

**B. Messages for Abraham-Part 2 (16-21)**

**The Message About the Sodomites**

*-The courtesy before the message*

"And Abraham went with them to set them on their way" (16)

*-The clearing for the message*

\*Cleared in his public life (18)

\*Cleared in his private life (19)

*-The contents of the message (20,21)*

\*Character of their sin (20; Eze 16:49; Jude 1:7)

"outcry...is great"

"their sin is very grave"

\*Checking on their sin

"go down to see..."

\*Curse from their sin

The destruction of Sodom and Gomorrah is implied. See Abraham's response in v.23

**C. Mediation by Abraham (22-33)**

**The Closeness for His Mediation**

"Abraham still stood before the LORD"

**The Character in His Mediation**

*-He prayed compassionately*

"Will you indeed sweep away the righteous...?"

There → "Oaks of Mamre"  
(Near Hebron) from 18:1

16 Then the men set out from *there*, and they looked down toward *Sodom*. And **Abraham** went with them to *set them on their way*.

LORD יהוה (YHWH)

17 The **LORD** said, "Shall I hide from **Abraham** what I am about to do,

Gen 12:2 "I will make of you a great nation"

Manifested in the Nation of Israel  
1<sup>st</sup> of 7 Promises made to Abraham in Gen 12:1-3

18 seeing that **Abraham** shall surely *become a great and mighty nation*, and *all the nations of the earth shall be blessed in him?*

Gen 12:3 "in you all the families of the earth shall be blessed"

Literally → "I have known 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."

Gen 17:1-2 "Walk before me and be blameless..."

Manifested in Jesus Christ  
Last of 7 Promises made to Abraham in Gen 12:1-3  
Rom 4; 9:5  
Gal 3:7-9,15-18,29

20 Then the **LORD** said, "Because the *outcry* against **Sodom** and **Gomorrah** is *great* and their *sin is very grave*,

Gen 13:13 "Now the men of Sodom were wicked, great sinners against the Lord."

21 I will *go down to see* whether they have done altogether according to the outcry that has come to me. And if not, *I will know*."

Gen 11:5 "And the Lord *came down* to see the city and the tower, which the children of man had built."

22 So the men turned from there and went toward Sodom, but Abraham still stood before the LORD.

**The Character in His Mediation (Continued)**

*-He prayed resolutely*

23 Then Abraham drew near and said, "Will you indeed *sweep away the righteous* with the wicked?"

1. 50 righteous (24)
2. 45 righteous (28)
3. 40 righteous (29)
4. 30 righteous (30)
5. 20 righteous (32)
6. 10 righteous (10)

24 Suppose there are *fifty righteous* within the city. Will you then sweep away the place and not spare it for the *fifty righteous* who are in it?

The Character in His  
Mediation (Continued)

**-He prayed respectfully**

"Judge of all the earth..."  
(26)

**-He prayed humbly**

"I have undertaken to  
speak to the Lord, I who  
am but dust and ashes."  
(27)

"let not the Lord be  
angry, and I will speak."  
(30)

"I have undertaken to  
speak to the Lord." (31)

"let not the Lord be  
angry, and I will speak  
again..." (32)

**-He prayed successfully**

"I will"  
(26,28,29,30,31,32)

The Cessation of His  
Mediation (32-33)

**-Expectation of  
righteousness**

Why did Abraham stop at  
ten righteous people?

**-Evaluation of the  
righteous.**

How valuable are the  
righteous to God if he was  
willing to spare these  
wicked cities for only 10  
people?

<sup>25</sup>Far be it from you to do such a thing, **to put the righteous to death** with the wicked, so that the righteous fare as the wicked! Far be that from you! Shall not the **Judge of all the earth** do what is just?"

<sup>26</sup>And the **LORD** said, "If I find at Sodom fifty righteous in the city, **I will** spare the whole place for their sake."

<sup>27</sup>**Abraham** answered and said, "Behold, **I have undertaken to speak to the Lord, I who am but dust and ashes.**

<sup>28</sup>Suppose **five of the fifty righteous** are lacking. Will you destroy the whole city for lack of five?" And he said, "**I will** not destroy it if I find forty-five there."

