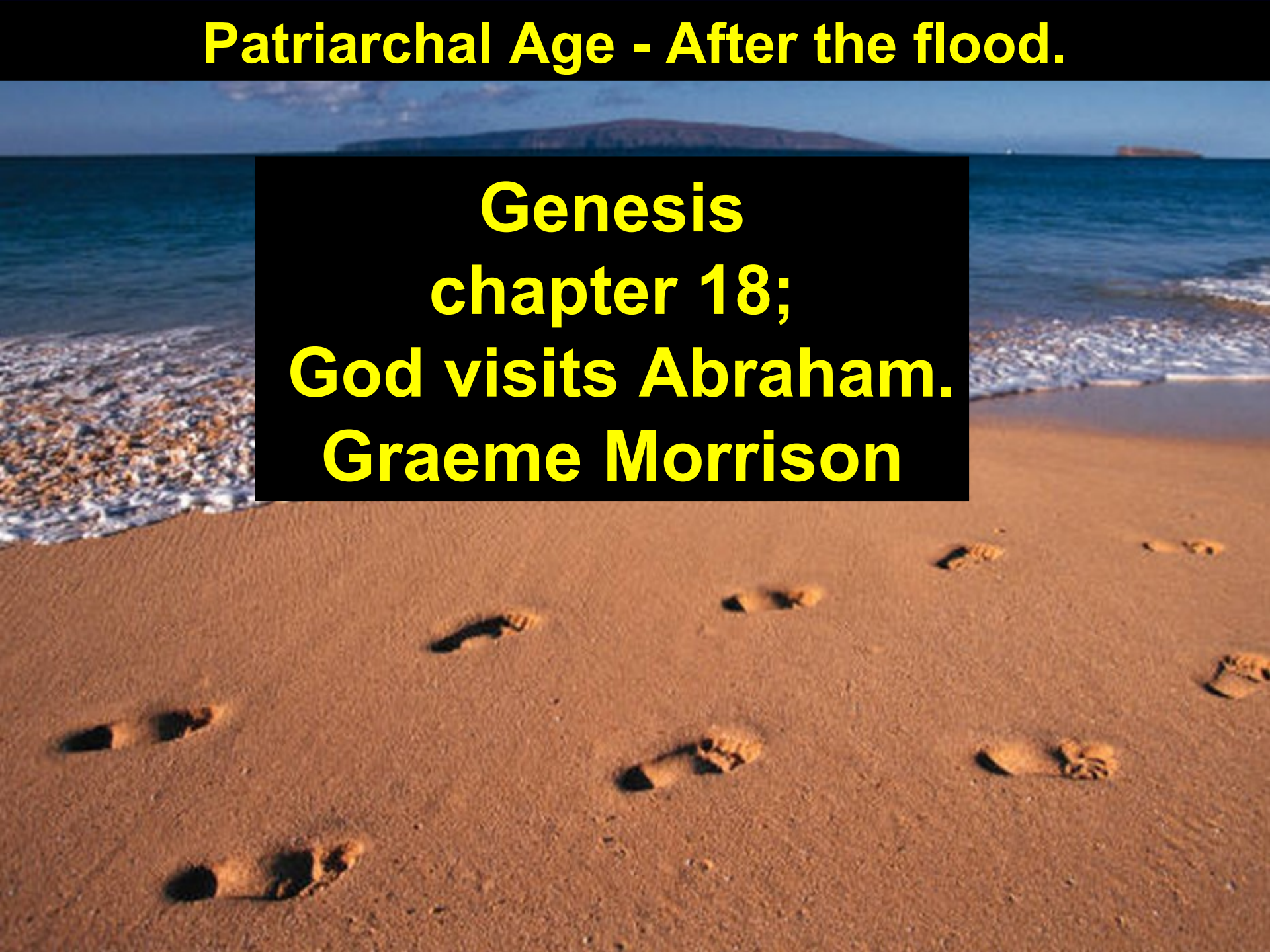
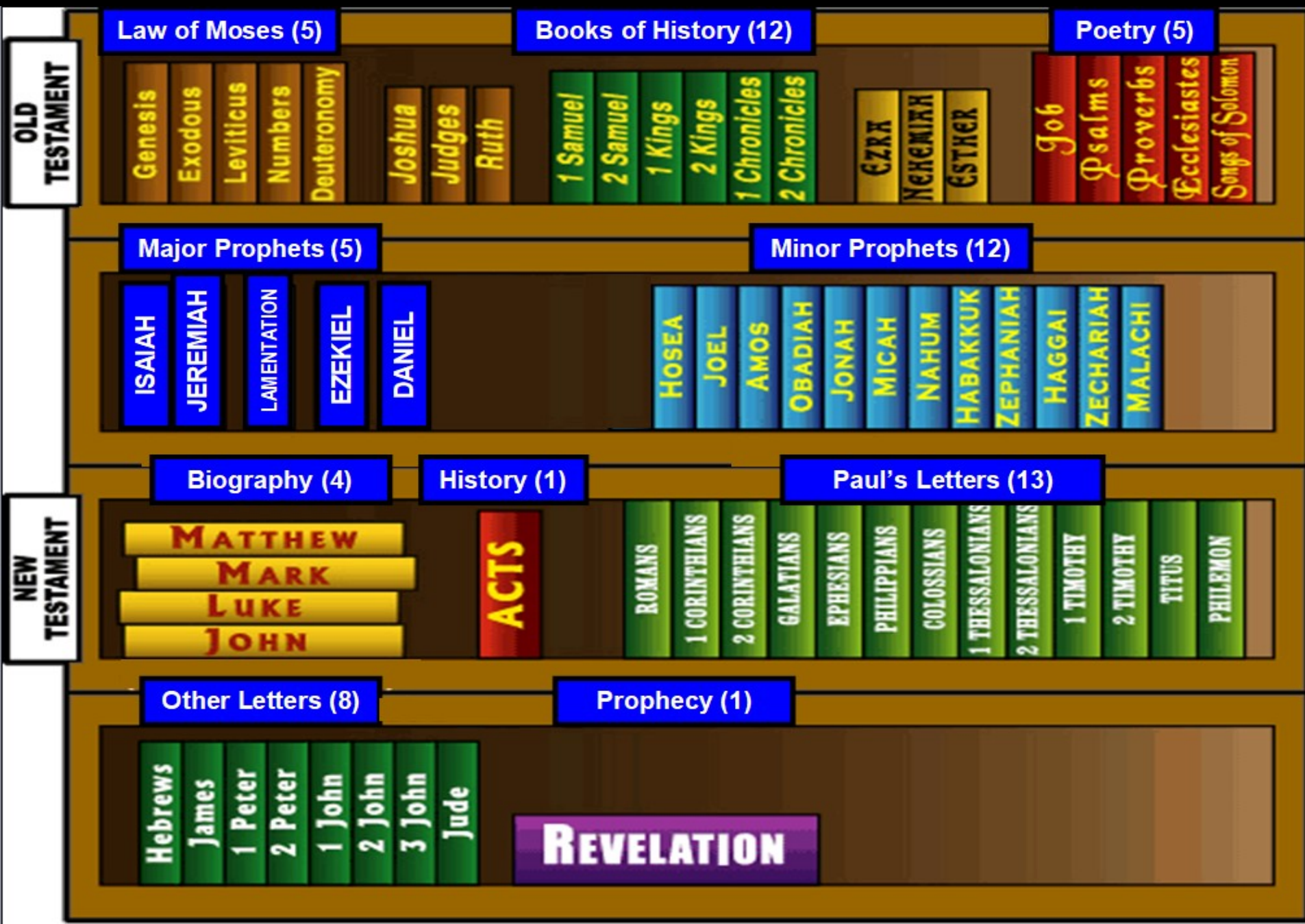


Patriarchal Age - After the flood.

