

The Bible Ark Bible Study Program

Genesis – Verses 17:8–17:27; Verses 18:1–18:8, The Token of the Covenant

Let us Pray to the Lord for His blessing today.

Heavenly father, thank you for your infinite grace and mercy, and thank you for the way that you lead us in righteousness and the way that you set a sure path for our lives when we are willing and obedient to trust in you. Father would you bless me that I would be faithful to you and your commandment for me. There are many people that are faithfully praying for me, and perhaps they have not all come to believe that you have, in all truth, called me to circumnavigate the Earth, but they are praying for me regardless. Moreover, there are others, especially Bee, whose hearts and lives are affected by my words and my actions. Oh! Father! I pray that they would be blessed by the way that you are using me. Have mercy on us Lord. Help me Father that I would be true to you for their sakes, for I cannot be true to anyone unless I am true to you Lord. I do not want any disobedience on my part to be damaging or to dishearten any of those that I love. I do not want to see your name or the precious name of Jesus Christ be tainted by those things that I witness in the name of God. Most importantly, bless me and have mercy on me for your name's sake, that your name and the name of our beautiful Lord and Savior Jesus Christ would be lifted up and glorified. Bless us Father that the Spirit of God would be our guide and teacher as we study your amazing Word today. May your Word be made real and living in our hearts and lives.

We pray in Jesus's name. Amen!

In our study today, we will be reading and discussing the remainder of Chapter 17, and we will be looking at the first 8 verses of Chapter 18. We will go through Dr. Scofield's comments on these verses, along with my own comments and review. Then I will read through these verses again a second time.

Before we began our last study, I explained to you that I was not prepared to handle that material that we covered during our study, and that the Holy Spirit had convicted my heart to buckle up and delve into those matters without reservation. And so I did! ... which is why we ended up with a 78 minute long Bible study. Today we find out why the Spirit convicted my heart to proceed in that manner. He was preparing us for the study today. Just five verses into our study today we will encounter another scripture reference that will carry me down yet one more rabbit hole, and guess what! Once more, I am going to take you down that rabbit hole with me.

Genesis, Chapter 17, verses 8 through 27, Scofield's Comments (+Dale's comments)

BC 1911

8 And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God.

Circumcision established as the sign of the Abrahamic Covenant.

9 And God said unto Abraham, Thou shalt keep my covenant therefore, thou, and thy seed after thee in their generations.

10 This is my covenant, which ye shall keep, between me and you and thy seed after thee;

BC 1898

We have to be a bit careful with these dates that appear at the top of each page. Obviously, verse 8 and the second part of verse 10 occurred in the same moment of time. There was not thirteen years of time in between. Thus, whenever we use these dates, have to reason through what that date means in terms of what scripture appears on that page. In this case, verse 8 is at the bottom of the page, and there was thirteen years of time that elapsed between the top of the page and the bottom of the page. Therefore, by this example, we might assume that the date given indicates the date at the opening of the first verse on that page.

10 (continued) Every man child among you shall be circumcised.

11 And ye shall circumcise the flesh of your foreskin; and it shall be a ^atoken of the covenant betwixt me and you.

a Romans 4:9–12.

“⁶Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works, ⁷Saying, Blessed are they whose iniquities are forgiven, and whose sins are covered. ⁸Blessed is the man to whom the Lord will not impute sin. ⁹Cometh this blessedness then upon the circumcision only, or upon the uncircumcision also? for we say that faith was reckoned to Abraham for righteousness. ¹⁰How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision. ¹¹And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also: ¹²And the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised.” – Romans 4:6–12

12 And he that is eight days old shall be ^bcircumcised among you, every man child in your generations, he that is born in the house, or bought with money of any stranger, which is not of thy seed.

b Luke 2:21; Romans 2:25–29; Romans 4:10–12; 1st Corinthians 7:18 & 19; Galatians 5:2 & 3; Colossians 2:11.

This first verse from Luke is one of the many verses in scripture that show how Jesus fulfilled the Law in every way.

“And when eight days were accomplished for the circumcising of the child, his name was called JESUS, which was so named of the angel before he was conceived in the womb.”
– Luke 2:21

“²⁵For circumcision verily profiteth, if thou keep the law: but if thou be a breaker of the law, thy circumcision is made uncircumcision. ²⁶Therefore if the uncircumcision keep the righteousness of the law, shall not his uncircumcision be counted for circumcision? ²⁷And shall not uncircumcision which is by nature, if it fulfil the law, judge thee, who by the letter and circumcision dost transgress the law? ²⁸For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: ²⁹But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God.” – Romans 2:25–29

We just read through these verses from his references to Romans 4:10–12, so I will not read that again here.

