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God's Covenant with Abraham

Circumcision, Intercession, and Rescue from Judgment

Scripture: Genesis 17-19 **Sermon Series**: *Genesis: The Beginning*

Topic: Covenant, Blessing

I. Introduction



We return to our series through the book of Genesis. This morning we will consider chapters 17-19 and *God's covenant with Abraham*.

A man called *Abram* is the focal point. In chapter 17 we will see God's covenant with Abram is reaffirmed and specified and his name is changed to Abraham. In chapter 18 we will see the blessing of that covenant results in Sarai's name being changed and Abraham's intercession for the righteous. And finally in chapter 19 we will see Abraham's nephew is rescued from death and God's righteous judgment upon the wicked.

Review: God's Covenant

We were first introduced to God's covenant with Abram in chapter 15, where God promised to to be his shield and reward him greatly.[1] Abram questioned that promise because he was childless.[2] The one thing that Abram most wanted was a son, and that was the one thing he did not have. God then promised to give him, not just one son, but offspring as "*numerous as the stars of the heavens*" (15:5). God confirmed that promise by entering into a covenant with Abram on that very day (15:18).

> A *covenant* is a "sacred kinship bond between two parties, ratified by swearing an oath… that often entails a blessing for obedience and a curse for rebellion."[3]



[1] Genesis 15:1.

[2] Genesis 15:2.

[3] Scott Hahn, "Covenant," in *The Lexham Bible Dictionary*, ed. John D. Barry et al. (Bellingham, WA: Lexham Press, 2016).

In this case, God alone made a covenant with Abram as he passed between the animals cut in half, and promised to give land to Abram's offspring.[4] During this entire time, Abram had fallen into a deep sleep.[5] God alone made this covenant with Abram.

In chapter 16, about 10 years[6] has gone by and Abram and Sarai remain childless. Sarai comes up with a plan to speed up the fulfillment of God's promise. She offers Hagar, her maidservant, to Abram as a surrogate mother. Hagar conceives and gives birth to Ishmael, but this only causes abundant strife and tension in the household. Abram was 86 years old when Ishmael was born (Gn 16:16).

II. Covenant Reaffirmed and Specified (Chap. 17)

In chapter 17 God visits Abram and engages in a long conversation. God does almost all of the talking in this chapter. Abram says only one sentence of 7 words. The chapter divides into there parts. First, in verses 1-14 God reaffirms and specifies His covenant with him. Second, in vs.15-21 God renames both Abram and his wife, and tells him what to name the promised son. Finally, in vs.22-27 we see that Abram immediately obeys what God told him regarding the covenant.

A. Covenant Clarified and Reaffirmed (17:1-14)

First, God reaffirms His covenant with Abram and clarifies it.

> 1 When 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, 2 that I may make my covenant
> between me and you, and may multiply you greatly." 3 Then Abram fell on his face.
> Genesis 17:1-3 (ESV)

When Abram was ninety-nine years old. Thirteen years have gone by since the birth of Ishmael. Apparently God has been silent during the past decade. God now "*appears to Abram*." God visits a very old man.

I am God Almighty. God reveals himself to Abram as "*God Almighty*." The Hebrew word is ***El Shaddai***. The name emphasizes God's power. God intends for Abram to understand that He posses all power necessary to keep His promises and accomplish all of His plans.

Walk before me and be blameless. God expects Abram to obey him. Just as Noah was "*blameless in his generation*,"[7] so God commands Abram to be blameless, "*so that God may make his covenant"* with him (v.2). There is a conditional nature to this covenant. If Abram is to

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[4] Genesis 15:16.
[5] Genesis 15:12.
[6] Genesis 16:3.
[7] Genesis 6:9.

"*walk before*" God and live in His presence, then Abram is called to be "*blameless, so that God will make his covenant with him.*"

May multiply you greatly. God's intention is not only to bless Abram individually, but also to extend that blessing to the descendants of Abram. In this covenant with Abram, God has in mind to bless future generations, the yet-to-be-born children of Abram. God promises this covenant of blessing not only to Abram but also "*to his offspring after"* him (v.9,10). God promises to make Abram "*a multitude of nations*." He repeats this for emphasis (v.4, 5). This promise, this covenant, will b an "*everlasting covenant*" (v.7, 13) to extend "*throughout their generations*" (v.7, 9). This is an extraordinary promise.

