

GENESIS 19

Written and compiled by Gary Kukis

Genesis 19:1–38

The Judgment of Sodom/Perpetuation of Lot's Line

These studies are designed for believers in Jesus Christ only. If you have exercised faith in Christ, then you are in the right place. If you have not, then you need to heed the words of our Lord, Who said, "For God so loved the world that He gave His only-begotten [or, uniquely-born] Son, so that every [one] believing [or, trusting] in Him shall not perish, but shall have eternal life! For God did not send His Son into the world so that He should judge the world, but so that the world shall be saved through Him. The one believing [or, trusting] in Him is not judged, but the one not believing has already been judged, because he has not believed in the Name of the only-begotten [or, uniquely-born] Son of God." (John 3:16–18). "I am the Way and the Truth and the Life! No one comes to the Father except through [or, by means of] Me!" (John 14:6).

Every study of the Word of God ought to be preceded by a naming of your sins to God. This restores you to fellowship with God (1John 1:8–10). If there are people around, you would name these sins silently. If there is no one around, then it does not matter if you name them silently or whether you speak aloud.

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Links to the [word-by-word](#), [verse-by-verse studies](#) of **Genesis** ([HTML](#)) ([PDF](#)) (that is what this document is). This incorporates 2 previous studies done in the book of Genesis. However, much of this material was thrown together without careful editing. Therefore, from time to time, there will be concepts and exegetical material which will be repeated, because there was no overall editing done once all of this material was combined.

There is a second, less complete set of weekly lessons of Genesis ([HTML](#)) ([PDF](#)). Every word of that study can be found in the word-by-word, verse-by-verse studies.

This study makes reference to a wide-range of sources. There are quotations from doctrinal teachers, of course; but from Catholic commentaries and from other sources as well. Wherever I found relevant truth, I quoted from it or was inspired by it. Even though it is clear that some churches have a better concept of our reason for being here, that does not mean that there is no truth to be found anywhere else. So, from time to time, I will quote from John Calvin, even though I do not subscribe to 5-point Calvinism; I will quote from some Catholic sources, even though I believe that they are very wrong regarding Mary, the pope, apostolic succession and other such doctrines. The intention is for this to be the most thorough and accurate study of Genesis available anywhere.

Also, **it is not necessary that you read the grey Hebrew exegesis tables.** They are set apart from the rest of the study so that you can easily skip over them (based upon the suggestion of a friend). However, if you ever doubt the translation of a word, phrase or a verse, these translation tables are then available.

Preface: Genesis 19 is about homosexual rape, about the preservation of a city or regional area, about the pivot, and about a very bad idea at the end. This ancient writing is one of the most up-to-date treatise of human behavior that you will ever find.

Thomas Coke: *[In this chapter,] Lot entertains two angels, who conduct him, with his wife and two daughters, out of the city which was about to be destroyed. Brimstone and fire fall from heaven upon Sodom and Gomorrah. Lot's wife becomes a pillar of salt. Lot flies from Zoar to the mountains, and has an incestuous commerce with his daughters.*¹

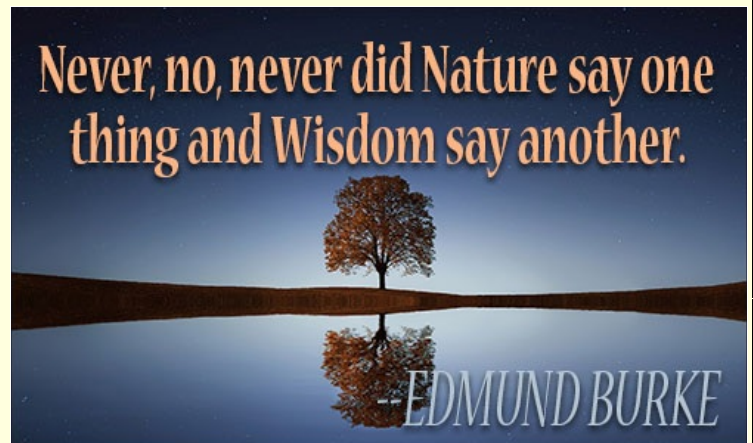
J. Vernon McGee: *The preceding chapter was a picture of blessed Christian fellowship with God. But now...In chapter 19 we have a picture of... "the blasted life."*²

Edmund Burke quotation (graphic); from [Notable Quotes](#); accessed November 26, 2015.

Matt Slick: 28% of homosexual men had more than 1000 partners.³

Matt Slick: 79% of homosexual men say over half of sex partners are strangers.⁴

Behold, this was the guilt of your sister Sodom: she and her daughters had pride, excess of food, and prosperous ease, but did not aid the poor and needy. They were haughty and did an abomination before me. So I removed them, when I saw it. (Ezekiel 16:49–50; ESV)



¹ From <http://www.studylight.org/commentaries/tcc/view.cgi?bk=0&ch=19> accessed August 13, 2014.

² From https://archive.org/stream/01_Genesis/01-GENESIS_djvu.txt accessed August 11, 2014.

³ From <http://carm.org/statistics-homosexual-promiscuity> accessed August 21, 2014; quoting a study by Bell and Weinberg.

⁴ From <http://carm.org/statistics-homosexual-promiscuity> accessed August 21, 2014; quoting a study by Bell and Weinberg.

And the angels who did not stay within their own position of authority, but left their proper dwelling, He has kept in eternal chains under gloomy darkness until the judgment of the great day--just as Sodom and Gomorrah and the surrounding cities, which likewise indulged in sexual immorality and pursued unnatural desire, serve as an example by undergoing a punishment of eternal fire. (Jude 6–7; ESV; capitalized)

For although they knew God, they did not honor Him as God or give thanks to Him, but they became futile in their thinking, and their foolish hearts were darkened. Claiming to be wise, they became fools, and exchanged the glory of the immortal God for images resembling mortal man and birds and animals and creeping things. Therefore God gave them up in the lusts of their hearts to impurity, to the dishonoring of their bodies among themselves, because they exchanged the truth about God for a lie and worshiped and served the creature rather than the Creator, who is blessed forever! Amen. For this reason God gave them up to dishonorable passions. For their women exchanged natural relations for those that are contrary to nature; and the men likewise gave up natural relations with women and were consumed with passion for one another, men committing shameless acts with men and receiving in themselves the due penalty for their error. And since they did not see fit to acknowledge God, God gave them up to a debased mind to do what ought not to be done. (Romans 1:21–28; ESV; capitalized)

William Lane Craig: *Does the Bible forbid homosexual behavior? ... You might not expect it to mention a topic like homosexual behavior, but in fact there are six places in the Bible—three in the Old Testament and three in the New Testament—where this issue is directly addressed—not to mention all the passages dealing with marriage and sexuality which have implications for this issue. In all six of these passages homosexual acts are unequivocally condemned.*⁵

Kukis: You may wonder, *why do we bother with a man like Lot? As a believer, he is mediocre at best.* Lot is our assurance of God's love, protection and **logistical grace**. He is a righteous man because he believed in the God of Abraham. But beyond that, there is very little to recommend this man—and yet, God does not just look after him, God send two angels to rescue him from the destruction of Sodom.

Kukis: Our innate spirit tells us that there must be a final judgment. Sodom and Gomorrah show us that God will judge the world.

Thomas Coke: *If God spared not the old world, but brought in a flood upon the ungodly, and, if, turning the cities of Sodom and Gomorrah into ashes, He has set forth the inhabitants thereof for an example, suffering the vengeance of eternal fire* (Jude 1:7); being in all ages the same God of justice as well as mercy, He will not suffer iniquity ultimately to escape.⁶

Kukis: Anyone with common sense recognizes that Lot's attempt to diffuse this situation by offering up his daughters is a depraved approach. God includes this in the Bible so that we do not think that God is saving Lot and his family because Lot is a really great person. He's not.

Amos 3:6b *Does disaster come to a city, unless the LORD has done it?* (ESV)

Jay Leno: *If God doesn't destroy Hollywood Boulevard, he owes Sodom and Gomorrah an apology.*⁷

Yakov Smirnoff: *Homosexuality in Russia is a crime and the punishment is seven years in prison, locked up with the other men. There is a three year waiting list.*⁸

⁵ From <http://www.goodreads.com/quotes/tag/sodom-and-gomorrah> accessed August 14, 2014.

⁶ From <http://www.studylight.org/commentaries/tcc/view.cgi?bk=0&ch=19> accessed August 14, 2014; slightly edited.

⁷ From http://thinkexist.com/quotes/with/keyword/sodom_and_gomorrah/ accessed August 14, 2014.

⁸ From <http://www.brainyquote.com/quotes/keywords/homosexuality.html> accessed August 14, 2014.

Introductory Remarks: For the growing believer, at least one time in his life, we will be faced with the great decision, *do I believe the Word of God or do I continue to believe whatever it is that I believe?* If you reject the Word of God or if you bend the Word of God until it no longer says to you what it clearly says, then you will stop growing. Every person who comes to Jesus Christ has some amount of human viewpoint that they carry around—some more than most—and there is going to be some verse, some passage or some chapter that just rubs you the wrong way. *That* is a true crossroads in the life of the believer. If you were born in 1980 or later, this might very well be the chapter that does it for you—the chapter the determines will you advance in the spiritual life or will you dig your feet in and refuse to move forward in the Christian life? You are the person who makes this decision for you; no one can make this decision for you.

Let me be specific here: many young people think that *homosexual rights* is the civil rights issue of their generation, and that is because this has been drilled into them by the media and by our educational system. As far as you are concerned, you might believe that homosexuality has absolutely nothing to do with choice; and that it is all about the way that you were born. Some people are born gay and others are born straight. If God made you gay, that cannot be a sin. If you think this, then you have bought into one of the big lies of today, and you are wrong. It does not matter that someone is attracted to their own gender—homosexual acts are still sins.

To prep you for this what is to come: we all have sin natures and each sin nature has a lust pattern, and what I desire to do that is sinful is not the same as what you desire to do that is sinful. Every person is born with a sin nature; and every person does have something (or some things) that they lust after. When they pursue these lusts, they are sinning. You may want power, I might want money, Charley Brown might chase skirt, and Lucy Van Pelt might also chase skirt. Simply because we have a desire to have something, that does not make that desire commendable or even legitimate. God sets up the boundary lines through revealed truth, and when we go outside of those lines, we are committing sin, no matter how many involved are consenting adults.

There are Christian believers who struggle with their homosexual desires; there are also Christian believers who struggle with their heterosexual desires. However, God has made it possible for all believers, despite the trends of the sin nature and despite their lust patterns, to grow spiritually and to have an incredible and eternal impact.

This study will be the most thorough and extensive examination of Genesis 19 available anywhere. Not only will you see a complete and thorough analysis of this chapter of the Word of God, but you will also be able to read every word of the original text.

Outline of Chapter 19:

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- v. 29 **God gives those on negative volition and under discipline a second chance, and they still do not turn toward Him**
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Doctrines Covered or Alluded To

	Blessing by Association	Homosexuality	Human Viewpoint versus Divine Viewpoint
Additional doctrines and links are found in Definition of Terms below.			

Chapters of the Bible Alluded To and/or Appropriately Exegeted with this Chapter

A complete commentary of Genesis			
Genesis 6	Genesis 11	Genesis 12	Genesis 14
Genesis 18		The Book of Ruth	Psalm 83

Many who read and study this chapter are 1st or 2nd generation students of R. B. Thieme, Jr., so that much of this vocabulary is second nature. One of Bob's contributions to theology is a fresh vocabulary along with a number of concepts which are theologically new or reworked, yet still orthodox. Therefore, if you are unfamiliar with his work, the definitions below will help you to fully understand all that is being said. Also, I have developed a few new terms and concepts which require definition as well.