This next reference from First Corinthians is where we fall into another mystery, our second rabbit hole. Dr. Scofield gives us a reference to 1st Corinthians 7:18 & 19. However, when I went and read these two verses, I did not at all feel comfortable with how he included it with these other references. Certainly, the reference pertains to circumcision, but it speaks of circumcision in a completely different way than the other verses.

As I read through the proceeding passages, I realized that I would have to do a lot of explaining in order to clarify how this passage was speaking of circumcision. Otherwise, if I did not properly explain it, then you might come away with the thought that this passage from First Corinthians was in contradiction or variance to the other passages. I considered skipping over it like I have done with some of Dr. Scofield's other references until I read the first verse of Chapter 7. It is a verse that has somewhat troubled me for a while.

Then I asked that profound question, “Why?” That is when the Spirit immediately led me to the answer, and I realized that He has been leading us all along. It is astounding and mind-boggling how God can orchestrate things like this in our lives. By precept upon precept, God will lead those that love Him to a greater and greater understanding of His amazing truths.

For those of you who are not completely familiar with First Corinthians, it is a letter that Paul the Apostle wrote to the Corinthian church to help them get back to a proper spiritual understanding. The church had begun to slip back into a few unhealthy relationships with the world of idolatry that they had been saved out of when they had accepted Christ as their Savior. In an earlier letter, Paul had instructed them to separate themselves from fornicators, as stated in Chapter 5 verses 9 and 10, *“I wrote unto you in an epistle not to company with fornicators: Yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolaters; for then must ye needs go out of the world.”*

Apparently, this epistle that Paul is talking about stirred up some debate amongst the Corinthians, as well as a few questions that they wrote to him about in a response to his letter. Therefore, in this letter he is attempting to get them straightened out concerning these matters. Let me first read you this passage

from First Corinthians, and then I will explain what I am talking about and I believe that you will see how it ties in with our subject from our last study.

¹²All things are lawful unto me, but all things are not expedient: all things are lawful for me, but I will not be brought under the power of any. ¹³Meats for the belly, and the belly for meats: but God shall destroy both it and them. Now the body is not for fornication, but for the Lord; and the Lord for the body. ¹⁴And God hath both raised up the Lord, and will also raise up us by his own power. ¹⁵Know ye not that your bodies are the members of Christ? shall I then take the members of Christ, and make them the members of an harlot? God forbid. ¹⁶What? know ye not that he which is joined to an harlot is one body? for two, saith he, shall be one flesh. ¹⁷But he that is joined unto the Lord is one spirit. ¹⁸Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body. ¹⁹What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? ²⁰For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." – 1st Corinthians 6:12–20

Before I move on to the next part of this passage, let me point out a few things. Notice the emphasis on fornication. In Paul's first letter he warned them of fornication. Then in Chapter five of this epistle he opens up the chapter on that topic, after which he zeros in on it again in verses 9 and 10 of same chapter. Then here in Chapter 6 he makes mention of fornication or of harlotry five times more.

¹Now concerning the things whereof ye wrote unto me: It is good for a man not to touch a woman. ²Nevertheless, to avoid fornication, let every man have his own wife, and let every woman have her own husband. ³Let the husband render unto the wife due benevolence: and likewise also the wife unto the husband. ⁴The wife hath not power of her own body, but the husband: and likewise also the husband hath not power of his own body, but the wife. ⁵Defraud ye not one the other, except it be with consent for a time, that ye may give yourselves to fasting and prayer; and come together again, that Satan tempt you not for your incontinency." – 1st Corinthians 7:1–6

In verse one he states, "concerning the things whereof ye wrote unto me." We do not have a copy of that letter that Paul is referring to. We do not know what it was that they wrote to him about in response. However, we can be fairly certain that it was in response to Paul's first letter, where he told them, "not to company with fornicators." Moreover, in verse two of this Chapter 7, Paul states, "Nevertheless, to avoid fornication, let every man have his own wife." Therefore, it is pretty obvious that the question is about fornication, especially considering the fact that point that Paul is making here, in Chapter 7, immediately follows those verses that we just looked at in Chapter 6.

Here is the thing that has bothered me for so long. Paul makes the statement, "It is good for a man not to touch a woman."

That statement seems contrary to the Word of God. God says, "Be fruitful and multiply." How many times and in how many different ways does God say that? Why then would it be good for a man not to touch a woman?

It was not until I turned back to Chapter 6, that I saw the answer. "The body is not for fornication." This is the man that Paul is talking about. He is not speaking of man in general. He is making application to a man that is fornicating or someone that is inclined to fornicate.

