

God Promises Abraham and Sarah Isaac

Genesis 17:1 And when Abram was ninety years old and nine, the LORD appeared to Abram, and said unto him, I [am] the Almighty God; walk before me, and be thou perfect.

"Ninety years old and nine ..." we would have chosen a young person

" Almighty God ..." is the best translation of El Shaddai] (sha-DIE),

" This name for God is used 6 times in Genesis, and 31 times in Job.

Matthew 5:48 Be ye therefore perfect, even as your Father which is in heaven is perfect.

The words mean what they say there is no other meaning.

Only absolute perfection shall enter heaven. That is evident from this verse of the sermon on the Mount to the end of the NT.

Man, unaided, is unable to achieve such a thing, but we must TRY !

I John 2:11 My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous

For those who love and serve God, He has made available that total perfection "in Christ Jesus our Lord."

Colossians 1:28 Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus:

What is demanded is a God-centered life of the best type, and faithful observance of all duties."

Genesis 17:2-3 And I will make my covenant between me and thee, and will multiply thee exceedingly. 3. And Abram fell on his face: and God talked with him, saying,

"And Abram fell on his face ..." "Man on his face, God on his throne, only in this posture can we talk to God and God really talk to us."

Genesis 17:4-5 As for me, behold, my covenant [is] with thee, and thou shalt be a father of many nations. 5 Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee.

The new name is perhaps the forerunner of that promise in which God promised that each of the redeemed would receive a new name cf:

Revelation 2:17 He that hath an ear, let him hear what the Spirit saith unto the churches; To him that over cometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth [it].

Thus kings and popes take on new names when they ascend to the throne. This was more important than earthly potentate or monarch.

Genesis 17:6 And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee.

" make nations of thee..." The fulfillment of this is not merely in the nations & kings that descended from Abraham ... Israel, Judah, Edom

Romans 4:13 For the promise, that he should be the heir of the world, [was] not to Abraham, or to his seed, through the law, but through the righteousness of faith.

Genesis 17:7 And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee.

"For an everlasting covenant ..." The great purpose of this covenant was the coming of the Messiah to redeem all mankind, and that is indeed eternal. It still moving ever onward adding souls Gal. 3:26-29

Genesis 17:8 And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God.

Here is the famous land promise by which modern-day Israel claim divine right to the land of Canaan, and many Christian commentators agree ... 2 things are wrong (1) commandments of God may be ignored with impunity, (2) that "everlasting" here means eternally.

All of God's commands are based on conditions, and failure to obey the conditions is forfeiture of every blessing mentioned in connection with the commands. Willis: "Everlasting here does not mean endless time, but a relatively long period of time." Whatever the meaning of everlasting, Israel forfeited the promise in its entirety by rebelling against God and becoming "worse than Sodom and Gomorrah"

Ezekiel 16:48 [As] I live, saith the Lord GOD, Sodom thy sister hath not done, she nor her daughters, as thou hast done, thou and thy daughters.

Israel followed in the way of Canaanite paganism and became just as wicked as the old Canaanites whom God had expelled in order to bring them into the land. In 586 BC & 70 AD God threw them out of the land and moved the whole nation into captivity. That marked the end of "the land promise" as far as it concerned the fleshly Israel.

Genesis 17:9-14 And God said unto Abraham, Thou shalt keep my covenant therefore, thou, and thy seed after thee in their generations. 10 This [is] my covenant, which ye shall keep, between me and you and thy seed after thee; Every man child among you shall be circumcised. 11 And ye shall circumcise the flesh of your foreskin; and it shall be a token of the covenant betwixt me and you. 12 And he that is eight days old shall be circumcised among you, every man

child in your generations, he that is born in the house, or bought with money of any stranger, which [is] not of thy seed. 13 He that is born in thy house, and he that is bought with thy money, must needs be circumcised: and my covenant shall be in your flesh for an everlasting covenant. 14 And the uncircumcised man child whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people; he hath broken my covenant.

"And as for thee ..." This reaches back to Gen. 17:4, where God stated His part of the covenant to make Abraham a "father of many nations" The obligations that pertained to Abraham and his descendants. "Every male among you ... shall be circumcised ..." 1st item of Abraham's part of the covenant is mentioned.