In addition, there are other more traditional yet technical theological terms which will be used and therefore defined as well.

Sometimes the terms in the exegesis of this chapter are simply alluded to, without any in-depth explanation of them. Sometimes, these terms are explained in detail and illustrated. A collection of all these terms is found here: ([HTML](#)) ([PDF](#)) ([WPD](#)).

Definition of Terms	
Addictive and Degenerate Sins	This is when a complex of sins takes over the life of a believer or an unbeliever. When committing these sins begins to be a priority in one's life, that is the point at which these sins have become addictive. The ability to resist such sins becomes dramatically reduced, while the satisfaction from committing these sins is also lessened. Common addictions include alcoholism, drug addiction, gambling and sexual addiction (of various types). When addiction occurs, these sins have a degenerative effect: a person will neglect his own physical appearance, his own health, his family, his familial obligations, his work and/or his financial obligations. An addicted believer will often forgo his relationship to God (going to church, Christian fellowship, the exercise of his spiritual gift) in order to commit the sins that he is addicted to.
Divine Operating Assets	These are the things which God gives to the believer in the Church Age at the point of salvation. We have the ability to comprehend with all saints the nature of the plan of God and our place in it. We have the power of God the Holy Spirit (think of this as having power tools as opposed to having regular tools and no strength). We have the ability to grow spiritually and to make a difference in this world with the assets that God has given us. See 40 Grace Gifts Given at Salvation or 60 Grace Gifts Received At the Moment of Salvation .
Divine institutions	A <i>divine institution</i> speaks of the absolute social structures that have been instituted by God for the entire human race—for believers and unbelievers alike. The term <i>divine</i> emphasizes the fact that they have their origin in God. These are social structures that have been built into creation and into the nature of man by God. These divine institutions provide protection, perpetuation, orderly function, survival and blessing of the human race, and allow for the teaching of the gospel of Jesus Christ. ⁹ For more information, see Divine Institutions (HTML) (PDF) (WPD).
Gloss	A word or phrase added in by way of explanation by a later author (or copyist). I include in this those people who might relay this narrative verbally.
Laws of Divine Establishment	Since the world appears to be made up of mostly unbelievers, God must have some kind of plan for the unbelievers while they are alive. These are called the laws of divine establishment, and they are applicable to both believers and unbelievers. These are the laws which protect the freedom of a nation, and allow for evangelism and for the teaching of the Word of God. See the Laws of Divine Establishment (HTML) (PDF) (WPD).
Logistical Grace	Logistical grace is the divine planning, divine support, divine provision and divine blessing which are designed by God to keep the believer alive so that we can properly execute or fulfill God's plan. (HTML) (PDF) (WPD).
Pivot	In nearly any nation, there will be believers and there will be mature believers (which is called a <i>pivot</i>). If these groups are large enough, a nation will be preserved and, in most cases, greatly prospered. If the pivot is small, or if there are very few mature believers in this pivot, then that nation will go down. The concept of a pivot of believers preserving a nation is found in Genesis 18:22–33 Matthew 5:13. For more information, see Bible Doctrine Resource or R. B. Thieme, Jr. (these appear to be identical).
Rebound (Restoration to fellowship with God)	In the New Testament, this is naming your sins to God, so that you are both restored to temporal fellowship with God and are then filled with the Spirit of God. In the Old Testament, naming your sins to God would result in a restoration of fellowship and, in some cases, the empowerment of the Holy Spirit once again (the Holy Spirit was not given to all Old Testament believers). See the Doctrine of Rebound (HTML) (PDF) (WPD).

⁹ A portion of this definition comes from: <http://www.phrasearch.com/Trans/DBM/setup/Genesis/Gen026.htm>

Definition of Terms	
The Revealed God (or, the Revealed Lord)	<p>We do not look within ourselves or do we build up some concept of God based upon our own experiences, but we first understand God as He has revealed Himself. Throughout the lives of the saints who have gone before us, God revealed Himself through the written Word and sometimes through direct contact. Once a foundation is laid, then we can see how God is understood through various experiences in our lives.</p> <p>We do not look within to find God and we do not go out and search for God. He will reveal Himself to us. Those who look to other gods are simply worshiping that which others have defined as <i>God</i>; or, in many cases, they incorporate their own norms and standards into their belief of the God they choose to believe in. Essentially, such a person is making God in his own image.</p>
Reversionism	<p>A state of being or a set of actions where a person reverts back to a former state, habit, belief, or practice of sinning. Reversionism is the status of the believer who fails to execute the plan of God for the Church Age. He returns to his pre-salvation modus operandi and modus vivendi. This doctrine is covered at the Grace Bible Church website; at Angel Fire.com; at He-Ekklesia under the 8 Stages of Reversionism; and at the Lake Erie Bible Church website.</p>
Scar Tissue on the Soul	<p>Scar tissue of the soul is also called hardness of the heart, the uncircumcised heart, and stubbornness of heart. It is a divine judgment of the soul that restricts capacity for life and love. Unlike divine discipline that produces temporary suffering with no lasting side effects, scar tissue of the soul leaves a debilitating loss of capacity for life or love. However, since it is part of the soul's immaterial essence like emotion, it has no known physical properties. However, it does restrict the capacity of the soul. It blocks Spiritual light, which leads to affinity to the Cosmic System as well as soulish and physical ailments. Psychosis and psychopathic personality are examples of scar tissue of the soul. Although behavior can be altered by psychotherapy and psychiatric drugs, the only cure for such problems is the divine solution, which requires Rebound and application of Bible Doctrine.¹⁰ See Bible Doctrine Resource for more information.</p>
Sin unto Death	<p>When a believer continues to sin without rebound and without responding to warning discipline, God will often remove that believer from this life with the sin unto death. This is not a particular sin, but usually a series of sins, which may include acts of human good and evil. Also see Bible Doctrine Resources for more information.</p>
Stages of National Discipline	<p>God set up a series of stages that He would go through to discipline the nation Israel, which stages are laid out in Leviticus 26. These are called the <i>cycles of discipline</i> by R. B. Thieme, Jr. See the Doctrine of the Cycles of Discipline.</p>
The 4th Stage of National Discipline	<p>This is when a nation is controlled and/or taxed by an outside entity. In the Bible, this is called <i>paying tribute</i>.</p>
The 5th Stage of National Discipline	<p>The fifth cycle of discipline involves complete loss of personal and national sovereignty, the destruction of the family and the nation. Offerings to God are unacceptable. Nations which have undergone this destruction have experienced slavery, cannibalism, and the assimilation of its surviving citizens into other cultures.</p>

¹⁰ From http://gracebiblechurchwichita.org/?page_id=1501 accessed August 31, 2013.

Definition of Terms	
The 6th Stage of National Discipline	This is when a country and its people are completely destroyed. This is what happened to Sodom and Gomorrah. This was never an outcome that Israel had to worry about. God's promises depend upon the continuation of the Jewish people. Genesis 19 (HTML) (PDF) (WPD).
Synecdoche	A synecdoche [pronounced <i>si-NEK-duh-kee</i>] is a figure of speech in which a part is used for the whole or the whole for a part, the special for the general or the general for the special. If we read that David defeats the army of the Philistines, <i>David</i> is the part which represents the whole (that is, <i>David's army</i>).
Some of these definitions are taken from http://www.bibledoctrinechurch.org/?subpages/GLOSSARY.shtml http://rickhughesministries.org/content/Biblical-Terms.pdf http://www.gbible.org/index.php?proc=d4d http://www.wordoftruthministries.org/termsanddefs.htm http://www.realttime.net/~wdoud/topics.html http://www.theopedia.com/	

An Introduction to Genesis 19

Introduction: Most people have some familiarity with Genesis 19. Lot and his family are living in Sodom, and this is a city filled with sexual debauchery of the homosexual variety. The great sport of this city was to find new men who are traveling through and to gang rape them while many in the town would watch. This was their form of entertainment; this was their bloodsport. This was so offensive¹¹ to God that God decided to destroy these cities and the people in them.

This destruction of Sodom is actually a carry-over from **Genesis 14** ([HTML](#)) ([PDF](#)) ([WPD](#)) (when Abraham and his small army delivered Sodom from the kings of the east) and from the end of **Genesis 18** ([HTML](#)) ([PDF](#)) ([WPD](#)), where Abraham prays on behalf of Sodom, in order to protect his nephew Lot.

You will recall that, in the previous chapter, Abraham actually bargained with God. God told Abraham that He would destroy Sodom and Gomorrah, and Abraham began to reason with God, asking, "Well, what if there are 50 believers¹² there? Then how about 45? 40?" In fact, Abraham found that God would preserve this city, even if there were only 10 believers there. Abraham had calculated that this would be the least number of believers in this area, because Lot was there with his family.

Genesis 19 represents quite a change of focus for the book of Genesis. From Genesis 12–18, the focus has been Abraham. Even in the chapters which introduce this chapter, Abraham is still the focus. However, in this chapter, Abraham will only be mentioned after Sodom and Gomorrah have been destroyed. Abraham will come out and look in the direction of Lot and see the smoke and clouds billowing up from that area.

Lot is a righteous man. This is implied when Abraham says "Then Abraham drew near and said, **"Will you indeed sweep away the righteous with the wicked [in Sodom]? Suppose there are fifty righteous within the city. Will you then sweep away the place and not spare it for the fifty righteous who are in it?"** (Genesis 18:23–24; ESV) Lot's faith in the Revealed Lord is confirmed in 2Peter 2:7, where Lot is called righteous, and delivered from God's wrath in Sodom and Gomorrah (2Peter 2:4–9). 2Peter 2:9 assures us that: **...the Lord [surely] knows how to rescue**

¹¹ God is not actually offended. This is taking a human characteristic of man and applying it to God to better explain God's function. The cities which God destroyed no longer had any law and order; no evangelism was taking place and no teaching of the Word of God was taking place.

¹² That is, *righteous*.

godly people from trying situations, and to keep unrighteous people under *[a sentence of]* punishment *[to be received]* on the judgment day. (AUV–NT)

The sin of Sodom began with homosexuality and had become homosexual rape. One of the great evils in this world is homosexuality, which fact is testified to throughout the Bible, from the Old Testament to the New. A homosexual act is not just sinful, but it is a **sin of addiction and degeneracy**. One of the fascinating things in this world is how some in the homosexual movement have tried to use the Bible in order to justify their sin. So there is no confusion, it is not a sin to be tempted. It is not sinful to have homosexual leanings or desires. We all have temptations and strong desires to do a lot of things. It is only sinful when you act on these desires that the Word of God clearly reveals are sinful.

Bear in mind, this is the introduction to Genesis 19. All of the statements made herein will be covered, explained and justified in much greater depth in the study of this chapter.

What certain elements of the current homosexual movement attempt to do is, justify the sins that they commit, calling them legitimate human functions (and probably most of them honestly believe this). For many homosexuals, it angers them to be told that homosexual acts are sins, so that they have attempted to deal with the Bible in a variety of ways—from an outright attack by way of confrontations and lawsuits to infiltrating churches and religion to even starting and promoting their own brand of Christianity. They will not just attempt to justify their own sinful behavior but many will claim that the New Testament in general, and Jesus in particular, approve of homosexual acts and committed homosexual relationships, often through strained interpretations of the relevant passages from the Bible, as well as by distorting their own personal natures, desires and experiences to those who are not homosexual.