A photograph of a sandy beach with several footprints in the sand. In the background, there is a blue ocean with white waves and a distant landmass under a clear sky. A black rectangular text box is centered over the image.

**Genesis
chapter 18;
God visits Abraham.
Graeme Morrison**

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The LORD visits Abraham. 18:1-33;

**God was now beginning
to fulfill His promise to Abraham. 18:1-10;**

**Three men visit Abraham
and said Sarah would have a son.**

Sarah laughed to herself at this news.

The LORD asked why Sarah laughed?

**Sarah denied laughing,
but the LORD contradicted her denial.**

The LORD visits Abraham. 18:1-33;

**Chapters 18 and 19 should
be viewed as a united narrative.**

The events of chapter 18

**In the announcing of the miraculous birth of Isaac
are contrasted with the announcement
of the death and destruction of Sodom in chapter 19.**

**The contrasting events
are presented in an alternating pattern:-**

The LORD visits Abraham. 18:1-33;

A. Arrival of the Lord at Abraham's tent.

B. Abraham greets the visitors.

C. Abraham's hospitality to the visitors.

D. Announcement of the birth of Isaac.

E. Sarah laughs.

F. Abraham intercedes with God for Sodom.

A. Arrival of the Lord's messengers at Sodom.

B. Lot greets the visitors.

C. Lot's hospitality to the visitors.

D. Announcement of the destruction of Sodom.

E. Lot's sons-in-laws laugh.

**F. Lot intercedes with the messengers
to allow him to go to Zoar.**

The LORD visits Abraham. 18:1-33;

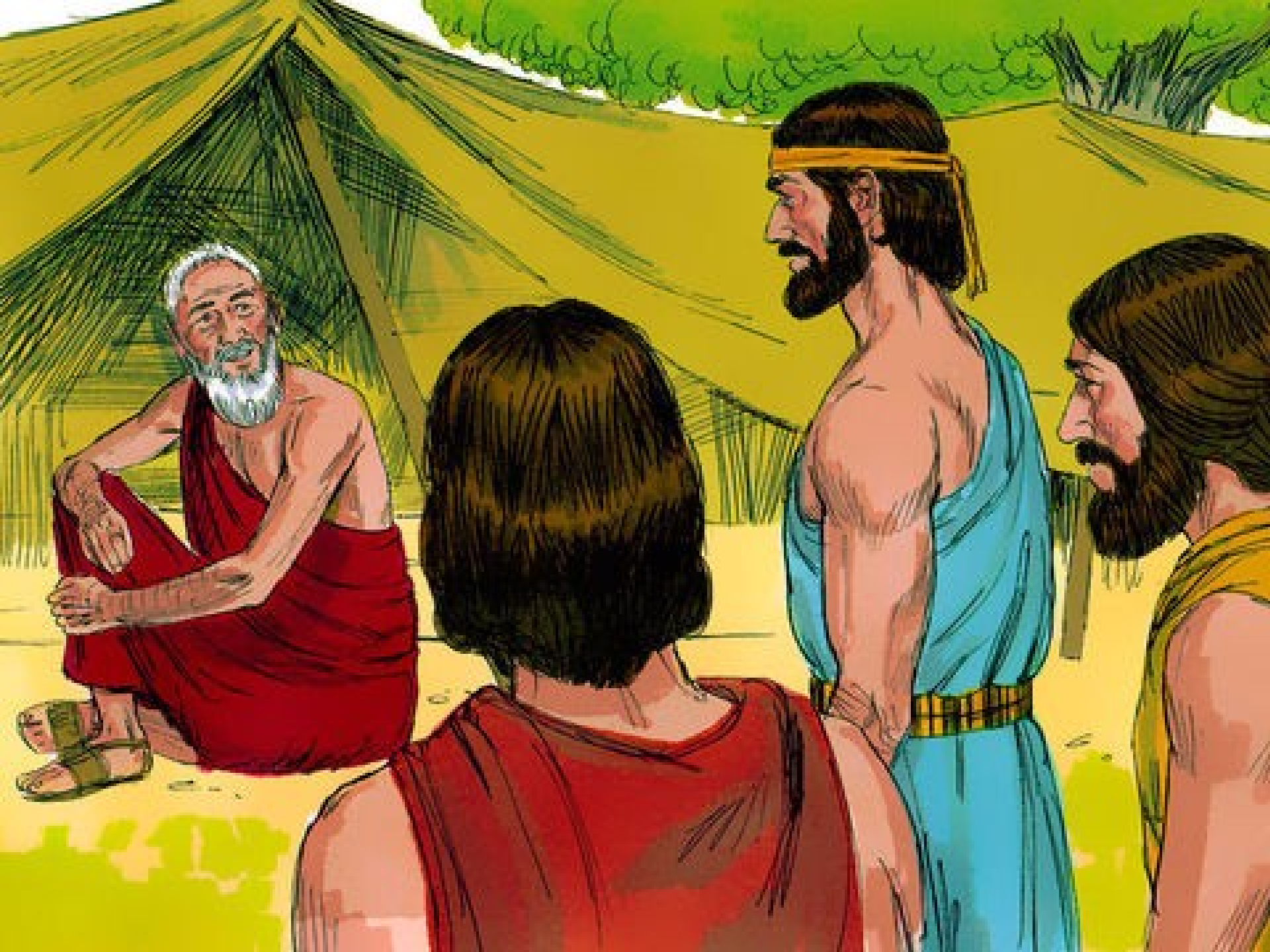
The events recorded in **Genesis chapter 18** took place shortly after the events in **chapter 17**.

In Genesis 17:21; God told Abraham that Sarah would bear a son at this time next year.

in 18:14; God promised Abraham:-

“I shall come back to you at the same time next year and Sarah will have a son.”

(literally= "at the appointed time I shall return to you at the time of life and there shall be a son.")



Gen 18:1-2; “Yahweh appeared to him at the Oak of Mamre while he was sitting by the entrance of the tent during the hottest part of the day.

He looked up, and there he saw three men standing near him. As soon as he saw them he ran from the entrance to the tent to greet them, and bowed to the ground.

After **God promised Abraham all the land** he could see from the height of Bethel. (Gen 13:14-17;)

Abraham moved his tent to settle at the **"Oak" (plural = trees)** of the Amorite Mamre near Hebron where he built an altar to Yahweh. (Gen 13:18;)

He was still **living near the great trees at Mamre,** (Gen 14:13;) when a survivor of the attack on Sodom came to tell **Abraham and his allies** that **Lot and his family** had been **captured** by the Mesopotamians.

The LORD visits Abraham. 18:1-33;

In this part of the narrative:-

**Abraham was still living
at the same grove of trees near Hebron
when he saw "three men" standing near him.**

**That the "three men"
were "standing near him"
as he sat by his tent was
the equivalent of knocking on his door.**

**This is the third mention of the "trees of Mamre."
(Gen 13:18; 14:13; 18:1;)**

Gen 18:1-2; “Yahweh appeared to him at the Oak of Mamre while he was sitting by the entrance of the tent during the hottest part of the day.

He looked up, and there he saw three men standing near him. As soon as he saw them he ran from the entrance to the tent to greet them, and bowed to the ground.

During the hottest part of the day.

Abraham was a chieftain whose wealth was in his herds and flocks of animals.

Twice a year it was necessary to move his animals from pastures in the hill country to pastures in the Negev; Abraham lived the life of a pastoral semi-nomad.

The three men approached Abraham's tent at the hottest part of the day, at noon time, when **people sought shelter** from the sun and usually **took the main meal** of the day.

Gen 18:2; “As soon as he saw them he ran from the entrance to the tent to greet them, and bowed to the ground.”

