

A. The Prelude in the Speaking (1-3)

"Lord appeared" - 12:7, 18:1, 26:2,24, 35:9

Desire for Illumination

-God desires that we grow in knowledge regarding Him and His will for us; and He provides opportunity to do just that, as He did here.

Design in the Illumination

-To reassure Abram
-"I will [may]" appears 14 times in this chapter.

B. The Particulars of the Speaking (4-21)

Producer of the Covenant

-Reassuring of Abram (4)
"you shall be the father of a multitude of nations"

-Renaming of Abram (5)
Abram = "Exalted Father"
Abraham = "Father of Multitudes"

-Reviewing for Abraham

(1) Fruitfulness (6)
"Kings shall come from you"

(2) Future (7 & 8)
"Everlasting covenant"
Throughout the Gospel Dispensation

"Everlasting possession"
Throughout the Mosaic dispensation

(3) Faith (8)
"I will be their God."

13 years since Gen 16:16 "Abram was eighty-six years old when Hagar bore Ishmael..."

¹When Abram was *ninety-nine years old* the LORD appeared to Abram and said to him, "I am **God Almighty**; walk before me, and be blameless,

אל שדי ('ēl šād·dāy)
Literally "God of the Mountain"

²that I may make my covenant between me and you, and may multiply you greatly."

The covenant was made in ch 15 (see v. 4 below). "Make" (natan) can be taken as "establish" or "confirm" (see v. 6 below).

³Then Abram fell on his face. And God said to him,

⁴**Behold**, my covenant is with you, and you shall be the father of a multitude of nations.

Behold = "As for Me" in NIV84, NASB, NRSV, KJV, etc.

⁵No longer shall your name be called Abram, but your name shall be Abraham, for I have made you the father of a multitude of nations.

Gen 12:1-3, 7; 13:16; 15:1-6

⁶I will make you exceedingly fruitful, and I will make you into nations, and kings shall come from you.

Expansion of the promise

⁷And I will establish my covenant between me and you and your offspring after you throughout their generations for an everlasting covenant, to be God to you and to your offspring after you.

⁸And I will give to you and to your offspring after you the land of your sojournings, all the land of Canaan, for an everlasting possession, and I will be their God."

Degree of Illumination

-Each time God has spoken with Abram, it has been an expansion of previous revelation.

-God tells Abram more about Himself ("Almighty" is used here for the first time) and more about the covenant.

Duty from Illumination

- "Walk before me"
- "Be blameless"

Deference to the Illumination

- "Abram fell on his face"
*Proper - Reverence
*Prompt
*Productive - "God said to him"

Everlasting
עולם ('ō·lām)
-Gen 13:15
Can mean either...
-Pertaining to an unlimited duration of time
OR
-Existing for a long time
-For a duration, (i.e. an undetermined duration of time without reference to other points of time)
-To the end of the present dispensation, and the commencement of the new

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*Outline for Life of Abraham: Butler, John G – Abraham: The Father of the Jews (Bible Biography Series, Number Nine), L B C Publications, 1998

Precept in the Covenant

-The why of circumcision
(10-11)

This was a "sign" not
"salvation" – Gen 15:6,
Rom 4, Gal 3:1-9

-The when in circumcision
(12-13)

"We should commend the
many hundreds of workers
who labored at great
expense over a number of
years to discover that the
safest day to perform
circumcision is the
eighth. Yet, as we
congratulate medical
science for this recent
finding (in the 1940s), we
can almost hear the leaves
of the Bible rustling.
They would like to remind
us that four thousand
years ago, when God
initiated circumcision
with Abraham, He said,
'And he that is eight days
old shall be
circumcised.'"

Dr. S. I. McMillen, in his
book *None of These
Diseases*

**-The warning about
circumcision** (14)

*Exclusion from the
temporal blessings (i.e.
the land promise v. 8)
Exo 4:24-26; Jos 5

⁹And God said to Abraham, **{As for you} you shall keep my covenant**, you and your offspring after you throughout their generations.

¹⁰This is my covenant, which you shall keep, between me and you and your offspring after you: **Every male among you shall be circumcised.**

¹¹You shall be circumcised in the flesh of your foreskins, and it shall be a **sign of the covenant** between me and you.

¹²He who is **eight days old** among you shall be circumcised. **Every male** throughout your generations, whether **born in your house** or **bought with your money** from any foreigner who is not of your offspring,

¹³both he who is born in your house and he who is bought with your money, shall surely be circumcised. So shall my covenant be in your flesh an everlasting covenant.