Because this is such a controversial topic today (40–50 years ago, there would have been no controversy over statements like these), these remarks will be expanded upon with a lot of Scripture thrown in to justify them in this study.

Every man and woman is tempted by something; and, in some cases, by a number of things. Just because a person really wants to do something does not mean that what he wants to do is therefore approved by God. Married men are tempted by women all the time; however, nothing is more destructive to a marriage and to a family with greater far-reaching affects than adultery. Adultery not only has the ability to dissolve a marriage, but it can negatively impact the lives of the children and their future relationships, thus impacting even the lives of their children in the future. So, simply having a strong desire to do something is not enough reason to follow through on that desire. And having a very strong desire does not make it legitimate or approved by God, even if all adults involved consent.

What we have in this chapter is attempted homosexual rape and strong homosexual desires; and it indicates the degree of degeneracy which these cities had descended to. Our salvation and our spiritual growth is obviously an individual matter, but God also deals with groups of men corporately, which concept we took a great deal of time to study already. A husband and wife form a corporate entity; a family is a corporate entity, those in a particular geographical area (the same nation, the same city, the same state, same family, same school, same business, same military unit) are all treated by God as corporate entities. God will treat the city of Sodom and the other nearby 4 cities as a corporate entity. These various entities can be blessed or cursed depending upon who is in them.

We do not know if this homosexual debauchery was the sin-de-jour of all these cities; but there was no doubt debauchery of some sort in all of them, as God destroyed them all.

You will recall in the previous chapter that the sin of Sodom and Gomorrah was great. Two angels left to walk to Sodom, and Abraham was left with the Lord, and he “talked” God into sparing Sodom¹³ if there were 10 righteous

¹³ This is an anthropopathism. God was not talked into anything. Abraham, through his speaking to God, helped to establish the salt principle—that is, the idea that certain geographical areas are spared God’s wrath because there are believers in that area.

men in that city (a righteous man is one who has believed in the **Revealed God**, Who is the God of Abraham). Abraham figured how many people were in Lot's family, added in a few converts (in-laws), and knew that there had to be 10 saved (righteous) people in Sodom. So when he got God to agree that 10 righteous would preserve the city, he believed that his nephew Lot was safe.

You may recall from Genesis 14 that God has already warned Sodom about their degeneracy, and they were almost removed from their land and placed into slavery. God, in His grace, delivered them by Abraham; but this warning was not heeded by them.

Although God would threaten to destroy 5 cities, only Sodom is spoken of in detail. We do not know the sins of Gomorrah or the other 3 smaller cities. They may have been exactly the same as Sodom's; and they may be guilty of other sins of degeneracy. It would not be difficult to imagine that Sodom's sexual degeneracy reached out and infected those other 4 cities.

Meanwhile, the angels approach Sodom, and Lot is hanging out at the city gate. This is where often court cases were tried, out in the open by the city gate. This suggests that Lot had gotten to a high political position in Sodom.

As an aside, we do not know who wrote this chapter of Genesis. From Lot and his daughters would come the people of Moab and Ammon. They had clear interaction with the children of Israel, but it was primarily one of animus (with some exceptions). So, it seems less likely that this information would have been preserved by the Moabites or Ammonites and then passed down to Moses or Joshua or whomever. Abraham will be mentioned in this chapter, but as observing the destruction of Sodom and Gomorrah from afar. The details of this destruction could not have come from Abraham. So, that leaves Lot and his two daughters, who saw all of this go down. Lot, in particular, was both inside and outside the house. All we know about Lot and his daughters is found at the end of this chapter. Did they have any interaction with Abraham after the destruction of Sodom and Gomorrah? We don't know. So we are left with two possibilities: Lot did, at some point in time, reached out to Abraham and told him what happened (we have no evidence of Abraham and Lot ever speaking again, but we really do not know); or the angels who were there or the Angel of Y^ehowah revealed this information to Abraham, and he recorded it. Logically, this information would come from Lot (possibly from one of his daughters), from the two angels or from the Revealed Lord (they would have revealed this to Abraham,¹⁴ who would have then written it down).

There is an outside chance that this information was passed down to the Ammonite and Moabite tribes, and that one of them, at some point in time, made this information known Jacob or some believer after him. Although there were clearly a few Moabites and Ammonites who were well-disposed toward Israel (Ruth was a Moabite); this information would have come to someone in Israel long after these events took place. On the other hand, this event seems to be well-integrated into the narrative of Abraham. Given the events of Genesis, it is not out of the question for a descendant of Lot to meet and speak with Abraham or with Isaac.

There is a third possibility. Abraham or a representative of his could have gone to this area and asked questions about what happened. Lot originally lived in Zoar (although it may have only been for a few days). So, there is the slim possibility that someone from Abraham's camp coming to Zoar would have been re-directed into the hills to find Lot. In any case, the best we can do is speculate about the authorship of this chapter.¹⁵

It is important to understand what has gone before.

The Prequel of Genesis 19

What cannot be forgotten is, God has warned the people of Sodom already. Back in Genesis 14 ([HTML](#)) ([PDF](#)) ([WPD](#)), when Lot had separated from Abraham and was in Sodom, they had been conquered and they were paying tribute to Chedorlaomer, the king of Elam (Genesis 14:1–2). However, the people of Sodom

¹⁴ Or to Isaac or to Jacob—whoever recorded most of Abraham's life.

¹⁵ For many reasons, I do not believe that Moses was the author of Genesis. He may have written the final draft; but this text was available and passed along to many generations before Moses. See the introduction to Genesis for more details.

The Prequel of Genesis 19

rebelled against Chedorlaomer, which brought his wrath upon them. God allowed Chedorlaomer’s rule in order to put some restraints upon the people of Sodom and Gomorrah. However, God also allowed Abraham and his servants to deliver the people of Sodom, who had been taken captive and were going to go into slavery. This should have been a wake-up called to them, but it was not.

Although freed from possible slavery, the people of Sodom found themselves going further and further into degeneracy, to the point where, in this chapter of Genesis, they have actually developed a sport of attacking unsuspecting travelers who come to their city, and raping them and killing them. This was done before a large crowd of men, who watched and enjoyed this bloodsport. This is how far their immorality has taken them.

In Gen. 18 ([HTML](#)) ([PDF](#)) ([WPD](#)), there were two major events that are recorded. The Lord Jesus Christ in His Preincarnate form comes to Abraham with two angels and tells Abraham that his wife will give birth next year. Also, our Lord also tells Abraham that he will judge Sodom and Gomorrah, where Lot and his family lives.

At this point, Abraham bargains with God (so to speak), saying, “What if there are 50 righteous men there; will you destroy them with the city?” And God says no. Then Abraham lowers the number to 45 and then to 40, and God continues to say that, if there are that many righteous, then He will preserve the city. Abraham gets down to 10 righteous in the city, and God promises not to destroy the city for 10 righteous. Abraham was certain that Lot and his family (including in-laws) will be 10 or more in number; so Abraham does not take it any further. Although we are not given a specific head count, there are 3 or 4 righteous in Sodom (although some of Lot’s other family may have been righteous; but they do not heed Lot’s warning—that is a part of this chapter).

Genesis 19 will begin with two of the angels from Genesis 18 coming to Lot and his family in Sodom. They first walk into the entrance of Sodom, and Lot sees them and offers them a place to stay for the night.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

We need to know who the people are who populate this chapter.

The Principals of Genesis 19

Characters	Commentary
The two angels	These are angels and not Christophanies (the Angel of the Y ^e howah had gone with these two angels to Abraham in Genesis 18). These two angels were sent both to judge Sodom and to save Lot and his family.
Lot	Lot is Abraham’s nephew. He came with Abraham from Haran, and God greatly blessed both Abraham and Lot. However, when their holdings could not be kept separate, Lot and Abraham separated; and Lot took his holdings and family south to Sodom.
The townsfolk of Sodom.	Not all of the men of Sodom were homosexual. However, virtually all of them participated in the town’s bloodsport where the homosexuals of the city would hunt down and rape strangers to the city, who would then be killed. It is not clear how many men participated in the raping; but almost all knew about and watched this take place.
Lot’s wife	We are never given the name of Lot’s wife. She is almost an invisible player in this chapter until the angels take her and Lot to the edge of town and direct them to continue running. She will look back longingly to Sodom and be destroyed with Sodom (and he body will become a monument to her desire to remain in Sodom).

The Principals of Genesis 19

Characters	Commentary
Lot's two daughters	Lot's two daughters are also not named. They are virgins and betrothed to be married to two men of the city. However, Abraham is unable to convince their fiancées to leave Sodom before Sodom is destroyed. There may be a daughter or two who do not live with Lot; and there may be a son or two who also do not live with Lot.
His sons-in-law	It appears that two of the daughters who lived with Lot were promised to be married to two of the men of Sodom. It is not clear whether they participated in the threatened rape outside of Lot's house; but it is clear that Lot could not convince them to leave Sodom.
Sodom and Gomorrah	Strictly speaking, these are not principals in the Genesis 19 narrative. However, these two cities stand as a memorial to the judgment of God; and it is imperative that every Christian understand their importance in history and in relationship to the righteousness of God.
Moab and Ammon	These are the two sons born of incest to Lot's two daughters.

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The Abrahamic Timeline for Genesis 19

Legend
<div style="display: flex; justify-content: space-around;"> Birth, death or marriage God speaks with Abraham </div>
Historical incidents (most of which are related to Abraham)
Parenthetical dates (2065 B.C.) simply refer to taking the date assigned by the chronologist and using Scripture to determine the next date.
The entire Abrahamic Timeline (HTML) (PDF) (WPD). The entire Patriarchal Timeline (HTML) (PDF) (WPD).

Brent MacDonald	Age of Abraham	Reese's Chronology Bible	Scripture	Event/Description
2164 B.C.	0	1967 B.C.	Genesis 11:26–27	Abraham (Terah's son) and Lot (Haran's son) born in Ur of the Chaldeans. Abram would be the 43 rd generation from Adam. Gen 11:26 Terah lived 70 years and fathered Abram, Nahor, and Haran.
2089 B.C.	75	1892 B.C.	Genesis 12:1–4	Abraham leaves for Promised Land from Haran , after being so instructed by God. Gen 12:4 So Abram went, as the LORD had told him, and Lot went with him. Abram was 75 years old when he left Haran.

Brent MacDonald	Age of Abraham	Reese's Chronology Bible	Scripture	Event/Description
		1891 B.C. 1889 B.C. (Klassen)	Genesis 13:5–13	Abram and Lot separate from one another.
(2065 B.C.)		(1867 B.C.)	Genesis 18:1–15	Jehovah and two angels come to Abraham and promise that Sarah would have a child in a year's time. Gen 18:10, 14 The LORD said, "I will certainly come back to you in about a year's time, and your wife Sarah will have a son!" Now Sarah was listening at the entrance of the tent behind him. Is anything impossible for the LORD? At the appointed time I will come back to you, and in about a year she will have a son."
(2065 B.C.)		(1867 B.C.)	Genesis 18:16–21	The destruction of Sodom and Gomorrah is promised.
(2065 B.C.)		(1867 B.C.)	Genesis 18:22–33	Abraham intercedes on behalf of Sodom.
(2065 B.C.)		(1867 B.C.)	Genesis 19:1–23	The angels visit Lot and warn him of the coming destruction of Sodom and Gomorrah.
2065 B.C.		(1867 B.C.)	Genesis 19:24–29	Sodom, Gomorrah, Admah, and Zeboiim are destroyed by fire and sulfur and possibly by volcanic eruptions. Reese and others suggest that this is when the Dead Sea is formed.
		1867 B.C.	Genesis 19:30–38	Lot's daughters bear sons to their father Lot.

