

GENESIS 18

The Promise of Isaac Confirmed

2/28/2023
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KEYWORD

REVERANCE

God (Plural)	Elohim (The Trinity)
God (Singular)	El
LORD	Jehovah & or Yahweh (YHWH)
GOD	Jehovah & or Yahweh
Lord	GOD the Master (Kurios), Adonai
lord	Man the Master
El Olam	Everlasting God
Bara	God creating from nothing
Asah	God making or assembling from existent materials
Beth	House
Numbers	<ul style="list-style-type: none">• 1 - Unity between God the Father & His Son Jesus (John 10:30)• 2 - Represents union, division, and verification• 3 - Harmony, New Life & completeness (467 times)• 4 - Creation & The creative ability of God.• 5 - God's grace, goodness and favor toward humans (318)• 6 - Imperfection of man and the sin and weakness he has• 7 - Perfection• 8 - New beginnings• 9 - Divine completeness or conveys the meaning of finality (49)• 10 - God's authority, completeness, order, and divine perfection• 11 - Disorder, chaos and judgment (11 - 24 & "11th" - 19)• 12 - God's power and authority (187)• 13 - Rebellion• 40 - Represent completeness or wholeness.• 70 - Perfect spiritual order carried out with all power.
Keywords	"create" (bara), "make" (asah), and "form" (yatsar). In Isaiah 43:7 - All the three are used.

Jehova means the becoming one as God relates to man and man's needs and becomes to man whatever man may need

PRAYER

Father we thank you for the privilege of studying your word together.

Thank you for the records Jesus, that lead us to you and eternal life in you.

Jesus let thy Holly spirit now implant upon our hearts your truths.

Thank you Jesus that revelation knowledge will flow freely, uninterrupted & un-hindered by satanic or demonic forces.

In Jesus's name and everybody say Amen!

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REVIEW

While Abraham was seated outside his tent by the oaks of Mamre, three men suddenly approached.

Abraham ran and bowed to them, urging the men to stop and refresh themselves. When the men agreed, Abraham told Sarah to prepare cakes, and have a calf slaughtered for them to eat as they would rest in the heat of the day.

When the meal was over, Jesus fully revealed Himself, in a conversation He conducted with Sarah through Abraham while she remained hidden and listening in the tent.

First, Jesus asks where Sarah is and then reveals to her what He had said to Abraham in the previous chapter 16: **by this time a year from now she will have a son.**

Sarah's response is much the same as Abraham's in the previous chapter 16: she laughs to herself. Not only was she around 90 years old, the "way of women" had ceased for her.

Sarah is literally "beyond" a woman's normal ability to conceive and past menopause. She describes herself as worn out and her husband as old. She cannot imagine having the "pleasure" of a new birth in their season of life.

Jesus knew that Sarah laughed and what she thought about His revelation. He asked Abraham why she laughed. Jesus asked **"Is anything too hard for the LORD?"**

Sarah, likely realizing that this is God, she becomes afraid. She lies and says that she did not laugh. The LORD corrected her, but He did not punish her.

The three men then set out on their journey, walking from Abraham's home near Hebron toward the city of Sodom. Abraham walked with them for a time, until they arrived at a high point from which they can look across and see Sodom.

From there, Jesus revealed to Abraham His plan regarding the grave sins of Sodom and Gomorrah. As the two angels walk on toward the city, Abraham begins a kind of negotiation with Jesus for his nephew Lot and his family who lived in Sodom.

Abraham boldly challenged Jesus: **Will you sweep away the righteous with the wicked?** Abraham insisted that such an action would not be consistent with the LORD's character.

Will you destroy the city if you find 50 righteous people there? Jesus agrees that He will not. Abraham keeps asking though, lowering the number at which Jesus would willingly destroy righteous people to judge the wicked. 45? 40? 30? 20?

Finally, Abraham asks, with a request that the LORD not be angry, if He would spare the city for the sake of 10 righteous people. Once more, the Lord agrees that He would do so if He finds that many.

With that, the LORD heads toward the city, and Abraham walks back home.

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GEN 18: 1-2

And the LORD appeared

(This happened a short time after the events of Genesis 17 because in Genesis 17:21, God said Sarah would give birth one year later, and at this time she was not yet pregnant; so this couldn't be more than 3 months after the events in Genesis 17.

