

Genesis 19:4 ... the men of the city, the men of Sodom, surrounded the house, both young and old, all the people from every quarter;

v. 5 and they called to Lot and said to him, “Where are the men who came to you tonight? Bring them out to us that we may have relations with them.”

54. The word “relations” is the Qal imperfect of the verb **יָדַע** (*yatha*): “knowing a person sexually (Genesis 19:5).”⁴ The imperfect, active voice indicates this mob continuously lusted for the two angels inside Lot’s house.
55. There was a complete inversion of thought in the souls of these people. They were involved in behavior patterns typical of the downfall of any society specifically sexual perversions. Paul addressed the divine response to this problem in:

Romans 1:26 For this reason God gave them over to degrading passions; for their women exchanged the natural function for that which is unnatural,

v. 27 and in the same way also the men abandoned the natural function of the woman and burned in their desire toward one another, men with men committing indecent acts and receiving in their own persons the due penalty of their desire.

Romans 1:32 ... although they know the ordinance of God, that those who practice such things are worthy of death, they not only do the same, but also give hearty approval to those who practice them. (NASB)

56. In every dispensation, with the exception of the Millennium, homosexuality is practiced. Although those involved are using their Law of Freedom to engage in these “degrading passions” (Romans 1:26a), their behaviors contribute to an ultimate divine reckoning.
57. Such a reckoning occurred in the Pentapolis, noted in Genesis 19 and remains a major factor in causing client nations in the Church Age to go on regular missionary journeys.

⁴ Warren Baker and Eugene Carpenter, “יָדַע,” in *The Complete Word Study Dictionary: Old Testament* (Chattanooga: AMG Publishers, 2003), 420.



58. While Lot was able to get out of Dodge in Genesis 19 we find that Abraham took a powder to Gerar in chapter 20.

Gerar [גְּרָר] (gĕ-rār)]. During the Patriarchal Age the Philistine center in Palestine was at Gerar, in the foothills of the Judean mountains south of Gaza. Both Abraham and Isaac enjoyed cordial relations with Abimelech of Gerar.⁵

59. Abraham's friendship with Abimelech was harmed with he ran his old trick of introducing his wife Sarah as "my sister" (v. 2). Seems that in those days any woman standing around was open season for monarchs.
60. This did not sit well with the Lord and He personally visited the king that night informing him that Sarah was married. Abimelech rightly began to defend himself by saying to the Lord:

Genesis 20:5 "Did Abraham not say to me, 'She is my sister'? And she herself said, 'He is my brother.'" I have done this with a clear conscience and with innocent hands!" (NET)

61. The Lord's response to Abimelech was serious, but gracious:

Genesis 20:6 "Yes I know that you have done this with a clear conscience. That is why I have kept you from sinning against me and why I did not allow you to touch her.

v. 7 But now give back the man's wife. Indeed he is a prophet and he will pray for you; thus you will live. But if you don't give her back, know that you will surely die along with all who belong to you. (NET)

62. Abraham, yet again caught with his tail in a crack, did some serious tap dancing in Abimelech's carpet in verses 9 through 16. Once clear of this deviation, the Lord decided it was time to move on to the next generation.
63. In Genesis 21, Abraham was 100 years old when Sarah gave birth to Isaac. Things were now ready to move forward. Isaac was the fulfillment of God's plan for the bloodline of the Messiah and the beginning of the chart pedigree of the Jewish race.

⁵ Charles F. Pfeiffer and Howard F. Voss, "Gerar," in *The Wycliffe Historical Geography of Bible Lands* (Chicago: The Moody Bible Institute of Chicago, 1967), 105.



64. However, there remained the ill-devised dalliance with Hagar and her illegitimate offspring, Ishmael. He was a problem-causing device from the time he was born and it got progressively worse with the births of his twelve children.
65. These sons became the patriarchs of the twelve tribes of Ishmael: Nebaioth, Kedar, Adbeel, Mibsam, Mishma, Dumah, Massa, Hadad, Tema, Jetur, Naphish, and Kedemah.
66. From these twelve sons emerged the religion of Islam. Muhamad (570–632) contended that divine revelation was verbally related to him by the angel Gabriel. Following Muhammad’s death in A.D. 632, his teachings were collected from those who had memorized them over the next two-hundred years and later published, in Arabic, in the Qur’an.
67. The Angelic Conflict entered a new and further intensified stage as the inspired revelation of the Tanakh and New Testament now had an adversary which claimed to have been given divine revelation as well.
68. Christianity is assured, by divine revelation in the written text of Scripture, that the Word of God was communicated to its writers by the Holy Spirit. Islam has countered, contending its Qur’an was revealed to Muhammad by the Archangel Gabriel.
69. This conflict is summed up for us by Rudyard Kipling:

(End JAS2-34. See JAS2-35 for continuation of study at p. 341.)