Bibliography

MacDonald's timeline is from: <http://www.bibleistrue.com/qna/qna63.htm> accessed October 11, 2011.

See <http://www.bibleistrue.com/qna/qna63dating.htm> for his justification of his timeline.

From: http://www.christianshepherd.org/bible_study_guides/abram_to_the_exodus.pdf (Christian shepherd)

The Reese Chronological Bible; KJV translation; Editor: Edward Reese; ©1977 by Edward Reese and Klassen's dating system ©1975 by Frank R. Klassen; ©1980 by Bethany House Publishers, South Minneapolis, MN; pp. 18–19, 54–74.

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[Charts, Graphics and Short Doctrines](#)

Here is what to expect from Genesis 19:

A Synopsis of Genesis 19 (by Clarke and by Poole)

The two angels mentioned in the preceding chapter, come in the evening to Sodom (Genesis 19:1). Lot, who was sitting at the gate, invites them to enter his house, take some refreshment, and tarry all night; which they at first refuse (Genesis 19:2); but on being pressingly solicited, they at last comply (Genesis 19:3).

A Synopsis of Genesis 19 (by Clarke and by Poole)

This is followed by abominable conduct of the men of Sodom (Genesis 19:4–5). Lot appears to have deep concern for the honor and safety of his guests, which leads him to make a most exceptionable proposal to those wicked men (Genesis 19:6–8). The violent proceedings of the Sodomites (Genesis 19:9).

Lot is rescued from the barbarity of the Sodomites by the angels, who strike them with blindness (Genesis 19:10–11). The angels exhort Lot and his family to flee from that wicked place, as God was about to destroy it (Genesis 19:12–13).

Lot makes a fruitless exhortation to his sons-in-law (Genesis 19:14). The angels hasten Lot and his family to depart (Genesis 19:15–16). Their exhortation (Genesis 19:17).

Lot's request (Genesis 19:18–20). He is permitted to escape to Zoar (Genesis 19:21–23). Fire and brimstone are rained down from heaven upon all the cities of the plain, by which they are entirely destroyed (Genesis 19:24–25). Lot's wife, looking behind, becomes a pillar of salt (Genesis 19:26).

Abraham, early in the morning, discovers the desolation of those iniquitous cities (Genesis 19:27–29).

Lot, fearing to continue in Zoar, went with his two daughters to the mountain, and dwelt in a cave (Genesis 19:30). The strange conduct of his daughters, and his unhappy deception (Genesis 19:31–36). Moab and Ammon are born, from whom sprang the Moabites and Ammonites (Genesis 19:37–38).

Poole's Synopsis¹⁶:

Two angels come to Sodom (Genesis 19:1). Lot invites them in; they at first refuse (Genesis 19:2). They enter; he entertains them, and they eat (Genesis 19:3). The men of Sodom demand to know them (Genesis 19:4–5). Lot dissuades them (Genesis 19:6–7); offers his daughters; urges reason (Genesis 19:8). The men of Sodom are obstinate; threaten, and press to break the door (Genesis 19:9). The angels pull Lot in, and shut to the door (Genesis 19:10); and smite the men with blindness (Genesis 19:11). The angels then advise Lot to depart with his kindred (Genesis 19:12). The reason Lot's family needs to escape (Genesis 19:13). Lot speaks to his sons-in-law; they deride him (Genesis 19:14). The angels lay hold on Lot, his wife, and two daughters, and carry them out (Genesis 19:16); command them not to look back (Genesis 19:17). Lot requests to stay in Zoar; it is granted, with a command to hasten, because till they are gone the Lord can do nothing (Genesis 19:18–23). God rains brimstone and fire upon Sodom (Genesis 19:24–25). Lot's wife looking back becomes a pillar of salt (Genesis 19:26). Abraham looks towards Sodom (Genesis 19:27–28). God kind to Lot for Abraham's sake (Genesis 19:29). Lot and his two daughters remove to the mountain (Genesis 19:30). Lot's daughters contrive for an issue (Genesis 19:31–32). They make their father drunk, lie with him (Genesis 19:33–35); and are with child (Genesis 19:36). Moab and Ben-ammi, the two sons, born thereby (Genesis 19:37–38).

Like all chapters of the Word of God, you need more than just the simple plot outline to understand what God wants us to know.

From Adam Clarke, *Commentary on the Bible*; from e-Sword, Genesis 19 chapter summary. Edited.

Another good, one page synopsis can be found online in the [Bridgeway Bible Commentary](#), accessed August 14, 2014. A synopsis helps one to enter into a complete exegesis like this, so that one retains an overall understanding of the events that take place, without being lost amid the details.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

My outline is often very similar to the section divisions of the NASB, which is quite similar to most other outlines. This time, I did not. Therefore, here is another outline.

¹⁶ Matthew Poole, *English Annotations on the Holy Bible*; ©1685; from e-Sword, Genesis 19 chapter comments (slightly edited).

Matthew Henry's Alternative Outline

- I. It was found, upon trial, that Lot was very good (Genesis 19:1–3), and it did not appear that there was any more of the same character.
- II. It was found that the Sodomites were very wicked and vile (Genesis 19:4–11).
- III. Special care was therefore taken for the securing of Lot and his family, in a place of safety (Genesis 19:12–23).
- IV. Mercy having rejoiced therein, justice shows itself in the ruin of Sodom and the death of Lot's wife (Genesis 19:24–26), with a general repetition of the story (Genesis 19:27–29).
- V. A foul sin that Lot was guilty of, in committing incest with his two daughters (Genesis 19:30–36).

From Matthew Henry, *Commentary on the Whole Bible*; from e-Sword, Genesis 19 chapter comments (slightly edited).

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

The author of this section is very keyed into time.

Alternate Outline by Time

Evening	Lot brings the angels home to protect them (vv. 1–3) The two angels came to Sodom in the evening, ... (Genesis 19:1a; ESV)
Night	The angels at Lot's house; attack of the homosexuals (vv. 4–14) And they called to Lot, "Where are the men who came to you tonight?" (Genesis 19:5a; ESV)
Dawning	The angels lead Lot and any companions out of Sodom (vv. 15–22) As morning dawned, the angels urged Lot, saying, "Up!" (Genesis 19:15a; ESV)
Mid-Morning	Lot and family escape to Zoar while the angels destroy Sodom and Gomorrah (vv. 23–26) The sun had risen on the earth when Lot came to Zoar. (Genesis 19:23; ESV)
Morning	Abraham observes the destruction of Sodom from afar (vv. 27–29) And Abraham went early in the morning to the place where he had stood before the LORD. (Genesis 19:27; ESV)

The remainder of the chapter (vv. 30–38) make up a new unit.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

The parallel that Dean is making is the degeneracy and complacency of the people.

Robby Dean's Introduction to Genesis 19

In 1787 Alexander Tyler, a classics in history professor at the university of Edinburgh was asked what contributed to the fall of the Athenian republic. He said, "A democracy is always temporary in nature. It simply cannot exist as a permanent form of government. A democracy will continue to exist up until the time the voters discover that they can vote themselves generous gifts from the public treasury. From that moment on the majority always votes for the candidate who promised the most benefits from the public treasury, with the result that every democracy will finally collapse due to loose fiscal policy which is always followed by a dictatorship. The average age of the world's civilizations from the beginning of history up to the present is about two hundred years. During those two hundred years these civilizations go through the following sequence. They begin in bondage, and so they move from bondage to spiritual faith, from spiritual faith to great courage, and from courage to liberty. From liberty to abundance, from abundance to complacency, from complacency to apathy, from apathy to dependence, and from dependence back into bondage."

Once people hit the prosperity test then it is easy to just forget about the Lord, easy to become complacent, it happens in individual lives and collectively it happens in cultures and in societies; and once you become complacent, that leads to apathy where you just don't care any more about getting the truth or even applying

Robby Dean's Introduction to Genesis 19

or living the truth. Once you do that then the guard is dropped and evil, human viewpoint and paganism begins to come in. So there is the move back toward dependency and into bondage, and this is ultimately a tyranny to the sin nature. We see a classic example of that in Genesis chapter nineteen.

Genesis chapter 19 gives us the story of God's judgment on Sodom, on the cities of the plain, because of their perversion. We now have to set some framework, some background, to understand why God destroyed these cities and in terms of being able to understand application. Application of the Scripture isn't always only about how to figure out our own spiritual life and deal with our own problems. When people today focus only on that they are merely manifesting the same traits as the rest of the culture. It is the whole counsel of God that teaches us how to think biblically and how to interact with the events that surround us so that we can have real discernment in our lives and can understand everything that is going on. So we have to study passages like this in terms of how they present God's viewpoint on society, on culture, and on history. As we look at this chapter we are going to pick up a lot of principles of application related to understanding culture and civilization, how God governs the affairs of men, and how establishment laws operate. God established certain principles which He built into the human race, into the warp and woof of creation so that even before the fall these were necessary to follow in order to provide stability for man. These **divine institutions** now in a post-fall environment are disobeyed, and then they are violated what happens is that cultures and societies, whether it is a family or a church or a small local area or business, fail to follow them then they become enmeshed in the tyranny of man's sin nature. It always leads to self-destruction.

From: <http://phrasearch.com/Trans/DBM/setup/Genesis/Gen100.htm> accessed August 15, 2014.

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A concept which R. B. Thieme, Jr. taught originally. This is from Robby Dean's Genesis Series, [Lesson Genesis #103](#) (09/6/05).

Grace Before Judgment

- 1) No sin is too great for the grace of God. Even those in Sodom could have turned to the Lord up to this point. Remember, they had some common grace from the Lord in chapter fifteen after when were rescued after their defeat by the four kings from the east.
- 2) God still protects the disobedient believer even when he is out of fellowship and living in the pig-pen. God is still watching over the prodigal son because he is in the family, but eventually it becomes time for the sin unto death.
- 3) There is always forgiveness. If you are still alive God has a plan for your life. You can use 1John 1:9 to get back into fellowship, but the issue then is to stay in fellowship, to grow, to mature, to start applying doctrine and get out of the pig-pen. What happens so often is people get out, take a shower and then jump right back in, and they spend most of their Christian life in this cycle where they confess and get cleansed and jump right back into the pig-pen of the world's system, and they never advance because they are really not positive.
- 4) Forgiveness doesn't necessarily erase the consequences of an impoverished and perverted soul. If there is no change through doctrine then the soul remains impoverished and perverted and there is no happiness and there is no capacity for life.
- 5) Cosmic thinking destroys the divine institutions. It destroys the family, and that is exactly what we see in the next episode in verse 30.

This needs to be edited and added to.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Calvary Chapel: *When a person begins to compromise his faith there is a steady progression downward as we see here with Lot. Back in Genesis 13:10 we saw Lot looking towards Sodom, a city*

that was filled with wickedness. Then, in Genesis 13:12 we see Lot pitch his tent toward Sodom. He is getting closer and that is how sin works. By the time we get to Genesis 14:12 we see that Lot is now living in Sodom. And now here in Genesis chapter 19 he is sitting at the gate of the city, he was a judge in Sodom.¹⁷ The idea is, there is a progressive nature to sin.