When the LORD takes human form to interact with people on earth, Bible scholars call it a *theophany*.

Here again, Jesus came to Abraham in human appearance. This was Jesus Christ, appearing to Abraham because of God the Father the bible says...

- *In John 1:18 that no one has seen God at any time. The only begotten Son, who is in the bosom of the Father, He has declared Him, and in 1 Timothy 6:16 it reads that no man has ever seen God in the Person of the Father.*

Therefore, if God appeared to someone in human appearance in the Old Testament (and no one has seen God the Father) it then is the appearance of the eternal Son, the Second Person of the Trinity, before His incarnation in Bethlehem aka Jesus Christ.

This also is possibly the reference to which Jesus referred to in John 8:56 when he said that

- *Your father Abraham rejoiced that he would see my day. He saw it and was glad.)*

unto him in the plains of Mamre;

(This was a significant place in Abraham's life. Abraham moved to **Mamre** when he came back into the promised land from Egypt and built an altar there in Genesis 13:18, and apparently stayed there some time in Genesis 14:13.

Abraham purchased a field and cave at **Mamre**, using it for Sarah's burial in Genesis 23:17-19. Abraham himself was buried there in Genesis 25:9), and his son Isaac was also buried there in Genesis 49:30, 50:13)

and he sat in the tent door in the heat of the day;

(Abraham was enjoying the refreshing air *in the heat of the day*. This custom is still frequent among the Asiatics.)

And he lift up his eyes and looked, and, lo, three men stood by him;

(Better translated as *standing over against him*; for if they had been *standing by him*, as our translation says, he needed not to have "run from the tent door to meet them."

To Abraham these appeared at first as *men*; but he *entertained angels unawares*, as shown in **Hebrews 13:2**.

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Although since Jesus Christ appeared to Abraham twice before in Genesis 12:7, 17:1, it would seem that Abraham was able to identify Jesus physically or by some sort of intuition or spiritual knowledge for he bowed himself to the ground especially coming from a wealthy and important man)

and when he saw them, he ran to meet them

(According to his godliness and the customs of that culture, Abraham offered the hospitality of his house to these travelers.)

from the tent door, and bowed himself toward the ground.

GEN 18: 3-5

And said, My Lord,

(The word here is *Adonai* and not *Yehovah*, for as yet Abraham did not know the quality of his guests. You can read more about this word in **Genesis 15:8**)

if now I have found favour in thy sight, pass not away, I pray thee, from thy servant; Let a little water, I pray you, be fetched, and wash your feet,

(Here we find a delightful picture of primitive hospitality.

In those ancient times shoes such as ours were not in use and the foot was protected only by *sandals*, which fastened round the foot with straps.

It was therefore a great refreshment in so hot a country to get the feet washed at the end of a day's journey; and this is the *first* thing that Abraham proposes.

Now depending on who did the actual washing—usually a servant—it could also carry a sense of submission.)

and rest yourselves under the tree;

(We have already heard of the oak grove of Mamre in Genesis 12:6, and this was the second requisite for the refreshment of a weary traveller resting in the shade.)

And I will fetch a morsel of bread,

(This was the *third* requisite, and is introduced in its proper order; as eating immediately after exertion or fatigue is very unwholesome. The strong action of the lungs and heart should have time to diminish before any food is received into the stomach, as otherwise concoction is prevented, and fever in a less or greater degree produced.)

and comfort ye your hearts; after that ye shall pass on; for therefore are ye come

(In those ancient days every traveller conceived he had a right to refreshment, when he needed it, at the first tent he met with on his journey.)

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to your servant. And they said, So do, as thou hast said.

(How exceedingly simple was all this! On neither side is there any *compliment* but such as a generous heart and sound sense dictate.

Abraham, a wealthy and powerful man with many servants, refers to himself as the servant of these men. Indeed, he acts as if he were a servant eager to please his master.

This might have been Abraham's way of expressing his culture's typical approach to hospitality. Or, his extravagant response might have been because he knew, immediately, with whom he was speaking.)

GEN 18: 6-8

And Abraham hastened into the tent unto Sarah,

(Abraham's urgency seems to suggest that he knew that there was something special about these three visitors.