Running to greet his visitors,
Abraham recognized the manifestation of the Lord
and addressed the men in the singular
“My Lord” instead of in the plural **“My Lords.”**

The plural form is then used for the three visitors
until Gen 18:10; when the **singular form**
is **reintroduced** and is used continually
through Gen 18:15;

The inspired writer makes it clear to the reader
that Abraham did indeed see
a **manifestation of God** by included
the information at the beginning of the passage:
“Yahweh appeared to him at the Oak of Mamre.”

Gen 18:2; “As soon as he saw them he ran from the entrance to the tent to greet them, and bowed to the ground.”

Some of **church fathers**, (especially the Eastern fathers,) have seen the visitation of the three **"men"** as a manifestation of the **“Most Holy Trinity”**
(The Navarre Bible: Pentateuch, page 104.)

Present and active in the annunciation of
**the miraculous birth of the child who was destined
to carry the “promised seed.”**

Whose **sacrificial offering** would foreshadow
the **sacrifice of the Redeemer- Messiah.** (Gen 22;)

Gen 18:3-4; ““My lord," he said, "if it pleases you, stop here for a while. Rest in the shade of this tree while my servants get some water to wash your feet.”

Throughout the narrative Abraham addressed the three men in both the singular, as though they were one person, (Gen 18:3;) and in the plural, (Gen 18:4;) as though they were three different men.

**One of the three is clearly identified as God the Father.
(Gen 18:1-2, 10, 13-15;)**

**The Genesis narrative identifies the three men as the Lord who is accompanied by two other "men" who are messengers / angels.
(Gen 19:1, 15;)**

Gen 18:3-4; ““My lord," he said, "if it pleases you, stop here for a while. Rest in the shade of this tree while my servants get some water to wash your feet.”

It is interesting that **the rabbis say** that chapter 18 is directly connected to chapter 17 and the reason for the visit from the Lord was **to see if Abraham had recovered from his circumcision?**

The rabbis understand all three of these visitors to be angels who simply represented the Lord.

They say that:-

- (1) one angel came to help Sarah conceive;**
- (2) one came to heal Abraham;**
- (3) one came to destroy Sodom.**

SPECIAL TOPIC: GOD DESCRIBED AS A HUMAN. (ANTHROPOMORPHIC LANGUAGE)

I. This type of language is very common in the OT. (some examples)

A. Physical body parts

- 1. eyes** - Gen 1:4,31; 6:8; Exod 33:17; Num 14:14; Deut 11:12; Zech 4:10;
- 2. hands** - Exod 15:17; Num 11:23; Deut 2:15;
- 3. arm** - Exod 6:6; 15:16; Deut 4:34; 5:15; 26:8
- 4. ears** - Num 11:18; I Sam. 8:21; 2 Kings 19:16; Psa 5:1; 10:17; 18:6;
- 5. face** - Exod 33:11; Num 6:25; 12:8; Deut 34:10;
- 6. finger** - Exod 8:19; 31:18; Deut 9:10; Psa 8:3;
- 7. voice** - Gen 3:8,10; Exod 15:26; 19:19; Deut 26:17; 27:10;
- 8. feet** - Exod 24:10; Ezek 43:7
- 9. human form** - Exod 24:9-11; Psa 47; Isa 6:1; Ezek 1:26;
- 10. the angel of the Lord** - Gen 16:7-13; 22:11-15; 31:11,13; 48:15-16;
Exod 3:4,13-21; 14:19; Judges 2:1; 6:22-23; 13:3-22;

SPECIAL TOPIC: GOD DESCRIBED AS A HUMAN. (ANTHROPOMORPHIC LANGUAGE)

B. Physical actions:-

- 1. speaking as the mechanism of creation** - Gen 1:3,6,9,11,14,20,24,26;
- 2. walking (i.e., sound of) in Eden** - Gen 3:8; Lev 26:12; Deut 23:14;
- 3. closing the door of Noah's ark** - Gen 7:16;
- 4. smelling sacrifices** - Gen 8:21; Exod 29:18,25; Lev 26:31;
- 5. coming down** - Gen 11:5; 18:21; Exod 3:8; 19:11,18,20;
- 6. burying Moses** - Deut 34:6;

D. Family terms:- (some examples.)

1. Father

- a. of Israel** - Exod 4:22; Deut 14:1; Isa 1:2; 63:16; 64:8;
- b. of the king** - 2 Sam 7:11-16; Psa 2:7;
- c. metaphors of fatherly action** - Deut 1:31; 8:5; Psa 27:10;
Pro 3:12; Jer 3:4,22; 31:20; Hosea 11:1-4; Mal 3:17;

2. Parent - Hosea 11:1-4;

3. Mother - Psa 27:10; (analogy to nursing mother); Isa 49:15; 66:9-13;

4. Young faithful lover - Hosea 1-3;

The reasons for the use of this type of language:-

A. It is a necessity for God to reveal Himself to human beings. The very pervasive concept of God as male is an anthropomorphism because God is spirit!

B. God takes the most meaningful aspects of human life and uses them to reveal Himself to fallen humanity (father, mother, parent, lover)

**C. Though necessary, God does not want to be limited to any physical form.
(cf. Exodus 20; Deuteronomy 5;)**

D. The ultimate anthropomorphism is the incarnation of Jesus! God became physical, touchable (cf. I John 1:1-3;) The God of creation became flesh. (cf. John 1:1-18;)

Gen 18:3-4; ““My lord,” he said, “if it pleases you, stop here for a while. Rest in the shade of this tree while my servants get some water to wash your feet.”

Question:- How was it that Abraham was able to recognize he was witnessing a manifestation of El Shaddai?

What did Jesus say about the ability of the faithful to recognize God?

Answer:- When you walk with God and live a blameless life before the Lord, you immediately recognize Him when He calls to you: “The sheep that belong to me listen to my voice; I know them and they follow me.” **(Jn 10:27;)**

Gen 18:3-4; “My lord,” he said, “if it pleases you, stop here for a while. Rest in the shade of this tree while my servants get some water to wash your feet.”

Question:- Gen 18:3; Bowing low before the Lord,
a sign of great respect,
how did Abraham identify himself?

Answer:- As the Lord's servant.

God, appearing in a visible human form
and accepting the hospitality of a man will be
repeated in the Gospels when God the Son,
fully human and fully deity,
eats and drinks with saints and sinners.

Because Abraham believed in God and walked
in his presence and in covenant with Him,
the patriarch is ready to welcome
a mysterious Guest into his tent.

Gen 18:3-5; “My lord,” he said, “if it pleases you, stop here for a while.

Rest in the shade of this tree while my servants get some water to wash your feet.

Let me prepare some food to refresh you.

Please stay awhile before continuing on your journey.”

Verses 3-5 are a series of polite but urgent requests.

v3) Entreaty to stay and rest a while.

(BDB 716, KB 778, Qal IMPERFECT used in a JUSSIVE sense.)

v4) Entreaty to let water be brought.

(BDB 542, KB 534, Hophal IMPERFECT used in a JUSSIVE sense.)

to wash (BDB 934, KB 1220, Qal IMPERATIVE) their feet.

v4) Entreaty to relax against the large tree in the honoured place. (“lean,” BDB 1043, KB 1612, Niphal IMPERATIVE.)

v5) Entreaty to allow Abraham to prepare and bring food.

(BDB 542, KB 534, Qal COHORTATIVE.)

v5) Entreaty to refresh / sustain themselves.

(BDB 703, KB 761, Qal IMPERATIVE.)

Hebrew and English Lexicon of the Old Testament by Francis Brown, S. R. Driver, and Charles A. Briggs. It is based on the German lexicon by William Gesenius. It is known by the abbreviation BDB.

Gen 18:3-5; “My lord,” he said, “if it pleases you, stop here for a while.

Rest in the shade of this tree while my servants get some water to wash your feet.

Let me prepare some food to refresh you.

Please stay awhile before continuing on your journey.”

Abraham's remarkable hospitality at Mamre
foreshadows the announcement
of the true Son of the promised.