There is a parallel between Lot slowly warming up to the idea of living in Sodom and the progressive degeneracy of the city itself. No city becomes degenerate overnight (although, it may seem that way). Sometimes, with each succeeding generation, degeneracy can show a dramatic increase (as occurred in my generation in the 1960's). As a city, Sodom has become more and more degenerate, and God has given them clear warnings (Genesis 14). However, Sodom continued on their downward spiral, despite having the opportunity to become more familiar with Abraham, the man who saved them from the kings of the east.

God reveals his righteousness and justice in the book of Genesis.

God's Justice and God's Grace in Genesis

The Sin	God's Judgment	God's Gracious Deliverance
The fall of Adam and the woman. They reject God's commandment.	Adam and Eve were banished from the garden, banished from the tree of life, and they received one sin nature each.	God promises them that the seed of the woman would prevail over the serpent. The Seed of the woman is Jesus Christ.
The murder of Abel. Cain rejects the concept of Abel's freedom and Abel's life.	Cain is banished.	Cain is allowed to live.
The degeneracy of the earth; the unholy combination of humans and fallen angels.	The earth is destroyed by a flood.	Those in the ark are delivered. The ark represents Jesus Christ.
The degeneracy of Sodom in Genesis 14.	The 4th stage of national discipline shifts to the 5th stage of national discipline .	God allows Abraham to deliver the people of Sodom. Abraham, in his deliverance, is a type of Christ.
The degeneracy of Sodom in Genesis 18 reaches a point of no return.	God destroys Sodom and Gomorrah, which is the 6th stage of national discipline .	God allows for the deliverance of the righteous, if they want to be delivered. This is parallel to the end-time judgment.

This doctrine could use some fleshing out.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Robby Dean provides an excellent introduction to this chapter of Genesis.

Robby Dean's Doctrinal Introduction to Genesis 19

1. In 2504 B.C. was the flood.
2. The next major event comes between the flood and Abram and we don't know when it occurred: the tower of Babel. Bible references suggest that it occurred somewhere between 2300 and 2200 B.C.
3. Abraham is born about 2166 B.C. Why worry about these dates? There is a progression and a deterioration that takes place during this time. As opposed to evolution society isn't gradually improving. What we see is a degradation that occurs in society after the flood, a deterioration. This occurs

¹⁷ From <http://www.ccmantowoc.org/Library/Guglielmo-Joe/Studies/TH/01-GEN/TH3012.htm> accessed August 14, 2014.

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- dramatically in these two to three hundred years between the flood and the tower of Babel.
4. During the approximately two to three hundred years between the flood and Babel the human race multiplied incredibly to at least several million people. There would have been few deaths and if they had large numbers of children then they could easily have reached a population of several million. Some of them spread out throughout the Middle East but they really didn't scatter around the earth as God had commanded. They began to establish major urban areas and seemed to localize around Babel. That is when there was the episode of their rebellion, building the tower of Babel over against God's command to scatter.
 5. Spiritually that time period began with eight people who were all believers and who all understood the existence of God, the righteousness and justice of God, and the grace of God. They understood that He was a personal God, an infinite God.
 6. In three generations Nimrod is born, the grandson of Noah, and there was seen the start of the perversion of religion into nature religions and the worship of the forces of nature, and especially fertility and sexuality. This begins in that period between the flood and the tower of Babel.
 7. This degeneration is described for us in Romans chapter one.
 - 1) Romans 1:18, "**For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who suppress the truth in unrighteousness.**" So what was going on in that period was that men were rejecting reality as God defined it. They are worshiping other gods and deifying nature, and they are suppressing the truth. They no longer want to look at the world as God said it is but are starting to twist and distort it and come up with alternate views and explanations of reality.
 - 2) Verse 19, "**Because that which may be known of God is manifest in them; for God hath showed it unto them. 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.**" Now this is not stating the validity of the argument known as intelligent design. Those are philosophical arguments and they can be taken apart by any good logician at times and sometimes they are not stated very well. But what this is saying is that everything in creation is of such a nature and God has structured everything so that there is something in the human soul that receives a non-verbal testimony from the stars, the sun, the moon, and everything is broadcasting to man created in the image and likeness of God, that God exists. It is a non-verbal revelation. Everyone knows it so that in the last phrase of verse 20, "**they are without excuse.**" No one can say they didn't know.
 - 3) Verse 21, "**Because that, when they knew God, they glorified him not as God, neither were thankful [this is the post-flood civilization]; but became vain in their imaginations [they structured creation myths that were foreign to reality], and their foolish heart was darkened.**"
 - 4) Verse 22, "**Professing themselves to be wise, they became fools.**" Some of those today who promote the evolution theories have multiple Ph Ds, tremendous IQs. Why are they fools? They said there is no God. Once you reject God then everything else starts to fall apart.
 - 5) Verse 23, "**And changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things.**" This is the first stage in the development of human viewpoint religion after the flood. They began to worship nature, animals, and the forces of nature. Therefore, as a result of that comes the first cycle of divine judgment, v. 24: "**Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves.**"
 - 6) Their immorality, the lust in their hearts, dishonoring their bodies among themselves, is all judgment on them because they rejected God. God begins to take the restraint off a society or group of people the more negative they become and it gets worse and worse and worse. Verse 25, "**Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen.**" Then in verse 26, the second cycle of degeneracy: "**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 [lesbianism]: 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 shameful, and**

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receiving in themselves that penalty of their error which was due."

- 7) We live in a society that has lost the impact of the shame, the stigma that should be there. That shows how even our souls become calloused to the sin that is around us. Verse 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; being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant-breakers, without natural affection, implacable, unmerciful." A perfect description of the post-modern society and a perfect description of what was going on in the Canaanite culture in the ancient world. We see it really played out in the book of Judges.

To understand what is happening we have to go back to a breakdown of the divine institutions. A divine institution is a social structure that God has established for the safety, security, perpetuation and stability of the human race.

The first divine institution is individual responsibility. Man is accountable to God, but what happens when man rejects God to whom do they then become accountable? They become accountable to whoever has the power to enforce whatever rules and laws there might be. That is called tyranny. So once there is a breakdown in individual responsibility man becomes subordinate to strong men, tyrants, despots, and that is really what there was after the flood when some of the most tyrannical leaders in human history developed in terms of the divine kings of Egypt and the kings of the Mesopotamian empires. These were men who were much more tyrannical and despotic than any of the despots of our era.

The second divine institution is marriage. The husband is the leader in the home. When that is perverted the home breaks down. The home is the institution in which values are perpetuated to the next generation. They are taught, they are handed down; parents discipline a child.

The third divine institution is the family where the parents are the authority.

These three divine institutions were all established before the fall, and they are what breaks down when we get into Sodom. There is no individual responsibility to God, there is no accountability to anybody, so we can do whatever we want to with our own bodies and with our culture. So marriage then becomes perverted resulting into all sorts of sexual sin and perversion. Then, third, the family breaks down once the marriage breaks down and as a result of this the whole society just becomes fragmented.

The fourth divine institution is governing judicial authority. God established with the Noahic covenant when He delegated the authority to take human life when someone has committed murder. That is such a tremendous responsibility that all other legal action flows from that. When man has the responsibility to take the life of another human being because they have committed murder then man has the right to execute justice and judgment in all lesser areas. So we have the delegation of judicial authority and that becomes the basis for human government.

The fifth comes out of the tower of Babel, which is when God divides the languages, divides man into various tribal groups, and it is that distinction that becomes nations. That is important for the perpetuation of the human race, and the ultimate authority there is back to God because God is the one who governs history. That is what we see in the breakdown in Sodom and Gomorrah: God is going to intervene because all the divine institutions have broken down and He is going to take them out as a national entity.

8. As part of the religious degeneration we see that social and sexual degeneration develops. The biblical viewpoint is that these things always go together, and when man rejects God's authority he also rejects God's established institutions. Not only does man pervert himself but he perverts God's intention for society and the institutions for society.

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9. As a result of this degeneracy there is developed either anarchy or tyranny. Why? Because what happens is that there is a rejection of God as ultimate authority, and in the resulting vacuum, something has to move, something has to become the ultimate authority and it is always some element of creation or society or government. Therefore you end up with some kind of polar opposite, either tyranny or anarchy. If it is anarchy everything is in chaos and someone has to come in and bring order, so once again that goes right back to tyranny and some sort of bondage or tyrannical despotism that is established. This is exactly what we see in the earliest civilizations.
10. As biblical truth impacts a culture it transforms that society with biblical norms and standards, establishment truth, and the result is stability, order, peace, prosperity, and cultural advance. The classic example of this is what happened during the Reformation. If we look at where western Europe was and where the Roman Catholic church had taken it in the late Middle Ages there were a number of different problems with society. People were basically down-trodden, there was no freedom, there was not a lot of economic growth. Things were starting to break out in the 1400s but that was because of the same factors that influenced and provided for the Reformation. There was a pre-Reformation, as it were, as a result of Wycliffe in London and his followers who were translating the Bible into the common language of the people. They were persecuted. There were the Hussites in Bohemia teaching the truth and were persecuted as well by the Roman Catholic church. But as the Reformation began to have its impact there was an environment established in western Europe for real freedom. If we were to identify the nations where we have experienced the greatest levels of freedom that would be North America, Britain, the English-speaking countries. Then in the next level of freedom we would identify other Reformation impacted nations such as Germany, Scandinavian countries, Switzerland. Then the next tier is the Roman Catholic countries like Spain, France, Italy, eastern Europe which never experienced the kind of economic freedom and prosperity or individual freedom that there was in either the Germanic countries, northern Europe that was impacted by Protestant theology or English-speaking. Then we look at the rest of the world which never developed concepts of freedom and never had the kind of economic prosperity across the board, available to every individual citizen, that there was at the other end of the spectrum, as for example, the United States of America and English-speaking countries. What makes the difference is ultimately theology. It is one of the most practical illustrations that theology matters when it permeates the culture. What came out of the Reformation was that there were leaders who were taking the Word of God and using it to think through all the different areas of life. That laid the foundation for modern civilization. That foundation was laid in the 16th century, 17th century, and on into the 18th century. It wasn't until the shift from the 18th century to the 19th century where pagan enlightenment ideas began to permeate the university structure of western civilization there were seen the start of the foreshadowings of our collapse. So the principle is that as biblical truth impacts the culture it transforms that society with biblical norms and standards and establishment truth, and the result is going to be stability, order, peace, and
11. On the other hand, you have the opposite. As biblical truth is rejected and diluted biblical norms become demonized. The result is social instability, disorder, chaos, a loss of prosperity, and cultural decline.
12. We have to recognize that there are biblical norms of divine establishment that God built into creation. These are established for everyone, both believer and unbeliever. The institution of marriage breaks down because of, among other things, sexual perversion. Sexual perversion is an outgrowth of self-absorption, a key element in arrogance. So the more arrogant a culture becomes, the more it is divorced from God, the more self-absorbed they are, the more they are interested in their own sexual pleasure. With this hyper-attention to their own sexuality there is a breakdown in marriage.
13. As society utilizes and applies establishment principles it is going to stabilize, strengthen, and prosper.
14. But when a society rejects these norms it is going to fragment, destabilize, and lose prosperity. It all starts falling apart.
15. Sodom is a picture of what happens at the end of the cycle. Some principles from the chapter:
 - 1) People are viewed in terms of how they can be used for the benefit and pleasure of others. As soon as these messengers go into Sodom the residents of Sodom want to sexually abuse them all night long. In this pagan culture people are viewed only in terms of how they can be used for benefit and personal pleasure of others. It is all about me!

