**Sermon Text – Genesis 17:17-19**

**Date: 11/21/21**

**Title: What About the Change?**

**Introduction ~**

During the latter days of Robert Louis Stevenson’s illness, a clergyman wrote expressing his willingness to come and talk with the noted novelist “as to one in danger of dying.” The beloved Britisher replied he would be delighted to receive the minister and to talk to him, “as to one in the danger of living.”[[1]](#footnote-1)

Today is the last day that we’ll be working out of Genesis, at least for a while. As we examine this morning’s text, what I want us to be thinking about is the quality of life being presented. Were Abraham and Sarah really living, or were they just existing? Regardless of which conclusion you come to, how do you define “living”? And… of course, I want to take that same question and apply it to *our* lives.

Our text today is Genesis 17:15-22 ~

15 Then God said to Abraham, “As for Sarai your wife, you shall not call her name Sarai, but Sarah *shall be* her name. 16 And I will bless her and also give you a son by her; then I will bless her, and she shall be *a mother* *of* nations; kings of peoples shall be from her.”

17 Then Abraham fell on his face and laughed, 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?*” 18 And Abraham said to God, “Oh, that Ishmael might live before You!”

19 Then God said: “No, Sarah your wife shall bear you a son, and you shall call his name Isaac; I will establish My covenant with him for an everlasting covenant, *and* with his descendants after him. 20 And as for Ishmael, I have heard you. Behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly. He shall beget twelve princes, and I will make him a great nation. 21 But My covenant I will establish with Isaac, whom Sarah shall bear to you at this set time next year.” 22 Then He finished talking with him, and God went up from Abraham.[[2]](#footnote-2)

**Context ~**

Here, for the first time, we find God specifically stating that Sarai was going to become a mother.[[3]](#footnote-3) It’s been clear all along that Abraham would be a father, how that would come about was never specified. Now, at the same time that Abraham was given a new name, going from Abram, meaning high father, to Abraham, meaning the father of many,[[4]](#footnote-4) God does the same thing for Sarai, giving her the name, Sarah.[[5]](#footnote-5) Genesis 17:15-16 ~

15 Then God said to Abraham, “As for Sarai your wife, you shall not call her name Sarai, but Sarah *shall be* her name. 16 And I will bless her and also give you a son by her; then I will bless her, and she shall be *a mother* *of* nations; kings of peoples shall be from her.”[[6]](#footnote-6)

Why did God change their names? As a symbol of their changed status![[7]](#footnote-7) The meaning of the name “Sarai” (שָׂרַ֣י)[[8]](#footnote-8) [*śā răyʹ*] is uncertain,[[9]](#footnote-9) but many biblical interpreters believe it to mean something along the lines of “my princess,” pointing to a cherished one in the family.[[10]](#footnote-10) In contrast to this “Sarah” (שָׂרָ֖ה)[[11]](#footnote-11) [*śā rā(h)ʹ*] signifies “a princess,” i.e. one ruling over multitudes.[[12]](#footnote-12) This is possibly intended to indicate that from her would come kings, but more than simply earthly kings. Ultimately, from her descendants would come King Messiah, the King of the kings of the earth;[[13]](#footnote-13) Revelation 19:16 ~

16 And He has on *His* robe and on His thigh a name written:

KING OF KINGS AND LORD OF LORDS[[14]](#footnote-14)

In response to God’s message we find an abrupt, even a rude, interruption as Abraham responds to God’s words in Genesis 17:17 ~

17 Then Abraham fell on his face and laughed, 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?*”[[15]](#footnote-15)

The insertion of Abraham’s response allows the text to reiterate, in an even more emphatic form, what’s about to happen.[[16]](#footnote-16) This has direct application to us; even as Abraham expressed his inability to accept what God had said, it opens the door for us to examine our own doubts as well.[[17]](#footnote-17) How well do we accept what God tells us? If we’re honest, we probably don’t do any better than Abraham did.