It was the custom to provide water for a guest
to wash his feet; it was one
of the respectful signs of hospitality.

This was also **the custom** in the 1st century A.D. (1 Tim 5:10;)

Question:-

Can you recall two incidents of feet washing
connected to Jesus?

What was the significance of these events?

See Luke 7:38-44; and John 13:5-16;

Answer:- Luke wrote of an incident that took place when **Jesus was invited to eat at the home of a wealthy Pharisee.**

“At the dinner a sinful woman approached Jesus as He was reclining at the banquet table of His host: She waited behind him at his feet, weeping and her tears fell on his feet, and she wiped them away with her hair.”

“When the Pharisee who had invited him saw this, he said to himself, 'If this man were a prophet, he would know who this woman is and what sort of person it is who is touching him and what a bad name she has.'”

**“Knowing what the Pharisee was thinking, Jesus chastised His host for his uncharitable thoughts and added:
'You see this woman? I came into your house, and you poured no water over my feet, but she has poured out her tears over my feet and wiped them away with her hair.’”
(Luke 7:38-44;)**

The washing of Jesus' feet by the sinful woman
was **a sign of her repentance.**

The wealthy **Pharisee** did not **show Jesus**
this **sign of hospitality,**
an **indication** of his lack of respect for the Lord.

Jesus washed the feet of His Apostles at the Last Supper
in a teaching that illustrated **the humility**
necessary to serve as His emissaries
in spreading the Gospel of salvation. (John 13:5-16;)

Gen 18:5-8; “All right,” they said. “Do as you have said.
So Abraham ran back to the tent and said to Sarah,
“Quick! Get three measures of your best flour,
and bake some bread.

Then Abraham ran out to the herd and chose a fat calf
and told a servant to hurry and butcher it.

When the food was ready, he took some cheese curds
and milk and the roasted meat, and he served it to the men.
As they ate, Abraham waited on them beneath the trees.”

Abraham's concern for the **comfort of the visitors**
is a **typical** depiction of **Middle Eastern courtesy**:
washing away the dust of the journey,
providing hastily baked cakes of what was probably
unleavened bread loaves, milk in two forms,
and roasted meat.

(The International Critical Commentary: Genesis, page 300.)

Gen 18:5-8; “All right,” they said. “Do as you have said. So Abraham ran back to the tent and said to Sarah, “Quick! Get three measures of your best flour, and bake some bread.”

Notice the **repetition** of the **number three**:-
three visitors and **three measures** (seah) of flour.

The use of “**threes**” in the narrative **points to something of importance** and an event that will impact salvation history;
it is also for Christians the number of Deity.

Text records the flour to make the bread
measured literally three seah.

A seah was a measurement equivalent to two gallons or eight litres of grain‘ 3 seah was 6 gallons/24 litres of flour for bread; **it is a super abundant amount of bread** for just **Three visitors**, suggesting that **this is not an ordinary visit.**

The **visitors ate** the meal outside the tent under the tree while **Abraham stood near by** to attend to their needs.

**SPECIAL TOPIC: ANCIENT NEAR EASTERN
WEIGHTS AND VOLUMES. (METROLOGY)**

The **weights and measurements** used in **commerce** were **crucial** in ancient agricultural economy.

**The Bible urges the Jews to be fair
in their dealings with one another.**

(Lev 19:35-36; Deut 25:13-16; Prov 11:1; 16:11; 20:10;)

The real problem was not only honesty,
but the **non-standardized** terms
and systems **used in Palestine.**

It seems that **there were two sets of weights;**
a **“light”** and a **“heavy”** of each amount
(see The Interpreter's Dictionary of the Bible, vol. 4, p. 831.)

**SPECIAL TOPIC: ANCIENT NEAR EASTERN
WEIGHTS AND VOLUMES. (METROLOGY)**

Also the **decimal system (base of 10)** of Egypt
had been combined with
the **Sexagesimal (base of 6)** of Mesopotamia.

Many of the “sizes” and “amounts” used
were based on human body parts, animal loads,
and farmer’s containers,
none of which were standardized.

Therefore, the charts are only estimations
and are tentative.

**The easiest way to show weights and measures
is on a relational chart.**

SPECIAL TOPIC: ANCIENT NEAR EASTERN WEIGHTS AND VOLUMES. (METROLOGY)

Volume terms used most often used.

A. Dry measures.

1. **Homer.** (possibly a “**donkey-load**,” BDB 331) Lev 27:16; Hosea 3:2;
2. **Letekh.** (or lethech, BDB 547, possibly alluded to in Hosea 3:2;)
3. **Ephah.** (BDB 35) Exod 16:36; Lev 19:36; Ezek. 45:10-11,13,24;
4. **Se’ah.** (BDB 684) Gen 18:6; I Sam 25:18; I Kings 18:32;
2 Kings 7:1,16,18;
5. **Omer.** (BDB 771 II, possibly “**a sheaf**” [**a row of fallen grain**]
(BDB 771 I) Exod 16:16,22,36; Lev 23:10-15;
6. **Issaron.** (BDB 798, “**a tenth part**” of ephah) Exod 29:40;
Lev. 14:21; Num. 15:4; 28:5,13
7. **Qav.** (or Kab, BDB 866) 2 Kings 6:25;

SPECIAL TOPIC: ANCIENT NEAR EASTERN WEIGHTS AND VOLUMES. (METROLOGY)

Volume terms used most often used.

B. Liquid Measures

1. **Kor.** (BDB 499) Ezek 45:14; (can be dry measure, 2 Chr 2:10; 27:5;)
2. **Bath.** (BDB 144 II) I Kings 7:26,38; 2 Chr 2:10; 4:5;
Isa. 5:10; Ezek. 45:10-11,14;
3. **Hin.** (BDB 228) Exod 29:40; Lev 19:36; Ezek 45:24;
4. **Log.** (BDB 528) Lev 14:10,12,15,21,24;

C. Chart (taken from Roland deVaux, Ancient Israel, vol. 1, p. 201
and Encyclopedia Judaica, vol.16, p. 379.)

homer (dry) = kor (liquid or dry)	1					
ephah (dry) = bath (liquid)	10	1				
se'ah (dry)	30	3	1			
hin (liquid)	60	6	2	1		
omer/issaron (dry)	100	10	-	-	1	
qav/kab (dry)	180	18	6	3	-	1
log (liquid)	720	72	24	12	-	4 1

SPECIAL TOPIC: ANCIENT NEAR EASTERN WEIGHTS AND VOLUMES. (METROLOGY)

Weight terms used most often:-

**The three most common weights are:-
The talent, The shekel, and The gerah.**

1. The largest weight in the O.T. is the talent.

**From Exod 38:25-26; we learn that one talent equals 3,000 shekels.
(i.e., “round weight,” BDB 503).**

**2. The term shekel (BDB 1053, “weight”) is used so often
that it is assumed, but not stated in the text.**

There are several values of shekel mentioned in the OT.

- a. “commercial standard.” (NASB of Gen 23:16;)**
- b. “the shekel of the sanctuary.” (NASB of Exod 30:13;)**
- c. “by the king’s weight.” (NASB of 2 Sam 14:26;)**
also called “royal weight” in the Elephantine papyri.

SPECIAL TOPIC: ANCIENT NEAR EASTERN WEIGHTS AND VOLUMES. (METROLOGY)

Weight terms used most often continued:-

3. **The gerah.** (BDB 176 II) is valued at **20 per shekel.**

(Exod 30:13; Lev 27:25; Num 3:47; 18:16; Ezek 45:12;)

These **ratios vary from Mesopotamia to Egypt.**

Israel followed the evaluation most common in Canaan (Ugarit)

4. **The mina.** (BDB 584) is valued at **either 50 or 60 shekels.**

This term is found mostly in later O.T. books.

