

Genesis Lesson 12: Genesis 16:1 – 18:15

Lecture

- Genesis 16 is the story of Hagar and Ishmael, and it ties together God’s promise to Abram in Genesis 15:4 that he will have a son who is of his own flesh and blood with God’s promise to Abraham and Sarah in Genesis 18:10 that they would have a son of their blood.
- Genesis 16:3 tell us that Abram and Sarai had been living in Canaan for 10 years. No son has arrived, so Sarai blames God for her infertility and decides to take matters into her own hands.
 - Psalm 130:5 had not been written at this point. If it had been, perhaps Sarai would have been content to wait.
 - “I wait for the LORD, my whole being waits, and in his word I put my hope.”
- We were introduced to Sarai’s infertility in Genesis 11.
 - Her condition reflected on her and Abram.
 - For Abram, Sarai’s infertility left him without an heir. Abram’s solution, prior to God’s promise of Genesis 15:4, was to adopt his servant Eliezer of Damascus.
 - In Sarai’s case, her infertility was a cultural mark of shame and failure.
 - In addition, in the context of the blessing of Genesis 1:28, “be fruitful and multiply”, bearing children is a sign of God’s blessing. We do not know if Sarai has born her lack of children stoically or if she has mourned. Regardless, she now takes action to resolve it the only way she knows how.
- Genesis 16 also introduces us to the ancient Near East’s cultural solution to infertility: surrogate motherhood.
 - In the ancient Near East, the wife could permit her maid, who was likely her slave, to have sexual intercourse with her husband. The wife would maintain some control over her slave and could also feel that any child of the union was her own.
 - We will see this cultural option again in the story of Jacob, Leah, and Rachel.

- The alternative to surrogacy was polygamy; the husband could select another wife, whom the first wife had little control over. Again, we will see this play out somewhat with Jacob, Leah, and Rachel.
- A careful reading of Genesis 16 tells us that the narrator clearly does not approve of Abram's and Sarai's actions based upon his choice of language.
 - Sarai blames the Lord for her infertility.
 - According to Victor Hamilton, "Sarai's words reflect an Old Testament perspective that Yahweh is the ultimate source behind all of life's experiences, from the exhilarating to the annoying and depressing."
 - Sarai insists that Abram take Hagar as his wife and have intercourse with her. Abram agrees.
 - Why doesn't he stop to inquire of the Lord about this step?
 - Did you notice that neither Sarai nor Abram ever calls Hagar by name? Rather, she is contemptuously referred to by Sarai as "my slave."
 - Hagar "despises her mistress" is an expression of Hagar's contempt for Sarai now that Hagar has conceived a child.
 - Sarai calls upon the Lord to judge who is correct in the situation of Sarai's own making.
 - Is it Abram's fault or Sarai's fault that Sarai's plan was successful, and that Hagar is creating familial conflict?
 - Abram does not intervene when Sarai mistreats Hagar. Why not? She is after all carrying his heir.

- Genesis 16 also introduces us to the term “the angel of the Lord.”
 - This is a theophany, a manifestation of God which is tangible to our human senses. Sometimes the theophany is in the form of a man; sometimes it takes another form, such as the burning bush of Exodus 3:2.
 - Depending on which commentator you read, the word “angel” here can be translated as “messenger” or “representation.”
 - Nevertheless, as Genesis 16 progresses, we see that the angel of the Lord presented here progresses from a simple messenger of Yahweh (“Go back to your mistress and submit to her”) to a physical manifestation of Yahweh (“I will increase your descendants”).
 - We know it was a physical manifestation because Hagar says, “I have now seen the One who sees me.”
 - Some early Christian and some more modern Christian commentators believe that every appearance of “the angel of the Lord” (such as Genesis 16:7) is an appearance of the pre-incarnate Christ.
 - At a minimum, every theophany can be said to foreshadow the incarnation, when God took flesh and dwelt among us.
- The angel of the Lord gives Hagar a divine command and a divine promise.
 - The divine command is that she return to Sarai and submit to her. I’m confident that neither Hagar nor Sarai relishes this situation. Nevertheless, Hagar is obedient.
 - The divine promise helps to mitigate whatever Hagar will endure at Sarai’s hands.
 - This divine promise is actually quite unique in the Bible.
 - Hagar is the only woman in the Bible who is honored with the revelation that she will produce descendants too numerous to count.
 - Unfortunately, this line of people will begin with Ishmael, who will be hostile to everyone he encounters; they, in turn will deal similarly with him.