<sup>29</sup>Again he spoke to him and said, "Suppose **forty are found there.**" He answered, "For the sake of forty **I will** not do it."

<sup>30</sup>Then he said, "Oh **let not the Lord** be angry, and I will speak. Suppose **thirty are found there.**" He answered, "**I will** not do it, if I find thirty there."

<sup>31</sup>He said, "Behold, **I have undertaken to speak to the Lord.** Suppose **twenty are found there.**" He answered, "For the sake of twenty **I will** not destroy it."

<sup>32</sup>Then he said, "Oh **let not the Lord be angry, and I will speak again** but this once. Suppose **ten are found there.**" He answered, "For the sake of ten **I will** not destroy it."

<sup>33</sup>And the **LORD** went his way, when he had finished speaking to **Abraham**, and **Abraham** returned to his place.

The LORD / Lord

LORD = יהוה (YHWH)

Lord = אדני ('ādō·nāy)

Both are names for the  
one true God

### Oaks of Mamre / There

#### **Genesis 18:1 (ESV)**

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

**Mamre**—manliness.

(1.) An Amoritish chief in alliance with Abraham (Gen. 14:13, 24).

(2.) The name of the place in the neighbourhood of Hebron (q.v.) where Abraham dwelt (Gen. 23:17, 19; 35:27); called also in Authorized Version (13:18) the “plain of Mamre,” but in Revised Version more correctly “the oaks [marg., ‘terebinths’] of Mamre.” The name probably denotes the “oak grove” or the “wood of Mamre,” thus designated after Abraham’s ally.

This “grove” must have been within sight of or “facing” Machpelah (q.v.). The site of Mamre has been identified with Ballatet Selta, i.e., “the oak of rest”, where there is a tree called “Abraham’s oak,” about a mile and a half west of Hebron. Others identify it with er-Rameh, 2 miles north of Hebron.<sup>1</sup>

#### **Genesis 13:18 (ESV)**

<sup>18</sup> So Abram moved his tent and came and settled by the oaks of Mamre, which are at Hebron, and there he built an altar to the Lord.

### 7 Promises Made to Abraham

#### **Genesis 12:1–3 (ESV)**

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

#### **Romans 4 (ESV)**

<sup>1</sup> What then shall we say was gained by Abraham, our forefather according to the flesh? <sup>2</sup> For if Abraham was justified by works, he has something to boast about, but not before God. <sup>3</sup> For what does the Scripture say? “Abraham believed God, and it was counted to him as righteousness.” <sup>4</sup> Now to the one who works, his wages are not counted as a gift but as his due. <sup>5</sup> And to the one who does not work but believes in him who justifies the ungodly, his faith is counted as righteousness, <sup>6</sup> just as David also speaks of the blessing of the one to whom God counts righteousness apart from works:

<sup>7</sup> “Blessed are those whose lawless deeds are forgiven,  
and whose sins are covered;

<sup>8</sup> blessed is the man against whom the Lord will not count his sin.”

<sup>9</sup> Is this blessing then only for the circumcised, or also for the uncircumcised? For we say that faith was counted to Abraham as righteousness. <sup>10</sup> How then was it counted to him? Was it

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<sup>1</sup> Easton, M. G. (1893). In *Easton’s Bible dictionary*. New York: Harper & Brothers.

before or after he had been circumcised? It was not after, but before he was circumcised.<sup>11</sup> He received the sign of circumcision as a seal of the righteousness that he had by faith while he was still uncircumcised. The purpose was to make him the father of all who believe without being circumcised, so that righteousness would be counted to them as well,<sup>12</sup> and to make him the father of the circumcised who are not merely circumcised but who also walk in the footsteps of the faith that our father Abraham had before he was circumcised.

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

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

#### **Romans 9:5 (ESV)**

<sup>5</sup> To them belong the patriarchs, and from their race, according to the flesh, is the Christ, who is God over all, blessed forever. Amen.