**Background ~**

We have a couple of firsts: the first baby in the Bible to be named before he was born was Ishmael, Abraham’s first-born son. The second child to be named before he was born was Isaac,[[18]](#footnote-18) the child of promise. This is significant since these two individuals are seen as types for the two kinds of lives people live, one according to the flesh, and the other according to the Spirit; Galatians 4:22-26 ~

22 For it is written that Abraham had two sons: the one by a bondwoman, the other by a freewoman. 23 But he *who was* of the bondwoman was born according to the flesh, and he of the freewoman through promise, 24 which things are symbolic. For these are the two covenants: the one from Mount Sinai which gives birth to bondage, which is Hagar—25 for this Hagar is Mount Sinai in Arabia, and corresponds to Jerusalem which now is, and is in bondage with her children—26 but the Jerusalem above is free, which is the mother of us all.[[19]](#footnote-19)

So here we have the two sons of Abraham, and they stand in contrast to each other. Certainly, God had promised, now several times, that Abraham would have a son.[[20]](#footnote-20) It seems that, up to this point, Abraham had failed to grasp that Sarah would be the mother.[[21]](#footnote-21) Therefore, He and Sarai had addressed that issue through Hagar, with the result that Ishmael was Abram’s first born son, and Abraham seemed to assume his descendants would come through Ishmael.[[22]](#footnote-22)

God doesn’t seem to be impressed with our efforts to help Him keep His promises. We need to remember that God’s purposes are often beyond our ability to grasp; Isaiah 55:8-9 ~

8 “For My thoughts *are* not your thoughts,

Nor *are* your ways My ways,” says the Lord.

9 “For *as* the heavens are higher than the earth,

So are My ways higher than your ways,

And My thoughts than your thoughts.[[23]](#footnote-23)

Abraham and Sarah trying to give God a hand is very much like:

… a child making mud pies and asking you to join them for dinner. It’s cute, but the end product of their cooking falls far below what’s required for human consumption.

Such was the case with Abraham and Sarah giving God a hand with His promises. Even so, it *is* understandable. Remember, at this point in time it had been 13 years since Ishmael was born.[[24]](#footnote-24) Since there had been no further word from the Lord, it seemed reasonable to conclude that Ishmael was actually the intended heir.[[25]](#footnote-25) He was Abraham’s son, he was accepted in the culture as Abraham’s heir. It seemed that Sarai’s scheme of legally having a child through her servant, Hagar, appeared to have God’s blessing.[[26]](#footnote-26)

Now God clarifies the situation; Genesis 17:15-16 ~

15 Then God said to Abraham, “As for Sarai your wife, you shall not call her name Sarai, but Sarah *shall be* her name. 16 And I will bless her and also give you a son by her; then I will bless her, and she shall be *a mother* *of* nations; kings of peoples shall be from her.”[[27]](#footnote-27)

**Abraham’s Response ~**

Abraham’s astonishment is made clear in three ways;[[28]](#footnote-28) Genesis 17:17 ~

17 Then Abraham fell on his face and laughed, 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?*”[[29]](#footnote-29)

First, “Abraham fell on his face:[[30]](#footnote-30) it’s clear that Abraham found the remarks about Sarah more amazing than his own name change and the command to circumcise his household.[[31]](#footnote-31) He was, possibly, overwhelmed in God’s presence… a reasonable response. It seems that Abraham had likely given up trusting God;[[32]](#footnote-32) we don’t see modelled here what was recorded in Genesis 15:6 ~

6 And he believed in the Lord, and He accounted it to him for righteousness.[[33]](#footnote-33)

Natural reason argued against faith, although many interpreters make the case that his responses were an expression of holy wonder and overwhelming joy.[[34]](#footnote-34) We’ll get to why I disagree with that in a moment.

Following his collapse, his second response was laughter. We need to ask ourselves, “Is that an expression of unbridled joy, or an expression of unbelief at how ridiculous this was?”[[35]](#footnote-35) However the laughter is interpreted, there was laughter. There’s a nuance in the Hebrew that we easily miss. The name Isaac is derived from the Hebrew verb “to laugh.”[[36]](#footnote-36) The word (וַיִּצְחָ֑ק)[[37]](#footnote-37) [*wăy yiṣ ḥāgʹ*] “and laughed” also spells out, “and Isaac”[[38]](#footnote-38) (וְיִצְחָ֑ק) [*wăy yiṣ ḥāgʹ*].[[39]](#footnote-39) The result of this is that, in laughing at God’s promise, Abraham actually, symbolically, confirms the promise.[[40]](#footnote-40)

Thirdly, Abraham was so overcome by the announcement that he could hardly think straight.[[41]](#footnote-41) The way Abraham framed his doubt is through a disjointed statement, “Can a man … give birth?” This combines two different Hebrew constructions for a double-barreled question.[[42]](#footnote-42) It’s likely that the confused syntax is a reflection of Abraham’s own confusion. [[43]](#footnote-43) He was so overcome by what God has just told him that he changed what he was saying in midstream.[[44]](#footnote-44)

If we look carefully at the text, we see that Abraham’s reaction ran through the full range of human responses.[[45]](#footnote-45) He opens with shock, collapsing in what at first appears to be reverential awe.[[46]](#footnote-46) The problem is, this is quickly replaced with laughter. Is he laughing at the absurdity of what he had just heard?