- Our final verse of note in Genesis 16 is verse 13:
 - “She gave this name to the LORD who spoke to her: ‘You are the God who sees me,’ for she said, ‘I have now seen the One who sees me.’”
 - “The God who sees me” is El Roi and this name is only used here in the Bible.
 - Per John Walton, “the narrator identifies the deity as the Lord (Yahweh) but gives no indication that Hagar knows the deity is Yahweh.” We should not be surprised at this since Hagar is an Egyptian slave.
- Genesis 17:1 tells us that 13 years have elapsed since the birth of Ishmael. No other children of Abram are mentioned. Abram must have been thinking that Ishmael was the promised heir.
- Up to this point, God has made no covenantal stipulations with Abram. That changes when God ordains the covenant of circumcision.
 - Genesis 17 expands the covenant with Abram in several ways.
 - Abram is called to walk faithfully and blamelessly before the Lord.
 - The former Abram, now Abraham, will be the father of many nations.
 - Kings will come from Abraham’s descendants.
 - God’s covenant, to be a God to Abraham and his descendants, will be an everlasting covenant.
 - The covenant of the land will also be everlasting.
 - The child of the covenantal promises will come from both Sarah and Abraham; he is Isaac, not Ishmael.
 - As a stipulation of the covenant, every male in the household must be circumcised when he is 8 days old, even those slaves born in the household or purchased at any age.
 - Circumcision was intended to be a permanent practice for Abraham’s descendants.

- Circumcision was not a new practice in the ancient Middle East. In those cultures who practiced it, it was associated with a rite of passage, such as service in an Egyptian temple, marriage, or puberty. (It was probably not practiced in Mesopotamia, as Abraham himself was uncircumcised before being circumcised, we are told, in Genesis 17:24.)
- In Genesis 17, we see God appropriating the practice as a religious one.
- Circumcision of all males now identifies them as God’s covenant people eternally. However, the location of the sign is one that is not normally visible to others. It was, however, a visible reminder to the circumcised males of their participation in the divine covenant.
- Circumcision is not optional. Failure to do so results in the male being “cut off” from his people for breaking the covenant.
 - Scholars have 2 possible interpretations for “cut off”: excommunication or divine punishment resulting in an individual’s death.
- Ishmael is now 13 years old. Abraham has been considering him as his heir all this time.
 - When God tells Abraham that it is a child with Sarah who will carry the covenantal blessings, Abraham is skeptical.
 - His response to God, “If only Ismael might live under your blessing!”, might be otherwise expressed as, “Why not Ishmael?”
 - God shows his great compassion by bestowing blessings upon Ishmael:
 - He will be fruitful. (This fulfills the promise to Hagar in Genesis 16:10.)
 - He will be the father of 12 rulers.
 - He will be a great nation. Thus, the promise to Abraham that he will be the father of many nations is extended to Ishmael.

- Genesis 18 has 2 purposes:
 - It is the announcement to Abraham and Sarah that the promised son Isaac will be born within the next 12 months.
 - In this section, Abraham is the deferential host.
 - Secondly, it is God’s plan for the destruction of Sodom and Gomorrah.
 - In this section, Abraham outspokenly intercedes with Yahweh on behalf of the people of Sodom.
 - The narrator tells us that Yahweh appeared to Abraham. However, “Abraham looked up and saw three men standing nearby.”
 - We learn later in Genesis 19 that the 3 men are the Lord and 2 angels.
 - The rather sudden appearance of the 3 men tells us that there is something unusual, and perhaps supernatural about them.
 - The 3 men conceal their identity from Abraham. We do not expect God or his angels to eat, but here they actually eat the extravagant banquet Abraham and Sarah have prepared for them.
 - We should not gloss over Genesis 18:14: “Is anything too hard for the Lord?”
 - This verse gives us another attribute of God: omnipotence (all-powerful). God’s resources have no limits.
 - This ties back nicely to Genesis 17:1 in which God refers to himself as God Almighty (El Shaddai).

Genesis Lesson 12: Genesis 16:1 – 18:15

Then God said, “Yes, but your wife Sarah will bear you a son, and you will call him Isaac. I will establish my covenant with him as an everlasting covenant for his descendants after him.”²⁰ And as for Ishmael, I have heard you: I will surely bless him; I will make him fruitful and will greatly increase his numbers. He will be the father of twelve rulers, and I will make him into a great nation. Genesis 17:19-20

1. Read Genesis 16: 1-16.

a. What was Sarai’s situation?

