall father twelve princes, and I will make him into a great nation. <sup>21</sup> But I will establish my covenant with Isaac, whom Sarah shall bear to you at this time next year.”

## Observation and Interpretation:

- From Sarai to Sarah:
  - *Sarai: “My princess” (perhaps a reference to her noble descent)*
  - *Sarah: “Royal princess” (from whom kings would come)*
- Abraham reacts to God’s promise of a son through Sarah:
  - *Falls on his face – he knows that he his not worthy*
  - *Laughs – he can’t help himself, thinking biologically*
  - *Offers God the easy way out – Ishmael is already entering manhood*
- God reacts to Abraham
  - *God says watch me create life, turn that laughter into reality, and take care of Ishmael while I’m at it*



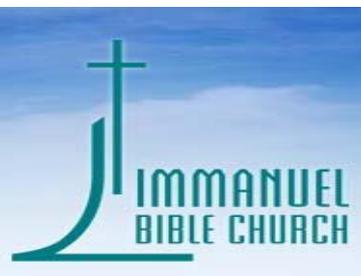
# Submission to the Creator



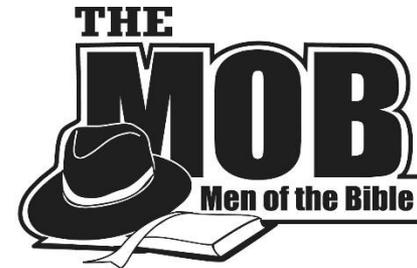
<sup>22</sup> When he had finished talking with him, God [[Elohim](#)] went up from Abraham.<sup>23</sup> Then Abraham took Ishmael his son and all those born in his house or bought with his money, every male among the men of Abraham's house, and he circumcised the flesh of their foreskins that very day, as God had said to him. <sup>24</sup> Abraham was ninety-nine years old when he was circumcised in the flesh of his foreskin. <sup>25</sup> And Ishmael his son was thirteen years old when he was circumcised in the flesh of his foreskin.<sup>26</sup> That very day Abraham and his son Ishmael were circumcised. <sup>27</sup> And all the men of his house, those born in the house and those bought with money from a foreigner, were circumcised with him.

## Observation and Interpretation:

- “As God had said.”
  - *Abraham obeyed God’s command about circumcision, thus reflecting his faith in God’s word.*
- Today...
  - Some Christians in reformed traditions of Protestantism regard "baptism" as what God requires of us *in lieu of circumcision*. They practice "infant baptism," believing that this brings the infant into the "covenant community" (i.e., the church), and under God's “special” care.
  - The Bible is quite clear, however, that **baptism** is a rite that believers should practice — **after** they trust Christ as their Savior — as a testimony to their faith. There are parallels between circumcision and baptism, but God did not intend baptism to replace circumcision.
    - *God **did** command circumcision of the Israelites in the Mosaic Law*
    - *But God has **not** commanded it of Christians*
    - *We do not live under the Mosaic Law ([Romans 4:10-13; 6:14-15; 7:1-4; 10:4](#))*



# A Relationship with a Personal, Providing God



**18** And the LORD [[Yahweh](#)] appeared to him by the oaks of Mamre, as he sat at the door of his tent in the heat of the day. **2** He lifted up his eyes and looked, and behold, three men were standing in front of him. When he saw them, he ran from the tent door to meet them and bowed himself to the earth **3** and said, “O Lord, if I have found favor in your sight, do not pass by your servant. **4** Let a little water be brought, and wash your feet, and rest yourselves under the tree, **5** while I bring a morsel of bread, that you may refresh yourselves, and after that you may pass on—since you have come to your servant.” So they said, “Do as you have said.” **6** And Abraham went quickly into the tent to Sarah and said, “Quick! Three [seahs](#) of fine flour! Knead it, and make cakes.” **7** And Abraham ran to the herd and took a calf, tender and good, and gave it to a young man, who prepared it quickly. **8** Then he took curds and milk and the calf that he had prepared, and set it before them. And he stood by them under the tree while they ate. **9** They said to him, “Where is Sarah your wife?” And he said, “She is in the tent.” **10** The LORD said, “I will surely return to you about this time next year, and Sarah your wife shall have a son.” And Sarah was listening at the tent door behind him. **11** Now Abraham and Sarah were old, advanced in years. The way of women had ceased to be with Sarah. **12** So Sarah laughed to herself, saying, “After I am worn out, and my lord is old, shall I have pleasure?” **13** The LORD said to Abraham, “Why did Sarah laugh and say, ‘Shall I indeed bear a child, now that I am old?’ **14** Is anything too hard for the LORD? At the appointed time I will return to you, about this time next year, and Sarah shall have a son.” **15** But Sarah denied it, saying, “I did not laugh,” for she was afraid. He said, “No, but you did laugh.”