(Ezek 45:12; Ezra 2:69; Neh 7:70-71;)

Ezekiel used the 60 to 1 ratio, while Canaan used the 50 to 1 ratio.

5. **The beka.** (BDB 132, “**half a shekel,**” cf. Gen 24:22;) is used only **twice** in the O.T. (cf. Gen 24:22; Exod 38:26;) and is valued at one-half a shekel.

Its name means “to divide.”

SPECIAL TOPIC: ANCIENT NEAR EASTERN WEIGHTS AND VOLUMES. (METROLOGY)

B. Chart

1. Based on Pentateuch.

talent	1				
mina	60	1			
shekel	3,000	50	1		
beka	6,000	100	2	1	
gerah	60,000	1,000	20	10	1

2. Based on Ezekiel.

talent	1				
mina	60	1			
shekel	3,600	60	1		
beka	7,200	120	2	1	
gerah	72,000	1,200	20	10	1

Gen 18:9-10; “Where is your wife Sarah? They asked him.
'She is in the tent,' he replied. Then his guest said,
'I shall come back to you next year, and then your wife Sarah will have a son.'
Sarah was listening at the entrance of the tent behind him.”

Question: What **rhetorical question** did God ask Abraham?

Answer:- He asked “Where is your wife Sarah?”

it is a **rhetorical question** because
God knew that Sarah was in the tent.

Keeping the covenant promise He made to Abraham
in **part two of the three-fold covenant,**
God announced to Abraham that **Sarah would**
give birth to a son at this same time next year.

The **promise** God made to Abraham in **Genesis 15:4;**
as well as **the covenant commitment**
He made in **Genesis 17:16-19;**
is now being identified as a precise event.

Gen 18:10; “Then his guest said,
'I shall come back to you next year, and then your wife Sarah will have a son.'
Sarah was listening at the entrance of the tent behind him.”

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.

**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;)

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 a sexual relationship.

Gen 18:10; “Then his guest said, ‘I shall come back to you next year,
and then your wife Sarah will have a son.’
Sarah was listening at the entrance of the tent behind him.”

Question:- Where was Sarah and **what was her response** to God's announcement that she was to bear a child?

Answer:- She was out of sight inside the tent, listening to the conversation.

When she heard she was to give birth to a son,
she laughed in disbelief.

Gen 18:11-12; “And since Abraham and Sarah were both very old, and Sarah was long past the age of having children, she laughed silently to herself. “How could a worn-out woman like me have a baby?” she thought. “And when my master, my husband, is also so old?.”

When **God first announced Isaac's birth** to Abraham in Genesis 17:15-17; **Abraham laughed.**

St. Ambrose defended Abraham's laughter in Genesis 17:17; “The fact that Abraham laughed when he had been promised a son through her was an expression not of unbelief but of joy. Indeed, he “fell on his face” ‘in worship, which means he believed. **St Ambrose, On Abraham. 1.4.31.**

Gen 18:11-12; “And since Abraham and Sarah were both very old, and Sarah was long past the age of having children, she laughed silently to herself. "How could a worn-out woman like me have a baby?" she thought. "And when my master, my husband, is also so old?."

St Ephraim also defended Abraham's laughter:-

“Now Abraham was not guilty of any doubt by his laughter, for he showed his love toward Ishmael in what he said. He had clung to this hope for twenty-five years. Abraham had manifested his faith in every vision that had come to him.”

“However great his contest with barrenness became, he manifested the victory of his faith. But when old age was added to the barrenness, he laughed in his heart. That his Lord would do these two things for him was a marvel to him.”

St. Ephraim, Commentary of Genesis 14.2

Gen 18:12; “How could a worn-out woman like me have a baby?” she thought.
“And when my master, my husband, is also so old?.”

When Abraham laughed in Genesis 17:17;
God did not rebuke him. However, the Lord, aware of Sarah's inward response (she laughed to herself) as she was hidden and listening within the tent,
rebuked Sarah for her laughter.

God's exchange with Sarah is not without **an aspect of humour** and is **an example of how fruitless it is for a human to attempt to deceive an all-knowing God who is able to read hearts and minds.**

Sarah was thinking to herself within the tent, but **God interpreted her thoughts to Abraham** and at the same time **identified that the problem was Sarah's age and not Abraham's age.**

Gen 18:12; “How could a worn-out woman like me have a baby?” she thought.
“And when my master, my husband, is also so old?.”

“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.

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.”

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.

Gen 18:12; “How could a worn-out woman like me have a baby?” she thought.
“And when my master, my husband, is also so old?.”

Here, **God has made it plain:** Abraham and Sarah will have **normal sexual relations** and **produce a baby.**

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.**

Gen18:15; “Sarah was afraid, so **she denied** that she had laughed. But God said,
"That is not true. You did laugh."

Laughter becomes the thread that links Genesis chapters 17, 18, 19, and 21;

Abraham **laughed**. (Gen 17:17;) Sarah **laughed**. (Gen 18:12;)
God questioned Sarah about her **laughter**. (Gen 18:13;)
Sarah denies **laughing**. (Gen 18:15;)

Lot's sons-in-law **laughed**. (Gen 19:14;)
Sarah comments on God causing her to **laugh**. (Gen 21:6a;)
Sarah declares that all who hear of Isaac's birth
will **laugh** with her. (Gen 21:6b;)

Ishmael **laughed** with Isaac. (Gen 21:9;) = literal translation.
Isaac's name means "**he laughed**." There is a word play
on Isaac's name and the Hebrew word for "**to laugh**."
(saheq/ tsachaq) in Genesis 18:12-15; and 21:6;

In Gen 21:9; the Hebrew word is "**laughter**" (me-saheq), from
Hebrew root "**to laugh**"; however, in the context of 21:9;
this kind of "**laughter**" is understood to be **mocking**
or malevolent. (Brown-Driver-Briggs, page 850; Waltke page 274, 294).

Gen 18:14; “Is anything too hard for the Lord? About a year from now, just as I told you, I will return, and Sarah will have a son.”

Note the **omnipotence of God** in verse 14 regarding Abraham and Sarah having a child in their old age. **The Lord says, “Is anything too hard for Yahweh?”**

We are reminded of the prophet Jeremiah’s statement, “Ah Lord GOD! behold, You have made the heavens and the earth by your great power and stretched out arm, and **there is nothing too hard for You.**” (Jer 32:17, 27;)

The point being that if God so chose to give Abraham and Sarah a child in their old age **He certainly has the miraculous power to achieve it.**

History reveals that **Sarah accepted the reprove and bore a son in her old age by faith. Heb 11:11;**

Gen 18:14; “Is anything too hard for the Lord? About a year from now, just as I told you, I will return, and Sarah will have a son.”

Question: In His first response to Sarah's unvoiced thoughts after the announcement of the miraculous future birth of a son, God assured both Abraham and Sarah that
“Nothing is impossible for Yahweh.”

When is this phrase repeated in the announcement of another miraculous birth **in the New Testament?** See **Luke 1:37;**

Answer: The angel **Gabriel** will repeat this phrase to the Virgin Mary after announcing the miraculous births of both Jesus and John the Baptist.

Like **Isaac, John** was born to **elderly parents** who had given up any hope of having children.
(Luke 1:5-7;)

Gen 18:14; “Is anything too hard for the Lord? About a year from now, just as I told you, I will return, and Sarah will have a son.”

It will be in **the Incarnation of the Son of God** that **the promises to Abraham** will be fulfilled.

Against all human hope, **God promises descendants to Abraham**, as the fruit of faith and of the power of the Holy Spirit.

In Abraham's progeny all the nations of the earth will be blessed.

This progeny will be Christ himself, in whom the outpouring of the Holy Spirit will "gather into one the children of God who are scattered abroad."

Gen 18:14; “Is anything too hard for the Lord? About a year from now, just as I told you, I will return, and Sarah will have a son.”