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- 2) Women and men are no longer viewed as individuals in the image of God, they are simply sex objects, objects of pleasure.
 - 3) As paganism dominates a culture there is an increasing connection between sex and violence.
 - 4) Sexual violence and abuse of women and men increases and becomes normative in a culture.
 - 5) There is a rise of criminality with little concern for the victim.
 - 6) Homosexuality and bi-sexuality, as well as sexual gratification outside of marriage are accepted and approved. These become normative in the degenerate society.
 - 7) This emphasis on personal gratification is the eventual result of an increase in self-absorption and self-gratification that at its roots destroys the possibility of a healthy society.
 - 8) We have to recognize that sex was not only designed for pleasure but for procreation. When we talk about procreation we are talking about the future, so it looks to the future of the race and the future of society. Homosexuality ignores the future and is willing to sacrifice the future for the pleasures of the
16. Sodom pictures the end of the cycle. This is the most perverse culture that we have seen in human history and it was necessary for God to judge it and destroy it. The problems in Sodom and the cities of the plain are a microcosm of what is going on in the broader Canaanite culture as a whole and where that it headed.
 17. Which is why God destroys Sodom, not only as a warning to Israel but as a warning to all subsequent civilizations that if they allow themselves to deteriorate and follow this pattern then they are going to destroy themselves in the same way.
 18. Sodom is a direct refutation of the myth that sexual orientation and what goes on in the privacy of the bedroom is a neutral issue as far as society is concerned. That is the lie that we are told. For example, why do we have laws that make adultery illegal? Why do we have laws that make homosexuality illegal? It is because there was an understanding that if there was a permissiveness towards these acts then it was self-destructive for the culture, that they didn't just stay in the bedroom, that there was a connection between sexual activity and sexual orientation and spirituality and the integrity of the nation. Once the dyke is allowed to collapse in one area it affects all the other areas. What Genesis 19 and the book of Judges demonstrates is that it does affect us. It is both a cause and an effect.
 19. Divine viewpoint teaches that homosexuality is a direct attack on the first three divine institutions: on individual responsibility, on marriage, and on family. And it results in an assault on the fourth and fifth divine institutions.
 20. There are parallels between this episode in Sodom and the episode in Judges chapter nineteen.

From <http://phrasearch.com/Trans/DBM/setup/Genesis/Gen100.htm> and <http://phrasearch.com/Trans/DBM/setup/Genesis/Gen101.htm> both accessed August 15, 2014.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

There are two incidents which occur in this chapter which have caused many Christians no little consternation: (1) Lot offers up his daughters to a murderous mob in order to save the two strangers and (2) Lot's daughters engage in incest with their father in order to perpetuate his seed. Although these things will be dealt with in detail when we come to them, one needs to separate that which is prescriptive in the Bible (the Ten Commandments, for instance) and that which is descriptive (these two incidents). Just because the Bible tells us that Charley Brown cussed out his mother and then kicked his dog, does not mean that the Bible is telling us to cuss out our mothers or to kick our dogs. The Bible tells us what has happened in the lives of various people. Usually, the people in the Old Testament are related directly or peripherally to the line of promise (the genealogical line from Adam to Jesus Christ), to the history of Israel, or to the doctrines of the Word of God. Lot, as Abraham's nephew, could have been in the line of promise, but he learned very little from his Uncle Abraham. However, one of Lot's descendants, Ruth, will be in the line of promise; so it is important that we know a little about her genealogical background.

Lot has believed in the Revealed Lord. This does not mean that everything that he does is good and righteous. Even though we Christians are the ambassadors of Jesus Christ on earth, this does not mean that we always do a great job on His behalf. In fact, because we are saved by faith alone in Christ alone, there are some of us whose lives do not reflect any of what is within us. Therefore, when Lot does or says some boneheaded thing, that should not be a cause for you to become confused about the Christian faith or the Bible. Unless you have led a perfect life (and if you have, you are delusional), then you have reason to wonder about Lot. However, if you have made mistakes and have sinned knowingly, then you understand that Lot—a mediocre believer at best—is not necessarily a positive role model for us as believers.

Let me state this clearly, so that there is no misunderstanding: God will judge the earth and God will judge wickedness. In this chapter, God judges the evil of Sodom in time, in order to preserve the various nation-states around them.

Chapter Updates:

I will use this space to indicate any format changes.

Every verse will be hyperlinked from the first page, so that you can easily go to a specific verse in this chapter.

At the end of the exegesis of every verse, I will make certain that there is a Kukis mostly literal translation and a Kukis paraphrase, both of them marked as such.

I have decided to add spacing between the translation and the commentary.

In the future, I would really like to add a few translations, fill in the translation of this chapter (at the end of this document); and provide additional sources at the end of this document.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Lot Attempts to Protect the Two Angels from Sodom

Slavishly literal:

And so comes a pair of the messengers [or, *angels*] Sodom-ward in the evening and Lot is sitting in a gate of Sodom. And so looks Lot and so he rises up to meet them. And so he bows himself down nostrils earthward.

Genesis
19:1

Moderately literal:

So two angels came to Sodom in the evening while Lot is sitting in the gate of Sodom. Lot observed [them arriving] and he rose up to meet them. Then he bowed his face to the ground [before them].

Paraphrase:

So two angels came to Sodom in the evening while Lot was sitting at the gate of Sodom. Lot looked and saw them, and then rose up to meet them. When he came closer to them, he bowed down before them.

Here is how others have translated this verse:

Ancient texts:

Note: I compare the Hebrew text to English translations of the Latin, Syriac and Greek texts, using the Douay-Rheims translation¹⁸; George Lamsa's translation, and

¹⁸ I have begun to doubt my e-sword Douay-Rheims version, so I now use www.latinvulgate.com.

Sir Lancelot Charles Lee Brenton's translation as revised and edited by Paul W. Esposito, respectively. I often update these texts with non-substantive changes (e.g., *you* for *thou*, etc.). I often use the text of the Complete Apostles' Bible instead of Brenton's translation, because it updates the English text.

The Septuagint was the earliest known translation of a book (circa 200 B.C.). Since this translation was made before the textual criticism had been developed into a science and because different books appear to be translated by different men, the Greek translation can sometimes be very uneven.

When there are serious disparities between my translation and Brenton's (or the text of the Complete Apostles' Bible), I look at the Greek text of the Septuagint (the LXX) to see if a substantive difference actually exists (and I reflect these changes in the English rendering of the Greek text). I use the Greek LXX with Strong's numbers and morphology available for e-sword. The only problem with this resource (which is a problem for similar resources) is, there is no way to further explore Greek verbs which are not found in the New Testament. Although I usually quote the Complete Apostles' Bible here, I have begun to make changes in the translation when their translation conflicts with the Greek and note what those changes are.

The Masoretic text is the Hebrew text with all of the vowels (vowel points) inserted (the original Hebrew text lacked vowels). We take the Masoretic text to be the text closest to the original. However, differences between the Masoretic text and the Greek, Latin and Syriac are worth noting and, once in a great while, represent a more accurate text possessed by those other ancient translators.

In general, the Latin text is an outstanding translation from the Hebrew text into Latin and very trustworthy (I say this as a non-Catholic). Unfortunately, I do not read Latin—apart from some very obvious words—so I am dependent upon the English translation of the Latin (principally, the Douay-Rheims translation).

Underlined words indicate differences in the text.

Bracketed portions of the Dead Sea Scrolls are words, letters and phrases lost in the scroll due to various types of damage. Underlined words or phrases are those in the Dead Sea Scrolls but not in the Masoretic text.

The Targum of Onkelos is actually the Pentateuchal Targumim, which are The Targums of Onkelos and Jonathan Ben Uzziel. On the Pentateuch With The Fragments of the Jerusalem Targum From the Chaldee by J. W. Etheridge, M.A. Taken from <http://targum.info/targumic-texts/pentateuchal-targumim/> and first published in 1862.

Masoretic Text (Hebrew)

And so comes a pair of the messengers [or, *angels*] Sodom-ward in the evening and Lot is sitting in a gate of Sodom. And so looks Lot and so he rises up to meet them. And so he bows himself down nostrils earthward.

Dead Sea Scrolls

There are only a few words from two verses read are found in the Dead Sea Scrolls. So they will not be helpful in this chapter.

Targum of Onkelos

Two angels came to Sedom at the evening; and Lot sat in the gate of Sedom. And Lot saw, and rose up to meet them from the gate of the tabernacle. And he bowed his face to the ground,... [JERUSALEM. And Lot sat in the gate of Sedom, and he saw them, and ran and saluted them, and bowed with his face to the ground...]

Latin Vulgate	And the two angels came to Sodom in the evening, and Lot was sitting in the gate of <u>the city</u> . And seeing them, he rose up and went to meet them: and <u>worshipped</u> prostrate to the ground.
Peshitta (Syriac)	AND there came two angels to Sodom in the evening; and Lot was sitting at the gate of Sodom; and Lot saw them and rose up to meet them; and he bowed himself with his face toward the ground.
Septuagint (Greek)	And the two angels came to Sodom at evening. And Lot sat by the gate of Sodom. And Lot, having seen them, rose up to meet them, and he <u>worshipped</u> with his face to the ground, <u>and said</u> ,....
Significant differences:	The proper name <i>Sodom</i> is found twice in the Hebrew; but only once in the Latin. The Hebrew does not speak of Lot worshipping these angels; the Latin and Greek appear to. The Greek adds that Lot will speak.

Thought-for-thought translations; paraphrases:

Contemporary English V.	That evening the two angels arrived in Sodom, while Lot was sitting near the city gate. When Lot saw them, he got up, bowed down low,...
Easy English	The two *angels arrived at Sodom in the evening. Lot was sitting at the gate of Sodom city. Lot stood up when he saw the *angels. And he *bowed down to the ground to greet them.
Easy-to-Read Version	That evening the two angels came to the city of Sodom. Lot was sitting near the city gates and saw the angels. {Lot thought they were men traveling through town.} Lot got up and went to them and bowed down on the ground.
<i>The Message</i>	The two angels arrived at Sodom in the evening. Lot was sitting at the city gate. He saw them and got up to welcome them, bowing before them...
New Berkeley Version	The two angels arrived in Sodom at evening as Lot was sitting in the gate [Lot's sitting at the gate denotes considerable importance. His hearty welcome to strangers seems to have been exceptional in that lost city.] of Sodom. When Lot noticed them, he got up to meet them; he bowed his face to the ground...
New Century Version	Lot Leaves Sodom The two angels came to Sodom in the evening as Lot was sitting near the city gate. When he saw them, he got up and went to them and bowed facedown on the ground.
New Living Translation	Sodom and Gomorrah Destroyed That evening the two angels came to the entrance of the city of Sodom. Lot was sitting there, and when he saw them, he stood up to meet them. Then he welcomed them and bowed with his face to the ground.