Abram fell on his face. Abram understands what this amazing promise means. He hears astonishing words from God Almighty and fell facedown in worship and awe. These amazing words took him to his knees. This is an an overwhelming promise to a 99 year-old man whose body—according to the author of Hebrews—was "*as good as dead.*"[8] And yet God Almighty said that Abram will be the "father of many nations!" How awesome is this wonderful word of hope and blessing.

Every male among you shall be circumcised (17:10). God clarifies that circumcision is to be "*the sign of the covenant*" (v.11). Given that God was was promising numerous descendants for Abram, the sign of the covenant was applied the organ of reproduction. Since abundant children is the "substance of this covenant,"[9] circumcision was intended to remind Abram and all his descendants that multiplication of offspring was ultimately the result of the gracious blessing of God Almighty.

This covenant was for *every male* in Abram's household. It was for all who were born into the family on the inside and bought or brought into the family from the outside. Circumcision was for physical descendants and foreigners. It was for sons and for servants. This sign was for all men in the household, no matter their home country. Here we find the first hint that the blessings that God intended to bring into the world were intended to extend to "*all the families of the earth*" (Gn 12:3).

B. Renaming of Abram & Sarai and Naming of the Son (17:15-21)

The next section involves the renaming of Sarai and Abram and the naming of the son to be born to them. Abram is renamed in vs.5-6.

> 5 "No 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. 6 I will make you exceedingly fruitful, and I will make you into nations, and kings shall come from you." Gen 17:5-6

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[8] Hebrews 11:12.

[9] John H. Sailhamer, "Genesis," in *The Expositor's Bible Commentary: Genesis, Exodus, Leviticus, Numbers*, ed. Frank E. Gaebelein, vol. 2 (Grand Rapids, MI: Zondervan Publishing House, 1990), 137.

Abram shall be called Abraham. God renamed Abram. Abram is renamed to Abraham. The name Abram means "exalted father," while Abraham means, "*the father of a multitude.*" God's blessing upon Abraham is certain and sure because God Almighty is at work. God will make Abraham to be "*exceedingly fruitful*." From this 99 year-old man will come "*nations and kings*" (v.6). This same blessing is promised to Sarai.

> 15 And God said to Abraham, "As for Sarai your wife, you shall not call her name Sarai, but Sarah shall be her name. 16 I will bless her, and moreover, I will give you a son by her. I will bless her, and she shall become nations; kings of peoples shall come from her." Genesis 17:15-16 (ESV)

Sarai shall be called Sarah. God renames Sarai. God promises to give Abram a son by her. We have already seen in Genesis that naming is an exercise of authority. God's authority extends over her who is barren. God Almighty will overcome her barrenness and cause her to conceive a son. Both names, Sarai and Sarah, mean "princess," but the name change signifies a new blessing. The formerly barren princess will now be transformed into a princess who will be the "*mother of nations*" and from her "*kings of peoples*" shall be born. She is 90 years old (v.17). Having a son at this great age will be a miracle.

He fell on his face and laughed to himself (v.17). When Abraham heard this news, that a nearly 100 year-old man and a 90 year-old woman were to be parents of a son, he *laughed* to himself. Sarai had been barren for 90 years! Would she now have a son? Such a thing is of course *humanly impossible*, so we can understand his inward laughter. However, Abraham has overlooked that he is conversing with *God Almighty* (v.1). Abraham has a better idea. "*Oh that Ishmael might live before you*!" (v.18). Couldn't God extend his covenant blessings through Ishmael? God answered,

> 19 God said, "No, but Sarah your wife shall bear you a son, and you shall call his name Isaac. I will establish my covenant with him as an everlasting covenant for his offspring after him." Genesis 17:19 (ESV)

No, but Sarah your wife shall bear you a son. The covenant blessings will not flow through just any son of Abraham, but only through the son whom God chooses. God choses to bring covenant blessing through the son of Sarah, not the son of Hagar. God's everlasting covenant is only established through the son of promise, not through the son born to the son of Sarah's servant. God alone has the authority to chose those to whom the covenant blessings will come.

But God heard Abraham's heart to bless his son Ishmael (v.20). God promises to bless Ishmael also and make him fruitful and make him into a mighty nation through the birth of 12 sons. But the covenant blessings will only be accomplished through a son that will be born to Abraham and Sarah, not Abraham and Hagar.