As Paul states in verse 15 and then again in verse 19, "*Know ye not that your bodies are the members of Christ?*" and "*What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?*" Therefore, our bodies are not for fornication; because, fornication is contrary to will of God. When we commit fornication, the entire purpose of the act is to partake of the carnal pleasure without reverence to God. And how do we do that?

We kill the seed and/or we kill the fruit! The very act of fornication is death. The seed is spilt on the ground, so to speak, and it dies. Or in the case with the pill, the fruit is dislodged and suffers the same fate. This is not what God had in mind.

He created man to grow and prosper and to be fruitful. It is his joy for a man and a woman to be joined together and to raise up a family unto His own glory. Whenever man does the contrary, it is displeasing to God.

Nevertheless, if a man or a woman simply cannot control their sexual desires, God would rather that they do so in the context of marriage than fornication.

Additionally, in verse 5 of Chapter 7 the word that has been translated "defraud," is the Greek word "*ἀποστερέω*" (apostereō). According to Strong's it means, to deprive, to despoil, to defraud, to be destitute, or to be kept back by fraud. I take this verse to mean, "Do not deprive one another by pretense. However, if you both agree by consent then refrain from intercourse for a time, that ye may give yourselves to fasting and prayer; and then come together again, that Satan tempt you not for want of self-control."

Now let me continue reading.

"⁶But I speak this by permission, and not of commandment. ⁷For I would that all men were even as I myself. But every man hath his proper gift of God, one after this manner, and another after that. ⁸I say therefore to the unmarried and widows, It is good for them if they abide even as I. ⁹But if they cannot contain, let them marry: for it is better to marry than to burn. ¹⁰And unto the married I command, yet not I, but the Lord, Let not the wife depart from her husband: ¹¹But and if she depart, let her remain unmarried, or be reconciled to her husband: and let not the husband put away his wife."

– 1st Corinthians 7:6–11

Keep in mind that Paul had been married at one point and had a son. We do not know what happened to Paul's wife. It is my assumption that Paul was a widower, but the scripture never makes that clear. My point is that Paul had a family. His

calling was no longer to raise up physical seed unto God, but spiritual seed. Paul had been called to be an apostle. Contrary to what some people claim, there has ever only been twelve apostles. His situation was much different than most of the rest of us believers, even me. Paul is only making the suggestion that if one is separated or widowed that they would do well to remain that way.

But why? Remember the topic, fornication! Paul does not say anything here about remarrying for the sake of raising up a family or a bigger family, but before I delve into that, let me read a bit more.

“¹²But to the rest speak I, not the Lord: If any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away. ¹³And the woman which hath an husband that believeth not, and if he be pleased to dwell with her, let her not leave him. ¹⁴For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean; but now are they holy. ¹⁵But if the unbelieving depart, let him depart. A brother or a sister is not under bondage in such cases: but God hath called us to peace. ¹⁶For what knowest thou, O wife, whether thou shalt save thy husband? or how knowest thou, O man, whether thou shalt save thy wife? ¹⁷But as God hath distributed to every man, as the Lord hath called every one, so let him walk. And so ordain I in all churches.” – 1st Corinthians 7:12–17

I believe that what Paul is saying here is that if you are convicted by the Holy Spirit, you would do well to continue to minister to your unbelieving spouse, not necessarily by preaching the Word of God mind you ... but by dwelling in peace with them ... preaching to them by the example of your own life. However, if you are not lead of the Spirit to continue with them, then you are not in bondage to stay. Although, as it states in verse 11, they ought not to remarry (unless the marriage is disannulled by fornication of the spouse, as is states in Matthew 5:32 & 19:9).

Now we get to the verses that Dr. Scofield has referred us to.

“¹⁸Is any man called being circumcised? let him not become uncircumcised. Is any called in uncircumcision? let him not be circumcised. ¹⁹Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God.”
– 1st Corinthians 7:18 & 19

What does it mean to be circumcised?

It is a symbol. It is a reminder.

For the one that has been circumcised, it reminds him that his body is not his own. It is to remind him that his body has been given for the glory of God. The body is not to be exercised for one's own pleasure. The body is to be surrendered to the will and worship of God. Therefore, when the circumcised is used for fornication, that act of fornication is in direct transgression and disobedience to God.

Now, when the circumcised is used in a God given marriage to conceive and to raise up children unto the glory of God, then God is well pleased. He is very pleased, and He will bless that family. Circumcision is a sign of devotion to God.

So what is Paul saying here?