¹⁴Any uncircumcised male who is not circumcised in the flesh of his foreskin shall be **cut off from his people**; he has broken my covenant."

The true circumcision
*of the heart
*Rom 2:25-29
*Col 2:11-13
*Lev 26:41
*Deut 10:16; 30:6
*Jer 4:4
*Ezek 44:7

Ninety-Nine Years Old

Genesis 16:16 (ESV)

¹⁶ Abram was eighty-six years old when Hagar bore Ishmael to Abram.

Lord Appeared

Genesis 12:7 (ESV)

⁷ Then the Lord appeared to Abram and said, “To your offspring I will give this land.” So he built there an altar to the Lord, who had appeared to him.

Genesis 18:1 (ESV)

¹ And the Lord appeared to him by the oaks of Mamre, as he sat at the door of his tent in the heat of the day.

Genesis 26:2 (ESV)

² And the Lord appeared to him and said, “Do not go down to Egypt; dwell in the land of which I shall tell you.

Genesis 26:24 (ESV)

²⁴ And the Lord appeared to him the same night and said, “I am the God of Abraham your father. Fear not, for I am with you and will bless you and multiply your offspring for my servant Abraham’s sake.”

Genesis 35:9 (ESV)

⁹ God appeared to Jacob again, when he came from Paddan-aram, and blessed him.

God Almighty

8724 אֱלֹהֵי (šād-dāy): n.pr. [oth n.masc.]; ≡ Str 7706; TWOT 2333—**1.** LN 12.1–12.42 (title) **the Almighty**, i.e., a title for the true God, often with a focus on the power to complete promises of blessing and prosperity (Ge 49:25; Nu 24:4, 16; Ru 1:20, 21; Job 5:17; 6:4, 14; 8:3, 5; 11:7; 13:3; 15:25; 21:15, 20; 22:3, 17, 23, 25, 26; 23:16; 24:1; 27:2, 10, 11, 13; 29:5; 31:2, 35; 32:8; 33:4; 34:10, 12; 35:13; 37:23; 40:2; Ps 68:15[EB 14]; 91:1; Isa 13:6; Eze 1:24; Joel 1:15+); **2.** LN 12.1–12.42 unit: אֱלֹהֵי (‘ēl šād-dāy) God Almighty, i.e., a title for the one true God (Ge 17:1; 28:3; 35:11; 43:14; 48:3; Ex 6:3; Eze 10:5+)¹

7706a. אֶרֶץ **saday** (961a); from an unused word; *field, land*:—country(1), field(12).²

¹ Swanson, J. (1997). *Dictionary of Biblical Languages with Semantic Domains : Hebrew (Old Testament)*. Oak Harbor: Logos Research Systems, Inc.

² Thomas, R. L. (1998). *New American Standard Hebrew-Aramaic and Greek dictionaries : updated edition*. Anaheim: Foundation Publications, Inc.

Covenant

Genesis 15 (ESV)

¹ After these things the word of the LORD came to Abram in a vision: “Fear not, Abram, I am your shield; your reward shall be very great.” ² But Abram said, “O Lord GOD, what will you give me, for I continue childless, and the heir of my house is Eliezer of Damascus?” ³ And Abram said, “Behold, you have given me no offspring, and a member of my household will be my heir.” ⁴ And behold, the word of the LORD came to him: “This man shall not be your heir; your very own son shall be your heir.” ⁵ And he brought him outside and said, “Look toward heaven, and number the stars, if you are able to number them.” Then he said to him, “So shall your offspring be.” ⁶ And he believed the LORD, and he counted it to him as righteousness.

⁷ And he said to him, “I am the LORD who brought you out from Ur of the Chaldeans to give you this land to possess.” ⁸ But he said, “O Lord GOD, how am I to know that I shall possess it?” ⁹ He said to him, “Bring me a heifer three years old, a female goat three years old, a ram three years old, a turtledove, and a young pigeon.” ¹⁰ And he brought him all these, cut them in half, and laid each half over against the other. But he did not cut the birds in half. ¹¹ And when birds of prey came down on the carcasses, Abram drove them away.