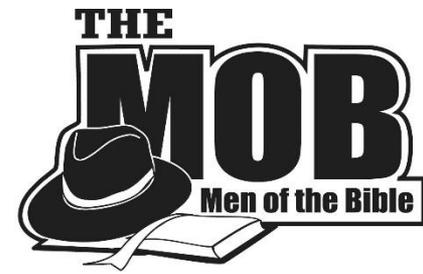
## **Observation and Interpretation:**

Note: 3 [seahs](#) = approx. 6 gallons

- Here we see a [theophany](#), where God puts on human form to visit man (without killing him, [Exodus 33:20](#))
- Abraham exhibits hospitality asking God to not pass him by, but instead to interact with him and his family
- God affirms his promise of a son to both Abraham and Sarah
  - *God again responds with mercy, and (a year later) by providing fulfillment to His promise*

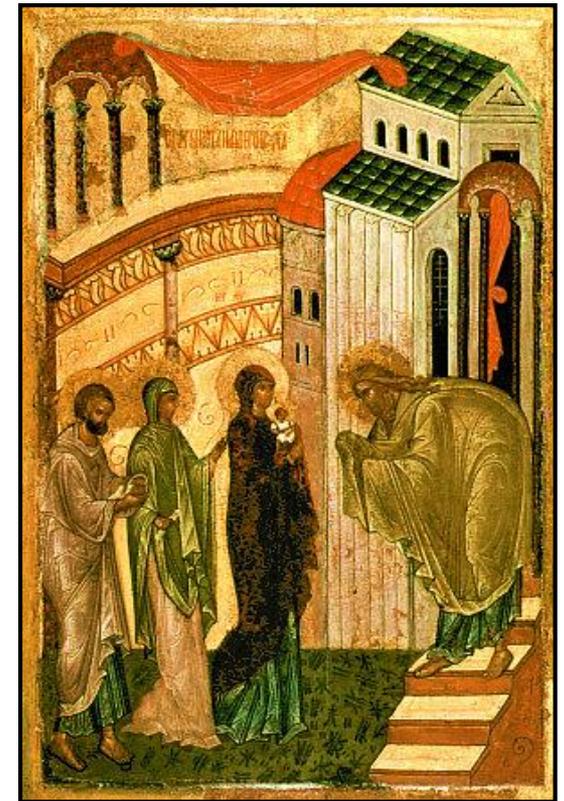


# Merry Christmas Bonus: *Jesus Presented at the Temple* Luke 2:21-32



<sup>21</sup> And at the end of eight days, when he was circumcised, he was called Jesus, the name given by the angel before he was conceived in the womb. <sup>22</sup> And when the time came for their purification according to the Law of Moses, they brought him up to Jerusalem to present him to the *Lord* <sup>23</sup> (as it is written in the Law of the Lord, “Every male who first opens the womb shall be called holy to the Lord”) <sup>24</sup> and to offer a sacrifice according to what is said in the Law of the Lord, “a pair of turtledoves, or two young pigeons.”