Romans 2:28-29 For he is not a Jew, which is one outwardly; neither [is that] circumcision, which is outward in the flesh: 29 But he [is] a Jew, which is one inwardly; and circumcision [is that] of the heart, in the spirit, [and] not in the letter; whose praise [is] not of men, but of God.

In these two verses, the principle is stated both negatively V:28 and positively V:29 that the rite of circumcision is useless unless the moral values of a Godly way of life which were pledged and symbolized by circumcision, are also followed. The false circumcision would be the circumcision of one whose life showed no regard for the moral values of God's law and holiness as taught in the N.T.

Colossians 2:11-14 In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ: 12 Buried with him in baptism, wherein also ye are risen with [him] through the faith of the operation of God, who hath raised him from the dead. 13 And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses; 14 Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross;

Genesis 17:15-19 And God said unto Abraham, As for Sa'-rai thy wife, thou shalt not call her name Sa'-rai, but Sarah [shall] her name [be].
16 And I will bless her, and give thee a son also of her: yea, I will bless her, and she shall be [a mother] of nations; kings of people shall be of her. **17** Then Abraham fell upon his face, and laughed, and said in his heart, Shall [a child] be born unto him that is an hundred years old? and shall Sarah, that is ninety years old, bear?

Abraham's laughter was a laugh of doubt and unbelief/ preprosperous

Genesis 17:18-19 And Abraham said unto God, O that Ish'-mael might live before thee!

What he asked God was that Ishmael and not the promised son would be the heir.

Genesis 17:19 And God said, Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac: and I will establish my covenant with him for an everlasting covenant, [and] with his seed after him.

"thou shalt call his name Isaac ...:" Isaac yits-khawk' in Hebrew is "he laughed" or mockery ... forever Abraham will be reminded he doubted.

"I will establish my covenant with him (Isaac) for an everlasting covenant ..." It should never be forgotten that there were two separate elements in the Abrahamic covenant regarding the fleshly seed of Abraham (1) their possession of the land of Canaan (2) pertaining to the Messiah and the redemption of all mankind.

The Messianic phase of that covenant was and is everlasting, for it is still in effect through the gospel of Christ cf: Galatians 3:26-29.

Genesis 17:20 And as for Ishmael, I have heard thee: Behold, I have blessed him, and will make him fruitful, and will multiply him

exceedingly; twelve princes shall he beget, and I will make him a great nation.

"Princes shall he beget ..." The superiority of Isaac over Ishmael is doubly apparent, in his being born of the free woman and not a bond. Whereas Isaac would beget kings, Ishmael would beget princes.

Genesis 17:21 But my covenant will I establish with Isaac, which Sarah shall bear unto thee at this set time in the next year.

We may wonder why God made Abraham wait such a long time for the fulfillment of the promise. It was absolutely imperative that the father of the Chosen People should truly believe God could do anything and know of a certainty that God's promises would be fulfilled.

Genesis 17:22-23 And he left off talking with him, and God went up from Abraham. **23** And Abraham took Ish'-ma-el his son, and all that were born in his house, and all that were bought with his money, every male among the men of Abraham's house; and circumcised the flesh of their foreskin in the selfsame day, as God had said unto him.

The significant thing revealed here is that Abraham obeyed God immediately and completely.

"Circumcision ..." This rite is a fleshly operation in which the foreskin of the male reproductive organ is cut off. In the days of Abraham, it was performed with a flint knife, showing how close that era was to what is called the Stone Age.

Genesis 17:24-27 And Abraham [was] ninety years old and nine, when he was circumcised in the flesh of his foreskin. **25** And Ish'-ma-el his son [was] thirteen years old, when he was circumcised in the flesh of his foreskin. **26** In the selfsame day was Abraham circumcised, and Ish'-ma-el his son. **27** And all the men of his house, born in the house, and bought with money of the stranger, were circumcised with him.

The full and prompt obedience of Abraham was here recorded in detail, the purpose of the repetition being that of providing emphasis upon the patriarch's prompt, complete, and unquestioning obedience.

"Ishmael was thirteen years old ..." This provides confirmation of the historicity of this whole chapter.

The Arabs to this day claim descent from Abraham through Hagar.

Arabs observe the rite of circumcision, but not on the eighth day as the Jews but when the males are "thirteen years old" as Ishmael was.