¹² As the sun was going down, a deep sleep fell on Abram. And behold, dreadful and great darkness fell upon him. ¹³ Then the LORD said to Abram, “Know for certain that your offspring will be sojourners in a land that is not theirs and will be servants there, and they will be afflicted for four hundred years. ¹⁴ But I will bring judgment on the nation that they serve, and afterward they shall come out with great possessions. ¹⁵ As for you, you shall go to your fathers in peace; you shall be buried in a good old age. ¹⁶ And they shall come back here in the fourth generation, for the iniquity of the Amorites is not yet complete.”

¹⁷ When the sun had gone down and it was dark, behold, a smoking fire pot and a flaming torch passed between these pieces. ¹⁸ On that day the LORD made a covenant with Abram, saying, “To your offspring I give this land, from the river of Egypt to the great river, the river Euphrates, ¹⁹ the land of the Kenites, the Kenizzites, the Kadmonites, ²⁰ the Hittites, the Perizzites, the Rephaim, ²¹ the Amorites, the Canaanites, the Girgashites and the Jebusites.”

As for Me

Genesis 17:4 (NIV84)

⁴ “As for me, this is my covenant with you: You will be the father of many nations.

Genesis 17:4 (NASB95)

⁴ “As for Me, behold, My covenant is with you,
And you will be the father of a multitude of nations.

Genesis 17:4 (NRSV)

⁴ “As for me, this is my covenant with you: You shall be the ancestor of a multitude of nations.

Genesis 17:4 (KJV 1900)

⁴ As for me, behold, my covenant *is* with thee, and thou shalt be a father of many nations.

Father of a Multitude of Nations

Genesis 12:1–3 (ESV)

¹ Now the Lord said to Abram, “Go from your country and your kindred and your father’s house to the land that I will show you. ² And I will make of you a great nation, and I will bless you and make your name great, so that you will be a blessing. ³ I will bless those who bless you, and him who dishonors you I will curse, and in you all the families of the earth shall be blessed.”

Genesis 12:7 (ESV)

⁷ Then the Lord appeared to Abram and said, “To your offspring I will give this land.” So he built there an altar to the Lord, who had appeared to him.

Genesis 13:16 (ESV)

¹⁶ I will make your offspring as the dust of the earth, so that if one can count the dust of the earth, your offspring also can be counted.

Genesis 15:1–6 (ESV)

¹ After these things the word of the Lord came to Abram in a vision: “Fear not, Abram, I am your shield; your reward shall be very great.” ² But Abram said, “O Lord God, what will you give me, for I continue childless, and the heir of my house is Eliezer of Damascus?” ³ And Abram said, “Behold, you have given me no offspring, and a member of my household will be my heir.” ⁴ And behold, the word of the Lord came to him: “This man shall not be your heir; your very own son shall be your heir.” ⁵ And he brought him outside and said, “Look toward heaven, and number the stars, if you are able to number them.” Then he said to him, “So shall your offspring be.” ⁶ And he believed the Lord, and he counted it to him as righteousness.

Everlasting

5769. עולם olam or

עולם **olam** (761d); from an unused word; *long duration, antiquity, futurity*:—ages(1), all successive(1), always(1), ancient(13), ancient times(3), continual(1), days of old(1), eternal(2), eternity(3), ever(10), Everlasting(2), everlasting(110), forever(136), forever and ever(1), forever*(70), forevermore*(1), lasting(1), long(2), long ago(3), long past(1), long time(3), never*(17), old(11), permanent(10), permanently(1), perpetual(29), perpetually(1).³

6409 עולם (‘ô·lām): adv. [oth n.masc.]; ≡ Str 5769; TWOT 1631a—**1.** LN 67.78–67.117 **everlasting**, forever, eternity, i.e., pertaining to an unlimited duration of time, usually with a focus on the future (Ge 3:22); **2.** LN 67.78–67.117 **ancient**, old, i.e., existing for a long time in the relative past (1Sa 27:8; Ps 119:52); **3.** LN 67.78–67.117 **lasting**, for a duration, i.e., an undetermined duration of time without reference to other points of time, with a focus of no anticipated end, but nevertheless may have limits (Nu 25:13; Jer 18:16), note: for MT text in 2Ch 33:7, see 6409⁴

³ Thomas, R. L. (1998). *New American Standard Hebrew-Aramaic and Greek dictionaries : updated edition*. Anaheim: Foundation Publications, Inc.

⁴ Swanson, J. (1997). *Dictionary of Biblical Languages with Semantic Domains : Hebrew (Old Testament)*. Oak Harbor: Logos Research Systems, Inc.

