

CALVARY CHAPEL OF PHILADELPHIA

CHILDREN'S MINISTRY
KINDERGARTEN
TEACHER'S PACKET

SUNDAY MORNING

Study 6

The Birth of Isaac



The Birth of Isaac

The Objective is the key concept for this week's lesson. It should be the main focus of the study.

These are the key verses that you will find helpful in teaching your study this week. The "Main passage" is the basis of the study, where the other verses support the objective of the lesson.

There is a memory verse for the students that relates to every study. If a student can memorize the verse for the following week you may give them a prize from the "reward box" found on your cart.

An introductory activity or question that will settle the class, draw their attention to the study and prepare their hearts for God's Word.

Objective To show that because God was faithful to give Abraham and Sarah a son, He will accomplish everything else that He promised Abraham as well.

Key Verses

Genesis 17:1-8; 18:1-15; 21:1-5—Main Teaching Passages
John 14:3

Memory Verse - Galatians 3:6 (October Memory Verse)

"Abraham believed God, and it was accounted to him as righteousness."

Hook

Ask the class: "Has anyone ever lied to you? What did it feel like when you found out they lied to you? Did you have a hard time believing that person after that, or did you think that they might lie to you again? Does God ever lie?"

The Bible tells us in Numbers 23 and Titus 1 that God *cannot* lie. He always tells the truth, and He always does what He promises.

What does the Bible say? This is where we will read a passage or series of passages that teach on the subject of the day.

BOOK

The story of Isaac's birth takes place over three chapters: Genesis 17:1-7, Genesis 18:1-15, and Genesis 21:1-5. In Genesis 17, God appeared before Abram, changed his name to Abraham, and then reminded him of the covenant that God made with him in Genesis 12. Abraham was told that he would be the father of a great nation, that his name would be great, and that the whole world would be blessed through him. God was promising Abraham that the seed promised to Eve, who would crush the serpent's head, would come through him.

The problem arose when Abraham and his wife Sarah grew old and were physically unable to have children. How can we believe that God will send a Redeemer if we can't believe that Abraham and Sarah will have a son?

The story of Isaac is given to us as a sign of proof. We can trust that God is going to overcome sin and save the world, in the same way that even when it was physically impossible for Abraham and Sarah, God made a way. We can trust God's Word because He has always been faithful, and will always do everything He promises to do.

The interpretation/exegesis of the passage. What does this passage mean? How does this passage apply to my life?

LOOK

Why can we believe that God's word is true? It is a very important question that we need to ask ourselves. The answer is actually quite long and complicated, but when we boil it all down, it becomes quite simple. We can trust that God's Word is true because it has never been wrong, and everything God has ever promised has always happened. Did you catch that? God always does everything that He says He is going to do.

That is especially wonderful because of the things that we have been learning so far this year. We have read that God promised to undo the effects of sin that Adam and Eve caused to come into world. We also read that Abraham was going to have many descendants, and that the world would be blessed by him.

Sadly, we read in Genesis 18 that Abraham was getting old. He and his wife were so old that they couldn't actually have children anymore. In fact, when God appeared to them in person and told them both that they were going to have a son, Sarah laughed! She laughed right at God and told Him that it was impossible. God looked back at Sarah and laughed

LOOK (Continued)

right back at her. He asked, “Is anything too hard for the Lord?” Of course God had the last laugh, because even though Sarah didn’t believe it could ever be done, that is exactly what happened. Sarah got pregnant, and gave birth to baby boy named Isaac.

Because of the things that God has done in the past, we can trust that His Word will be true for us in the future. God promised that He would send someone to conquer sin and death, and He did. He sent His Son Jesus to die on a cross and deliver the world from sin. Jesus also promised us that one day he would return and take us to be with Him (John 14:3). In the same way that we can trust that the things that we read about in the Bible actually happened, we can trust that Jesus will actually return and take us to be with Him in glory.

What is my response to this passage of Scripture? How should my life change according to what this passage teaches me? What are the practical things I can do throughout the week to make this true in my life?

TOOK

Review the lesson by asking if God fulfilled His promises immediately or if Abraham had to wait. Does waiting mean that God will not keep His promises?

Pray: Thank the Lord that His Word is true and that we can put our trust in it. Ask Him for the strength to believe His Word every day. Praise Him for His faithfulness.

Parent Question: Why can we trust that God’s Word is true?