Genesis 18:1-2 And the LORD appeared unto him in the plains of Mam're: and he sat in the tent door in the heat of the day; 2 And he lift up his eyes and looked, and, lo, three men stood by him: and when he saw [them], he ran to meet them from the tent door, and bowed himself toward the ground,

V:1 is the key to understanding V:2. The "three men" were not men at all, but the LORD Himself accompanied by two angels. Nevertheless, they had every appearance of being men and even ate dinner with Abraham, even as our Savior Himself ate with his disciples after his resurrection from the dead (Luke 24:42-43). It would appear that Abraham was not, at first, aware of the heavenly status of his guests.

Hebrews 13:2 Be not forgetful to entertain strangers: for thereby some have entertained angels unawares.

Abraham's bowing himself to the ground was not worship, but just a warm friendly greeting. After the manner and customs of those times.

Genesis 18:3-5 And said, My Lord, if now I have found favour in thy sight, pass not away, I pray thee, from thy servant: 4 Let a little water, I pray you, be fetched, and wash your feet, and rest yourselves under the tree: 5 And I will fetch a morsel of bread, and comfort ye your hearts; after that ye shall pass on: for therefore are ye come to your servant. And they said, So do, as thou hast said.

"I pray thee, my Lord, ... thy servant ..." This language is extravagant by our standards today, but here it was the ancient Oriental's way of displaying every courtesy and honor to guests and strangers.

There is no indication Abraham recognized the exalted character of his guests, for he considered them to be in need of food and water.

"A little water ... a morsel of bread ..." The host minimizes what he is prepared to do for their comfort ... The feast which he laid out before them emphasizes the humility of the patriarch.

Genesis 18:6-8 And Abraham hastened into the tent unto Sarah, and said, Make ready quickly three measures of fine meal, knead [it], and make cakes upon the hearth. 7 And Abraham ran unto the herd, and fetcht a calf tender and good, and gave [it] unto a young man; and he hasted to dress it. 8 And he took butter, and milk, and the calf which he had dressed, and set [it] before them; and he stood by them under the tree, and they did eat.

Nothing is said of the cooking of the meat or other preparations ... so this is just a summary. The emphasis is on the speed with which such an excellent dinner was prepared and served.

Remember Abraham and Sarah were very rich and had many servants, perhaps the total running into the hundreds.

Genesis 18:9-10 And they said unto him, Where [is] Sarah thy wife? And he said, Behold, in the tent. 10 And he said, I will certainly return unto thee according to the time of life; and, lo, Sarah thy wife shall have a son. And Sarah heard [it] in the tent door, which [was] behind him.

Up to this point, the identity of Abraham's guests could have been unknown, but, with this both Sarah, and certainly Abraham now knew the supernatural nature of their guests.

It had been only a short time since the name had been given to Sarah,

yet "He " knew it. "He" knew of their desire for a son, and apparently also, that God had promised that Sarah would be the mother. Therefore, we are unwilling to excuse Sarah's unbelieving laughter,

"And they said unto him ..." what the principal member of the guests said was attributed to all three,

"And he said, I will certainly return ..." the pre-eminence of God is made clear.

"In the tent door ... behind him (the LORD) ..." Sarah was eavesdropping, the privilege of all good wives in all generations! Little could she have anticipated that she would be exposed.

Genesis 18:11-12 Now Abraham and Sarah [were] old [and] well stricken in age; [and] it ceased to be with Sarah after the manner of women. 12 Therefore Sarah laughed within herself, saying, After I am waxed old shall I have pleasure, my lord being old also?

From the human standpoint, it was impossible for a woman long after the onset of menopause to give birth to a child, and Sarah's laughter seemed to her to be the most appropriate response to what the stranger had said. As yet, it was not fully evident to her that God Himself was behind the promise. In time, she believed and was empowered by God to conceive and bear Isaac, appropriately called "laughter." "The Hebrew word [~titschaq] is very similar to the word Isaac, [~Yitschaq and that is why the meaning of the name Isaac is usually given as "laughter." He was, by his very name, a perpetual reminder to both Abraham and Sarah that he was a supernatural gift "the son of promise" of God forever afterward named "laughter".

Genesis 18:13-15 And the LORD said unto Abraham, Wherefore did Sarah laugh, saying, Shall I of a surety bear a child, which am old? 14 Is any thing too hard for the LORD? At the time appointed I will return unto thee, according to the time of life, and Sarah shall have a son. 15 Then Sarah denied, saying, I laughed not; for she was afraid. And he said, Nay; but thou didst laugh.