Coffman's Commentaries on the Bible - Genesis 17

Verse 6

"And I will make thee exceedingly fruitful, and I will make nations of thee, and kings shall come out of thee. And I will establish my covenant between me and thee and thy seed after thee throughout their generations for an everlasting covenant, to be a God unto thee and to thy seed after thee."

"For an everlasting covenant ..." The great purpose of this covenant was the delivery of the Messiah to redeem all mankind, and that aspect of it was indeed eternal. However, the land promise, mentioned a little later, was contingent, absolutely, upon Israel's keeping the terms of the covenant and continuing to walk before God and submitting to His government. (See comments under [Genesis 17:8](#), below.)

Verse 8

"And I will give to thee, and to thy seed after thee, the land of thy sojournings, all the land of Canaan, for an everlasting possession; and I will be their God."

Here is the famous land promise by which modern-day Israelites claim divine right to the land of Canaan, and it is inexplicable that many Christian commentators uphold and admit such a thing. Morris, for example, affirmed that the commandments mentioned in [Genesis 17:1](#), "were not stated as conditions, but simply as commands! ... It is clear that no action on the part of Abraham's descendants can ever permanently sever the land from them!"^[14] Two gross errors attend such a view: (1) The notion that commandments of God may be ignored with impunity, and (2) that "everlasting" here means "eternally."

All of God's commands are conditions, and failure to obey is forfeiture of every blessing mentioned in connection with the commands. The great error of Protestantism today is simply that of supposing that God's commandments are mere commandments. There is no such thing as a mere commandment of God. Willis pointed out that "Everlasting here does not mean endless time, but a relatively long period of time."^[15] Whatever the meaning of everlasting, Israel forfeited the promise in its entirety by rebelling against God and becoming "worse than Sodom and Gomorrah" ([Ezekiel 16:48](#)). Israel followed in the way of the pre-Israelite paganism of Canaan and became, in fact, just as wicked as the old Canaanites whom God had expelled in order to bring them into the land. And, when Israel themselves became merely another generation of Canaanites, God threw them out of the land and moved the whole nation into captivity. That marked the end of "the land promise" as far as it concerned the fleshly descendants of Abraham. Israel today has no more right to the land of Palestine than the Arabs or the French or the Germans. "When Abraham's descendants broke their relationship to God by their disobedience, they thereby forfeited the temporal blessings."^[16]⁵

⁵ Coffman, James Burton. "Commentary on Genesis 17:1". "Coffman Commentaries on the Old and New Testament". "http://studylight.org/com/bcc/view.cgi?bk=0&ch=17". Abilene Christian University Press, Abilene, Texas, USA. 1983-1999.

Adam Clarke Commentary - Genesis 17

Verse 7

An everlasting covenant - עולם ברית (berith olam). See note on [Genesis 13:15](#). Here the word (olam) is taken in its own proper meaning, as the words immediately following prove - to be a God unto thee, and thy seed after thee; for as the soul is to endure for ever, so it shall eternally stand in need of the supporting power and energy of God; and as the reign of the Gospel dispensation shall be as long as sun and moon endure, and its consequences eternal, so must the covenant be on which these are founded.

Verse 8

Everlasting possession - Here עולם (olam) appears to be used in its accommodated meaning, and signifies the completion of the Divine counsel in reference to a particular period or dispensation. And it is literally true that the Israelites possessed the land of Canaan till the Mosaic dispensation was terminated in the complete introduction of that of the Gospel. But as the spiritual and temporal covenants are both blended together, and the former was pointed out and typified by the latter, hence the word even here may be taken in its own proper meaning, that of ever-during, or eternal; because the spiritual blessings pointed out by the temporal covenant shall have no end. And hence it is immediately added, I will be their God, not for a time, certainly, but for ever and ever. See the note on [Genesis 21:33](#).⁶

Matthew Poole's English Annotations on the Holy Bible - Genesis 17

Verse 8

And to thy seed; unto thee, not in thy own person, but in thy seed. See [Genesis 13:15,17](#).

For an everlasting possession; upon condition of their obedience to God, as is oft expressed; wherein seeing they so notoriously failed, it is no wonder if they *possessed it but a little while*, as the prophet complains, [Isaiah 63:18](#).⁷

The Why of Circumcision

Genesis 15:6 (ESV)

⁶ And he believed the LORD, and he counted it to him as righteousness.

