

Principle: If members of your coalition are not with you, they are against you.

22. Abram’s G-2 operative also provided information on the movement of troops: they were headed north back to Mesopotamia, north via the King’s Highway. Having cleared out the entire Jordan Valley, they were in an emotional state following complete victory accomplished in a grueling year-long campaign:

In Genesis 14:4–9, details are given about the campaign exercised by the Mesopotamian Allied Army. Prior to the attack on the Pentapolis, this army had six victories over:

1. The Réphaim in Áshterōth-karnáim,
2. the Zúzim in Ham,
3. the Émim in Sháveh-kíriatháim (v. 5);
4. the Hórītes at Mount Séir (v. 6);
5. the Ámalekītes at En-míshpat,
6. and the Ámorītes in Házazon-támar (v.7).

23. Assuming they had eliminated all meaningful threats throughout the area, the army’s withdrawal from the valley was conducted without the usual safeguards normally employed.
24. Also, Abram’s wisdom is reflected by the fourth Qal imperfect verb in Genesis 13:18, בָּנָה (*banah*), Abram “built an altar to the Lord.”
25. Although military preparedness is a necessity in the devil’s world, it is tragically flawed if not supported and backed by divine power and protection.
26. Such divine direction will not be available to Abram’s army if he does not maintain a relationship with the Lord. Wisdom comprehends the correlation between the two. Military preparedness plus divine protection equals victory over predator forces.
27. With this news, Abram organized his cavalry for pursuit:

Genesis 14:14 When Abram heard that his relative had been taken captive, he led out his trained men [חַנְיָקַי (*chaniyk*)¹], born in his house, three hundred and eighteen, and went in pursuit as far as Dan.

¹ “Trained men. The Hebrew word used here occurs nowhere else in the Hebrew Bible; it is employed in early Egyptian documents to indicate the hired soldiers of Palestinian chiefs at this period” (C. I. Scofield, ed., *The Scofield Study Bible: NASB* [New York: Oxford University Press, 2005], 27n14:14).



28. Abraham immediately took the offensive by applying these principles on taking the offensive:
1. The offensive is the only military action where a decision can be gained.
 2. Offense brings victory. Defense can only avoid defeat, at best.
 3. Defense should only be used to assist offensive action.
 4. Offense should be used whenever there is any reasonable chance of success.
 5. A smaller force on the offensive will ultimately defeat a larger force on the defensive.
 6. Military leadership with a defensive mental attitude cannot win wars.
29. Abram pursued the Allied Forces to Dan where he bivouacked until night. There he planned a night assault which involved dividing his forces into four groups.
30. His strategy was to appear to the enemy as a stronger force than they actually were. Further, by attacking at night, they had the element of surprise.
31. Abraham also discerned that after a year of battles and now headed home, the army was not only battle weary but also careless. Having defeated all the forces in the Jordan Valley, they assumed there were no other foes.
- Principle:** You are most vulnerable to defeat following a great victory.
32. The application of this strategy is described in:
- Genesis 14:15** Abram divided his forces against the Mesopotamian Allied Forces by night, he and his servants, and defeated [נָכַח (*nakah*)] them, and pursued them as far as Hobah, which is north of Damascus.
33. The verb, *nakah* is a Hiphil imperfect which means the action was caused by Abram's forces while the imperfect indicates their action was not completed. They pursued the defeated, retreating enemy "as far as Hobah."
34. Verse 16 documents the aftermath of the victory as Abram's men looted the enemy's abandoned encampment and in the process rescued Lot:

Genesis 14:16 Abram brought back all the goods, and also brought back his relative Lot with his possessions, and also the women, and the people of the Pentapolis.

35. Abram had a great victory in chapter 14, but there was still some garbage in his soul that needed some attention. In Chapter 17, his name is changed to Abraham (v. 5) and he received the promise of a son to be born within the year and named Isaac (v. 19).
36. Abraham, now back in fellowship, is visited by three men in Genesis 18. Two of them are elect angels while the third is a theophany of Jesus Christ. Abraham assumes they are simply three strangers who are passing by to whom he offers his hospitality.
37. It is in this context that Jesus Christ informs Abraham and Sarah that within the coming year, Sarah will bear a son (v. 10). At this point they are old and Sarah is past the age of childbearing.
38. This is the revelation that caused Sarah to laugh to herself over the idea of her having a child (vv. 11–12). The Lord then asked Abraham why Sarah silently laughed at his promise and then said to herself, “Shall I indeed bear a child, when I am so old?”
39. The Lord proclaimed. “Is anything too difficult for the Lord (v. 14)?” He went on to assure them she would bear a son within the following year. That son would be Isaac, history’s first natural-born, full-blooded Jew.
40. What follows is a conversation about Sódóm and her four adjacent cities in the Valley of Síddim: Gomórrah, Ádmah, Zeboóim, and Zóar (née Béla). All five and their environs were overwhelmingly defeated by the Mesopotamian Allied Army in Genesis 14.
41. That was just for starters. The Lord is on the way to impose ultimate havoc on the entire area whose population was overwhelmingly dominated by sodomites.
42. As the passage continues, it becomes clear that the recent razing and pillaging of the Pentapolis was only phase one of divine discipline. God allowed a lull to occur permitting anyone to abandon the five cities.
43. The lull between the army’s total victory and the divine violence scheduled to follow took place in Genesis 18 in a conversation between Abraham and the three visitors in verses 20–33.