We may sympathize with Sarah, for it is very hard to be questioned and condemned concerning what we are thinking or saying in our own heart, yet that is exactly what happened to her.

Her fearful denial and untruthful response was sternly reprimanded in the emphatic rebuke by the LORD.

"And the LORD said ..." At this point, there could have been no doubt God was the speaker.

Only God can read the secret thoughts of the heart, and know Sarah laughed.

"Is anything too hard for the LORD ? ..." What a magnificent thought.

"Verse 14 is one of the mountain-peak verses of the Bible.

Is anything too hard for the Lord?' To ask this question is to answer it.

With God all things are possible' Matthew 19:26.

He who created all things surely controls all things.

He who enacted the laws of nature can change them if he wills.

Genesis 18:16-18 And the men rose up from thence, and looked toward Sodom: and Abraham went with them to bring them on the way. 17 And the LORD said, Shall I hide from Abraham that thing which I do; 18 Seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him?

It was important that the human race should understand the ultimate penalty and punishment to be executed upon vile and wickedness. The terrible destruction that came to Sodom and Gomorrah would, in time, be deserved by the Chosen People, of which Abraham was the patriarch; and it was extremely important that the Jews should understand the basic connection between wickedness & punishment.

Genesis 18:19 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.

The key reason why Abraham was chosen to be the head of the chosen people was to perpetuate the name and the worship of God upon earth, when paganism was descending upon all mankind.

Genesis 18:20-21 And the LORD said, Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous; 21 I will go down now, and see whether they have done altogether according to the cry of it, which is come unto me; and if not, I will know.

]God is represented as having heard a very damaging report of the wickedness of the doomed cities, and He makes a personal trip down to them in order to examine the facts first hand ...

Genesis 18:22 And the men turned their faces from thence, and went toward Sodom: but Abraham stood yet before the LORD.

This introduces the great Intercessory Scene in which Abraham pleaded with God to spare the execution of the wicked cities.

Genesis 18:23-25 And Abraham drew near, and said, Wilt thou also destroy the righteous with the wicked? 24 Peradventure there be fifty righteous within the city: wilt thou also destroy and not spare the place for the fifty righteous that [are] therein? 25 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?

" destroy the righteous with the wicked... ?" Inherent in this question is the proof that God had revealed to Abraham his purpose of utterly destroying the wicked cities.

"Shall not the Judge of all earth do right ... ?" It was the fundamental conviction of Abraham that he was a just and merciful God.

Genesis 18:26-32 And the LORD said, If I find in Sodom fifty righteous within the city, then I will spare all the place for their sakes. 27 And

Abraham answered and said, Behold now, I have taken upon me to speak unto the Lord, which [am but] dust and ashes: 28 Peradventure there shall lack five of the fifty righteous: wilt thou destroy all the city for [lack of] five? And he said, If I find there forty and five, I will not destroy [it]. 29 And he spake unto him yet again, and said, Peradventure there shall be forty found there. And he said, I will not do [it] for forty's sake. 30 And he said [unto him], Oh let not the Lord be angry, and I will speak: Peradventure there shall thirty be found there. And he said, I will not do [it], if I find thirty there. 31 And he said, Behold now, I have taken upon me to speak unto the Lord: Peradventure there shall be twenty found there. And he said, I will not destroy [it] for twenty's sake. 32 And he said, Oh let not the Lord be angry, and I will speak yet but this once: Peradventure ten shall be found there. And he said, I will not destroy [it] for ten's sake.

From this comes the old cliché “Jew him down ...”

Knowing that some in the family of Abraham's nephew, Lot, the true religion was professed and practiced, he could not suppose there could be less than ten righteous persons in the city.

" which [am but] dust and ashes ..." have taken upon me to speak unto the Lord ... Oh let not the Lord be angry ... etc." Such expressions show the wonder, fear and respect which Abraham pleaded with the Lord.

Genesis 18:33 And the LORD went his way, as soon as he had left communing with Abraham: and Abraham returned unto his place.

One deduction that must be made from this passage is that Sodom did not have ten righteous people in it; for God judged them and destroyed the city the very night following this intercession.

The next chapter will begin with the experience of the two angels who had proceeded to Sodom with a view to spending the night there.

