

18:16-21

At this point, Jehovah has a conversation about what He is going to do with two who are later identified as “angels.” If there is a “let us make” in Genesis 1 and a “let us go down” in Genesis 11, it seems reasonable to say that the “us” in both of those situations is “angels” at least.

Then, there is a very strange reality that God appears to be both constraining Himself to space and expressing omnipresence in the very same sentence. He actually appears to have needed to come and visit to know the truth of the matter. On the other hand, He states He will do the visitation yet there is no evidence that this 3rd “man” (Jehovah) actually visits in the same manner in which the angels do. In the next chapter, it is this same “LORD” that rains down from Heaven (19:24).

18:22-23

22 Then the men turned away from there and went toward Sodom, but Abraham still stood before the LORD. 23 And Abraham came near¹ and said, Here we get into a very strange exchange where Abraham actually believes that Jehovah is going to **destroy**. So whether it was through words here unrecorded, or whether it was through inference from what is recorded, we do not know. One thing is certain, **Abraham** is praying like he has not prayed before. He is praying, at least from the reader’s perspective, far more for those affected by destruction than he has ever prayed in relation to life—life that would be given to him and would inherit the promises of God. **“Would You also destroy the righteous with the wicked?”** It’s interesting that he thinks a man that is unwise to choose selfishly and posture himself carelessly is just (Genesis 13-14). When we peek into the next chapter it becomes further intriguing that he thinks one who is so ungodly that his sons in law mock him when he seeks to be serious, and one who is so vulnerable that he can either become easily drunk (resulting in incest) or allowed his children to be educated in such a manner where they can ferment wine, or at least get a man drunk, or at least be mistaken about geography and “who is left upon the earth” (Genesis 19)...is **just!**

18:25-32

25 Far be it from You to do such a thing as this, to slay the righteous with the wicked, so that the righteous should be as the wicked; far be it from You! Shall not the Judge of all the earth do right?” The second most wonderful question this chapter (18:14).

26 So the LORD said, ^h**“If I find in Sodom fifty righteous within the city, then I will spare all the place for their sakes.” 27 Then Abraham answered and said, “Indeed now, I who am but dust** Interesting reference to his known Adamic lineage. **and ashes have taken it upon myself to speak to the Lord:**

32 Then he said, “Let not the Lord be angry, and I will speak but once more: Suppose ten should be found there?” And He said, “I will not destroy it for the sake of ten.” We know he has a wife, two virgin daughters and at least two “sons in law” from the next chapter. That gives us 8. So if **ten** is a number Abraham has in mind, perhaps he was counting servants in his house or a 3rd daughter married to 3rd son in law.

In any case, the reader is seemingly left with two possible realities: either “there was not 10 righteous and so God destroyed the city” or “there was exactly 10 righteous and the LORD needed them removed before He destroyed the city.” But what do we make of the fact that there are possibly **ten righteous** counted among the city and only 3 make it out?

Perhaps the real two choices are: “there were not 10 righteous and God destroyed the city” or “there were 10 righteous but only because of those with whom they were associated and the LORD needed them removed before He destroyed the city.” **33 So the LORD went His way** presumably to Heaven (19:24)? **as soon**

¹One must almost assume that Moses, the author, knew of this story in his own intercessory dealings with the LORD [Exodus 32:11 and following (for more see <http://www.sermonaudio.com/sermoninfo.asp?SID=51131942363>); Numbers 14:13 and following (for more listen to <http://www.sermonaudio.com/sermoninfo.asp?SID=75121659137>)].

^h Jer. 5:1; Ezek. 22:30

as He had finished speaking with Abraham; and Abraham returned to his place his tent, perhaps (19:27-28)?