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The Destruction of Sodom and Gomorrah 18:1 to 19:38



Soon after the marvelous theophany and covenant described in **Genesis 17**, **Abraham** had another visit from **the Lord**. This, however, was not an appearance of **the Lord** in **His** glory, but rather was in the form of **a man** and his two friends traveling through Hebron in the heat of the day. The context of these two chapters makes it clear that the other **two men** were **angels**, who later were sent to **Sodom and Gomorrah** to bring **God's** judgment on those wicked cities. The leader of the three **men** could have been none other than **the Lord Himself** and, therefore, **Messiah** in **His** preincarnate state (**John 1:18**).²⁹⁶

In general, the emphasis changes in this section from **Elohim**, *the God of creation and destruction*, to **the Lord**, or the preincarnate **Yeshua Messiah**. The only exception is in **19:29**, where we are told that **God destroyed the cities of the plain**. It is appropriate that **Elohim**, *the God of righteousness*, be used there. But otherwise **the Lord** is used throughout these chapters. Therefore, **the Lord** chooses to focus on the *mercy* **He** gives to **Lot**, rather than the *destruction* of **Sodom and Gomorrah**.

The progression of these two chapters is written in typical Hebrew narrative style. At first, the writer describes what has happened from the author's point of view. Then he proceeds to narrate how the person involved in the story made the discovery. For example, as in the case of **Job**, the author and the reader both know why **Job** was suffering, but **Job** does not. Through the narrative, however, **he** eventually learns.

This is the fifth of seven times that **Avraham** receives direct revelation from **ADONAI**



(12:1-7, 13:14-17, 15:1-21, 17:1-21, here, 21:12-13 and 22:1-18).