Partially literal and partially paraphrased translations:

American English Bible	That evening, the two messengers [of God] arrived at Sodom and they found Lot sitting by the [city] gate. And when Lot saw them, he got up [and went] to meet them, bowing low with his face to the ground.
Ancient Roots Translinear	The two messengers came to Sodom in the evening. Lot dwelled in the gate of Sodom. Lot saw and rose to greet them. He bowed with his nose to the ground.
Christian Community Bible	The destruction of Sodom When the two angels reached Sodom in the evening, Lot was sitting at the gate of the town. As soon as he saw them, he rose to meet them, bowed with his face to the ground,.
<i>God's Word</i> ™	The two angels came to Sodom in the evening as Lot was sitting in the gateway. When Lot saw them, he got up to meet them and bowed with his face touching the ground.

New Jerusalem Bible	When the two angels reached Sodom in the evening, Lot was sitting at the gate of Sodom. As soon as Lot saw them, he stood up to greet them, and bowed to the ground.
New Simplified Bible	That evening the two angels came to the entrance of the city of Sodom. Lot was sitting there as they arrived. When he saw them, he got up to greet them. Then he welcomed them and bowed low to the ground.
Today's NIV	Sodom and Gomorrah Destroyed The two angels arrived at Sodom in the evening, and Lot was sitting in the gateway of the city. When he saw them, he got up to meet them and bowed down with his face to the ground.

Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English	And at nightfall the two angels came to Sodom; and Lot was seated at the way into the town: and when he saw them he got up and came before them, falling down on his face to the earth.
Complete Jewish Bible	The two angels came to S'dom that evening, when Lot was sitting at the gate of S'dom. Lot saw them, got up to greet them and prostrated himself on the ground.
Ferar-Fenton Bible	And two of the messengers came to Sodom at evening, when Lot was sitting at the gate of Sodom, and Lot saw and rose to invite them, and bowed his face to the ground,...
HCSB	The two angels entered Sodom in the evening as Lot was sitting at Sodom's gate. When Lot saw them, he got up to meet them. He bowed with his face to the ground...
Judaica Press Complete T.	And the two angels came to Sodom in the evening, and Lot was sitting in the gate of Sodom, and Lot saw and arose toward them, and he prostrated himself on his face to the ground.
NET Bible®	<i>The Destruction of Sodom and Gomorrah</i> The two angels came to Sodom in the evening while [The disjunctive clause is temporal here, indicating what Lot was doing at the time of their arrival.] Lot was sitting in the city's gateway [Heb "sitting in the gate of Sodom." The phrase "the gate of Sodom" has been translated "the city's gateway" for stylistic reasons.] [The expression sitting in the city's gateway may mean that Lot was exercising some type of judicial function (see the use of the idiom in 2 Sam 19:8; Jer 26:10; 38:7; 39:3)]. When Lot saw them, he got up to meet them and bowed down with his face toward the ground. When it comes to making an actual material change to the text, the NET Bible® is pretty good about indicating this. Since most of these corrections will be clear in the more literal translations below and within the Hebrew exegesis itself, I will not continue to list every NET Bible® footnote.

Literal, almost word-for-word, renderings:

<i>The Amplified Bible</i>	IT WAS evening when the two angels came to Sodom. Lot was sitting at Sodom's [city] gate. Seeing them, Lot rose up to meet them and bowed to the ground.
Concordant Literal Version	And coming are two of the messengers to Sodom in the evening. And Lot is sitting in the gateway of Sodom. And seeing them is Lot, and rising is he to meet them. And prostrating is he, nostrils to the earth.
A Conservative Version	And the two [heavenly] agents came to Sodom at evening, and Lot sat in the gate of Sodom. And Lot saw them, and rose up to meet them. And he bowed himself with his face to the earth,...
Context Group Version	And the two messengers came to Sodom at evening; and Lot sat in the gate of Sodom: and Lot saw them, and rose up to meet them; and he bowed himself with his face to the land { or earth }...

English Standard Version	The two angels came to Sodom in the evening, and Lot was sitting in the gate of Sodom. When Lot saw them, he rose to meet them and bowed himself with his face to the earth...
exeGesese companion Bible	SEDOM SCRAPED AWAY And two angels come to Sedom at evening; and Lot sits in the portal of Sedom: and Lot sees and rises to meet them; and he prostrates - nostrils to the earth;
Heritage Bible	And there came two heavenly messengers to Sodom at dusk, and Lot was sitting in the gate of Sodom; and Lot saw them, and rose up to meet them; and he prostrated himself with his nostrils to the earth;...
Kretzmann's Commentary	The Arrival of the Angels 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. The two angels, having left Hebron about noon, reached the city of Sodom about sundown. Lot was sitting in the gate, within the arched entrance to the city, where deep recesses on either side furnished seats, and where commercial and political business was transacted. With true Oriental hospitality, Lot arose to meet the approaching travelers, bowing himself down to the ground in token of the fact that they might consider him their servant in the matter of finding them a place of lodging.
NASB	The Doom of Sodom Now the two angels came to Sodom in the evening as Lot was sitting in the gate of Sodom. When Lot saw them, he rose to meet them and bowed [Lit bowed himself] down with his face to the ground.
Syndein/Thieme	{Verses 1-38: Characteristics of being Out of Fellowship with God} {Verse 1:A Believer Out of Fellowship - Wrong Perspective - Emphasizes Time instead of Eternity} And there came two angels/messengers {mal'ak} to Sodom about dark. And Lot sat/dwelted in prosperity' in the gate of Sodom {idiom implying he held the respectable position of judge}. And Lot 'seeing and perceiving' {ra'ah - means he knew they were from the Lord} rose up to meet them and he bowed himself with his face toward the ground.
Young's Updated LT	And two of the messengers come towards Sodom at evening, and Lot is sitting at the gate of Sodom, and Lot sees [them], and rises to meet them, and bows himself—face to the earth.

The gist of this verse: The two angels of the previous chapter arrive in Sodom and Lot meets them at the gate, where he is sitting. He bows down before them.

Genesis 19:1a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (וַ) [pronounced wah]	and so, and then, then, and; so, that, yet, therefore, consequently; because	wâw consecutive	No Strong's # BDB #253
bôw' (בָּוּ) [pronounced boh]	to come in, to come, to go in, to go, to enter, to advance	3 rd person masculine plural, Qal imperfect	Strong's #935 BDB #97
sh ^e nêy (שְׁנַיִם) [pronounced sh ^e n-Ā]	two, two of, a pair of, a duo of	dual numeral construct	Strong's #8147 BDB #1040

Genesis 19:1a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
mal ^ê âk ^ê (מַלְאָכִים) [pronounced mah ^l - AWK ^ê]	<i>messenger or angel</i> ; this word has been used for a prophet (Isaiah 42:19) and priest (Mal. 2:7)	masculine plural noun with the definite article	Strong's #4397 BDB #521
Sedum (שְׂדוֹם) [pronounced seh ^d -OHM]	<i>burning</i> ; which is transliterated Sodom	masculine singular locative noun with the directional hê	Strong's #5467 BDB #690
<p>The <i>directive hê</i> or the <i>he locale</i> often indicates direction and puts somewhat of an adverbial spin on the noun. Essentially, it answers the question <i>where?</i> The directional hê indicates the direction in which something moves. It is often used with the noun <i>heaven</i> and the most literal rendering in the English would be <i>heavenward</i>. We can also indicate the existence of the hê directional by supplying the prepositions <i>to</i> or <i>toward</i>.</p>			
<p>I have made it a habit to call the directive hê a <i>directional hê</i>. The latter is my nomenclature; the former is what is found properly in Hebrew textbooks.</p>			
b ^ê (ב) [pronounced b ^ê]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
‘ereb (עֶרֶב) [pronounced GEH-re ^b v]	<i>evening, sunset</i>	masculine singular noun with the definite article	Strong's #6153 BDB #787

Translation: So two angels came to Sodom in the evening...

It is sunset and these two angels from Genesis 18—those who accompanied Y^êhowah to speak to Abraham—arrive in Sodom. You may recall that 3 angels came to speak with Abraham, of the promise of his son to be born. The Angel of Y^êhowah (the Lord Jesus Christ as the Revealed Lord) then told Abraham of the judgment to come to Sodom. The end of Genesis 18 is Abraham bargaining with God as to what He would do, depending on the number of righteous souls in Sodom.

These angels have come from Abraham's compound down to Sodom. Nate Wilson comments on ancient world travel in this era: *Travels of great distances were possible in Abraham's day. People regularly traveled the whole length of the "fertile crescent." Legal documents for the rental of carts in Babylon have been found containing the stipulation that the renter not take the cart all the way into Canaan! Thus a thirty mile (as the crow flies) distance between Abraham and Lot would be no great distance, and it was entirely possible for Abraham's army to pursue Lot's capturers for 150 miles to the Damascus area (Fisher).*¹⁹

The two angels which come to Lot are angels; they are not manifestations of God.

You will note the phrase *in the evening*. The author of this section of Genesis is very keyed in to the time of these incidents, so there are references to the time of day (or night) in vv. 1, 2, 4, 15, 23 and 27. There are references to time at the end of the chapter, but they are not used in the same way. See the [Alternate Outline by Time](#).

¹⁹ From <http://www.natewilsonfamily.net/sodom.htm> accessed August 14, 2014.

Barnes: *The two angels...are the two men who left Abraham standing before the Lord in Genesis 18:22. "Lot sat in the gate," the place of public resort for news and for business. He courteously rises to meet them, does obeisance to them, and invites them to spend the night in his house.*²⁰

Robby Dean made the following observations:

The Physical Nature of Angels

1. We have to recognize that angels are created as non-material beings. They are not physically material as we are, they don't have to follow the same laws of biology, the same laws of physics.
2. From several passages it appears that angels have bodies that are composed of light or something like light. For example, in Hebrews 1:7 they appear as flames of fire.
3. Angels would have the ability to transform themselves into material creatures that possess all of the characteristics of material bodies. For all purpose, as far as Abraham can tell, they are material creatures. They eat they drink, they rest, they sleep. He is going to wash their feet. Later on we see that when they are trapped inside Lot's home and the Sodomite perverts outside are trying to pull them out into the street their hands are outside the door and they have to pull them back in. These are physical terms. So these immaterial creatures of light are able to transform themselves to have some kind of material bodies.
4. From this we must conclude that angels are able to take on all biological functions of the material human body. This gives us an indication of what went on in Genesis chapter three when the sons of God (always a reference to angels in the Old Testament) looked on the daughters of men and took them as wives. This is further indicated in Jude 6 & 7. When we do the proper exegesis of these verses it indicates that the sin of Sodom and Gomorrah is imitating the immoral sexual sins of the angels of a previous time. "And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day. Even as Sodom and Gomorrah, 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."

1. Angels appear to exist primarily as non-material beings. They are not physically material as we are, they don't have to follow the same laws of biology, the same laws of physics.
2. From several passages it appears that angels have bodies that are composed of light or something like light. For example, in Hebrews 1:7 they appear as flames of fire.
3. Angels have the ability to transform themselves into material creatures that possess all of the characteristics of material bodies. For all intents and purposes, insofar Abraham can tell, the angels he meets are material creatures who appear to be men. They eat they drink, they rest, they sleep. He is going to wash their feet. Later on we see that when they are trapped inside Lot's home and the Sodomite perverts outside are trying to pull them out into the street their hands are outside the door and they have to pull Lot back in. These are physical terms. So these immaterial creatures of light are able to transform themselves to have some kind of material bodies. It appears that God determines when assuming a physical body is allowed.
4. Back in Genesis 6, we had fallen angels and mankind cohabiting together, and such sexual unions resulting in pregnancies and children. This is also alluded to in Jude 6–7. The exegesis of these verses it indicates that the sin of Sodom and Gomorrah is imitating the immoral sexual sins of the angels of a previous time. "And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day. Even as Sodom and Gomorrah, 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."
5. From this we must conclude that angels are able to take on all biological functions of the material human body, apparently based upon God's sovereignty.