Now, under the stress of standing in the presence of “God” (אֱלֹהִים֙)[[47]](#footnote-47) [*’ĕlō hȋmʹ*], Abraham is forced to rethink what he’s been doing, what he expects, and what will, in fact, happen.

**How to Decide ~**

Well, in contrast to many interpreters, I think that Abraham’s self-talk makes the nature of his reaction clear; Genesis 17:17 ~

17 Then Abraham fell on his face and laughed, 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?*”[[48]](#footnote-48)

Although his laughter could be seen as the laughter of delight at the near fulfillment of the promise,[[49]](#footnote-49) his thoughts do not support that conclusion. His thoughts appear to be based on the physical realities he and Sarah faced. The simple truth was that the physical side of the equation remained an issue.

Abraham may not have been an expert in gynecology, but he was sharp enough to realize he and his wife are well beyond the child bearing years.[[50]](#footnote-50) It seems most likely that faith in the promise had died in his heart. Then, beyond all reason, God reiterates the promise of the heir, but this time more specifically than had been previously revealed;[[51]](#footnote-51) Genesis 17:16 ~

16 And I will bless her and also give you a son by her; then I will bless her, and she shall be *a mother* *of* nations; kings of peoples shall be from her.”[[52]](#footnote-52)

Here God makes His intent clear. How could Abraham miss this statement? Remember, it has been over 13 years, and now Abraham receives this new revelation from God, a revelation that specifically states that Sarah shall bear to him the true heir.[[53]](#footnote-53)

But… he already has an heir!

**God Must Need My Help ~**

Abraham figured that, in their advanced age, a pregnancy for Sarah is impossible.[[54]](#footnote-54) Humanly speaking, that would be correct. Old age does take its toll;

Old age is when a person notices that their shoelace is untied and asks, “Is there anything else I can do down there while I lean over to tie my shoe laces?”[[55]](#footnote-55)

Abraham had, very reasonably, concluded that his circumstances had the power to limit God’s promises.[[56]](#footnote-56) Like so many of us, Abraham had not yet come to terms with the full extent of God’s power and God’s wisdom. In the face of physical realities, Abraham doubted his ability to father another child, and for Sarah, this was clearly impossible.[[57]](#footnote-57)

Interestingly, Abraham’s lack of faith is not rebuked.[[58]](#footnote-58) Knowing God, if it’s impossible, that’s exactly what He’s going to do, simply to make a point. So God makes very clear what He’s going to do; Genesis 17:15-16 ~

15 Then God said to Abraham, “As for Sarai your wife, you shall not call her name Sarai, but Sarah *shall be* her name. 16 And I will bless her and also give you a son by her; then I will bless her, and she shall be *a mother* *of* nations; kings of peoples shall be from her.”[[59]](#footnote-59)

**Let’s Talk About It ~**

It seems that God was messing with Abraham’s plans. He had it all worked out. Ishmael was his firstborn, Ishmael would receive the inheritance. Ishmael would continue the family line. Ishmael would take possession of the land.

God’s messing that all up, and Abraham quickly moves to a counter proposal.[[60]](#footnote-60) How often do we hear from God, and then try to renegotiate? Many times we don’t even need supernatural communications, we don’t need a vision, we don’t need a prophet. The Scriptures speak plainly enough. But just like us, in this case Abraham knows what God said, but he’s not accepting it very well.

The most reasonable conclusion would be that God was confused so, apparently, God must need a hand. So… Abraham presents Ishmael as the most reasonable solution;[[61]](#footnote-61) Genesis 17:18 ~

18 And Abraham said to God, “Oh, that Ishmael might live before You!”[[62]](#footnote-62)

Covenant or no covenant, Abraham is still trying to give God a hand. After all, wouldn’t it be so much simpler to make Ishmael the son of promise?[[63]](#footnote-63) There was a problem with that plan; God didn’t need any help, and Ishmael was not the son of promise.