Now Sarai, Abram’s wife, had borne him no children. Genesis 16:1

b. Whom did Sarai blame for this situation?

The LORD has kept me from having children. Genesis 16:2

c. What might Abram and Sarai have been thinking about God’s promise from Genesis 15:4?

They might have been wondering if God’s promise was true since Sarai had never conceived a child.

d. What was Sarai’s solution?

But she had an Egyptian slave named Hagar;² so she said to Abram, “The LORD has kept me from having children. Go, sleep with my slave; perhaps I can build a family through her.” Genesis 16:1-2

e. Does Sarai’s solution conflict with Genesis 15:4?

- Then the word of the LORD came to him: “This man will not be your heir, but a son who is your own flesh and blood will be your heir. Genesis 15:4

- Sarai’s solution does not technically conflict with Genesis 15:4 since a son born to Abram and Hagar would be Abram’s flesh and blood.

f. What was Abram’s response to Sarai’s solution?

Abram agreed to what Sarai said.³ So after Abram had been living in Canaan ten years, Sarai his wife took her Egyptian slave Hagar and gave her to her husband to be his wife.⁴ He slept with Hagar, and she conceived. Genesis 16:2-4

- g. Could Abram have responded differently?
Abram could have prayed to the Lord about Sarai's solution before taking Hagar as his wife.
- h. What happened next with Hagar?
Hagar became pregnant.
- i. How did this impact her relationship with Sarai?
When she knew she was pregnant, she began to despise her mistress. Genesis 16:4
- j. How did Sarai deal with the situation?
Then Sarai said to Abram, "You are responsible for the wrong I am suffering. I put my slave in your arms, and now that she knows she is pregnant, she despises me. May the LORD judge between you and me."
⁶ "Your slave is in your hands," Abram said. "Do with her whatever you think best." Then Sarai mistreated Hagar; so she fled from her. Genesis 16:5-6
- k. What did Hagar do?
Hagar fled from Abram and Sarai.
- l. Who found Hagar?
The angel of the LORD found Hagar near a spring in the desert; it was the spring that is beside the road to Shur. Genesis 16:7
- m. What did he say to Hagar?
And he said, "Hagar, slave of Sarai, where have you come from, and where are you going?" Genesis 16:8
- n. What promises did he make to Hagar?
Then the angel of the LORD told her, "Go back to your mistress and submit to her."¹⁰ The angel added, "I will increase your descendants so much that they will be too numerous to count."¹¹ The angel of the LORD also said to her: "You are now pregnant and you will give birth to a son. You shall name him Ishmael, for the LORD has heard of your misery."¹² He will be a wild donkey of a man; his hand will be against everyone and everyone's hand against him, and he will live in hostility toward all his brothers. Genesis 16:9-12

- o. How does Hagar describe the person she saw?
She gave this name to the LORD who spoke to her: “You are the God who sees me,” for she said, “I have now seen the One who sees me.” Genesis 16:13
- p. How old was Abram when Ishmael was born?
Abram was eighty-six years old when Hagar bore him Ishmael. Genesis 16:16

2. Read Genesis 17:1-16.

- a. How old was Abram when God appeared to him?
When Abram was ninety-nine years old, the LORD appeared to him Genesis 17:1
- b. What did the Lord say to Abram?
“I am God Almighty; walk before me faithfully and be blameless. ² Then I will make my covenant between me and you and will greatly increase your numbers.”
Genesis 17:1-2
- c. How did God refer to himself in Genesis 17:1?
God Almighty
- d. How does this name relate to Genesis 13:16 and Genesis 15:4?
- I will make your offspring like the dust of the earth, so that if anyone could count the dust, then your offspring could be counted. Genesis 13:16
 - Then the word of the LORD came to him: “This man will not be your heir, but a son who is your own flesh and blood will be your heir.” Genesis 15:4
 - God is all powerful and capable of doing wondrous things.
- e. Why did God change Abram’s name to Abraham?
- Abram fell facedown, and God said to him, ⁴ “As for me, this is my covenant with you: You will be the father of many nations. ⁵ No longer will you be called Abram; your name will be Abraham, for I have made you a father of many nations. Genesis 17:3-5
 - Abram means “high father” or “exalted father.”
 - Abraham means “father of many.”