The Ballad of East and West

*Oh, East is East and West is West, and never the twain shall meet,
Till Earth and Sky stand presently at God's great Judgment Seat;
But there is neither East nor West, Border, nor Breed, nor Birth,
When two strong men stand face to face, though they come from the ends of the earth.*¹

James 2:21 Was not Abraham our father
justified by works when he offered up Isaac his son
on the altar? (NASB)

1. The verb “justified” is the aorist passive indicative of **δικαιόω** (*dikaiōō*): “to vindicate, to pronounce righteous, to stand approved or accepted.” The aorist tense is culminative. It looks back on Abraham’s life introduced in Genesis 11 up to the moment he is prepared to sacrifice Isaac on Mount Moriah.
2. This is the summum bonum of Abraham’s spiritual advance. He has grown in grace to the point that he puts total trust in the working object of divine guidance communicated to him by the Lord.
3. At this point, Abraham is justified by his works. What are the works? All that was involved in Abraham’s orientation and adjustment to the plan of God from age 75 up to age 120. *Dikaiōō*’s culminative aorist sums up Abraham’s advance over a 45-year period and declares Abraham justified.
4. What are the primary progressions to which Abraham oriented along the way?
 - (1) **Genesis 12:** “I will make you a great nation, I will bless you and make your name great, you shall be a blessing (v. 2); I will bless those who bless you, the one who curses you I will curse, in you all the families of the earth will be blessed (v. 3).”
 - (2) **Genesis 13:** The Lord’s proclamation of the real estate Abraham would ultimately possess “in the land of Canaan” (v.12): “from the place where you are: north, south, east, and west (v. 14), “I will give it to you and your descendants like the dust of the earth” (v. 16).
 - (3) **Genesis 15:** The Lord took Abram outside and said, “Now look toward the heavens, and count the stars, if you are able to count them. So shall your descendants be” (v. 5).

¹ Rudyard Kipling, “The Ballad of East and West” (1889), in *Rudyard Kipling: Complete Verse* (New York: Anchor Books, 1989), 233.



Note: In Genesis 15:6, the Scripture indicates that Abram had believed in the Lord for his salvation before leaving Ur:

Genesis 15:6 And he [Abram] had been caused to believe [Hiphil causative perfect tense: in the past with results that last forever] in the Lord; and He kept on crediting [Qal imperfect tense] it [Abram's faith in the Lord] to him for righteousness [permanent imputation in time and eternity]. (EXT)

- (4) **Genesis 15:** The Lord provides Abram with a geographic description of the real estate he and his descendants will possess: “To your descendants I have given this land from the river of Egypt as far as the great river, the river Euphrates” (v. 18).
- (5) **Genesis 17:** When Abram was ninety-nine years old, the Lord said to him” (v. 1), “I will establish my covenant between Me and you, and I will multiply you exceedingly. You will be the father of a multitude of nations” (vv. 3–4). Then the Lord changed Abram’s name to Abraham and said, “I have made you the father of a multitude of nations” (v. 5).

Note: In Genesis 17:1–8, the Lord certifies the previous promises to Abraham, né Abram, with emphasis on the permanency of the land grant: “I will give to you and to your descendants after you, the land of your sojourning, all the land of Canaan, for an everlasting possession.”

5. Each of these passages taken together form the divine contract made by the Lord to Abraham. Collectively, they refer to the Abrahamic Covenant:

Principles within the Abrahamic Covenant:

1. The Abrahamic Covenant is a disposition made by God to Abraham. It is unconditional and cannot be suspended or canceled. As a result, its contents are in the divine decree. Its provisions are not negotiable and its guarantees will be fully implemented in the Millennium.
2. The source of its blessings to Abraham and his descendants is not because of any merit in Abraham. Divine righteousness was imputed to Abram at his salvation and justice imputed the Covenant to that righteousness by divine decree.

3. Abraham's learning curve tracked upward as he grew in grace. It maxed out on the top of Mount Moriah when Abraham placed his faith in the working objects of the various paragraphs of the Abrahamic Covenant.
4. Abraham started out as the recipient of the Covenant in Genesis 12:1–3, but did not understand the Covenant until he advanced to spiritual maturity.
5. From the documentation in the five sub points above we are able to summarize Abraham's spiritual growth that occurred within the context of the Abrahamic Covenant:
 1. Genesis 12:1. Abram was required to leave his home in Ur in order for the Covenant to be fulfilled. Abram was only to take his wife, Sarai, and nephew Lot to Canaan. All other family members were to be left behind. He did this although his father died in Haran.
 2. Genesis 12:2. God indicates a number of levels of progress that would be accomplished in the process of fulfilling the Covenant. Abram is promised logistical grace support in order to establish a great nation.
 3. Genesis 12:3 is the promise of divine protection during the process and sustaining that protection forever. Verse 3 establishes divine protection against those who oppose him and blessing for those who support him. This is the foundation for continuing divine opposition to anti-Semitism.
6. In Genesis 13:15–16 is the promise of a land grant that would become the environs for the first client nation in history populated by a new race of people, the Jew.
7. This land grant promise is specified in detail in Genesis 15:18–21 by the Lord specifying the boundaries of this real estate. It would ultimately consist of everything west of the Euphrates River to the Mediterranean Sea and to the river of Egypt to the south.
8. The promise of heirs to populate this land was fulfilled in the birth of Isaac in Genesis 17. Sarai was barren and Abram was sterile. Then things changed starting with their names. Abram was renamed Abraham and Sarai was called Sarah.
9. With the name changes came a renewed fertility for each of them. Barren Sarah was miraculously enabled to produce ova with the genetic code of Jew. Abraham's vitality was renewed to produce sperm with the genetic code of Jew.