You shall call his name Isaac. God chose the name of this son who will be born to Abraham and Sarah. His name will be Isaac. Isaac means, "*he laughs*." God is revealing through the name of this son that he knew the inmost thoughts of Abraham. Abraham laughed to himself and God chose to name this promised son 'he laughs.' The name recalls the impossibility of his birth. The meaning of the name points to the miracle of his birth. Everyone laughs at this miracle God Almighty is choosing to do. Abraham laughs. In the next chapter we will find Sarah laughs (18:12). And she will laugh again when Isaac is born (Gn 21:6). God named this miraculous son, 'he laughs' as a perpetual reminder of the joy that God Almighty can give to those who trust in Him and believe His promises.

C. Abraham's Obedience (17:22-27)

After telling Abraham that He was to name this promised son Isaac and that He would bless Ishmael, "*God went up from Abraham*" (17:22). Abraham responded by obeying God immediately. The 99 year-old Abraham took all the men in his household, including his 13 year-old son Ishmael, and "*on that very day*" (v.23, 26) "*every male among*" Abraham's household, whether born inside the family or brought in as a foreigner from the outside, was circumcised.

III. Revelation and Intercession (Chap. 18)

In chapter 18, God appears to Abraham and visits him a second time. Only a short amount of time has passed since God's previous visit in chapter 17. In this chapter we see 1) a divine visitation, 2) the hospitality of Abraham, 3) a shocking dinner conversation, 4) a gracious revelation, and 5) bold intercession.

A Divine Visitation (18:1-3)

In the opening of the chapter we are told that the *LORD* appeared to Abraham, which is Yahweh, God's personal name. The manner of this appearance takes the form of "*three men*." Abraham sat in the door of his tent watching the horizon. When Abraham saw the three men, he got up and "*ran to meet them*" and then "*bowed himself to the earth*" before them (v.2). He's a 99 year-old man and yet he ran to them. Abraham is a great and wealthy man, yet he subordinates himself before these three men.

He spoke to the three men using singular pronouns throughout this scene as if they were one man. He greeted them saying, "*O Lord*." He did not say, "O lords." The word "Lord" here is *Adonay*, which is the word used of God. Abraham's response to these men reveals to the reader that he recognizes these "three men" as representing the singular appearance of One God, Yahweh.

The Hospitality of Abraham (18:4-8)

We see the hospitality of Abraham. He pleads with them to stay with him and invites them to rest in the shade of his tree while he fetches "*a little water to wash your feet*"[10] and a "*morsel*

[10] Genesis 18:4.

of bread"[11] to feed them. After accepting his invitation, Abraham "*went quickly*" (v.7) and told Sarah to "*quickly*"[12] make bread while he himself "*ran to the herd*" and chose a young goat which he then gave to one of his young men "*who prepared it quickly*" (v.7). When all was ready he prepared "*curds and milk*" with the cooked goat and Abraham himself served the three men while they ate. This was a far more substantial meal than a mere cup of water and a piece of bread. Abraham was incredibly hospitable to them and served them a small feast.

Shocking Dinner Conversation (18:9-15)
While the men were eating this meal, one of them asked Abraham, "*Where is Sarah your wife*" (18:9). Here is another hint toward the divine nature of these men, for they know that he is married and the name of his wife without asking. We are then told, "*The LORD said, 'I will surely return to you about this time next year, and Sarah your wife will have a son*" (Gn 18:10).

Sarah was behind Abraham in the doorway of the tent listening to this conversation. The author now adds information necessary to understand Sarah's response to what she heard. We are told that both Sarah and Abraham were very old, "*advanced in years*" (v.11), and that Sarah was well beyond childbearing years for she no longer had menstrual cycles, "*the way of women had ceased with her*" (v.11). Thus, when Sarah heard this news that she would give birth to a son, "*Sarah laughed to herself*…" (18:12).

Two massive obstacles testified against what this man said would take place; Sarah's advanced age and her physical inability. Sarah was "*old and worn out*" and she was physically infertile. Sarah was 89 years old at this time and Abraham was 99 years old. Sarah and Abraham becoming parents at this age was *not merely improbable, but rather humanly impossible*. Thus, Sarah laughed. The LORD responded to Sarah's hidden laughter with an open question directed to Abraham.