- f. Describe God's commitments for this covenant with Abraham.

I will make you very fruitful; **I will make nations of you, and kings will come from you.** ⁷ I will establish my covenant as **an everlasting covenant between me and you and your descendants after you for the generations to come**, to be your God and the God of your descendants after you. ⁸ **The whole land of Canaan, where you now reside as a foreigner, I will give as an everlasting possession to you and your descendants after you; and I will be their God.**
Genesis 17:6-8

- g. What commitment did Abraham, and his descendants have to keep?

Then God said to Abraham, "As for you, you must keep my covenant, you and your descendants after you for the generations to come. ¹⁰ This is my covenant with you and your descendants after you, the covenant you are to keep: **Every male among you shall be circumcised.** ¹¹ You are to undergo circumcision, and it will be the sign of the covenant between me and you. ¹² For the generations to come every male among you who is eight days old must be circumcised, including those born in your household or bought with money from a foreigner—those who are not your offspring. ¹³ Whether born in your household or bought with your money, they must be circumcised. My covenant in your flesh is to be an everlasting covenant. ¹⁴ Any uncircumcised male, who has not been circumcised in the flesh, will be cut off from his people; he has broken my covenant." Genesis 17:9-14

- h. What did circumcision indicate?

The circumcision was a sign of the covenant that God had made with Abraham and his descendants.

- i. What would be the result of failing to keep this commitment?

Any uncircumcised male, who has not been circumcised in the flesh, will be cut off from his people; he has broken my covenant. Genesis 17:14

- j. How long would this covenant last?

It would be an everlasting covenant.

- k. Why did God change Sarai's name to Sarah?

- God also said to Abraham, "As for Sarai your wife, you are no longer to call her Sarai; her name will be Sarah. ¹⁶ I will bless her and will surely give you a son by her. I will bless her so that she will be the mother of nations; kings of peoples will come from her." Genesis 17:15-16

- Sarai means “princess.” Sarah means “princess” or “noble lady.”
- The name change for her is associated with Sarah being the mother of nations and kings.

1. What else did God tell Abraham about Sarah?
Sarah would have a son by Abraham.

3. Read Genesis 17:17-27.

- a. What was Abraham’s reaction to God’s statement about Sarah in verse 16?
Abraham fell facedown; he laughed and said to himself, “Will a son be born to a man a hundred years old? Will Sarah bear a child at the age of ninety?” Genesis 17:17
- b. What was Abraham’s concern about Ishmael?
And Abraham said to God, “If only Ishmael might live under your blessing!” Genesis 17:18
- c. How did God respond to Abraham’s concern?
Then God said, “Yes, but your wife Sarah will bear you a son, and you will call him Isaac. I will establish my covenant with him as an everlasting covenant for his descendants after him. ²⁰ And as for Ishmael, I have heard you: I will surely bless him; I will make him fruitful and will greatly increase his numbers. He will be the father of twelve rulers, and I will make him into a great nation. ²¹ But my covenant I will establish with Isaac, whom Sarah will bear to you by this time next year.” ²² When he had finished speaking with Abraham, God went up from him. Genesis 17:19-22
- d. What attributes of God do you see in God’s response to Abraham?
 - Love
 - Compassion
 - Truthful
 - Honest

- e. What did Abraham do next?

On that very day Abraham took his son Ishmael and all those born in his household or bought with his money, every male in his household, and circumcised them, as God told him. ²⁴ Abraham was ninety-nine years old when he was circumcised, ²⁵ and his son Ishmael was thirteen; ²⁶ Abraham and his son Ishmael were both circumcised on that very day. ²⁷ And every male in Abraham's household, including those born in his household or bought from a foreigner, was circumcised with him. Genesis 17:23-27

- f. How do Abraham's actions reflect his relationship with God?

Abraham was faithful to the covenant that God had made with him. He did not want himself or any member of his household to be cast out from God's covenantal family.

4. Read Genesis 18:1-15.

- a. Who appeared to Abraham and in what form?

The Lord appeared to Abraham in the form of a man, along with 2 other men.

- b. How did Abraham respond?

When he saw them, he hurried from the entrance of his tent to meet them and bowed low to the ground. Genesis 18:2

- c. How did Abraham demonstrate hospitality to his visitors?