Is one call being circumcised? ... that is, "Have you been called to use your circumcision to the glory of God?" If you have, then do not seek to become uncircumcised. Let me state that very plainly. Are you a man or a woman that has a great and God given desire to raise up a family? If so, then do not forsake your wife so that you can go out into the mission field. But if you have been called by God to go the mission field, do not compromise that opportunity by trying to start up a family, unless God has made it clear that your family is to go with you to the mission field.

However, this word circumcision is a broad word. It can mean many different things. This is especially true here. Paul is using it in the primary sense to speak of marriage (obviously from a man's perspective, but also from a woman's). He is using it in a spiritual sense. A woman can be every bit as circumcised as a man through her convictions and promises to God, but he is not limiting it to just marriage alone. It really is circumcision of the heart. Does our heart belong to God? Are you and I willing to yield our lives unto the will of God? That is what Paul is getting at here.

Has your heart been circumcised unto your Lord and Savior Jesus Christ? That is the ultimate question. Paul is saying that physical circumcision and physical uncircumcision are nothing. Physical circumcision is meaningless. Paul is asking us if we are ready and willing to submit our lives to Christ, to obey His commandments, to let our hearts be circumcised.

Remember how Paul's epistle got started in the first place. He is trying to get these Corinthians straightened out regarding fornication, and truly God needs to do the same with nearly all of us. Living in this fallen world stains our hearts and our minds very quickly. It is no small thing to learn and to understand God's perfect love; because, we must first unlearn what the world has taught us about love. This is why the Bible is so full of examples of how we let the world, our own carnal desires, and the Devil corrupt our hearts, our minds, and our lives.

Therefore, this epistle is heavy on correction. However, God is happy and most pleased with faithful devoted couples that want to raise up a family in the fear and admonition of the Lord. This truth is not what Paul is emphasizing here in this epistle. Our hearts need to be circumcised for that purpose, before we are ready to raise up Holy seed unto Christ. That is Paul's purpose in this letter, to deliver those that are in Christ to a place where they are being led by the Spirit, to a place where their hearts are circumcised (as he states in Colossians Chapter 2, which we will be reading later in this study).

Yet please my beloved, do not assume that circumcision is some kind of shackle. It is the opposite. It is for our own good. Spiritual circumcision (a solum conviction of the heart and soul unto God) is a reminder of our devotion to God. When we pay heed to that oath and when you and I obey God, He will always bless us.

I can tell you from my own personal experience that I have never experienced greater love or such tremendous joy at any point in my life than I do now. Is life

difficult? Absolutely! It is more difficult than it ever has been. Is my heart broken? Utterly! I cannot understand how it is possible for me continue to live with my heart so crushed and devastated as it is. Am I in pain and suffering? More than ever! Am I lonely? Horribly so! My loneliness is indescribable! It is dreadful! It is literally painful!

You may ask then, "How is it possible that you have so much joy and love in your life?"

The reason why is that the rewards that God gives to his faithful servants are so much better than any pleasures or treasures that can be found in this world. I had not known how blessed and wonderful my fellowship and my friendship with Jesus could be until I was isolated from my friends, my family, my acquaintances, and ultimately from the two people that I love more than any other. I did not understand how much comfort God could provide until I had reached this exceedingly low state of health that I have experienced these last couple of years. I would never have understood God's love the way that I do unless my heart had been so thoroughly broken and shattered. I would have never seen how great God's provision and mercy can be had it not been for this insane state of chaos that my life has become.

Most importantly, I would have never felt so much wonderful love for another human soul had I not come to know the love of Jesus the way that I have. It is a love that is beyond comprehension. God has given me a love for my dear friend that eclipses all the pain, suffering, and heartbreak I have experienced in all my life by every measure imaginable. No matter how difficult and frightening life could ever become, I know that I would never want to know life without this beautiful gift of love that God has given me for my friend.

Perhaps now I can finally explain myself ... or rather, I can explain God's love by me and through me ... that is God's love through His vessel, this lowly servant preaching to you.

For many long years I have prayed for my wife, and I still pray. I used to think that the problem was all me. I used to think that I simply was not brave enough to witness Jesus Christ to her or to minister the Word of God to her. I never understood that it was the Holy Spirit that was restraining me.

I do not truly know if my wife is a genuine child of God or not. She did profess to me with her own lips that Jesus Christ is her savior. In fact, she did it twice on her own volition in the same conversation. However, now in retrospect, I have no idea who she believes Jesus Christ is. Does she claim the true Jesus Christ as her savior or does she claim a false Jesus Christ as her savior. For example, she only ever has acknowledged the death of Christ. She has never made any indication that she acknowledges the resurrection of Christ in my presence. Does this mean that she holds the same belief that many liberal Christians hold in our day, that Jesus was not raised up in the body? I do not know the answer to that question, and

thus far, God will not answer that question, nor will he let me pursue it. Ultimately, only God can be the judge.