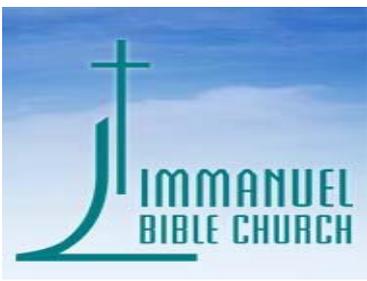
<sup>25</sup> Now there was a man in Jerusalem, whose name was Simeon, and this man was righteous and devout, waiting for the consolation of Israel, and the Holy Spirit was upon him. <sup>26</sup> And it had been revealed to him by the Holy Spirit that he would not see death before he had seen the Lord's Christ. <sup>27</sup> And he came in the Spirit into the temple, and when the parents brought in the child Jesus, to do for him according to the custom of the Law, <sup>28</sup> he took him up in his arms and blessed *God* and said,



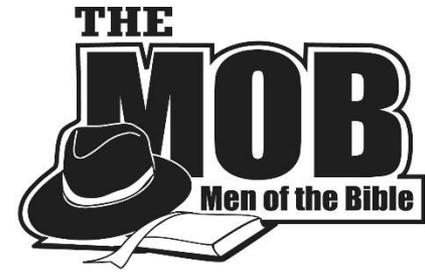
<sup>29</sup> **“*Lord*, now you are letting your servant depart in peace, according to your word;**

<sup>30</sup> **for my eyes have seen your salvation** <sup>31</sup> **that you have prepared in the presence of all peoples,**

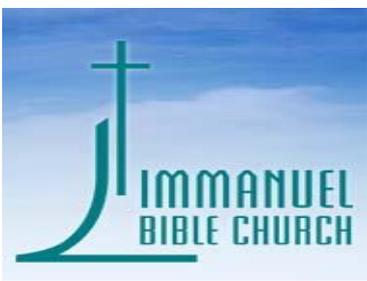
<sup>32</sup> **a light for revelation to the Gentiles, and for glory to your people Israel.”**



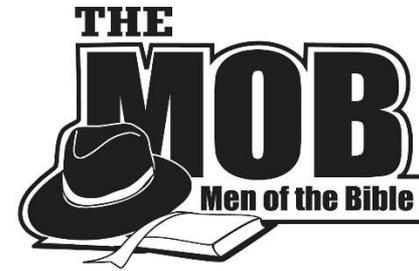
# Closing



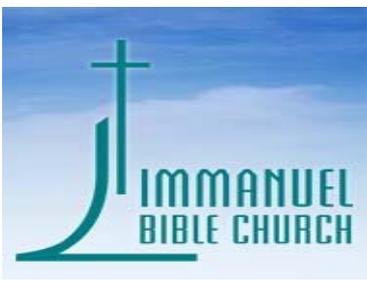
# Questions?



# Discussion & Application

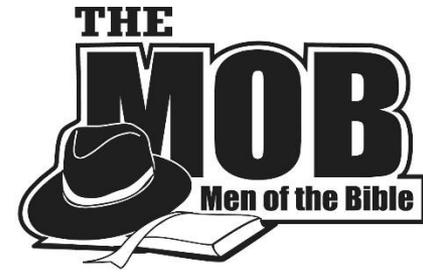


- 1. We've looked at three names of God in this lesson ([El Shaddai](#), [Elohim](#), [Yahweh](#)). What other names of God are meaningful to you?*
- 2. Circumcision was not a unique rite to Abraham (and his offspring) in the Ancient Near East. However, it has a significance that is specifically tied to Israel. What is that significance in light of the other commandments of the Pentateuch (Genesis, Exodus, Leviticus, Numbers, Deuteronomy)?*
- 3. Compare and contrast the following passages:*
  - [Deuteronomy 4:5-6](#) (regarding how and why God set His people apart)
  - [Matthew 28:16-20](#) (regarding how and why God sends His people)
- 4. We've discussed circumcision for the Israelites and baptism for the church. Have these ever been confusing to you or those you know?  
Look up the following verses discuss:*
  - [Acts 15:1-11, 19-20](#)
  - [Romans 4:6-13](#)
  - [Hebrews 3:1-6](#)
- 5. **Christmas Bonus Question:** Which are your favorite Christmas carols? How do they help you and/or others understand the Gospel?*



# Next Meeting

**January 8, 2019**



## Review:

- [Genesis 17:1 – 18:15](#)
- *Encountering Genesis*, Chapters 7 & 8, pages 96 -102