He said, "If I have found favor in your eyes, my lord, do not pass your servant by. ⁴ Let a little water be brought, and then you may all wash your feet and rest under this tree. ⁵ Let me get you something to eat, so you can be refreshed and then go on your way—now that you have come to your servant." Genesis 18:3-5

So Abraham hurried into the tent to Sarah. "Quick," he said, "get three seahs of the finest flour and knead it and bake some bread."

⁷ Then he ran to the herd and selected a choice, tender calf and gave it to a servant, who hurried to prepare it. ⁸ He then brought some curds and milk and the calf that had been prepared, and set these before them. While they ate, he stood near them under a tree. Genesis 18:6-8

- d. What did the men ask Abraham?

"Where is your wife Sarah?" they asked him. Genesis 18:9

- e. What did one of the men tell Abraham?
Then one of them said, “I will surely return to you about this time next year, and Sarah your wife will have a son.” Genesis 18:10
- f. How are Abraham and Sarah described in verse 11?
Abraham and Sarah were already very old, and Sarah was past the age of childbearing. Genesis 18:11
- g. What was Sarah’s response to what she heard?
So Sarah laughed to herself as she thought, “After I am worn out and my lord is old, will I now have this pleasure?” Genesis 18:12
- h. What did the Lord say to Abraham and to Sarah?
Then the LORD said to Abraham, “Why did Sarah laugh and say, ‘Will I really have a child, now that I am old?’ ¹⁴ Is anything too hard for the LORD? I will return to you at the appointed time next year, and Sarah will have a son.” Genesis 18:13-14
- i. Do you think Abraham and Sarah knew to whom they were speaking?
- When Abraham heard the promise of a son in Verse 10, I believe that he knew one of the men was the Lord.
 - Verse 12 says that Sarah laughed to herself. When confronted by the Lord about this and her lie, I think she realized that it was the Lord who was present.
 - God’s promise of a son was told to Abraham in Genesis 17:15. The passage does not say that Sarah was present to hear this. Even if Abraham told her about the promise, Sarah may have had her own doubts.

Genesis Lesson 12

Genesis 16:1 – 18:15

Genesis 16: Hagar and Ishmael

- Ties Together Genesis 15:4 (Abram Will Have a Son Who Is of His Own Flesh)
- And Genesis 18:10 (Abraham and Sarah Will Have a Son of Their Own Blood)



Hagar to Abraham with Sarah; Joseph-Marie Vien; 1749; Fabre Museum, Montpellier, France

Sarai

- After 10 Years in Canaan with No Son, Sarai Blames God for Her Infertility
- Sarai Takes Matters into Her own Hands
- Psalm 130:5; Being Content to Wait

Sarai's Infertility

- Her Condition Reflected on Her and Abram
- For Abram, Sarai's Infertility Left Him Without an Heir
- Abram's Solution: Eliezer of Damascus
- For Sarai, Her Infertility Was a Cultural Mark of Shame and Failure
- "Be Fruitful and Multiply" (Genesis 1:28); Bearing Children Is a Sign of God's Blessing
- Has Sarai Mourned or Borne Her Lack of Children Stoically?

Sarai's Infertility

- The Ancient Near East's Cultural Solution: Surrogate Motherhood
- The Wife's Maid (Likely a Slave) Permitted to Have Sexual Intercourse with the Husband
- The Wife Would Maintain Some Control over Her Slave and Could Feel that Any Child Born Was Her Own
- See Jacob, Leah, and Rachel
- The Alternative: Polygamy; the Husband Selects Another Wife; the First Wife Loses Control
- See Again Jacob, Leah, and Rachel

The Narrator Does Not Approve

- Sarai's Blaming the Lord for Her Infertility Reflects an Old Testament Perspective that Yahweh Is the Ultimate Source for All Life's Experiences (Victor Hamilton)
- Abram Agrees to Have Intercourse with Hagar; Why Doesn't He Stop to Inquire of the Lord?
- Sarai Contemptuously Calls Hagar "My Slave" Rather than by Her Name, Hagar
- Hagar "Despises Her Mistress"
- Who Is at Fault that Sarai's Plan Was Successful, and that Hagar is Creating Conflict? "Let the Lord Judge"
- Abram Does Not Intervene when Sarai Mistreats Hagar

“The Angel of the Lord”