Regardless of the state of her salvation, she has no outward works to show her faith. I have been looking for them for years, and I have yet to find any. But what do I mean by this? She has a Christian character in many respects, yet she never gives God any credit or glory. In all the years that I have known her, I have only witnessed her give thanks to God a handful of times. I might even be able to count them if I thought about it hard enough.

She did used to give thanks for dinner at times. However, she only seems to do so when she is among Christians that she knows to possess a desire to give thanks to God. She would rather give thanks herself at the dinner table than to have me give thanks; because, she knows that my prayer is always going to be longer than hers. Therefore, she will volunteer to say the prayer, so that she does not have to listen to me, even though it is perfectly evident to everyone present at the dinner table that I hold a greater faith in God than herself.

Please do not think that I am being petty or picayunish. I could go on with observations like this for a very long time. From all that I can see from my limited perspective, her faith in God is a pretense for the benefit of those that she shares her life with. I have never been able to discern any genuine faith in God.

I have warned her of this problem on a number of occasions, and she has completely failed to pay any heed to my warnings. As a faithful watchman, I have made it very clear to her that she truly does need to examine her own faith in God to understand if it is real faith or not. She will not do so! If she has, she has kept it all within herself, but, again, let me say that only God can be the judge.

There is one thing that is abundantly clear, the single most important aspect of my relationship with my wife is the one thing that she absolutely refuses to give me: and that is to have fellowship in Jesus Christ, to worship Jesus together. When we were first married, I thought that this would happen. I thought that we would grow in our fellowship in Jesus, in the Word of God. As it turned out, what I thought was the beginning of that fellowship was nothing more than a mirage. She would rather just watch TV or read a novel.

Why am I telling you these things about my own wife?

One reason is to emphasize that God did not put you and I on this Earth to worship Him by ourselves. Jesus says to you and I, *"If you love me keep my commandments."* And what are His commandments? ... *"to love our brothers and sisters in Christ."* Jesus Christ is the Word of God. How can we love our brothers and sisters in Christ, if we do not love the Word of God with them and in fellowship with them?

It has been a very strange experience for these last few years. Before I met you, Bee. I began writing little essays about the things that I was learning in my

studies of the Bible, and then I began to write prayers. I had a difficult time sharing these things with my wife. She was not receptive to them, nor was the Holy Spirit willing to help those conversations. Every time I did have such a conversation with my wife about the Bible or Jesus, I always had to force it. It would never come about in a pleasant manner.

After I met you, my studies of the Bible, my learning of spiritual truth, and my writings increased dramatically, and these have all continued to increase since that time. I frequently will go for a walk in the park with my wife when she gets home from work. I have so many things that I would love to tell her about, but I cannot.

There are many things that would reveal specifics which God has told me to keep to myself for the present time, such as the existence and the intent of my ministry. Yet there are other things that would be safe to share with her, but they are spiritual matters. Sometimes, I try to figure out a way to introduce the subject, but I cannot find a way. Then out of frustration, I will pray while we are walking along, and the Spirit will tell me "no." God will remind me that she would not appreciate what I would like to share with her. How many thousands of times have I suffered through this situation?

I have loved my wife with all the love that God has ever given me to love her with. I honestly cannot understand how it is that she puts up with me. As I have said before, I am not worthy of her love. Thus, I love her dearly for that simple reason alone, but her spiritual condition breaks my heart. I have filled many a bottle with my own tears over her soul. What else could I ever do to stir up a love for Jesus in her heart?

How then can it be possible that I love you, Bee, when you openly profess to be an atheist?

I love you, because God has commanded it. Obviously, at the time that I am recording this Bible study, God knows something about you that neither you or I presently understand.

In Psalm 14 and in Psalm 51 it states, *"The fool hath said in his heart, There is no God."* The Hebrew word that is translated "fool" is the word "בָּבֶל" (*nābāl*). It has a much stronger meaning than our English word "fool." It means "senseless" or "stupid," or as Dr. McGee says, it means "insane."

You are none of these things Bee! Therefore, when you make the statement that "there is no God," you do not really mean it. You do not believe it in your heart. If you did then God would have never given me so exceedingly much of His love to love you with. As Jesus tells us in Matthew 7:6, *"Give not that which is holy unto the dogs, neither cast ye your pearls before swine."*

You must understand how many times I have gone to God in prayer and have asked Him about this matter of showering my love upon a professing atheist. I have

given God this verse from Chapter 7 of Matthew, and His answer is always the same, "I love her! And so you love her also." Bee, for two and half years, I have been talking to God about you and about my love for you, and what has God done about it? He just keeps given me more love, and He continues to make my heart bigger.