FURTHER STUDY

Commentary on Gen 17, 18 and 21 by David Guzik

Genesis 17 - God Reaffirms the Covenant

A. An appearance from God, a change of name for Abram.

1. (1-2) God appears to Abram when he is 99 years old.

When Abram was ninety-nine years old, the LORD appeared to Abram and said to him, “I am Almighty God; walk before Me and be blameless. And I will make My covenant between Me and you, and will multiply you exceedingly.”

a. **The LORD appeared to Abram:** Undoubtedly, this is another appearance of God in the person of Jesus, who took on a temporary human appearance before His incarnation on earth.

b. **I am Almighty God:** First, God told Abram who He is. By this name *El Shaddai*, He revealed His Person and character to Abram. However, there is some debate as to what exactly the name *El Shaddai* means.

i. Kidner: “A traditional analysis of the name is ‘God (*el*) who (*sa*) is sufficient (*day*).”

ii. Clarke: “*El shaddai*, I am God all-sufficient; from *shadah*, to *shed*, to *pour out*. I am that God who *pours out blessings*, who gives them *richly, abundantly, continually*.”

iii. Barnhouse: the Hebrew word *shad* means “chest” or “breast.” It may have in mind the strength of a man’s chest (God Almighty) or the comfort and nourishment of a woman’s breast (God of Tender Care).

iv. Leupold: *Shaddai* comes from the root *shadad*, which means “to display power.”

v. We do know the Septuagint translates the word with the Greek *pantokrator* “Almighty,” the “One who has His hand on everything.”

c. **Walk before Me and be blameless:** Then God told Abram what was expected of him. We can only do what God expects of us when we know who He is and know it in a full, personal, real way.

i. The word **blameless** literally means “whole.” God wanted *all* of Abram, wanting a total commitment.

d. **I will make My covenant between Me and you:** God also reminded Abram He has not forgotten the covenant. Though it had been some 25 years since the promise was first made, and though it maybe seemed to Abram God forgot, God didn’t forget anything.

i. The last time we are told the LORD communicated with Abram directly was more than 13 years before. Seemingly, Abram had 13 years of “normal” fellowship with God, waiting for the promise all the time. Surely, at times during those years, Abram felt God forgot.

ii. Abram was becoming a great man of faith, but you don’t make a great man of faith overnight. It takes years

of God's work in them, years of almost mundane trusting in God, interspersed with a few spectacular encounters with the LORD.

2. (3-8) God refers to specific terms of the covenant He has not forgotten.

Then Abram fell on his face, and God talked with him, saying: "As for Me, behold, My covenant is with you, and you shall be a father of many nations. No longer shall your name be called Abram, but your name shall be Abraham; for I have made you a father of many nations. I will make you exceedingly fruitful; and I will make nations of you, and kings shall come from you. And I will establish My covenant between Me and you and your descendants after you in their generations, for an everlasting covenant, to be God to you and your descendants after you. Also I give to you and your descendants after you the land in which you are a stranger, all the land of Canaan, as an everlasting possession; and I will be their God."

a. **No longer shall your name be called Abram, but your name shall be Abraham:** To encourage Abram's faith in the promise of descendants, God changed Abram's name from **Abram** (father of many) to **Abraham** (father of many nations).

i. There was, no doubt, a sense in which **Abram** - "father of many" - was a hard name to bear for a man who was the father of none, especially in a culture where inquiry about one's personal life was a courteous practice. Now God went a step further and made his name "father of many nations." It is almost preposterous for a childless man to have such a name.

ii. Think of when Abraham announced his name change to others. They must have thought he wanted to *escape* the burden of his name. Instead he increased the burden.

iii. There are many wonderful name changes in the Bible, such as when God changed Jacob's name to *Israel* (Genesis 32:28), and when He changed Simon's name to *Peter* (Mark 3:16). God promises a wonderful new name to every overcomer in Him (Revelation 2:17).

iv. God gives us many names in faith (saint, righteous, chosen, royal priesthood, sons of God, and so forth), and He knows He will accomplish the meaning of the name in us - even if it seems preposterous.

b. **As an everlasting possession:** To encourage Abraham's faith in the promise of the land, God repeated the promise again, reminding Abraham it is an **everlasting possession** given by an **everlasting covenant**.