Romans 4 (ESV)

¹ What then shall we say was gained by Abraham, our forefather according to the flesh? ² For if Abraham was justified by works, he has something to boast about, but not before God. ³ For what does the Scripture say? "Abraham believed God, and it was counted to him as righteousness." ⁴ Now to the one who works, his wages are not counted as a gift but as his due. ⁵ And to the one who does not work but believes in him who justifies the ungodly, his faith is

⁶ Clarke, Adam. "Commentary on Genesis 17:1". "The Adam Clarke Commentary". <http://studylight.org/com/acc/view.cgi?bk=ge&ch=17>. 1832.

⁷ Poole, Matthew, "Commentary on Genesis 17:1". Matthew Poole's English Annotations on the Holy Bible. "http://studylight.org/com/mpc/view.cgi?bk=ge&ch=17". 1685.

counted as righteousness,⁶ just as David also speaks of the blessing of the one to whom God counts righteousness apart from works:

⁷ “Blessed are those whose lawless deeds are forgiven,
and whose sins are covered;

⁸ blessed is the man against whom the Lord will not count his sin.”

⁹ Is this blessing then only for the circumcised, or also for the uncircumcised? For we say that faith was counted to Abraham as righteousness.¹⁰ How then was it counted to him? Was it before or after he had been circumcised? It was not after, but before he was circumcised.¹¹ He received the sign of circumcision as a seal of the righteousness that he had by faith while he was still uncircumcised. The purpose was to make him the father of all who believe without being circumcised, so that righteousness would be counted to them as well,¹² and to make him the father of the circumcised who are not merely circumcised but who also walk in the footsteps of the faith that our father Abraham had before he was circumcised.

¹³ For the promise to Abraham and his offspring that he would be heir of the world did not come through the law but through the righteousness of faith.¹⁴ For if it is the adherents of the law who are to be the heirs, faith is null and the promise is void.¹⁵ For the law brings wrath, but where there is no law there is no transgression.

¹⁶ That is why it depends on faith, in order that the promise may rest on grace and be guaranteed to all his offspring—not only to the adherent of the law but also to the one who shares the faith of Abraham, who is the father of us all,¹⁷ as it is written, “I have made you the father of many nations”—in the presence of the God in whom he believed, who gives life to the dead and calls into existence the things that do not exist.¹⁸ In hope he believed against hope, that he should become the father of many nations, as he had been told, “So shall your offspring be.”¹⁹ He did not weaken in faith when he considered his own body, which was as good as dead (since he was about a hundred years old), or when he considered the barrenness of Sarah’s womb.²⁰ No unbelief made him waver concerning the promise of God, but he grew strong in his faith as he gave glory to God,²¹ fully convinced that God was able to do what he had promised.²² That is why his faith was “counted to him as righteousness.”²³ But the words “it was counted to him” were not written for his sake alone,²⁴ but for ours also. It will be counted to us who believe in him who raised from the dead Jesus our Lord,²⁵ who was delivered up for our trespasses and raised for our justification.

Galatians 3:1–9 (ESV)

¹ O foolish Galatians! Who has bewitched you? It was before your eyes that Jesus Christ was publicly portrayed as crucified.² Let me ask you only this: Did you receive the Spirit by works of the law or by hearing with faith?³ Are you so foolish? Having begun by the Spirit, are you now being perfected by the flesh?⁴ Did you suffer so many things in vain—if indeed it was in vain?⁵ Does he who supplies the Spirit to you and works miracles among you do so by works of the law, or by hearing with faith—⁶ just as Abraham “believed God, and it was counted to him as righteousness”?

⁷ Know then that it is those of faith who are the sons of Abraham.⁸ And the Scripture, foreseeing that God would justify the Gentiles by faith, preached the gospel beforehand to Abraham, saying, “In you shall all the nations be blessed.”⁹ So then, those who are of faith are blessed along with Abraham, the man of faith.

The Warning About Circumcision

Exodus 4:24–26 (ESV)

²⁴ At a lodging place on the way the LORD met him and sought to put him to death. ²⁵ Then Zipporah took a flint and cut off her son's foreskin and touched Moses' feet with it and said, "Surely you are a bridegroom of blood to me!" ²⁶ So he let him alone. It was then that she said, "A bridegroom of blood," because of the circumcision.