God commits himself by His own solemn oath
to giving his beloved Son and the promised
Holy Spirit... [who is] “the guarantee of
our inheritance until we acquire possession of it.”

**Gen 18:1-15; Lk 1:26-38; Jn 1:12-13; Rom 4:16-21;
Gen 12:3; Gal 3:16; Jn 11:52; Eph 1:13-14;
Gen 22:17-19; Lk 1:73; Jn 3:16; Rom 8:32; Gal 3:14;**

Gen 18:16-18; “From there the men set out and arrived within sight of Sodom, with Abraham accompanying them to speed them on their way. Now Yahweh had wondered, 'Shall I conceal from Abraham what I am going to do, as Abraham will become a great and powerful nation and that all nations on earth will bless themselves by him?’”

The dialogue between Abraham and God in Genesis 18:17-21; was for Abraham's benefit.

The intimacy of the relationship between God and Abraham served as the motivation for God's disclosure of His purposes for Sodom.

Further, the Abrahamic Covenant provided the foundation on which that relationship was based. James later refers to Abraham as the “friend of God.” (James 2:23;)

Gen 18:19; “for I have singled him out so that he will direct his sons and their families to keep the way of the Lord and do what is right and just. Then I will do for him all that I have promised.”

There is perhaps no stronger verse in God’s word that illustrates the desire of God for His people than here.

Sodom and Gomorrah was a wicked and ungodly society that was ripe for God’s judicial punishment.

Abraham was to learn the consequences of ungodly living on this occasion.

Gen 18:19; “for I have singled him out so that he will direct his sons and their families to keep the way of the Lord and do what is right and just. Then I will do for him all that I have promised.”

The word “for” indicates purpose at the beginning of verse 19;

God would not hide His dealing with the sinful cities of Sodom and Gomorrah because Abraham would be the beginnings of a great nation.

In verse 19; the necessity for Abraham’s faith to be communicated and continued by his offspring is stressed.

This great nation (Israel) was to learn that God demands obedience.

Gen 18:19; “for I have singled him out so that he will direct his sons and their families to keep the way of the Lord and do what is right and just. Then I will do for him all that I have promised.”

“For I have singled Him out” “chosen him.”
This is the Hebrew term **“know”** which is used
in Gen 4:1; 19:5,8; Num 31:18;
to show **“intimate personal relationship.”**

It can **also be understood**
in the **sense of predestination,**
but probably **better** in this context, **“cared for.”**
(cf. Exod 2:25; Deut 2:7; 33:9; Hosea 13:5;)

God to Judge Sodom and Gomorrah. 18:16-21;

SPECIAL TOPIC: KNOW

(used mostly Deut as a paradigm.)

The Hebrew word “know” (BDB 393)

has several senses (semantic fields) in the Qal.

- 1. to understand good and evil.** - Gen 3:22; Deut 1:39; Isa 7:14-15;
Jonah 4:11;
- 2. to know by understanding.** - Deut 9:2,3,6; 18:21;
- 3. to know by experience.** - Deut 3:19; 4:35; 8:2,3,5; 11:2; 20:20; 31:13;
Josh. 23:14;
- 4. to consider.** - Deut 4:39; 11:2; 29:16;

God to Judge Sodom and Gomorrah. 18:16-21;

SPECIAL TOPIC: KNOW

(used mostly Deut as a paradigm.)

The Hebrew word “know” (BDB 393)

has several senses (semantic fields) in the Qal.

5. to know personally.

- a person - Gen 29:5; Exod 1:8; Deut 22:2; 33:9;
- b. a god - Deut. 11:28; 13:2,6,13; 28:64; 29:26; 32:17;
- c. YHWH - Deut. 4:35,39; 7:9; 29:6; Isa. 1:3; 56:10-11;
- d. sexual - Gen. 4:1,17,25; 24:16; 38:26;

6. a learned skill or knowledge. - Isa 29:11,12; Amos 5:16;

7. be wise. - Deut 29:4; Pro 1:2; 4:1; Isa 29:24;

8. God's knowledge.

- a. of Moses - Deut 34:10;
- b. of Israel - Deut 31:21,27,29;

Gen 18:19; “for I have singled him out so that he will direct his sons and their families to keep the way of the Lord and do what is right and just. Then I will do for him all that I have promised.”

Notice the condition of obedience,
which is certainly part of the covenant obligations
(cf. 17:1;) not only on the part of Abraham,
but for all the generations of faith to follow.

These two words (BDB 842 and 1048) are often used together. **They describe a life of love for God, neighbour, and the community,** which is clearly stated in the Ten Commandments of Exodus 20; and Deuteronomy 5;

The Lord wants a people
to reflect His character to the nations.

Gen 18:19; “for I have singled him out so that he will direct his sons and their families to keep the way of the Lord and do what is right and just. Then I will do for him all that I have promised.”

The term **“the way of the LORD”** is interesting because **it speaks of a lifestyle faith.**
(cf. Judges 2:22; Psa 119:1;)

It is **the first description used of the early church.**
(Acts 9:2; 18:25-26; 19:9, 23; 22:4; 24:14,22; John 14:6;)

Gen 18:19; “for I have singled him out so that he will direct his sons and their families to keep the way of the Lord and do what is right and just. Then I will do for him all that I have promised.”

One of the greatest lessons regarding how grace works is learned in this verse.

God had promised Abraham that he would have descendants that number as the stars in the sky. (Gen 15:5;)
That he would possess the land of Canaan, and that all nations of the earth would be blessed through his seed.
(cf. Gen 12:2-4; 18:18;)

These promises were conditional. Genesis 18:19; tells us that Abraham and his descendants **would receive God's promise** when **they complied with God's laws** and thereby **be considered just and righteous.**

Gen 18:19; “for I have singled him out so that he will direct his sons and their families to keep the way of the Lord and do what is right and just. Then I will do for him all that I have promised.”

The apostle **Paul** tells us that **man is justified** when **our faith measures up to the obedient life of Abraham.** (Rom 4:12, 23, 24; 5:1-2;)

Abraham taught his descendants that **this is what the Lord required** that the promises of the forgiveness of sins **may be realized.**
(cf. Acts 13:23, 26, 32, 37-39;)

Gen 18:20; “So the Lord told Abraham, “I have heard that the people of Sodom and Gomorrah are extremely evil, and that everything they do is wicked.”

Question: Why did God tell Abraham about Sodom?

Gen 20:7; and See Amos 3:7;

Answer: God took Abraham into His confidence, revealing his plan to His prophet and allowing Abraham, a trusted servant, to plead for mercy for people of Sodom:-

“No indeed, Lord Yahweh does nothing without revealing his secret to his servants the prophets.”
(Amos 3:7;)

When God had confided his plan, Abraham's heart is attuned to his Lord's compassion for men and he dares to intercede for them with bold confidence.

Gen 18:20-21; “So the Lord told Abraham, “I have heard that the people of Sodom and Gomorrah are extremely evil, and that everything they do is wicked, that I shall go down and see whether or not their actions are at all as the outcry reaching me would suggest. Then I shall know.”

Question: How were the **people of Sodom described** in Genesis 13:13;?

“The people of this area were **unusually wicked** and **sinned greatly** against the Lord.”

The sin of the city is so great that it virtually cries out to heaven for retribution. (verse 20;)

A similar “**cry**” is spoken of in Genesis 4:10; where **the blood of Abel cried out** to heaven for vengeance and punishment of the evil doer.

Gen 18:20-21; “So the Lord told Abraham, “I have heard that the people of Sodom and Gomorrah are extremely evil, and that everything they do is wicked, that I shall go down and see whether or not their actions are at all as the outcry reaching me would suggest. Then I shall know.”

Note that **sin existed** at this time (as we have previously discussed **in relation to Adam to Noah**).