Take note also he gave instructions to his 90 year old wife and not a maid or servant much as he had many.)

and said, Make ready quickly three measures of fine meal,

(The *measure* was about two gallons and a half. So Abraham made for the three angels a whole *calf*, *new bread*, but baked on the hearth, together with *butter* and *milk*.

Three measures of meal were baked into bread on this occasion, which come to more than two of our bushels, and nearly to fifty-six pounds of our weight; hence we may conclude that men were great eaters in those days.)

knead it, and make cakes upon the hearth.

(Or under the ashes. This mode is used in the east to the present day. When the hearth is strongly heated with the fire that has been kindled on it, they remove the coals, sweep off the ashes, lay on the bread, and then cover it with the hot cinders.)

And Abraham ran unto the herd,

(It's interesting that Abraham and Sarah themselves prepared the meal, instead of commanding servants to do it for them.)

and fetch a calf tender and good, and gave it unto a young man; and he hasted to dress it.

(Abraham is both eager to serve the LORD and eager for them not to leave. Abraham behaves as the LORD's servant, exhibiting both the warm hospitality of a good host and an attitude of submission.

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His passion is revealed in the terms used in this passage: Abraham "went quickly" IN Genesis 18:6, he "ran," and the young man prepared the meat "quickly.")

And he took butter, and milk, and the calf which he had dressed,

(This is quite interesting as the father of Israel is not being cultured. Now the culture law forbid them from having dairy products with meat which quite obviously is not a proper interpretation of the scriptures.

The law declared not to boil a goat kid in its mother's milk. Jews took this as a probation of having dairy products with meat products.

Because you see if you drink a glass of milk and eat a stake, you don't know but that stake might have come from a calf of the mother cow of whom you drunk the milk and as they go down to the stomach they will mix up. It's not what God intended really!

Well Jesus and the angels ate it ☺)

and set it before them; and he stood by them under the tree, and they did eat.

(It's interesting to note that angels eat, in case you wonder if angels eat and are able to take on the form of humans.

In the New Testament, it says in Heb.13:2:

"Be not forgetful to entertain strangers; for thereby some have entertained angels unawares."

It could be a reference to this scripture, when Abraham is entertaining these three men.)

GEN 18: 9

And they said unto him, Where is Sarah thy wife?

(Abraham's visitors have finished the meal, and begin to reveal the purpose of their visit. Their first question shows they know more about Abraham than they have let on.

They know of his wife Sarah, and linterestingly, she was called by her new name given just a few weeks back in Genesis 17:15-16.

Now God asks questions not to gain information or that He doesn't know but instead to draw out a confession.

Jesus knows exactly where Sarah is and yet, just as parents often "ask" children questions in order to clarify ideas, God has a habit of using questions, rather than statements, in order to force man to acknowledge his situation (Genesis 3:9; Acts 9:4))

And he said, Behold, in the tent.

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(In those tents, there was a compartment for the women and they had to stay on their side of the tent. There was also the living room where the man would entertain his guests. It is the same today in the Bedouin tents)

GEN 18: 10

And He said, I will certainly return unto thee according to the time of life,

(Abraham was now *ninety-nine* years of age, and this promise was fulfilled when he was a *hundred*; so that the phrase *according to the time of life* must mean either a *complete year*, or *nine months* from the present time, the ordinary time of pregnancy. Taken in this latter sense, Abraham was now in the ninety-ninth year of his age, and Isaac was born when he was in his hundredth year.)

and, lo, Sarah thy wife shall have a son.

(Here, Jesus speaks to Abraham about Sarah with the full knowledge that she is listening.

Jesus repeats what He had said to Abraham in Genesis 17:17-22. This time, though, He speaks in a way that Sarah will be sure to hear. God announces, and Sarah clearly hears, that she will have a son by this time next year, when the Lord plans a return visit.

Hearing such an announcement would clearly confirm for Abraham that this was the LORD who had made the same promise to him in the previous chapter.

Sarah, though, seems to be hearing this promise for the first time. Most likely, Abraham had not told her what God had revealed to him in the prior encounter.

Sarah's initial reaction was similar to Abraham's. she laughed at the suggestion of having a natural-born child.

Like Abraham, we need to hear God's promises over and over again. It is a way God uses to encourage and develop our faith even as the bible says in Romans 10:17:

So then faith comes by hearing, and hearing by the word of God)

And Sarah heard it in the tent door, which was behind Him.