Joshua 5 (ESV)

¹ As soon as all the kings of the Amorites who were beyond the Jordan to the west, and all the kings of the Canaanites who were by the sea, heard that the LORD had dried up the waters of the Jordan for the people of Israel until they had crossed over, their hearts melted and there was no longer any spirit in them because of the people of Israel.

² At that time the LORD said to Joshua, "Make flint knives and circumcise the sons of Israel a second time." ³ So Joshua made flint knives and circumcised the sons of Israel at Gibeath-haaraloth. ⁴ And this is the reason why Joshua circumcised them: all the males of the people who came out of Egypt, all the men of war, had died in the wilderness on the way after they had come out of Egypt. ⁵ Though all the people who came out had been circumcised, yet all the people who were born on the way in the wilderness after they had come out of Egypt had not been circumcised. ⁶ For the people of Israel walked forty years in the wilderness, until all the nation, the men of war who came out of Egypt, perished, because they did not obey the voice of the LORD; the LORD swore to them that he would not let them see the land that the LORD had sworn to their fathers to give to us, a land flowing with milk and honey. ⁷ So it was their children, whom he raised up in their place, that Joshua circumcised. For they were uncircumcised, because they had not been circumcised on the way.

⁸ When the circumcising of the whole nation was finished, they remained in their places in the camp until they were healed. ⁹ And the LORD said to Joshua, "Today I have rolled away the reproach of Egypt from you." And so the name of that place is called Gilgal to this day.

¹⁰ While the people of Israel were encamped at Gilgal, they kept the Passover on the fourteenth day of the month in the evening on the plains of Jericho. ¹¹ And the day after the Passover, on that very day, they ate of the produce of the land, unleavened cakes and parched grain. ¹² And the manna ceased the day after they ate of the produce of the land. And there was no longer manna for the people of Israel, but they ate of the fruit of the land of Canaan that year.

¹³ When Joshua was by Jericho, he lifted up his eyes and looked, and behold, a man was standing before him with his drawn sword in his hand. And Joshua went to him and said to him, "Are you for us, or for our adversaries?" ¹⁴ And he said, "No; but I am the commander of the army of the LORD. Now I have come." And Joshua fell on his face to the earth and worshiped and said to him, "What does my lord say to his servant?" ¹⁵ And the commander of the LORD's army said to Joshua, "Take off your sandals from your feet, for the place where you are standing is holy." And Joshua did so.

True Circumcision

Romans 2:25-29 (ESV)

²⁵ For circumcision indeed is of value if you obey the law, but if you break the law, your circumcision becomes uncircumcision. ²⁶ So, if a man who is uncircumcised keeps the precepts of the law, will not his uncircumcision be regarded as circumcision? ²⁷ Then he who is physically uncircumcised but keeps the law will condemn you who have the written code and circumcision but break the law. ²⁸ For no one is a Jew who is merely one outwardly, nor is circumcision outward and physical. ²⁹ But a Jew is one inwardly, and circumcision is a matter of the heart, by the Spirit, not by the letter. His praise is not from man but from God.

Colossians 2:11-13 (ESV)

¹¹ In him also you were circumcised with a circumcision made without hands, by putting off the body of the flesh, by the circumcision of Christ, ¹² having been buried with him in baptism, in which you were also raised with him through faith in the powerful working of God, who raised him from the dead. ¹³ And you, who were dead in your trespasses and the uncircumcision of your flesh, God made alive together with him, having forgiven us all our trespasses,

Leviticus 26:41 (ESV)

⁴¹ so that I walked contrary to them and brought them into the land of their enemies—if then their uncircumcised heart is humbled and they make amends for their iniquity,

Deuteronomy 10:16 (ESV)

¹⁶ Circumcise therefore the foreskin of your heart, and be no longer stubborn.

Deuteronomy 30:6 (ESV)

⁶ And the Lord your God will circumcise your heart and the heart of your offspring, so that you will love the Lord your God with all your heart and with all your soul, that you may live.

Jeremiah 4:4 (ESV)

⁴ Circumcise yourselves to the Lord; remove the foreskin of your hearts, O men of Judah and inhabitants of Jerusalem; lest my wrath go forth like fire, and burn with none to quench it, because of the evil of your deeds.”

Ezekiel 44:7 (ESV)

⁷ in admitting foreigners, uncircumcised in heart and flesh, to be in my sanctuary, profaning my temple, when you offer to me my food, the fat and the blood. You have broken my covenant, in addition to all your abominations.