If sin exist so does law. (cf. Rom 4:15;)

The point is that God
had apparently **given law for man to follow**
and those who did not follow it **were in “sin.”**

Gen 18:20; “So the Lord told Abraham, “I have heard that the people of Sodom and Gomorrah are extremely evil, and that everything they do is wicked.”

**Question: How did the prophets
Isaiah, Jeremiah, and Ezekiel describe the crimes
of Sodom and Sodom's allied
"daughter" cities on the plain of Siddim?**

Answer:- Jer 23:14; “But in the prophets of Jerusalem I have seen something horrible: adultery, persistent lying, such abetting of the wicked that no one renounces his wickedness. To me they are all like Sodom and its inhabitants are like Gomorrah .

Ezek 16:48-50; The crime of your sister Sodom was pride, gluttony, calm complacency; such were her and her daughter's crimes. They never helped the poor and needy; they were proud, and engaged in loathsome practices before me, and so I swept them away as you have seen.

Gen 18:20; “So the Lord told Abraham, “I have heard that the people of Sodom and Gomorrah are extremely evil, and that everything they do is wicked.”

Question:- What **contrast** is revealed in this part of the narrative **between Abraham and Sarah's promise** of the birth of a son **and the fate of the citizens** of Sodom and Gomorrah?

Answer:- This part of the narrative offers the **contrast** between the blessings of hope and life God gave Abraham and Sarah because of their faith and obedience.

Contrasted with the judgment and curse of death for the people of **Sodom and Gomorrah** because of their wickedness and rebellion.

Gen 18:20-21; “So the Lord told Abraham, “I have heard that the people of Sodom and Gomorrah are extremely evil, and that everything they do is wicked, that I shall go down and see whether or not their actions are at all as the outcry reaching me would suggest. Then I shall know.”

“21 that I shall go down” God’s personal interest and focused attention is depicted as ‘going down’ to deal with it.

The text does not mean to undermine **the omniscience of God**, for God does know all.

God is not **‘going down’** to learn the facts, but to take personal interest in them and to rectify the matter.

We should first realize that Abraham’s tent was pitched on a high place which overlooked the valley in which Sodom and Gomorrah were located. (cf. 19:27,28;)

In this sense the two angels **‘went down’** to Sodom and Gomorrah.

Gen 18:20-21; “So the Lord told Abraham, “I have heard that the people of Sodom and Gomorrah are extremely evil, and that everything they do is wicked, that I shall go down and see whether or not their actions are at all as the outcry reaching me would suggest. Then I shall know.”

“I will go down” First of all, only the two angels actually entered Sodom, not our Lord. (cf. 19:1ff;)

Also, there was no need for God to inspect Sodom in order to learn the facts. **God’s omniscience has no limits created by distance.**

The solution to this problem is found in the **Other uses** of the expression ‘to go down.’

In Genesis 11:5,7; it is **used of God’s involvement with Babel** and **the confusion of languages.**

Gen 18:-21; “I shall go down and see whether or not their actions are at all as the outcry reaching me would suggest. Then I shall know.”

In Exodus 3:8; It spoke of **God's intervention in Egypt** to deliver His people.

In all these instances **‘to go down’** conveys the idea of **‘becoming personally involved’** or of **‘personal intervention.’**

This God did, **without physically entering** Sodom, Babel, or Egypt.

“if not I will know.” This is another anthropomorphic phrase to describe God's justice. (cf. Exod 2:25;) There are several cohortatives relating to YHWH in this verse.

1. I will go down – BDB 432, KB 434, Qal COHORTATIVE
2. I will see – BDB 906, KB 1157, Qal IMPERFECT used in a COHORTATIVE sense.
3. I will know – BDB 393, KB 390, Qal COHORTATIVE.

Gen 18:-21; “I shall go down and see whether or not their actions are at all as the outcry reaching me would suggest. Then I shall know.”

“if not I will know.” This is another anthropomorphic phrase to describe God’s justice. (cf. Exod 2:25;)

There are several **cohortatives** relating to **YHWH** in this verse.

1. **“I will go down.”** – BDB 432, KB 434, Qal COHORTATIVE.
2. **“I will see.”** – BDB 906, KB 1157,
Qal IMPERFECT used in a COHORTATIVE sense.
3. **“I will know.”** – BDB 393, KB 390, Qal COHORTATIVE.

God is going to Judge Sodom and Gomorrah.

Gen 18:-21; “I shall go down and see whether or not their actions are at all as the outcry reaching me would suggest. Then I shall know.”

Question: Why did God tell Abraham
He was sending His messengers to Sodom?

Answer: It was the suffering of the weak
and the blood of the innocent to which God
was responding in judging
the wicked cities of the plain.

This was the "**outcry**" that God has heard
'the cry of those who were suffering
calling for God's justice. (18:20-21;)

Abraham Pleads For Sodom.

**Abraham went with his guests
to send them on their way.**

**The LORD had told Abraham
He was about to destroy
Sodom and Gomorrah.**

(18:20-22;)

Gen 18:22; “While the men left there and went to Sodom, Yahweh remained in Abraham's presence. 23 Abraham stepped forward and said, 'Will you really destroy the upright with the guilty?’”

Question: Why did God send the **two "men"** to **investigate conditions** in Sodom?

See Deut 19:15; Mt 18:16; 26:60;

Answer: That God sent His **two witnesses** to Sodom to observe their behaviour is consistence with the Law of the Sinai Covenant in which at least two witnesses were required to testify in a case that required capital punishment.

This part of the narrative presents the age old dilemma:- Must the **good suffer** along with the wicked, must the **Innocent perish** because of the guilty, and what about the question of **individual responsibility** verses collective responsibility?

Gen 18:22; “While the men left there and went to Sodom, Yahweh remained in Abraham's presence. 23 Abraham stepped forward and said, 'Will you really destroy the upright with the guilty?’”

God hears the cry of innocent blood,
as he heard the blood of Abel. (Gen 4:10;)
and **He hears the distress of the suffering,**
as He heard Hagar. (Gen 16:11;)

**God is always ready to withhold His judgment
on the wicked for the sake of the righteous:**

Jer 5:1; “Rove the streets of Jerusalem,
now look and enquire, see in her squares
if you can find an individual, one individual
who does right and seeks the truth,
and I will pardon her, Yahweh says.”

Gen 18:22; “While the men left there and went to Sodom, Yahweh remained in Abraham's presence. 23 Abraham stepped forward and said, 'Will you really destroy the upright with the guilty?’”

Ex 22:29-31; The people of this country have taken to extortion and banditry; they have oppressed the poor and needy and ill-treated the settler in a way that is unjustifiable.”

“I have been looking for someone among them to build a barricade and oppose me in the breach, to defend the country and prevent me from destroying it; but **I have found no one.**”

“Hence I have vented my fury on them; I have put an end to them in the fire of my rage. **I have made their conduct recoil on their own heads** declares the Lord Yahweh.”

Gen 18:23-25; “Will you really destroy the upright with the guilty?”

Suppose there are fifty upright people in the city. Will you really destroy it?

Will you not spare the place for the sake of the fifty upright in it?

Do not think of doing such a thing: to put the upright to death with the guilty, so that upright and guilty fare alike! Is the judge of the whole world not to act justly?”

Abraham Intercedes for Sodom. 18:23-25;

The question of individual and collective responsibility won't be addressed in Scripture until **the formation of the Sinai Covenant.**

(see Deut 7:10; 24:16; Jer 31:29-30; Ezek 14:12; etc)

Genesis 18:23-32; is the longest speech Abraham makes in Scripture.

He bases his argument on **God's concern for justice** as he petitions God to **spare the city if only fifty righteous men can be found.**

Gen 18:23-25; “Will you really destroy the upright with the guilty?”

Suppose there are fifty upright people in the city. Will you really destroy it?