The promised son would be born under circumstances that were impossible; Abraham’s true heir would not be born according to what the flesh could accomplish.[[64]](#footnote-64)

There is an interesting detail that comes out here as God deals with Abraham. Although we should never seek to dictate to God what should happen, He grants us permission, in prayer, to bring our requests to Him.[[65]](#footnote-65) In fact, surprisingly, He actually commands us to do it; Philippians 4:6-7 ~

6 Be anxious for nothing, but in everything by prayer and supplication, with thanksgiving, let your requests be made known to God; 7 and the peace of God, which surpasses all understanding, will guard your hearts and minds through Christ Jesus.[[66]](#footnote-66)

There are a few things to take note of. First, it doesn’t say to fast and pray before bringing our requests to God, we are told to bring our requests for everything we need. But there is another aspect to this. As we do this, we leave the answer in His hands. We recognize that God may be doing something bigger than we can understand. So we pray in faith, and leave the results to Him.

This isn’t how Abraham is praying; Abraham’s approach to this seems to be pragmatic, “I have a son, let’s run with him.”[[67]](#footnote-67) God has already told him what the plan is, and Abraham is second guessing Him. God graciously takes this petition into account;[[68]](#footnote-68) Genesis 17:20 ~

20 And as for Ishmael, I have heard you. Behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly. He shall beget twelve princes, and I will make him a great nation.[[69]](#footnote-69)

God would greatly bless Ishmael, he would beget twelve princes and become a great nation.[[70]](#footnote-70) Notice that the number of princes is equal to the 12 tribes of Israel.[[71]](#footnote-71)

The fact is, Abraham and Sarah, seeking to give God a hand, has resulted in strife in the Middle East for centuries. Ishmael and his descendants have produced strife in the land ever since.[[72]](#footnote-72) God told Hagar that this would be the case; Genesis 16:11-12 ~

11 And the Angel of the Lord said to her:

“Behold, you *are* with child,

And you shall bear a son.

You shall call his name Ishmael,

Because the Lord has heard your affliction.

12 He shall be a wild man;

His hand *shall be* against every man,

And every man’s hand against him.

And he shall dwell in the presence of all his brethren.”[[73]](#footnote-73)

However, Abraham couldn’t know that would be the result. It seems that Hagar didn’t tell Abraham about this prophesy, and once again we find the wisdom of trusting and obeying God rather than relying on our own wisdom.

**God’s Purposes ~**

Even though common sense would indicate Sarah would never bear a son, what reason knew to be impossible was possible by faith.[[74]](#footnote-74) Finally, God gives Abraham all the details of His plan to fulfill the promise of offspring.[[75]](#footnote-75) God always does things His way. Abraham’s failure to believe, or his failure to understand, does not limit God’s ability to do what He proposes, and He tells Abraham so; Genesis 17:19 ~

19 Then God said: “No, Sarah your wife shall bear you a son, and you shall call his name Isaac; I will establish My covenant with him for an everlasting covenant, *and* with his descendants after him.[[76]](#footnote-76)

Abraham may try to give God a hand, God acknowledges Abraham’s concerns, but that does not change God’s purposes; Genesis 17:21 ~

21 But My covenant I will establish with Isaac, whom Sarah shall bear to you at this set time next year.”[[77]](#footnote-77)

Note, as easy as it is to criticize Abraham for his lack of faith, all of us often need to have God’s promises repeated to us.[[78]](#footnote-78) Here God explicitly states that Sarah will bear a son, and it is this son that would be the chief heir, he would be the peculiar bearer of the covenant.[[79]](#footnote-79)

**A Change ~**

There was a purpose behind the change of names that Abraham and Sarah experienced. It indicated a change of status; by faith they were not the same people that they had been, and their roles had changed… their status had changed.

Although most of us don’t like change, it is always a part of God’s plan for us;

In the mountains of Tennessee there was a church that seemed to see a pattern that followed the seasons. They would get saved in the spring, grow cold in the summer, backslide in the fall, and fall away completely over the winter. Then, each year, they’d get saved all over again in the spring.

The story is told in the region about one particular revival, where a certain man came into the meeting and sat down in the back row. The next night he moved half way up toward the church, and the night after that he was sitting in the front row. Finally, on the final night of the revival he was standing up shouting, “Lord, fill me!”