Genesis 18 - The Promise of Isaac Confirmed

A. Abraham meets some very important visitors.

1. (1-5) Abraham invites the LORD and two others to a meal.

Then the LORD appeared to him by the terebinth trees of Mamre, as he was sitting in the tent door in the heat of the day. So he lifted his eyes and looked, and behold, three men were standing by him; and when he saw them, he ran from the tent door to meet them, and bowed himself to the ground, and said, "My Lord, if I have now found favor in Your sight, do not pass on by Your servant. Please let a little water be brought, and wash your feet, and rest yourselves under the tree. And I will bring a morsel of bread, that you may refresh your hearts. After that you may pass by, inasmuch as you have come to your servant." They said, "Do as you have said."

a. **Then the LORD appeared:** Apparently, this happened a short time later. In Genesis 17:21, God said Sarah

would give birth one year later, and at this time, she is not yet pregnant. So this couldn't be more than three months after the events in Genesis 17.

b. **Then the LORD appeared to him by the terebinth trees:** Here again, the LORD came to Abraham in human appearance. This is another presentation of Jesus in human form before His incarnation.

i. We can assume that this was God, in the Person of Jesus Christ, appearing to Abraham before His incarnation and birth at Bethlehem. We assume this because of God the Father it says, *No one has seen God at any time. The only begotten Son, who is in the bosom of the Father, He has declared Him* (John 1:18), and no man has ever seen God in the Person of the Father (1 Timothy 6:16). Therefore, if God appeared to someone in human appearance in the Old Testament (and no one has seen God the Father) it makes sense the appearance is of the eternal Son, the Second Person of the Trinity, before His incarnation in Bethlehem.

c. **Behold, three men were standing by him:** We don't know if Abraham immediately recognized who these visitors were. Though the LORD (in the Person of Jesus Christ) appeared to Abraham twice before (Genesis 12:7, 17:1), we don't know if Jesus looked the same each time, or if Abraham could just know who this was.

d. **He ran from the tent door to meet them:** According to his godliness and the customs of that culture, Abraham offered the hospitality of his house to these travelers.

2. (6-8) Sarah and Abraham prepare a meal for their visitors.

So Abraham hurried into the tent to Sarah and said, "Quickly, make ready three measures of fine meal; knead it and make cakes." And Abraham ran to the herd, took a tender and good calf, gave it to a young man, and he hastened to prepare it. So he took butter and milk and the calf which he had prepared, and set it before them; and he stood by them under the tree as they ate.

a. **Abraham hurried into the tent:** Again, to us this may seem to be overdoing it, but ancient culture had an extremely strong sense of hospitality to visitors. *And* it is also likely Abraham knew it was the LORD visiting him.

3. (9-10) God reconfirms His promise of a son.

Then they said to him, "Where is Sarah your wife?" So he said, "Here, in the tent." And He said, "I will certainly return to you according to the time of life, and behold, Sarah your wife shall have a son." (Sarah was listening in the tent door which was behind him.)

a. **I will certainly return to you according to the time of life, and behold, Sarah your wife shall have a son:** We may wonder why God repeated the promise again, so close to the time when He said it previously. After all, it seems God was silent about the promise for more than 13 years. Now He came personally to repeat it twice in three months.

b. **Sarah your wife shall have a son:** We *need* to hear God's promises over and over again. It is a way God uses to encourage and develop our faith: *So then faith comes by hearing, and hearing by the word of God* (Romans 10:17).

i. Perhaps also, Abraham and Sarah needed this visit to be an encouragement for them to do what they needed to do in bringing God's promise to pass - to have sexual relations.

4. (11-12) Sarah's reaction to God's promise.

Now Abraham and Sarah were old, well advanced in age; and Sarah had passed the age of childbearing. There-

fore Sarah laughed within herself, saying, “After I have grown old, shall I have pleasure, my lord being old also?”

a. **After I have grown old, shall I have pleasure?** Sarah laughed within herself at this promise. She could not believe God would literally grant this child as the result of normal sexual relations.

i. Leupold translates Genesis 18:12, “After I have become worn out, have I enjoyed sexual delight and my lord too is an old man?” Leupold then observes, “The matter is not put very delicately by Sarah.”

ii. It may be, even after the dramatic promises of Genesis 17, Abraham and Sarah had a way of “spiritualizing” God’s promise, making it mean something other than what God intended. Here, God made it plain: Abraham and Sarah will have normal sexual relations and produce a baby.