(Sarah is eavesdropping on the conversation)

GEN 18: 11

Now Abraham and Sarah were old and well stricken in age; and it ceased to be with Sarah after the manner of women.

(Sarah had gone through the menopause and as such it would take a miracle of God for them to have literal children through normal means.)

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GEN 18: 12

Therefore Sarah laughed within herself,

(Sarah didn't laugh out loud but laughed on the inside so they wouldn't hear her. But!!! The LORD heard.

What Sarah understood is that she had been barren her entire life, unable to conceive a child with Abraham. Now at the age of 90 or so, she had passed menopause.

Some commentators suggest that she and Abraham, about 100 himself, had long since stopped having intercourse.

All of the evidence of Sarah's life told her that having a baby was impossible.

So, her initial response to the idea was the same as Abraham's had been: Sarah laughed in unbelief. That response seems entirely understandable to us.)

saying, after I am waxed old shall I have pleasure, my lord being old also?

(Sarah could not believe God would literally grant this child as the result of normal sexual relations. In fact Leupold translated Genesis 18:12 as:

"After I have become worn out, have I enjoyed sexual delight and my lord too is an old man?"

It may be, even after the dramatic promises of Genesis 17, Abraham and Sarah found some way to spiritualize God's promise, making it mean something other than what God intended.

Here however, God made it plain: *Abraham and Sarah would have normal sexual relations and produce a baby.*)

GEN 18: 13-14a

And the LORD said unto Abraham,

(God dealt with **Abraham** about this, not Sarah herself, because Abraham was the head of his home.

Take note also that one of those three persons was *Jehovah*, and as this name is never given to any created being, consequently the ever-blessed God is intended and as he was never seen in any bodily shape, consequently the great Angel of the covenant, Jesus Christ, was meant. We also see his appearance in **Genesis 16:7**)

wherefore did Sarah laugh,

(God heard Sarah's laugh even though she *laughed within herself*. The sense was, her laugh could not be heard normally, but God heard it nevertheless.)

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There's nothing hidden before the LORD.

We could have a different life style if we always remembered that God hears and knows everything we think and say.)

saying, Shall I of a surety bear a child, which am old?

This is a tremendous question. Our problems usually stem from our limited concept of God. We often think of God as having human characteristics such as we have. This is called "anthropomorphic" concepts of God. Because I'm prone to think of God in terms of myself, my concept of God is limited and it is not a right concept. Thus it is reflected in my attitude of prayer and how I pray for certain things. There are somethings I have no problem praying for.

"Do you have a headache? Fine I'll pray for you. If prayer doesn't work take an aspirin. Headaches aren't that much of a problem anymore. You've got Leukemia. You want me to pray that God will heal you. Wait a minute! The doctor said you've got two weeks! That's terrible. I feel sorry for you."

Well now, Is it hard for God to heal Leukemia? Is that a tough one for God? "I've really got a tough one for you this time God. All of the doctors have given up and I really don't know if You can come through."

What am I doing? I am carrying man's limitations over to God. Here He's saying, "Is anything too hard for the LORD?" As you really ponder on this question, you will have to come to the conclusion that there is nothing too hard for God. We need to remember that and pray with that consciousness.

When Paul prayed for the Ephesians, he ended his prayer by saying, "Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us." (Eph.3:20).

So, there is nothing hard for God. He is able to do all things. That is the kind of God we worship and serve. That's the kind of God who reaches out to you for fellowship; so, that you, through that fellowship, might be enhanced and blessed.

GEN 18: 14-15

Is anything too hard

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

So literally Jesus is asking Abraham, can anything be too great a miracle for me to effect?

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The Septuagint translates the passage as "With God nothing shall be impossible," in **Luke 1:37**

Sarah was looking at only the human possibilities, she wasn't looking at God.

Paul said:

"Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us."

Many times we see mountains very high and stiff because we are only looking at human aspects and not God who is able to set a side human laws and restrictions.

So she's gone through the change of life, she's 90 years, so what? Is anything too hard for God)

for the LORD? At the time appointed I will return unto thee, according to the time of life, and Sarah shall have a son.

(When Sarah laughed at God's twice-given promise, we might think God would take the promise away. Instead, God responded by dealing with her sin of unbelief and did not take away the promise.