Can you imagine what it must be like to have your heart so full of love that it feels like it is going to burst apart at the seams? ... only to have God pour more love into you heart on top of what is already there?! It is unlike any other love I have ever experienced. My love for you grows every time I pray to God. This is why I keep telling you that God loves you.

More than that, God loves you with a love that I cannot comprehend; because, from my perspective He seems to have an endless supply of love to keep pouring into my heart. When I pray for other souls, God sprinkles love into my heart. When I pray for you, it is like a river. It is completely overwhelming. It is impossible to love you enough. I do everything I can to pour out my love upon you, and God pours His love into me faster than I can pour it out. I am so exceedingly blessed! It is the most wonderful thing ever to feel this way.

Why would God do that if my heart was not circumcised?

How is it that could I have 10,000 times more fellowship in Jesus Christ with a professing atheist that with my own wife? It is not logical, but God makes it possible. The Spirit ignites my pen, and I can pour out my heart for my Lord and Savior Jesus Christ unto you in ways that I could never dream of doing with my own wife. The only way that I can explain this mystery is that it truly is the will of God for me to share my love for Jesus with you. It is because of my love for you that I deeply desire that you come to understand how much Jesus loves you, and that you would turn your heart to God and learn to love Jesus as deeply as I do.

Bee, God continues add to my love for you, because it is His pleasure to do so. It is His will and His purpose, and though I love you, all that I am really doing is obeying His commandment.

How could I do otherwise? What is my alternative? ... to be out of fellowship with God?! Why would I ever want to be out of fellowship with God Almighty, creator of all heaven and Earth, perfect in power, and the source of all life and light.

This is why I have no fear in loving you. It is because God is perfect in power. His love is a perfect love and an endless and a limitless love. I understand now that God's love can overcome anything that He wants for it to overcome.

So what I am saying to all you who are listening to me? Am I saying that you should love with the same recklessness that I do?

No, that is not quite it. To you my love may seem to be exceedingly reckless, but my heart has been circumcised for this purpose. God's purpose for me is not the same

as His purpose for you. I can certainly tell you that it is God's purpose for you to love others, especially your brothers and sisters in Christ.

However, each and every relationship of love is different from one another. Only, God can tell you whom to love, when to love them, and with how much love to love them by. God is love; He is the source of true love. If your heart is circumcised to do His will, then He will give you the love that you need to love each person when the time is right; He will show you when you are to extend love to those that are yet unbelieving; and He will give you all the love that you will ever need for anyone.

"We love Him, because He first loved us." That can only happen through a human instrument. Someone must love you with God's perfect love, before you will know the love of God. However, God does not want us to cast our pearls before swine. Therefore, He must be our guide. Only God can direct us and show us when it is good and appropriate to love someone.

Now that we have explored some of the depths of that rabbit hole, let us take a look at these two remaining references by Dr. Scofield.

In this next passage from Galatians, Paul is speaking to the Galatians about certain individuals entering back into the Mosaic law and becoming circumcised in obedience to the law. In this passage Paul is talking about circumcision strictly in the sense of physical circumcision for the specific purpose of adhering to the Mosaic law.

"¹Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage. ²Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing. ³For I testify again to every man that is circumcised, that he is a debtor to do the whole law. ⁴Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace. ⁵For we through the Spirit wait for the hope of righteousness by faith. ⁶For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love. ⁷Ye did run well; who did hinder you that ye should not obey the truth?" – Galatians 5:1–7

In contrast to the passage from Galatians, in this last passage, we find Paul speaking the Colossians about the spiritual circumcision that we have through our faith in Christ.

"⁸Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. ⁹For in him dwelleth all the fulness of the Godhead bodily. ¹⁰And ye are complete in him, which is the head of all principality and power: ¹¹In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ: ¹²Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead." – Colossians 2:8–12

Now let me read Genesis 17:12 to you again.

“And he that is eight days old shall be circumcised among you, every man child in your generations, he that is born in the house, or bought with money of any stranger, which is not of thy seed.” – Genesis 17:12

13 He that is born in thy house, and he that is bought with thy money, must needs be circumcised: and my covenant shall be in your flesh for an everlasting covenant.

14 And the uncircumcised man child whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people; he hath broken my covenant.

The promise of Isaac , in whom the line of Christ runs.

15 And God said unto Abraham, As for Sarai thy wife, thou shalt not call her name Sarai, but ‘Sarah shall her name be.

c i.e. *princess*.