The Elba Tablets: In the 1975-76 some 17,000 cuneiform tablets were recovered. They are a collection of records that were kept near the central court. These Ebla tablets are written in a Sumerian script, representing Ak'-kad-ian words and syllables.

One tablet stated that the city of Elba had a population of 260,000.

There are actually references to the five "cities of the Plain" the same Biblical names found in Genesis 14:2, and included in these were Sodom, Gomorrah, Ad'-mah, Ze-boi'-im, and Zoar. We are told in that same verse that an earlier name for Zoar was Be'-la.. Here we are transported back to about 2,300 B.C., and we find that these towns were regularly visited, being on the route of the King's Highway that ran down from Damascus.

The ruins of Arabic Bab edh-Dhra and Numeira are the only known towns in the region of the Dead Sea between 3300 & 900 BC.

Turning to the site to the north we can make a linguistic connection with one of the Cities of the Plain. The consonants of the name Gomorrah are cMR and the consonants of Numeira are N M R.

The ancient and modern names match, except for the first letter.

In this case, it is possible that na'-saliza-tion took place, so the ayin in Hebrew cMR became the N in Arabic NMR

Genesis 19:1 And there came two angels to Sodom at even; and Lot sat in the gate of Sodom: and Lot seeing [them] rose up to meet them; and he bowed himself with his face toward the ground;

" there came two angels to Sodom at even; ..." These are the same as the two angels of the previous chapter. The normal traveling time from Abraham's tent to Sodom was about two days some thirty-five to forty miles. We are clearly dealing with the highest level of miraculous events. Some forget this, giving all kinds of natural explanations of just what happened to Sodom and, despite the fact of

its doubtless being true that God used natural forces in the overthrow of the five wicked cities ... the whole narrative abounds with the supernatural. The prophetic prediction of exactly what would occur, both to Abraham and to Lot, the Savior's making this event a type of final Judgment, the perfect timing of the disaster, and the Lord's announcement of it as punishment of the excessive wickedness of Sodom - such things require us to understand that, "We have here to do not with what is natural, but with the supernatural and miraculous.

Genesis 19:2 And he said, Behold now, my lords, turn in, I pray you, into your servant's house, and tarry all night, and wash your feet, and ye shall rise up early, and go on your ways. And they said, Nay; but we will abide in the street all night.

3 And he pressed upon them greatly; and they turned in unto him, and entered into his house; and he made them a feast, and did bake unleavened bread, and they did eat.

4 But before they lay down, the men of the city, [even] the men of Sodom, compassed the house round, both old and young, all the people from every quarter:

5 And they called unto Lot, and said unto him, Where [are] the men which came in to thee this night? bring them out unto us, that we may know them.

6 And Lot went out at the door unto them, and shut the door after him,

7 And said, I pray you, brethren, do not so wickedly.

8 Behold now, I have two daughters which have not known man; let me, I pray you, bring them out unto you, and do ye to them as [is] good in your eyes: only unto these men do nothing; for therefore came they under the shadow of my roof.

9 And they said, Stand back. And they said [again], This one [fellow] came in to sojourn, and he will needs be a judge: now will we deal worse with thee, than with them. And they pressed sore upon the man, [even] Lot, and came near to break the door.

10 But the men put forth their hand, and pulled Lot into the house to them, and shut to the door.

11 And they smote the men that [were] at the door of the house with blindness, both small and great: so that they wearied themselves to find the door.

12 And the men said unto Lot, Hast thou here any besides? son in law, and thy sons, and thy daughters, and whatsoever thou hast in the city, bring [them] out of this place:

13 For we will destroy this place, because the cry of them is waxen great before the face of the LORD; and the LORD hath sent us to destroy it.

14 And Lot went out, and spake unto his sons in law, which married his daughters, and said, Up, get you out of this place; for the LORD will destroy this city. But he seemed as one that mocked unto his sons in law.

15 And when the morning arose, then the angels hastened Lot, saying, Arise, take thy wife, and thy two daughters, which are here; lest thou be consumed in the iniquity of the city.

16 And while he lingered, the men laid hold upon his hand, and upon the hand of his wife, and upon the hand of his two daughters; the LORD being merciful unto him: and they brought him forth, and set him without the city.

17 And it came to pass, when they had brought them forth abroad, that he said, Escape for thy life; look not behind thee, neither stay thou in all the plain; escape to the mountain, lest thou be consumed.