#### **Galatians 3:7–9 (ESV)**

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

#### **Galatians 3:15–18 (ESV)**

<sup>15</sup> To give a human example, brothers: even with a man-made covenant, no one annuls it or adds to it once it has been ratified.<sup>16</sup> Now the promises were made to Abraham and to his offspring. It does not say, “And to offsprings,” referring to many, but referring to one, “And to your offspring,” who is Christ.<sup>17</sup> This is what I mean: the law, which came 430 years afterward, does not annul a covenant previously ratified by God, so as to make the promise void.<sup>18</sup> For if the inheritance comes by the law, it no longer comes by promise; but God gave it to Abraham by a promise.

**Galatians 3:29 (ESV)**

<sup>29</sup> And if you are Christ's, then you are Abraham's offspring, heirs according to promise.

**Doing Righteousness and Justice**

**Genesis 17:1–2 (ESV)**

<sup>1</sup> 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, <sup>2</sup> that I may make my covenant between me and you, and may multiply you greatly."

**Sins of Sodom and Gomorrah**

**Genesis 13:13 (ESV)**

<sup>13</sup> Now the men of Sodom were wicked, great sinners against the Lord.

**Ezekiel 16:49 (ESV)**

<sup>49</sup> Behold, this was the guilt of your sister Sodom: she and her daughters had pride, excess of food, and prosperous ease, but did not aid the poor and needy.

**Jude 7 (ESV)**

<sup>7</sup> just as Sodom and Gomorrah and the surrounding cities, which likewise indulged in sexual immorality and pursued unnatural desire, serve as an example by undergoing a punishment of eternal fire.

**Go Down to See**

***Gen 11:5 – Tower of Babel***

**Yahweh came down to see** Not a fact-finding mission, as though God had something to learn; He comes down because He was already watching. This description follows the pattern of portraying God involved in the affairs of humanity. The same anthropomorphic phrase occurs in 18:21 in connection with Sodom and Gomorrah, where God already knows the evil in the city (18:17). This verse also contains irony: while the humans sought to build a tower into the heavens, God must *come down* to it.<sup>2</sup>

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<sup>2</sup> Barry, J. D., Grigoni, M. R., Heiser, M. S., Custis, M., Mangum, D., & Whitehead, M. M. (2012). *Faithlife Study Bible* (Ge 11:5). Bellingham, WA: Logos Bible Software.

**LORD / Lord**

**3378** יהוה (*yhwh*): n.pr.; ≡ Str 3068, 3069, 3070, 3071, 3072, 3073, 3074; TWOT 484a—LN 12.9 (true God) (njb) **Yahweh**: Jehovah, the Lord as an euphemism for *Adonai*, most versions the name of the one true God, with a focus on sure existence and His relationship to his covenant persons and peoples (Ex 3:15), see also 3363<sup>3</sup>

**151** אֲדֹנָי (*’ăḏō-nāy*): n.pr.; ≡ Str 136; TWOT 27b—1. LN 12.1–12.42 (masc.) **Lord**, Master, i.e., a title of the true God with a focus on the authority and majesty of a ruler (Ge 18:27), see also 123; **2.** LN 12.1–12.42 unit: אֲדֹנָי יְהוָה (*’ăḏō-nāy yhw(h)*), יהוה (*yhwh*) Sovereign Lord, formally, Majestic Lord Yahweh, i.e., a title of the true God with a focus on the authority and majesty of a ruler, yet also implying a relationship based in promise, covenant, or other relational factors (Ge 15:2)<sup>4</sup>

**Adonai** (אֲדֹנָי, *adonay*). A name belonging to God, which is translated “Lord.” Its vowels are found in the Masoretic Text with יהוה (*yhwh*) (YHWH). When the ancient Hebrew reader came to these letters, he/she always substituted in pronunciation the name “Adonai.”<sup>5</sup>

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<sup>3</sup> Swanson, J. (1997). *Dictionary of Biblical Languages with Semantic Domains : Hebrew (Old Testament)*. Oak Harbor: Logos Research Systems, Inc.

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

<sup>5</sup> Halcomb, M. (2012). Adonai. In (J. D. Barry & L. Wentz, Eds.) *The Lexham Bible Dictionary*. Bellingham, WA: Lexham Press.