> 13 The LORD said to Abraham, "Why did Sarah laugh and say, 'Shall I indeed bear a
> child, now that I am old?' 14 Is anything too hard for the LORD? At the appointed time I
> will return to you, about this time next year, and Sarah shall have a son."
> Genesis 18:13-14 (ESV)

Once again we see that these men conversing with Abraham are representatives of Yahweh Himself. God is here with them. He who is the Creator and Giver of life is the one making this promise. If God brought life out of dust, then certainly He can bring life out of the union of an old couple. *Nothing is impossible with Yahweh*. He gets very specific. "*At the appointed time I will return to you, about this time next year, and Sarah will have a son*" (v.14). The time the LORD has chosen will yield the result He has promised. He will personally return and see that it does. Yahweh Himself will again visit Sarah and she will have a son. There is no doubt about

[11] Genesis 18:5.
[12] Genesis 18:6.

this. God Almighty will make this happen. Out of fear, Sarah lied and said that she did not laugh, but it is futile to lie to God. He said, "*No, but you did laugh*" (v.15). Sarah

Conclusion:
The last half of this chapter includes a gracious revelation (16-21) and bold intercession (22-33).

A Gracious Revelation (18:16-21)
The men finish their meal and set out to leave. Abraham walks with them for a while. They stop and look down toward the city of Sodom. The LORD then talks to Himself. What He says is revealing, both to Abraham and to us.

> 17 The LORD said, "Shall I hide from Abraham what I am about to do [to Sodom], 18 seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him? 19 For I have chosen him, that he may command his children and his household after him to keep the way of the LORD by doing righteousness and justice, so that the LORD may bring to Abraham what he has promised him." Genesis 18:17-19 (ESV)

Shall I hide from Abraham what I am about to do? The LORD's attention is now directed toward Sodom. An great outcry against the cities of Sodom and Gomorrah has come up to the ears of the LORD. Their wickedness "*and their sin is very grave*" (v.20). God is about to pass judgment upon these evil cities. As He considers this, He concludes that it would be wise and good to reveal this to Abraham. The reason why is because the descendants of Abraham will be many people and mighty nations and what is about to happen in Sodom and Gomorrah ought to be taught to all those subsequent generations so that they will avoid doing what these nations are doing so that God will be able to keep his promise to Abraham and his offspring. In other words, the realty that God is a righteous judge and that there are times when His grace and mercy come to an end and He judges the world in righteousness and justice.

Bold Intercession (18:22-33)
After revealing this fact to Abraham, apparently two of the men left for Sodom, while the third remains standing still with Abraham looking out toward Sodom (v.22). Abraham the draws near to the LORD and very humbly but also very boldly pleads with Him on behalf of the righteous. Abraham asks the LORD if the righteous in Sodom would suffer the same judgment as the wicked. Would it be right for the righteous in Sodom to be "*swept away with the wicked*?" Abraham questions the justice of this. He then asks the LORD, if He would spare the whole city of Sodom if 50 righteous people were found within it. The LORD says that He would spare the whole city if 50 righteous persons were found. Abraham then asks if God would still be gracious if there were only 45 or 40 or 30 or 20 or even just 10 righteous persons. The LORD responds that He would spare the whole city if only 10 righteous persons were found. Apparently Abraham had heard of the wickedness of Sodom and did not expect to find many

righteous persons there. Then the LORD finished speaking with Abraham and he returned to his tent.

Rescue and Judgment (Chap. 19)

Chapter 19 begins similarly as chapter 18 with a divine visitation (19:1-3). Next we see 2) Lot's hospitality, 3) a shocking dinner conversation (19:4-14), 4) a merciful rescue (19:15-22), and finally 5) just judgment (19:23-29).

Divine Visitation

The scene opens in city of Sodom on the evening that the "two men" from the previous chapter, are revealed to actually be the two angels and they arrive at the town square (v.1-2).

The Hospitality of Lot (19:2-3)

When the two angels arrive at Sodom, similar to Abraham, Lot is seated in the city gate. The city gate was the seat of local government and business transactions, thus we understand that Lot has earned some degree of respect and prominence among the men of the city.[13]

Similar to Abraham, when Lot saw the guests approaching, "*he rose to meet them and bowed before them*" (v.1). However, unlike Abraham, Lot does not recognize them as angels but merely sees them as men, saying to them "*My lords*," which is like sayings, "Sirs." Like Abraham he invites them to rest, "*wash their feet*," and spend the night in his house rather than in the open square. After reluctantly accepting his invitation, they entered his house and "*he made them a feast, and they ate*" (v.3).