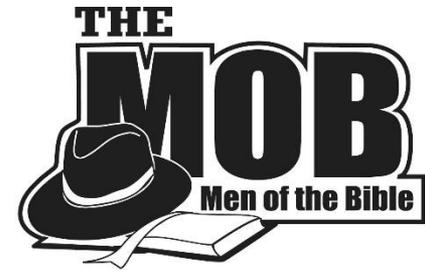
## Read:

- [Genesis 18:16 – 19:38](#)
- *Encountering Genesis*, Chapter 8, pages 99 - 105

**Small Group F hosts Large Group (FOOD)**



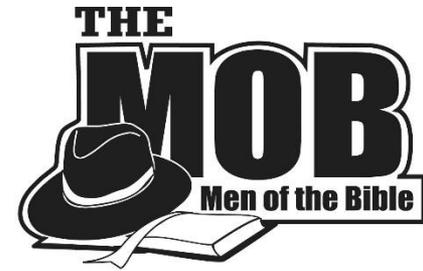
# Closing



# Benediction



# Study References



Primary Reference: **The Holy Bible** (always)

Secondary Reference / Commentary: **The Holy Bible** (always)

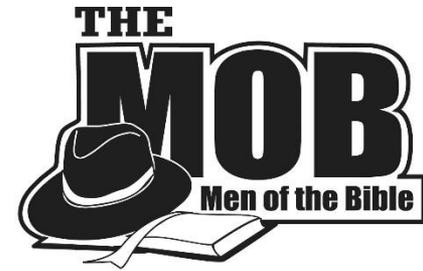
*“The Bible is always the best commentary on the Bible.”*

Additional References (as time permits):

- [Encountering the Book of Genesis](#), Bill T. Arnold, Baker Books, 1998
- [Dr. Constable's Notes on Genesis](#) (Full Commentary - FREE pdf download)
- [Grace to You](#) - [John MacArthur's sermons on Genesis](#) (audio files & transcripts)
- [Hebrew Interlinear](#) (look up the meaning of the original Hebrew words)
- “Genesis,” by Allen P. Ross, in [The Bible Knowledge Commentary – Old Testament](#), edited by John F. Walvoord and Roy B. Zuck, David C. Cook Publisher, Colorado Springs, CO 1985
- Others references available at [www.ibcmob.net/resources](http://www.ibcmob.net/resources) and online



# Bible Study



## Inductive Bible Study Approach:

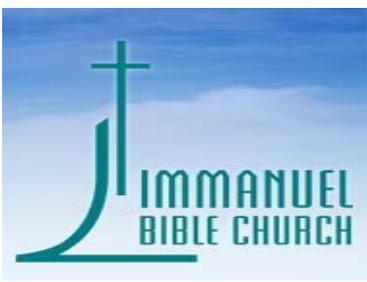
- **Observation** – What does it say?
- **Interpretation** – What does it mean?
- **Application** – How do I apply this in my life?

Primary Reference: **The Holy Bible**

Secondary Reference / Commentary: **The Holy Bible**

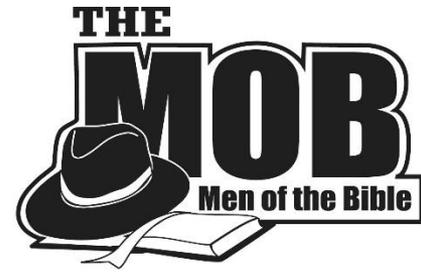
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- [Grace to You - John MacArthur's sermons on Genesis \(audio files & transcripts\)](#)



# Interpreting Scripture

[\(Ref. IBC What We Teach\)](#)



1. **Normal** - understanding the words of Scripture in their common usage unless otherwise indicated by the context.
2. **Literal** - understanding the meaning of Scripture in its ordinary sense unless the context requires a figurative interpretation.
3. **Grammatical** - using the recognized rules of grammar to interpret the text.
4. **Historical** - understanding the words of Scripture in the context of the times in which they were written.
5. **Systematic** - categorizing and comparing the teaching of the Scriptures with the whole of Scripture in view.