The bible says in 2 Timothy 2:13 that

"If we are faithless, He remains faithful; He cannot deny Himself"

The new covenant through Christ Jesus is predicated upon God's faithfulness to mankind and not mines as I totally failed at it. God will be faithful to his word regardless of whether I doubt him or not)

Then Sarah denied, saying, I laughed not; for she was afraid.

(Perhaps she thought the LORD may punish her in some way for her unbelieving laughter. Or, for listening in on a conversation in which she was not explicitly involved.)

And he said, Nay; but thou didst laugh.

(Jesus does not condemn her, though. In fact, as Jesus revealed to Abraham in the previous chapter when Abraham also laughed at such an idea, their son's joyful name would be Isaac, which means "laughter."

This name not only evokes happiness, it also serves as a subtle, almost playful rebuke of Abraham and Sarah's mutual doubt.)

GEN 18: 16

And the men rose up from thence, and looked toward Sodom; and Abraham went with them to bring them on the way.

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(In that day, it was customary for a hospitable host to accompany his guests on their journey for a while as they departed so as to direct them in the way.

Public roads did not then exist and guides were essentially necessary in countries where villages were seldom to be met with, and where solitary dwellings did not exist.

They walked through the hills near Hebron and came to a good spot for glimpsing the city of Sodom in the distance. This city, like Gomorrah, had already established a reputation for moral depravity in Genesis 13:13.)

GEN 18: 17-21

And the LORD said, Shall I hide from Abraham

(This verse is another example of God using human actions, words, or speech to help us understand an idea.

God called out to Adam in the garden, even though He knew where he was hiding in Genesis 3:9.

God speaks as a man to Abraham, even though He already knows how the conversation will proceed in Genesis 18:1-3.

Here, God poses a rhetorical question which helps explain why, exactly, God is going through this process of appearing to Abraham and discussing Sodom.

In short, God plans to make Abraham aware so he will be all the more convinced of God's power and sovereignty.)

that thing which I do; Seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him?

(Here, God continues to explain to the angels why He will not hide from Abraham what He is about to do.

Jesus says Abraham will become a great and mighty nation.

All of the nations of the earth will be blessed in Abraham. In other words, God has already given His astounding covenant promises to Abraham, along with His plans for Abraham's future offspring.

Why would Jesus now withhold from Abraham information about His plans for Sodom?

This also means that God's actions against Sodom are meant to carry a message to men like Abraham.

What eventually occurs in that city will not only prove that God always makes good on His promises, it will also prove that God's judgment on sin is unmistakable.)

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For I know him, that he will command his children and his household after him, and they shall keep the way of the LORD, to do justice and judgment; that the LORD may bring upon Abraham that which he hath spoken of him.

(This is the first mention of Abraham's responsibility to command and train each following generation to keep the way of the Lord.)

By extension, this same command is applied to Israel.

This is also one of the few mentions that God's keeping of His promises to Abraham will be tied to Israel keeping to the way of the Lord.)

And the LORD said, Because the cry of Sodom and Gomorrah is great,

(What Jesus is saying is ominous.

The outcry against the peoples of the cities of Sodom and Gomorrah is great, and their sin is grave.

The language used here is similar to what God said to Cain in Genesis 4:10,

"Your brother's blood cries out to me from the ground."

In the same poetic sense, the cries of the victims of the sins of Sodom and Gomorrah had reached the ears of God Himself.

We are first told about the Sodomites in Genesis 13:13 & Genesis 13:13 and as such we may suppose that this **outcry** came from many different sources such as:

- God and His holy justice cried out against Sodom and Gomorrah.
- On-looking angelic beings cried out against Sodom and Gomorrah.
- The multitude of victims of Sodom and Gomorrah's depravity cried out against those cities.
- Creation itself was affected by their unnatural transgression, and cried out against them.)

and because their sin is very grievous; I will go down now, and see

(This is a good lesson to the magistrates, teaching them not to judge according to report, but accurately to inquire into the facts themselves)

whether they have done altogether according to the cry of it, which is come unto me; and if not, I will know.

(Because the judgments of the Lord are true and righteous in Psalm 19:9 & Revelation 16:7, Jesus would only judge Sodom and Gomorrah on direct, accurate knowledge.

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We are not told this because God did not know, but to demonstrate to us and Abraham the thorough character of God's knowledge, integrity just and righteous.)