Shocking Dinner Conversation (19:4-14)

Just as the dinner conversation in Abraham's tent was shocking, so the dinner conversation in Lot's house is shocking, but for vastly different reasons. At this point this shocking scene reveals the "hospitality" of the men of Sodom. Their meal was interrupted by every male of the city, "*both young and old.. to the last man*" (v.4). surrounding Lot's house. Just as every male in Abraham's household was united in the covenant of blessing so every male in Sodom was united together in corruption.

They stood outside demanding that Lot send out the visitors "*so that we may know them*. Some have argued that they were simply seeking to be introduced to the newcomers, but Lot understand their intentions to be evil. He exits his house and pleads with them "*dd not act so wickedly*" (v7). If they simply wanted to welcome the visitors to town then why does Lot claim that what they intend is wicked? In the OT "to know" someone is a euphemism for sexual intercourse.[14] Furthermore, that their aim was sexual in nature is unimaginably confirmed by

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[13] Andrew E. Steinmann, *Genesis: An Introduction and Commentary*, ed. David G. Firth, vol. 1, The Tyndale Commentary Series (London: Inter-Varsity Press, 2019), 198.

[14] See Genesis 4:1, 17, 25; 19:8; cf. Judges 19:22.

Lot's mind-blowing offer for the men take his two daughters "*who have not known any man*" and "*do to them as you please*" (v.8). The shocking truth is that all the men of sodom had come to Lot's house seeking to gang rape these two visitors.

The mob of men grew angry and violent when Lot refused to surrender the two visitors. They started to attack Lot but the two angels grabbed Lot and rescued him from the mob by pulling him inside the house. They then struck all the wicked men with blindness so that they could not find the door to the house.

The evil evidence against the wickedness of Sodom that had reached the ears of the Lord was accurate. The outcry against the severity of Sodom's sin was correct. The sin of Sodom was indeed "very grave."

The intercession of Abraham now moves these two angels to ask Lot if there are any other family in the city who needed to be warned of the city's imminent destruction. Lot went to his two future sons-in-law and warned them to flee from the city in order to escape destruction. However, *they laughed* at him, thinking him to be joking. They thought the destruction of their city was *not merely improbable, but rather humanly impossible*. They refused to take Lot seriously and so they proved to be bound in the corruption with all other men in the city.

The Day After (19:15-29)
The destruction of Sodom would not delay. It would come that day.

> 15 As morning dawned, the angels urged Lot, saying, "Up! Take your wife and your two
> daughters who are here, lest you be swept away in the punishment of the city." 16 But
> he lingered. So the men seized him and his wife and his two daughters by the hand, the
> LORD being merciful to him, and they brought him out and set him outside the city. 17
> And as they brought them out, one said, "Escape for your life. Do not look back or stop
> anywhere in the valley. Escape to the hills, lest you be swept away."
> Genesis 19:15-17 (ESV)

If it were not for the mercy of the LORD Lot would have been lost. Lot lingered. He doubted this destruction was coming as soon as he had been told. The angels had to physically *seize* Lot, his wife, and his two daughters and take them by the hand and lead them out of the city. They pulled them away from death. They lead them out of the city and commanded them "*not to look back or remain in the valley but to flee to the hills*" (v.17). Lot's wife ignored this command and she too was destroyed, leaving Lot and his two daughters to flee first to the city of Zoar and then eventually into the hills.

Abraham's View
Abraham arose early that morning and looked toward Sodom and Gomorrah and all the cities of the valley and the smoke of the burning "*went up like the smoke of a furnace*" (v.28). God

had kept His word. The cities were destroyed. There were not 10 righteous people in all those cities. If there were, then the Lord would not have destroyed them.

> 29 So it was that, when God destroyed the cities of the valley, God remembered Abraham and sent Lot out of the midst of the overthrow when he overthrew the cities in which Lot had lived. Genesis 19:29 (ESV)

Lot and his daughters were the only survivors of this judgment because Abraham interceded for them. They certainly were not spared because of their own righteousness since their behavior can scarcely be called righteous. It was the prayers of intercession of Abraham that led to their escape from destruction.