We saw in a previous study that the meaning of the name Sarai was “princess.” Now we are seeing here, according to Dr. Scofield that the meaning of the name Sarah is also “princess.” These are both accurate definitions according to my information. However, there does seem to be a bit of a distinction.

According to Strong’s, the name Sarai means, “princess,” and it is derived from the root word meaning “prince, ruler, leader, chief, chieftain, official, captain, vassal, elder, or warden.”

According to Strong’s, the name Sarah means, “noblewoman,” and it is considered to be the same word as Sara (without the ending letter “h”), which means, “princess, noblewoman, or noble lady.” Sara (without the “h”) is also used in scripture with the meaning of “queen.” Sarah and Sara are both derived from the same root word as Sarai.

According to the Gesenius Lexicon, Sarai means, “nobility,” but there is a possibility that it also means, “my princess.”

The Gesenius states that the name Sarah means, “a princess” or “a noble lady.”

Apparently, the name Sarah seems to imply a greater level of nobility than that of the name Sarai. Sarah in Hebrew is pronounced “Šārâ” (saw-raw').

16 And I will bless her, and give thee a son also of her: yea, I will bless her, and she shall be a mother of nations; kings of people shall be of her.

17 Then Abraham fell upon his face, and laughed, and said in his heart, Shall a child be born unto him that is an hundred years old? and shall Sarah, that is ninety years old, bear?

18 And Abraham ^dsaid unto God, O that Ishmael might live before thee!

d Bible prayers (Old Testament). Genesis 18:23. (Genesis 15:2; Habakkuk 3:1–16).

19 And God said, Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac: and I will establish my covenant with him for an everlasting ^ecovenant, and with his ^fseed after him.

e Israel (covenant). Verses 15–21. Genesis 22:16–18. (Genesis 12:2 & 3; Romans 11:26).

f Christ (first advent). Genesis 24:60. (Genesis 3:15; Acts 1:9).

Ishmael to be a nation.

20 And as for Ishmael, I have heard thee: Behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly; ^gtwelve princes shall he beget, and I will make him a great nation.

g Genesis 16:10; Genesis 25:12–16.

⁸And he said, Hagar, Sarai's maid, whence camest thou? and whither wilt thou go? And she said, I flee from the face of my mistress Sarai. ⁹And the angel of the LORD said unto her, Return to thy mistress, and submit thyself under her hands. ¹⁰And the angel of the LORD said unto her, I will multiply thy seed exceedingly, that it shall not be numbered for multitude. ¹¹And the angel of the LORD said unto her, Behold, thou art with child, and shalt bear a son, and shalt call his name Ishmael; because the LORD hath heard thy affliction.” – Genesis 16:8–11

I am not going to read this passage from Genesis 25:12–16; because, it is nothing more than a genealogy, and we will be coming to this section of scripture shortly.

21 But my covenant will I establish with Isaac, which Sarah shall bear unto thee at this set time in the next year.

22 And he left off talking with him, and God went up from Abraham.

23 And Abraham took Ishmael his son, and all that were born in his house, and all that were bought with his money, every male among the men of Abraham's house; and circumcised the flesh of their foreskin in the selfsame day, as God had said unto him.

24 And Abraham was ninety years old and nine, when he was circumcised in the flesh of his foreskin.

25 And Ishmael his son was thirteen years old, when he was circumcised in the flesh of his foreskin.

26 In the selfsame day was Abraham circumcised, and Ishmael his son.

*Abraham in Hebrew is pronounced “**abrahām**” (ab-raw-hawm'). The name means, "father of a multitude" or "chief of multitude.”*

*Ishmael in Hebrew is pronounced “**Yiśmā'ēl**” (yish-maw-ale'). And as we learned in our last study the name means, "God will hear" or "whom God hears.”*

27 And all the men of his house, born in the house, and bought with money of the stranger, were circumcised with him.

Genesis, Chapter 18, verses 1 through 8, Scofield's Comments (+Dale's)

Abraham, "the friend of God." (Compare John 3:29; John 15:13–15.)

This first passage is speaking about John the Baptist.

"²⁶And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou barest witness, behold, the same baptizeth, and all men come to him. ²⁷John answered and said, A man can receive nothing, except it be given him from heaven. ²⁸Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him. ²⁹He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled. ³⁰He must increase, but I must decrease. ³¹He that cometh from above is above all: he that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven is above all." – John 3:26–30

We looked at the first part of this next passage in our last study. Here we learn a bit more about our relationship with Jesus.