Will you not spare the place for the sake of the fifty upright in it?

Do not think of doing such a thing: to put the upright to death with the guilty, so that upright and guilty fare alike! Is the judge of the whole world not to act justly?”

**God is always willing
to temper His judgment with mercy.**

God told Abraham that **He was willing** to spare the city **if He could find fifty righteous men.**

Question: Abraham was concerned with the lives of the innocent in Sodom, but **was there someone in particular for whom Abraham was concerned?**

Answer: Part of Abraham's concern must have been for his nephew **Lot and his family who were living in Sodom.**

Gen 18:26-28; “Yahweh replied, 'If I find fifty upright people in the city of Sodom, I shall spare the whole place because of them.' Abraham spoke up and said, 'It is presumptuous of me to speak to the Lord, I who am dust and ashes: Suppose the fifty upright were five short? Would you destroy the whole city because of five?' 'No," he replied, 'I will not destroy it if I find forty-five there.”

Encouraged by God's willingness to spare the city
if He can find fifty righteous men,
Abraham began to negotiate with God.

Gen 18:26-28; “Yahweh replied, 'If I find fifty upright people in the city of Sodom, I shall spare the whole place because of them.' Abraham spoke up and said, 'It is presumptuous of me to speak to the Lord, I who am dust and ashes: Suppose the fifty upright were five short? Would you destroy the whole city because of five?' 'No," he replied, 'I will not destroy it if I find forty-five there.”

29 “Abraham persisted and said, 'Suppose there are forty to be found there?' 'I will not do it,' he replied, 'for the sake of the forty.' 30 Abraham said, 'I hope the Lord will not be angry if I go on: Suppose there are only thirty to be found there?' 'I will not do it,' he replied, 'if I find thirty there.’”

31 “He said, 'It is presumptuous of me to speak to the Lord: Suppose there are only twenty there? I will not destroy it,' he replied, 'for the sake of the twenty.’”

32 “He said, 'I trust my Lord will not be angry if I speak once more: perhaps there will only be ten. 'I will not destroy it,' he replied, 'for the sake of the ten.’

33 When he had finished talking to Abraham

Yahweh went away, and Abraham returned home.”

Gen 18:32; “He said, 'I trust my Lord will not be angry if I speak once more:
perhaps there will only be ten.’

'I will not destroy it,' he replied, 'for the sake of the ten.'”

Question: How many times does Abraham successfully convince God to reduce the number from **total annihilation** to a final **minyan** of **ten righteous men**?

A minyan is the minimum needed for a prayer group in the Sinai Covenant. In Scripture it is the number of perfection of order.

Answer: From fifty to forty-five, to forty, to thirty, to twenty, and finally ten. **Six times** the number is reduced **from the possibility** of total destruction.

Six is the number of man in Scripture, but it is also the number **signifying man's rebellion** against God.

Gen 18:32; “He said, 'I trust my Lord will not be angry if I speak once more:
perhaps there will only be ten.’

'I will not destroy it,' he replied, 'for the sake of the ten.'”

Question: What do **Abraham's pleas** with God concerning sparing the innocent, and **God's merciful response**, point to?

Answer: The importance of intercessory prayer and the ministry of the saints.

Question: Why did Abraham go home?

Wasn't he concerned about the outcome of Sodom's judgment and the fate of Lot and his family?

Answer: He had done all he could do for Lot and his family. **He was prepared to accept God's righteous judgment.** He returned the following day, however, to see what had happened. (Gen 19:27;)

A lesson on Christian maturity.

In today's religious society many people are more concerned with the spectacular and the miraculous than in day to day fellowship.

Previously God had shown Himself to Abraham in more splendour and glory.

This time God would have been known to Abraham through previous knowledge of Him and the eyes of faith.

God was known by His promises, His word.

**What more intimate fellowship can there be
than the sharing of a meal with God?**

**Remember Luke says “And when the hour had come
He reclined at table, and the apostles with Him.
And He said to them, ‘I have earnestly desired
to eat this Passover with you before I suffer.’
(Luke 22:14 15;)**

**And it come about that when He had reclined at table
with them, He took the bread and blessed it, and breaking it,
He began giving it to them.
And their eyes were opened and they recognized Him;
and He vanished from their sight. (Luke 24:30-31;)**

**Is it any wonder that one of the highlights
of the Christian's week is to have
Fellowship with His Lord at His table?
(I Corinthians 11:23-26;)**

**We should not always seek to find God
in the spectacular, but in the more
routine affairs of life. (I Kings 19:11-14;)
Such is a sign of Christian maturity.**

**I think we see this illustrated in marriage.
When we first find 'the woman of our dreams'
we want to take her to the finest restaurant
or do something exciting.**

**Sooner or later we find that
we have just as much pleasure
in walking in the park or sitting in the garden.**

**The thrill is not in the place or the activity,
but in the intimacy shared between
two in love in whatever we do.
So it is with Christian maturity.**

**Christian maturity shifts our attention
from self to others.**

Lot was one who continually thought of himself.

**Abraham's finest hour in this chapter
was devoted to serving others.**

**First of all in the hospitality given to these
'strangers,' and then in the intercession
he made for Sodom.**

**Our Love of God must reflect itself
in a concern for others.
(cf. Matthew 23:37-39;)**

Christian maturity balances activity and passivity.

There are times to be active and times to be passive.

Abraham should not have gone into Egypt
when the famine came to Canaan.

Abraham should not have devised

the scheme to protect his life by lying.

Abraham was passive in following Sarah's plan
to produce a son.

In 18:1-8; Abraham was active in offering
hospitality to the three strangers, and rightly so.

This was something he could and should do.

In the matter of **Sodom**, some might have tended to be passive. God had spoken; the city was to be destroyed; **What could Abraham possibly do?**

He could do **what you and I can do when we can do nothing else - pray.** Nothing is ever beyond God's ability to perform. (18:14;)

This, of course, does not imply that we should pray only in impossible situations. **We should pray always.** But mature Christians pray with the confidence that **God will act according to His character,** and with infinite power, and in response to our petitions.

When we are helpless, we are not hopeless, **for the prayers of the righteous accomplish much.** (James 5:16;)

**Mature Christians have a clear grasp
of two eternal truths:-**

The greatness of God, and the goodness of God.

These truths under gird the 18th chapter of Genesis.

The first is found in the question of our Lord
in verse 14, **“Is anything too difficult for the Lord?”**

The second is the basis
for **Abraham’s intercession** in verse 25,
“Shall not the Judge of all the Earth deal justly?”

**The first truth rebukes all worry and lack of prayer,
for “with God, nothing is impossible.” (Luke 1:37;)**

**Every time we worry about the future
we reject the truth that God is all powerful.**

The second truth provides an answer for life's most distressing and perplexing problems.

The God who is all powerful is also loving, kind, just, merciful, and so on. Infinite power is joined with infinite purity.

Our son died when he was 6 years old.

Often we are asked the question, what happens to children who die.

Several passages are suggested, but this is the one that gave the most assurance to us when we lost our son.

Gen 18:25; **“Shall not the Judge of all the Earth deal justly?”** or **“Shall not the Judge of all the Earth do that which is right?”**

While it was comforting **to have scriptures** to comfort us, we did not need a text to answer our every question. **God is far greater than all that is revealed about Him in Scripture.**

The Judge of all the earth will deal justly.
There is our confidence.

Have you lost a loved one about whose salvation you are doubtful? Are there problems and circumstances you cannot understand?

Then have confidence in this:- our God is ALL powerful; NOTHING is impossible with Him. And furthermore, this power IS ALWAYS employed in justice, truth, mercy, and love. What a comfort! What an encouragement to pray!

**Genesis
chapter 18;
God visits Abraham.
Graeme Morrison**

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**Next in the series:-
Gen chapter 19; Sodom destruction.**