- A Theophany = a Manifestation of God which Is Tangible to Our Human Senses; A Man; A Burning Bush
- “Angel” = Messenger or Representation
- In Genesis 16, the Angel of the Lord Progresses from a Simple Messenger of Yahweh to a Physical Manifestation of Yahweh
- Hagar Says, “I Have Now Seen the One Who Sees Me”
- Some Christian Commentators Believe that Every Appearance of *The* Angel of the Lord = the Pre-Incarnate Christ
- At a Minimum, Every Theophany Foreshadows the Incarnation



Hagar and the Angel; Carel Fabritius; 1645; copyright:
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A Divine Command and a Divine Promise

- The Command: Return to Sarai and Submit to Her; Hagar Is Obedient
- The Promise Is Unique in the Bible; Hagar the Only Woman Honored with the Revelation of Descendants too Numerous to Count
- Unfortunately, the Line Begins with Ishmael Who Will Be Hostile to All; They Will Deal Similarly with Him

Genesis 16:13

- “The God Who Sees Me” = El Roi; Only Used Here in the Bible
- The Narrator Identifies the Deity as Yahweh but Gives No Indication that Hagar Knows the Deity is Yahweh; No Surprise Since She Is an Egyptian Slave (John Walton)

Genesis 17

- 13 Years Have Elapsed Since Ishmael's Birth; Was Abram Thinking He's the Promised Heir?
- Up to this Point, God Has Made No Covenantal Stipulations with Abram
- That Changes When God Ordains the Covenant of Circumcision

Genesis 17 Expands the Covenant

- Abram Is Called to Walk Faithfully and Blamelessly before God
- Abraham Will Be the Father of Man Nations
- Kings Will Come from Abraham's Descendants
- God's Covenant, to Be a God to Abraham and His Descendants, Will Be Everlasting
- The Covenant of the Land Will Be Everlasting
- The Child of the Covenantal Promises Will Be Isaac, not Ishmael

The Covenant of Circumcision

- All Males at 8 Days Old; All Males in the Household, Including Slaves
- Intended to Be a Permanent Practice for Abraham's Descendants
- Not a New Practice in the Ancient Middle East; A Rite of Passage Such as Service in an Egyptian Temple, Marriage, or Puberty
- Probably Not Practiced in Mesopotamia (Abraham Was Uncircumcised; Genesis 17:24)

The Covenant of Circumcision

- God Is Appropriating the Practice as a Religious One
- Circumcision of All Males Now Identifies Them as God's Covenant People Eternally; Not Visible to Others, But a Visible Reminder to the Circumcised Males
- Not Optional; Failure = "Cut Off" from His People for Breaking the Covenant
- "Cut Off" = Excommunication or Divine Punishment Resulting in an Individual's Death

The Promise of a Son

- Abraham Has Been Considering Ishmael as His Heir
- When God Tells Abraham that a Child of Sarah Will Carry the Covenantal Blessings, Abraham Is Skeptical
- “Why Not Ishmael?”
- God Shows Great Compassion by Bestowing Blessings on Ishmael
 - He Will Be Fruitful (Promise to Hagar in Genesis 16:10)
 - He Will Be the Father of 12 Rulers
 - He Will Be a Great Nation (the Promise to Abraham as the Father of Many Nations Is Extended to Ishmael)

Genesis 18 Has 2 Purposes

- The Announcement to Abraham and Sarah about the Birth of Isaac
 - Abraham Is the Deferential Host Here
- God's Plan for the Destruction of Sodom and Gomorrah
 - Abraham Outspokenly Intercedes with Yahweh on Behalf of the People of Sodom

The 3 Men Appear to Abraham



Abraham and the 3 Angels; St. Stephen's Episcopal Church; Philadelphia, Pennsylvania

Genesis 18

- The Narrator Tells Us that Yahweh Appeared to Abraham
- Abraham Saw 3 Men; Genesis 19 Tells Us They are the Lord and 2 Angels
- Their Sudden Appearance Is Unusual, Perhaps Supernatural
- The 3 Men Conceal Their Identity from Abraham; They Actually Eat

Genesis 18:14

- “Is Anything Too Hard for the Lord?”
- This Gives Us Another Attribute of God: Omnipotence (All-Powerful)
- God’s Resources Have no Limits
- Ties Nicely Back to Genesis 17:1; God Refers to Himself as God Almighty (El Shaddai)