"⁹As the Father hath loved me, so have I loved you: continue ye in my love. ¹⁰If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. ¹¹These things have I spoken unto you, that my joy might remain in you, and that your joy might be full. ¹²This is my commandment, That ye love one another, as I have loved you. ¹³Greater love hath no man than this, that a man lay down his life for his friends. ¹⁴Ye are my friends, if ye do whatsoever I command you. ¹⁵Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you. ¹⁶Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you. ¹⁷These things I command you, that ye love one another." – John 15:9–15

1 And the LORD ^happeared unto him in the plains of Mamre: and he sat in the ⁱtent door in the heat of the day;

^h *The theophanies.* Genesis 26:2 & 24. (Genesis 12:7; Revelation 1:10).

ⁱ Compare Genesis 19:1. For significance of Abraham's tent, Hebrews 11:9 & 10.

"And there came two angels to Sodom at even; and Lot sat in the gate of Sodom: and Lot seeing them rose up to meet them; and he bowed himself with his face toward the ground;" – Genesis 19:1

I believe that Dr. Scofield is calling our attention to where each of these men were sitting when the angels appeared unto them. Abraham was sitting in door of his tent in the plains of Mamre, and Lot was sitting in the seat of judgement in the gate of that wicked city of Sodom.

Or let me state it like this: The father of many nations was sitting in the door of his tabernacle in the plains of fatness, and the covering was sitting on the seat of judgement in the gate of the burning.

Wow! I did not make that up my friends. I am simply reading to you what it says in the Bible, translated into English, of course.

Which one would you rather be? The friend of God or the one covering up for your neighbors' sins?

⁸By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. ⁹By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: ¹⁰For he looked for a city which hath foundations, whose builder and maker is God.” – Hebrews 11:8–10

2 And he lift up his eyes and looked, and, lo, three men stood by him: and when he saw them, he ran to meet them from the tent door, and bowed himself toward the ground,

3 And said, My Lord, if now I have found favour in thy sight, pass not away, I pray thee, from thy servant:

4 Let a little water, I pray you, be fetched, and wash your feet, and rest yourselves under the tree:

5 And I will fetch a morsel of bread, and comfort ye your hearts; after that ye shall pass on: for therefore are ye come to your servant. And they said, So do, as thou hast said.

6 And Abraham hastened into the tent unto Sarah, and said, Make ready quickly three measures of fine meal, knead it, and make cakes upon the hearth.

7 And Abraham ran unto the herd, and fetcht a calf tender and good, and gave it unto a young man; and he hasted to dress it.

8 And he took butter, and milk, and the calf which he had dressed, and set it before them; and he stood by them under the tree, and they did eat.

Genesis, Chapter 17, verses 8 through 27, without Comments

8 And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God.

9 And God said unto Abraham, Thou shalt keep my covenant therefore, thou, and thy seed after thee in their generations.

10 This is my covenant, which ye shall keep, between me and you and thy seed after thee; Every man child among you shall be circumcised.

11 And ye shall circumcise the flesh of your foreskin; and it shall be a token of the covenant betwixt me and you.

12 And he that is eight days old shall be circumcised among you, every man child in your generations, he that is born in the house, or bought with money of any stranger, which is not of thy seed.

13 He that is born in thy house, and he that is bought with thy money, must needs be circumcised: and my covenant shall be in your flesh for an everlasting covenant.

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18 And Abraham said unto God, O that Ishmael might live before thee!

19 And God said, Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac: and I will establish my covenant with him for an everlasting covenant, and with his seed after him.

20 And as for Ishmael, I have heard thee: Behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly; twelve princes shall he beget, and I will make him a great nation.

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Genesis, Chapter 18, verses 1 through 8, without Comments

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2 And he lift up his eyes and looked, and, lo, three men stood by him: and when he saw them, he ran to meet them from the tent door, and bowed himself toward the ground,

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4 Let a little water, I pray you, be fetched, and wash your feet, and rest yourselves under the tree:

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7 And Abraham ran unto the herd, and fetcht a calf tender and good, and gave it unto a young man; and he hasted to dress it.

8 And he took butter, and milk, and the calf which he had dressed, and set it before them; and he stood by them under the tree, and they did eat.

That completes our study today. In our next study, we will be studying the remainder of Chapter 18, and the first five verses of Chapter 19, where we will learn about the Abraham's intercession for his nephew Lot.

Closing Remarks

For those of you listening on YouTube, please note that there a copy of the notes for this program that is available as a downloadable PDF document. You can also download an MP3 file of this program and for the corresponding Thru the Bible program from my [Website](#). Just visit Dalet.us for more information.

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Dale Trussell, June 10th, 2021