Over to the side of the church was a woman who knew the man well. She cautioned the Lord, “Be careful, Lord. He leaks!”[[80]](#footnote-80)

When applied to us, too often, there is no true change. Note that Ishmael, the son according to the flesh, did not get a new name.[[81]](#footnote-81) He represents life lived according to the flesh, and it cannot be changed.[[82]](#footnote-82) John 3:6 ~

6 That which is born of the flesh is flesh, and that which is born of the Spirit is spirit.[[83]](#footnote-83)

The old nature can be disciplined, it can to some extent be subdued, but it cannot be changed.[[84]](#footnote-84) The flesh and its desires don’t need renovation or reformation, it needs to be put down and killed. Romans 7:18 ~

18 For I know that in me (that is, in my flesh) nothing good dwells; for to will is present with me, but *how* to perform what is good I do not find.[[85]](#footnote-85)

I wish that it were otherwise, but as long as we live in this life the struggle between the flesh and the Spirit will continue;[[86]](#footnote-86) Galatians 5:16-18 ~

16 I say then: Walk in the Spirit, and you shall not fulfill the lust of the flesh. 17 For the flesh lusts against the Spirit, and the Spirit against the flesh; and these are contrary to one another, so that you do not do the things that you wish. 18 But if you are led by the Spirit, you are not under the law.[[87]](#footnote-87)

We are called upon to make that decision, we are called upon to form the habit of stopping, and listening, and obeying, the leading of the Spirit. When we do, we are changed.

Most people, when they come to faith in Jesus Christ, do not change their names.[[88]](#footnote-88) Maybe it would be helpful if we did.

Cindy and I knew a young lady in Colorado that had come to faith in Jesus out of a bad situation. She recognized that her life was changed, but more than that, she recognized that she had been changed. As a result, she took on a new name. Before Jesus she was Liz, after Jesus she was Elizabeth. It served as a reminder that she was not who she used to be.

It cost God so much to make it possible for us to be saved, but He makes salvation readily available; Romans 10:9-11 ~

… 9 that if you confess with your mouth the Lord Jesus and believe in your heart that God has raised Him from the dead, you will be saved. 10 For with the heart one believes unto righteousness, and with the mouth confession is made unto salvation. 11 For the Scripture says, *“Whoever believes on Him will not be put to shame.”*[[89]](#footnote-89)

Although this is free to us, it was not without cost. 1 Peter 1:18-19 ~

… 18 knowing that you were not redeemed with corruptible things, *like* silver or gold, from your aimless conduct *received* by tradition from your fathers, 19 but with the precious blood of Christ, as of a lamb without blemish and without spot.[[90]](#footnote-90)

And because of what God has done, our status is changed in a much more fundamental way than was Abraham’s or Sarah’s.[[91]](#footnote-91) We’ve gone from being slaves to sin, slaves to demons, and slaves to Satan, to being the children of God Almighty.[[92]](#footnote-92) We have gone from being disobedient sinners to being saints with both the capacity and the desire to obey God![[93]](#footnote-93) 1 John 4:4 ~

4 You are of God, little children, and have overcome them, because He who is in you is greater than he who is in the world.[[94]](#footnote-94)

We are of God, we are indwelt by the Spirit of Christ. We are changed, and our lives ***must*** reflect that change. Sarah and Abraham received new names simply because they would have a child by faith. What about our names? We’re granted an entirely new existence, whether we live in that reality or not; 2 Corinthians 5:16-17 ~

16 Therefore, from now on, we regard no one according to the flesh. Even though we have known Christ according to the flesh, yet now we know *Him thus* no longer. 17 Therefore, if anyone *is* in Christ, *he is* a new creation; old things have passed away; behold, all things have become new.[[95]](#footnote-95)

As God graciously grants us more honors and favors, simply because He loves us, the lower we should be in our own eyes. This happens as we come to terms with how unworthy we are of these blessings.[[96]](#footnote-96) Then, our response to our loving and gracious God should be a more reverent and submissive approach to our relationship with Him.[[97]](#footnote-97) James 4:7-8 ~

7 Therefore submit to God. Resist the devil and he will flee from you. 8 Draw near to God and He will draw near to you.[[98]](#footnote-98)