18 And Lot said unto them, Oh, not so, my Lord:

19 Behold now, thy servant hath found grace in thy sight, and thou hast magnified thy mercy, which thou hast shewed unto me in saving my life; and I cannot escape to the mountain, lest some evil take me, and I die:

20 Behold now, this city [is] near to flee unto, and it [is] a little one: Oh, let me escape thither, ([is] it not a little one?) and my soul shall live.

21 And he said unto him, See, I have accepted thee concerning this thing also, that I will not overthrow this city, for the which thou hast spoken.

22 Haste thee, escape thither; for I cannot do any thing till thou be come thither. Therefore the name of the city was called Zoar.

23 The sun was risen upon the earth when Lot entered into Zoar.

24 Then the LORD rained upon Sodom and upon Gomorrah brimstone and fire from the LORD out of heaven;

25 And he overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground.

26 But his wife looked back from behind him, and she became a pillar of salt.

27 And Abraham gat up early in the morning to the place where he stood before the LORD:

28 And he looked toward Sodom and Gomorrah, and toward all the land of the plain, and beheld, and, lo, the smoke of the country went up as the smoke of a furnace.

29 And it came to pass, when God destroyed the cities of the plain, that God remembered Abraham, and sent Lot out of the midst of the overthrow, when he overthrew the cities in the which Lot dwelt.

Romans 1:18-32 For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness; 19 Because that which may be known of God is manifest in them; for God hath shewed [it] unto them. 20 For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, [even] his eternal power and Godhead; so that they are without excuse: 21 Because that, when they knew God, they glorified [him] not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. 22 Professing themselves to be wise, they became fools, 23 And changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four footed beasts, and creeping things. 24 Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves: 25 Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed forever. Amen. 26 For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature: 27 And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompence of their error which was meet. 28 And even as they did not like to retain God in [their] knowledge, God gave them over to a reprobate mind, to do those

things which are not convenient; 29 Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, 30 Backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, 31 Without understanding, covenant breakers, without natural affection, implacable, unmerciful: 32 Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them.

Matthew 10:14-15 And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet. 15 Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrha in the day of judgment, than for that city.

Luke 10:11-12 Even the very dust of your city, which cleaveth on us, we do wipe off against you: notwithstanding be ye sure of this, that the kingdom of God is come nigh unto you. 12 But I say unto you, that it shall be more tolerable in that day for Sodom, than for that city.

In the light of the N.T., this chapter appears as one of very great significance, because the destruction of Sodom was specifically mentioned by the Savior himself as a type of the Second Coming of Christ and the destruction of the whole world at the end of the age.

Luke 17: 28-32 Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; 29 But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed [them] all. 30 Even thus shall it be in the day when the Son of man is revealed. 31 In that day, he which shall be upon the housetop, and his stuff in the house, let him not come down to take it away: and he that is in the field, let him likewise not return back. 32 Remember Lot's wife.

The apostle Peter shed further light on this chapter by pointing out that just as God delivered righteous Lot, so the righteous would be delivered out of temptation. God does not destroy the righteous with the wicked. Also, there is evident the special offensiveness of the sins of the Sodomites to the Lord. Those to be punished will be, "chiefly them that walk after the flesh in the lust of defilement."

II Peter 2:6-7 And turning the cities of Sodom and Gomorrha into ashes condemned [them] with an overthrow, making [them] an ensample unto those that after should live ungodly; 7 And delivered just Lot, vexed with the filthy conversation of the wicked: 8 (For that righteous man dwelling among them, in seeing and hearing, vexed [his] righteous soul from day to day with [their] unlawful deeds;) 9 The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished: 10 But chiefly them that walk after the flesh in the lust of uncleanness, and despise government. Presumptuous [are they], selfwilled, they are not afraid to speak evil of dignities

Jude 7 Even as Sodom and Gomorrha, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire (ai-o'-nee-os an adjective perpetual past, present & future)

Sources: KJV, theWord.com, Burton Coffman, BW Johnson, Adam Clark, FF Bruce, McKnight, JW McGarvey, George Faull

Commentaries, Archaeology & the Old Testament by Alfred Hoerth, On the Reliability of the OT, KA Kitchens; Google Images, Halleys Handbook, Wikipedia.