GEN 18: 22

And the men turned their faces from thence, and went toward Sodom: but Abraham stood yet before the LORD.

(We see the two **men** were actually the angels who visited Sodom in Genesis 19. The third person in the party was actually the **Jesus Christ** Himself.

Abraham is talking to the LORD face to face and we read in the New Testament that no man has seen God at any time.

The word "Yahweh" is used in this passage and so the only conclusion you can come to here is that Jesus Christ is the "Yahweh" of the Old Testament.

So the two angels who accompanied Jesus were now sent towards Sodom; while Jesus, remained with Abraham for the purpose of teaching him the great usefulness and importance of faith and prayer)

GEN 18: 23-25

And Abraham drew near,

(Effective intercession is a matter of drawing near to God so we can pray with *His* heart.)

and said, Wilt thou also destroy the righteous with the wicked?

(In a sense, Abraham reminded Jesus of His own nature and principles. Abraham thought that Jesus, as a righteous **Judge**, could not and would not punish the innocent in the same way as the guilty.

- Effective prayer speaks knowing who God is, and how God works in a particular situation. Effective prayer doesn't see itself as a passive spectator in what God does, but effective prayer acts as if it must actually remind God in prayer.
- We also find it remarkable that Abraham *cared* about the people of Sodom and Gomorrah. He might have just prayed, "LORD, get my nephew Lot out of there first," but he didn't. Abraham's heart was full of sorrow and compassion, even for the wicked of Sodom and Gomorrah)

Peradventure there be fifty righteous within the city; wilt thou also destroy and not spare the place for the fifty righteous that are therein? That be far from thee to do after this manner, to slay the righteous with the wicked; and that the righteous should be as the wicked, that be far from thee; Shall not the Judge of all the earth do right?

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(God alone is the Judge of all men. Abraham, in thus addressing himself to the person in the text, considers him either as the Supreme Being or his representative.)

Abraham is interceding and it is an interesting position that he comes from. “You’re the Judge of all the earth, LORD. Would it be fair for you to destroy all the righteous of the city along with the wicked?”

This is an extremely interesting proposition that Abraham is making to the LORD and it has a lot to do with us today. God is soon going to come and destroy the earth. We are fast approaching, what is known in the Scriptures, as the Great Tribulation Period when God is going to judge the wicked.

There are many Christians, today, who are taking the position that the “church” is going to be in the Great Tribulation; but, this is denying the justice of God. This very premise that Abraham is pressing with the LORD that it wouldn’t be fair to judge the righteous with the wicked.

The same is true of God’s judgment that is coming. As He removed righteous Lot out of Sodom, so will He remove the righteous ones in His “church” out of the earth before His judgment falls. That’s just in keeping with the principles and righteousness of a just God.

GEN 18: 26

And the LORD said, If I find in Sodom fifty righteous within the city, then I will spare all the place for their sakes.

(God said this because Abraham asked. When Abraham drew near to the LORD and prayed according to God’s revealed nature and will, God agreed.

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That’s just in keeping with the principles and righteousness of a just God.)

You know, the sinners around you are having a free ride. It’s because of you that God’s judgment has not already come. Sinners are blessed because Christians are there. For fifty righteous, God would have spared Sodom.

That was probably a small percentage of the population. How many times God’s judgment would have fallen if it had not been for His people being there.

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GEN 18: 27

And Abraham answered and said, Behold now, I have taken upon me to speak unto the Lord, which am but dust and ashes;

(These words are very similar in sound, as they refer to matters which so much resemble each other.

- *Dust* - the lightest particles of earth.
- *Ashes* - the residuum of consumed substances.

By these expressions he shows how deeply his soul was humbled in the presence of God.

He who has *high* thoughts of himself must have *low* thoughts of the dignity of the Divine nature, of the majesty of God, and the sinfulness of sin.)

GEN 18: 29-33

And he spake unto Him yet again, and said, Peradventure there shall be forty found there.

(Abraham established a principle that God would not destroy the righteous with the wicked. Now with that principle established, it was then just a matter of numbers. How many righteous people would God spare the city for?

- Abraham's intercession was effective because it was *specific*. He talked about specific numbers with God, and not only in broad, general terms.
- Often our prayers are ineffective because we really don't ask the LORD to *do* anything.
- Instead, we often just toss wishes up to heaven.)