**Application ~**

There is practical application here for everyone who seeks to live the life of faith: When God is moving to guide you into a new future, don’t cling to the things of the past.[[99]](#footnote-99) If you have an “Ishmael” in your life, that which is accomplished according to human reason and human ability, hold it with an open hand and offer it up to God.[[100]](#footnote-100) He may sovereignly choose to take it from you.[[101]](#footnote-101) If He does, are you prepared to trust that He knows best? The truth is that God has a perfect plan, sometimes that plan will include pain and loss. He may ask you to give up some cherished dream.[[102]](#footnote-102)

We, like Abraham, are being asked to believe that God’s way is always the right way.[[103]](#footnote-103) But even more astounding for the Christian is the reality that we’re called to a different kind of life… because we are different. Because of that, God asks us to live differently; Galatians 5:24-26 ~

24 And those *who are* Christ’s have crucified the flesh with its passions and desires. 25 If we live in the Spirit, let us also walk in the Spirit. 26 Let us not become conceited, provoking one another, envying one another.[[104]](#footnote-104)

At the opening of the message I asked you to think about how you define truly living. I submit to you that a life truly lived will be a life lived in the Spirit. It will be a life that surrenders our rights and that chooses to love, even in the face of hostility.

1. G. Curtis Jones, [1000 Illustrations for Preaching and Teaching](https://ref.ly/logosres/1000illsprchtch?ref=Page.p+213&off=805&ctx=In+Danger+of+Living%250A~During+the+latter+da) (Nashville, TN: Broadman & Holman Publishers, 1986), 213. [↑](#footnote-ref-1)
2. [The New King James Version](https://ref.ly/logosres/nkjv?ref=BibleNKJV.Ge17.15&off=0&ctx=roken+My+covenant.%25E2%2580%259D%250A~15%25C2%25A0Then+God+said+to+) (Nashville: Thomas Nelson, 1982), Ge 17:15–22. [↑](#footnote-ref-2)
3. James E. Smith, [The Pentateuch](https://ref.ly/logosres/ots-pent?ref=Bible.Ge17.15-22&off=42&ctx=unced+(Gn+17:15%25E2%2580%259322)%250A~For+the+first+time+G), 2nd ed., Old Testament Survey Series (Joplin, MO: College Press Pub. Co., 1993), 140. [↑](#footnote-ref-3)
4. H. D. M. Spence-Jones, ed., [Genesis](https://ref.ly/logosres/tpc01?ref=Bible.Ge17.3&off=239&ctx=+the+third+name+for+~the+Deity+within+the), The Pulpit Commentary (London; New York: Funk & Wagnalls Company, 1909), 233. [↑](#footnote-ref-4)
5. H.C. Leupold, *Genesis*, in The Biblical Expositor: The Living Theme of the Great Book, Volume I, consulting ed., Carl Henry, (Baker Book House, Grand Rapids, MI.: 1960), 69. [↑](#footnote-ref-5)
6. [The New King James Version](https://ref.ly/logosres/nkjv?ref=BibleNKJV.Ge17.15&off=0&ctx=roken+My+covenant.%25E2%2580%259D%250A~15%25C2%25A0Then+God+said+to+) (Nashville: Thomas Nelson, 1982), Ge 17:15–16. [↑](#footnote-ref-6)
7. Kurt Strassner, [Opening up Genesis](https://ref.ly/logosres/openup01gen?ref=Bible.Ge15.1-18.15&off=10732&ctx=+means+%25E2%2580%259Cprincess.%25E2%2580%259D2+~Why+did+God+change+t), Opening Up Commentary (Leominster: Day One Publications, 2009), 77. [↑](#footnote-ref-7)
8. Christo van der Merwe, [The Lexham Hebrew-English Interlinear Bible](https://ref.ly/logosres/fhhebint?ref=BibleBHS.Ge17.15&off=39&ctx=%25D6%25B4%25D7%2599%25D7%259D%25D6%2599+%25D7%2590%25D6%25B6%25D7%259C%25D6%25BE%25D7%2590%25D6%25B7%25D7%2591%25D6%25B0%25D7%25A8%25D6%25B8%25D7%2594%25D6%25B8%25D6%2594%25D7%259D+~%25D7%25A9%25D7%2582%25D6%25B8%25D7%25A8%25D6%25B7%25D6%25A3%25D7%2599+%25D7%2590%25D6%25B4%25D7%25A9%25D7%2581%25D6%25B0%25D7%25AA%25D6%25BC%25D6%25B0%25D7%259A%25D6%25B8%25D6%2594+) (Bellingham, WA: Lexham Press, 2004), Ge 17:15. [↑](#footnote-ref-8)
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