iii. It is strangely characteristic of us to believe God’s promise for a long, long, time, and endure through much discouragement along the way, until the promise is *almost there*, and then we find doubt. We are grateful that He is greater than our doubts.

b. **Sarah had passed the age of childbearing:** By all outward circumstance, there was good reason for Sarah to “spiritualize” the promise and laugh at its literal meaning. She **had passed the age of childbearing**, which literally seems to mean, “the manner of women had ceased to be with Sarah.” She had stopped menstruating and had gone through menopause.

i. Even accounting for their long lives (Abraham lived to be 175 and Sarah 127), they were both well past middle age. It would take a miracle of God for them to have literal children through normal means.

c. **Therefore Sarah laughed within herself:** Significantly, this is what Sarah (and Abraham) *most wanted all their lives*. Yet, they find it so hard to believe God’s promise when He says He will grant it to them.

5. (13-15) God answers Sarah’s laugh.

And the LORD said to Abraham, “Why did Sarah laugh, saying, ‘Shall I surely bear a child, since I am old?’ Is anything too hard for the LORD? At the appointed time I will return to you, according to the time of life, and Sarah shall have a son.” But Sarah denied it, saying, “I did not laugh,” for she was afraid. And He said, “No, but you did laugh!”

a. **Why did Sarah laugh:** God heard Sarah’s laugh even though she *laughed within herself*. There was nothing hidden before the LORD.

i. We might live very differently if we remembered that God hears and knows everything we think and say.

b. **At the appointed time I will return to you:** We might think God would say, “I gave you this promise twice and twice you laughed at it. That’s it! No more promise. I’ll take it to someone who will appreciate it.” Instead, God responded by dealing with her sin of unbelief, but not by taking away the promise.

i. *If we are faithless, He remains faithful; He cannot deny Himself* (2 Timothy 2:13).

c. **Is there anything too hard for the LORD?** Thankfully not, and God can also triumph even over our weak faith.

i. **Hard** is the same word for *wonderful* in Isaiah 9:6: *For unto us a Child is born, Unto us a Son is given ... And His name will be called Wonderful*. Jesus is our “wonderful” One, and He isn’t too **hard** or wonderful for God to give unto us.

d. **The LORD said to Abraham:** Significantly, God dealt with **Abraham** about this, not Sarah herself, because Abraham was the head of his home.

Genesis 21 - The Birth of Isaac

A. The birth of Isaac.

1. (1) God fulfills His promise to Abraham and Sarah.

And the LORD visited Sarah as He had said, and the LORD did for Sarah as He had spoken.

a. **The LORD visited Sarah as He had said:** It took a long time (25 years) for this promise to come to pass, but God was faithful to His promise. God's promises never fail.

b. **As He had spoken:** The promise of a son was not fulfilled because Abraham was perfect in his obedience, but because God was faithful to His Word.

i. Some promises of God are conditional and depend on something we must do. Other promises of God are unconditional, and God will fulfill them not because of what we do, but because of who He is.

2. (2-7) The child is named Isaac.

For Sarah conceived and bore Abraham a son in his old age, at the set time of which God had spoken to him. And Abraham called the name of his son who was born to him; whom Sarah bore to him; Isaac. Then Abraham circumcised his son Isaac when he was eight days old, as God had commanded him. Now Abraham was one hundred years old when his son Isaac was born to him. And Sarah said, "God has made me laugh, and all who hear will laugh with me." She also said, "Who would have said to Abraham that Sarah would nurse children? For I have borne him a son in his old age."

a. **Abraham called the name of his son who was born to him; whom Sarah bore to him; Isaac:** Originally, the name **Isaac** was meant as somewhat of a rebuke of the laughter of Abraham and Sarah (Genesis 17:17-19 and 18:12-15), but God turned a gentle rebuke into an occasion for joy.

b. **Isaac:** Isaac became a wonderful type or picture of Jesus.

- Both were specially promised sons.
- Both were born after a period of delay.
- Both mothers were assured by God's omnipotence (Genesis 18:13-14; Luke 1:34, 37).
- Both were given names rich with meaning before they were born.
- Both births occurred at God's appointed time (Genesis 21:2; Galatians 4:4).
- Both births were miraculous.
- Both births were accompanied by joy (Genesis 21:6; Luke 1:46-47; 2:10-11).