44. It is within this conversation that the principle of Pivot power may be applied to Church Age client nations. In verses 20–21, the Lord gives a summary of why He is headed to the valley of Siddim, “Their sin is exceedingly grave.”
45. Abraham questions the Lord in verse 23, “Will you indeed sweep away the righteous with the wicked?” The ones he had in mind were Lot, his wife, and two daughters. He continued his questioning in this manner.
46. Abraham began asking the Lord how many righteous people were required for Him not to sweep away the population. He started with 50, to which the Lord responded, “If I find fifty righteous, I will spare the whole place” (v. 26).
47. Abraham continued his questioning, reducing the number of the righteous in each query: 45 in verse 28; 40 in verse 29; 30 in verse 30; and twenty in verse 31. The Lord’s response to these numbers remained the same.
48. Finally, Abraham asked in verse 32, “Suppose ten are found there?” To which the Lord replied, “I will not destroy it on account of the ten.”
49. Chapter 19 contains the arrival of the two angels which were welcomed by Lot as they entered the city of Sodom. He offered them lodging at his home which they declined by saying they would spend the night in the city square.
50. Knowing what would surely happen in that case, Lot insisted that they spend the evening inside his house.

PRINCIPLE: When a society has declined into complete degeneracy, those who function under establishment, cultural, and biblical principles will be hunted down, attacked, or killed by those Abraham referred to as “the wicked” in Genesis 18:23, 25. We are seeing early evidence of this emerging in our current, Progressive, political climate.

51. Keep in mind that angelic bodies, when made visible, reveal their magnificent stature. Words to describe these individuals would include physique, form, structure, and beauty. Here is a synopsis of the angelic creation:

Descriptions of angels are quite varied. They are likened to stars and their bodies are composed of a substance similar to light (Matthew 28:3).² Whatever their makeup, the bodies of angels have the capacity to become visible or invisible and the ability to alter their appearance for the purpose of carrying out their roles. In previous dispensations, angels appeared to man in human form in order to act as guardians (Genesis 3:24), divine messengers (Genesis 19:1–15; Luke 1:11–20, and communicators of doctrine (Daniel 8:15–19; 9:22). Scripture reveals that angels will once again be visible on Earth in future dispensations (Revelation 12:7–9; 16:12; 19:17). However, the period of the Church Age, the dispensation in which we now live, is unique in that all activities of angels in the world are invisible.

This is the age when all divine revelation comes directly from the Bible and when all angelic protection, including the “ministering spirits” assigned to every believer (Hebrews 1:14), is strictly unseen.

According to Psalm 8:5, angels were created a higher species than mankind. Angels are superior to man in intellect (2 Samuel 14:20), physical strength (Psalm 130:20); Matthew 28:2; Revelation 7:1; 9:15), and beauty [יָפִיּוּת] (*yofiy*): Ezekiel 28:12b, 28:17a] (Revelation 10:1). Unhindered by material barriers (Acts 12:6–7), angels possess greater mobility than mankind (Daniel 9:21) and they are not confined to habitation on Earth.

For all their differences, men and angels have one vital attribute in common—self-determination, or volition. Because volition is a necessary component of rational mentality, God gave His creatures free will so that they might choose for or against Him, for or against His plan (Colossians 1:20).³

52. From this information we are able to discern that in the Church Age, angels are invisible, but in other dispensations there are circumstances where they are visible. Such is the case with the two who arrived in Sodom.
53. As the two angels moved through the city to Lot’s house, word obviously spread among the residents that these two were the most magnificently beautiful men. Quickly, a throng of lust-driven Sodomites accumulated around Lot’s house:

² “The human body is corporeal; the angelic body is immaterial. From the name “Lucifer,” the Hebrew noun *helel*, meaning “bright and shining one,” we learn something of the substance of their bodies. Since light has content, it can take a definite form, one that can easily become invisible” (R. B. Thieme, Jr., *The Angelic Conflict* [Houston: R. B. Thieme, Jr., Bible Ministries, 2012], 3n3).

³ *Ibid.*, Thieme, 3–4.



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.