Conclusion

From these chapters we can draw 3 conclusions.

1. ***God's covenant changes people***. God made an everlasting covenant with Abraham and Sarah and their offspring. Participating in that great covenant changed them both forever. Jesus is a descendant of Abraham and Sarah. The Gospel of Matthew begins with a genealogy demonstrating that fact that Jesus descended from Abraham. Matthew does this because he aims to show that Jesus is the only one who fulfills God's promise to Abraham to bring blessing for all nations through him.

2. ***Nothing is too difficult for God Almighty***. It was laughable that a 90 year-old post-menopausal woman and a 100 year-old man could be parents. And yet that is exactly what happened because nothing is too difficult for God Almighty. It is laughable to think that a virgin can become pregnant, but that is exactly what happened to Mary because nothing is too difficult for God Almighty.

3. ***It is possible to escape God's just judgment of sinners***. God's curse and condemnation of sin along with His fiery judgment against evil will certainly come upon all sinners one day. However, it is possible to escape that just judgment. Just as Lot escaped death because of the intercession of Abraham so all who look to Jesus will escape death because of the intercession of Jesus.

These promises are open to all who will hope in them and receive them by faith in Christ Jesus.

Discussion Questions

God's Covenant with Abraham — Genesis 17–19

These eight questions are designed to help your small group move beyond simply understanding the biblical text to considering its theological significance and practical application.

1. God's Promises and Our Faith (Genesis 17:1–8)

God appeared to Abram when he was 99 years old and reaffirmed His covenant promises. Thirteen years had passed since the birth of Ishmael, and God had seemingly been silent. What do we learn from this about God's timing and faithfulness? Why is it sometimes difficult for us to continue trusting God when His promises seem delayed?

2. Walking Before God (Genesis 17:1)

God commanded Abraham to "walk before me, and be blameless." What does it mean to walk before God? How should the reality that we live continually in God's presence shape our daily decisions, attitudes, relationships, and conduct?

3. God Almighty and the Impossible (Genesis 17:15–21; 18:9–15)

Abraham and Sarah both laughed when they heard that they would have a son in their old age. What does their response reveal about the struggle to believe God's promises when circumstances seem impossible? What situations in your own life might tempt you to doubt God's ability or faithfulness? How does God's question, "Is anything too hard for the LORD?" challenge you?

4. The Purpose of God's Blessing (Genesis 18:17–19)

God chose Abraham so that he would command his children and household to keep the way of the LORD by doing righteousness and justice. What does this teach us about the relationship between receiving God's blessings and living a life of obedience? How should parents and families intentionally pass along faith and biblical convictions to the next generation?

5. Prayer and Intercession (Genesis 18:22–33)

Abraham approached God humbly but boldly, pleading for the righteous people living in Sodom. What do we learn from Abraham's example about praying for others, particularly those living in wickedness? Who are some people in your life, family, church, or community for whom you should be praying more intentionally?

6. God's Holiness and Judgment (Genesis 19:1–14)

The wickedness of Sodom had become exceedingly great, and God's judgment was about to fall upon the city. What do these chapters teach us about God's attitude toward sin, His holiness, and His justice? How should these truths shape the way Christians think about the increasing acceptance of sin in the surrounding culture?

7. God's Mercy and Our Hesitation (Genesis 19:15–29)

When the angels urged Lot to flee, he lingered and had to be physically taken by the hand and led out of the city. What does Lot's hesitation reveal about the power of worldly attachments? Are there things in our lives that make us reluctant to obey God fully or separate ourselves from sin? What does this passage teach us about the mercy of God?

8. Jesus, Our Greater Intercessor (Genesis 19:29; Matthew 1:1; Hebrews 7:25)

The sermon concludes by connecting Lot's rescue through Abraham's intercession with our rescue from God's judgment through the intercession of Jesus Christ. How does this comparison help us better understand the gospel? What does it mean that Jesus stands as our greater Intercessor, and how should this reality affect the way we live, worship, and share the gospel with others?

Suggested closing question for the group:

If you had to identify one truth from Genesis 17–19 that you most need to remember and put into practice this week, what would it be?

Leader's note: The eight questions intentionally follow the progression of the sermon: God's covenant promises, the call to obedience, God's sovereign power, generational faithfulness, intercessory prayer, divine judgment, God's mercy, and ultimately the saving work of Jesus Christ.