And He said, I will not do it for forty's sake. And he said unto Him, Oh let not the Lord be angry, and I will speak;

(Abraham's humility was demonstrated in that nowhere in his prayer did he ask why or did he demand that God explain Himself and His actions.)

Peradventure there shall thirty be found there. And He said, I will not do it, if I find thirty there. And he said, Behold now, I have taken upon me to speak unto the Lord; Peradventure there shall be twenty found there.

(It's important to note here that the word "righteous," as used by Abraham, does not mean sinlessly perfect people.

In an Old Testament context, this term refers to those who don't participate in the grave sins openly practiced in Sodom and Gomorrah.

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Those sins included rape, sexual immorality including homosexuality, gluttony, and not caring for or helping the poor in Genesis 19 and Ezekiel 16:49–50)

And He said, I will not destroy it for twenty's sake. And he said, Oh let not the Lord be angry, and I will speak yet but this once; Peradventure ten shall be found there.

(Abraham was such a skilled negotiator and he prevailed upon Jesus to lower the number of righteous required to spare the city.

First by units of five, then by units of ten, until the number settled at ten.

➤ It is impossible to miss the persistence of Abraham in intercession.

Abraham did not stop asking at 40 or 50 and say simply, “Now it's in the LORD's hands” or “The LORD will do what the LORD will do.” Abraham shows us that there are times when an intercessor must feel that the eternal destiny of men and women depends on the intercessor's prayer.

➤ This is the kind of heart God wanted to draw out of Abraham; a heart that cared so much for people made in the image of God that he worked hard to intercede on behalf of a city that deserved judgment.

This was the heart a great leader of a large and mighty nation needed to have.

➤ Remember, there is a sense in which all this negotiation was in vain, because Sodom and Gomorrah *were* destroyed. There were *not* ten righteous people in the city, only four; and surely God knew how many righteous people there actually were in the cities.

Yet God specifically revealed the fate of these cities to Abraham to draw out of him an intercessor's heart of love, so even before the time of Jesus, Abraham could be *conformed into the image of His Son* in Romans 8:29, who is Himself an intercessor in Hebrews 7:25)

And He said, I will not destroy it for ten's sake. And the LORD went His way, as soon as He had left communing with Abraham; and Abraham returned unto his place.

(We often wonder if Abraham should not have continued the negotiations because there were only four righteous in the city.

Would God have spared the city for four if Abraham had asked?

Perhaps Abraham felt Lot would surely have brought six people beyond his own family to God in his time in Sodom.

In the next chapter we will see the conditions that existed in Sodom which called God's judgment upon it.

What was happening in Sodom that brought God's judgment upon them are the same conditions which are happening around us today.)

GENESIS 18

We will start from Chapter 19 next week ...

IF YOU HAVEN'T RECEIVED JESUS CHRIST AS YOUR PERSONAL SAVIOUR, I WANT YOU TO PRAY THIS PRAYER WITH ME RIGHT NOW

- Heavenly Father, I realize that I'm a sinner
- But right now I repent of my sins
- I make you my Lord
- I receive the free gift of forgiveness of sin
- I need you, Jesus
- Be my savior
- So right now I declare by faith that I am saved in Jesus' name. Amen & Praise God

If you just prayed that prayer with me online, please let us know through our website and we shall send you a free eBook as a gift to you today.

Otherwise, welcome to the family of God. Amen!

LET'S STANDUP FOR THE FINAL BLESSING

Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us:

- Be with you, bless you and keep you
 - May the Lord cause his face to shine upon you and give you peace
 - May your heart be filled with his love
 - May you walk in the spirit
 - May you be strengthened by the work of his Holy spirit in your inner man
 - May you be increased in knowledge and understanding of His word, His will and His purposes for your life that you might walk before the Lord in a way that's pleasing unto him
 - And may God increase your faith and your trust
 - May he work in your life in a beautiful way as he natures you and as he leads you into that path of fellowship with him self
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GENESIS 18

- May your life be enriched in all things in Christ Jesus
 - And May the Lord and his blessings be upon you while we are absent from each other until we are brought back together again to continue our fellowship and our growing together in grace and in the knowledge of our Lord and savior Jesus Christ
 - Amen
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