I think the 2nd group of points are the good ones.

²⁰ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Genesis 19:1–3.

From Robby Dean's Genesis study, lesson #98. <http://phrasearch.com/Trans/DBM/setup/Genesis/Gen098.htm> accessed May 7, 2012.

Chapter Outline

Charts, Graphics and Short Doctrines

So two angels came to Sodom in the evening... There are no chapter breaks in the Old Testament. So we go directly from Genesis 18 to this chapter, without any indication of a break or a change. Therefore, these were the two angels mentioned in the previous chapter.

In Genesis 18, the Lord and 2 angels came to Abraham and they fellowshiped together, they broke bread together. There is every indication that angels are brilliant; and that the stupidest angel and light years ahead of the smartest man in intellect. Yet, these angels would be pleased to fellowship with Abraham; to sit with God the Son and with Abraham for a meal.

Occasionally, the question is posed, "If you could enjoy a meal with any 3 (4,5 or 6) historical figures, who would they be?" Here, Abraham is enjoying a meal with the God of the Universe and with two angels who have the power to destroy 5 cities. Abraham has enjoyed that meal. It is pretty hard to beat that guest list. The Last Supper would be another tremendous meal.

Then the Revealed Lord looked to the angels and said, "**Should I tell Abraham what I am about to do?**" They were there to destroy Sodom and Gomorrah. They were there to destroy the city where Lot lived. So the Revealed God asks his angelic companions, *what about Lot? What about Abraham's feelings about Lot?* These are the very angels that God asked these questions to.

And then God actually allowed this puny man, Abraham, to bargain with Him; to try to determine with God where the cut-off would be for destroying a city. God does not ask the angels whether or not the city ought to be destroyed; but He speaks to Abraham concerning this thing.

Bear in mind, when God engages a man in a conversation, millions of angels are there watching. I don't know about you, but I recognize that I am certainly one of the least in Christ's kingdom. And yet, I have been granted the ability, the medium, and the forum, along with all of the necessary tools, to plumb the depths of the Word of God. For me, this is an incredible thing! This is a great blessing, beyond the many other blessings I have received in life. Now, there may not be a million angels watching me; or reading this—but there are probably a couple, perhaps Bob and Roscoe, angels of the 5th tier, who have some appreciation for this privilege I enjoy.

So these are certainly the two angels who **set out from there, and they looked down toward Sodom** (Genesis 18:16b; ESV)

It is fascinating that angels are sent, from time to time, to do the works of God. When they speak God's Word, we can relate to that; we can pretty much understand that. However, when the text speaks of them doing the works of God, like destroying this city, we do not know exactly how they are involved. We know that it will rain down sulfur upon the people in Sodom and Gomorrah; but we do not have much else information by way of detail.

One thing that we do know, when God has pronounced judgment, this judgment is certain.

Genesis 19:1b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
Lôwt̄ (לוט) [pronounced <i>lohṭ̄</i>]	<i>hidden; a covering, a veil; wrapped up; transliterated Lot</i>	masculine singular proper noun	Strong's #3876 BDB #532

Genesis 19:1b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
yâshab (יָשַׁב) [pronounced yaw-SHAH ^h V]	<i>inhabiting, staying, remaining, dwelling, sitting</i>	Qal active participle	Strong's #3427 BDB #442
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
sha'ar (שַׁעַר) [pronounced SHAH- gahr]	<i>gate [control of city can be implied]; area inside front gate; entrance</i>	masculine singular construct	Strong's #8179 BDB #1044
Sedum (שְׂדֹמ) [pronounced sehd-OHM]	<i>burning; which is transliterated Sodom</i>	masculine singular locative noun	Strong's #5467 BDB #690

Translation: ...while Lot is sitting in the gate of Sodom.

Whereas we may think of Lot as a man with nothing to do, this is actually a place of prominence, and Lot had an official city position, to be at the gate. It is possible that he was even a judge (court was held at the gates of the city).

Jamieson, Fausset and Brown: *In Eastern cities [the city gate; the city entryway] is the market, the seat of justice, of social intercourse and amusement, especially a favorite lounge in the evenings, the arched roof affording a pleasant shade*²¹. Keil and Delitzsch: *The gate, generally an arched entrance with deep recesses and seats on either side, was a place of meeting in the ancient towns of the East, where the inhabitants assembled either for social intercourse or to transact public business (vid., Genesis 34:20; Deut. 21:19; Deut. 22:15, etc.)*.²²

Peter Pett: *The gate of the city is probably a tower gate, possibly with two gates (compare 2Samuel 18:24) so that there is a space between the gates, protecting the way in. During the day it would be used for business and as a courtroom for the trial in public of local offenders. In the evening men would gather there, especially the elders of the city*.²³

Matthews points out that the entryway to the city is also where merchants would have set up booths and stalls to sell their produce. This produce would have been bartered for *bread, pottery, leather goods, and clothing*. Sometimes, exotic items from all over the eastern world would be available as well (such as, *Egyptian jewelry, Phoenician furnishings, perfumes from Arabia*,²⁴ etc.

Given that this is a gate for the city; that implies that there are walls around this city, which was common in this time period.

Guzik: *There has been a steady progression of compromise in Lot's life. He went from looking toward Sodom (Genesis 13:10), to pitching his tent toward Sodom (Genesis 13:12), then to living in Sodom*

²¹ Robert Jamieson, A. R. Fausset and David Brown; *Commentary Critical and Explanatory on the Whole Bible*; 1871; from e-sword, Genesis 19:1.

²² Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; Genesis 19:1–5.

²³ From <http://www.studylight.org/commentaries/pet/view.cgi?bk=0&ch=19> accessed August 11, 2014.

²⁴ Both quotes from *Manners and Customs in the Bible*; Victor H. Matthews; ©1991; Hendrickson Publishers, Inc.; p. 108.

(Genesis 14:12) and losing everything. Now Lot sits in the gate of Sodom, indicating he is a civic leader.²⁵

Lot once had a thriving business in cattle. Where is it? Why is Lot at the city gate? Lot is not some degenerate with nothing to do, hanging out in front of the city gate, just as some kids with nothing to do might hang out in front of a convenience store. Lot appears to have become a judge or a city official. It is at the city gates where he would pass judgment in court cases. Whatever the position, Lot is no longer overseeing this great company of livestock. Despite this position, he does not seem to have any respect from the people of Sodom, as we will later find out.

When it comes to a business, a small number of people are actually able to run a business and to do what is necessary to make the business prosper. This is Abraham. He had a huge cooperative with Lot, but he was the brains of the business. He was also well-motivated. Lot, apparently, was not. Abraham possessed experiential righteousness; and Lot did not. So, here we are, 23 years down the road (see the [abbreviated timeline](#)), and Abraham still has a thriving business and Lot is at the city gate of a degenerate city. Lot may have been one of those men who really did not want to run a business. He sort of inherited what he had through Abraham; he built it up in conjunction with Abraham, and God blessed him because he was associated with Abraham. But now, years later, he does not appear to be in charge of the great business, and, let me suggest, that Lot sold it and parlayed his wealth into some sort of political influence, as a judgeship, perhaps. Given his age and wealth, he became a city father or a city official—a judge, in fact—and that has become his interest in life (Genesis 19:9). He apparently parlayed his business into a home and property as well.

J. Vernon McGee: Notice that Lot was sitting in the gate of Sodom. I cannot let that go by without calling attention to the fact that the ones who sat in the gate of a city were the judges. This man Lot not only moved to Sodom, but he also got into politics down there. Here he is, a petty judge sitting in the gate.²⁶

There was a time when it was assumed by historians that Sodom and Gomorrah were legendary cities, allegorical at best. Historians want to see anything which is in the Bible verified by outside sources, or they will not recognize its historicity. This is because they operate under human viewpoint and would naturally be skeptical and/or antagonistic toward the Bible. However, we have recently discovered what are known as the Ebla tablets which date back to the 24th century B.C. There are references to commercial trade between Ebla and Sodom and Gomorrah.

L. M. Grant has some comments which require appending: *Lot was sitting in the gate, the place of a judge. He was a believer making an effort to control the evil natures of ungodly men. Many Christians since that time have attempted to make the world better by their entering politics, but the Christian is "not of this world;" rather he has a message of grace that has power to deliver people "out of this present evil world" (Galatians 1:4), and give them an eternal inheritance in heavenly places. For the world is destined to the judgment of God (Acts 17:31): If we are faithful witnesses we shall warn sinners of this and tell them of the only possible escape through faith in the Lord Jesus Christ. Rather than doing this, Lot settled in Sodom with apparently some hope of improving it. He was a righteous man, but he "tormented his righteous soul from day to day by seeing and hearing their lawless deeds" (2Peter 2:8). He was simply in the wrong place, and rendered himself incapable of warning the people of God's judgment against evil.²⁷*

The Christian and Politics

1. It is too easy to read this quotation and make the wrong application.
2. We have to make a living in this world and we have to support those who depend upon us.
3. Believers are not confined to "Christian" jobs—working at a church or at a Catholic hospital or at a private

²⁵ David Guzik's *Commentary on the Old Testament*; courtesy of e-sword; ©2006; Genesis 19:1–3.

²⁶ From https://archive.org/stream/01_Genesis/01-GENESIS_djvu.txt accessed August 11, 2014.

²⁷ From <http://www.studylight.org/commentaries/lmg/view.cgi?bk=0&ch=19> accessed August 13, 2014.

The Christian and Politics

Lutheran school. Firstly, there are not enough of those jobs available and secondly, God has not called for us to physically separate from the world (that is, we are not to live lives completely separate from unbelievers).

4. Jesus interacted with tax collectors and soldiers—He did not implore each one of these to leave their vocation and follow Him. The Roman centurion with great faith, for instance, was praised for his faith; and yet nothing negative was said of his profession. If Jesus wanted all believers out of the military, here was a good place to make that known. Jesus was said to hang out with prostitutes and tax collectors—should there not have also been a sermon where Jesus urged tax collectors to leave their profession? If that is God's plan, then yes.
5. God wants us to work in whatever profession He places before us; some of us are lucky enough to fully enjoy our chosen profession and some of us do not get that privilege. But God does expect us to work.
6. Logically, then it makes sense that some believers will be called into politics. This does not mean we see it as our job to clean up the devil's world, but if you understand that it is a good idea to clean up the trash in and around your house, then have a job in government as a bureaucrat or at some level of politics is not outside of God's plan. It is not wrong to have believers *in the system*. However, it is much better if you have some kind of clue as to why God keeps you alive.
7. If a believer has doctrine and is in politics, then he will best know how to do his or her job. We have the positive illustration of that with General Douglas MacArthur, who called for Bibles and missionaries to be sent to a conquered Japan; and we have a negative illustration of this in Iraq and Afghanistan where even personal evangelism and the handing out of Bibles was discouraged by official military policy under President George Bush. All indications are that both MacArthur and Bush are believers in Jesus Christ. One understood that Bibles and missionaries were necessary and the other did not.
8. We do not force Christianity upon anyone; nor could we as a nation. However, it is a good thing to allow Christian evangelism in the wake of our army.
9. What is difficult for the believer in politics is his behavior as a politician. If you lie, if you make deals with the devil (so to speak), if you do a number of untoward things in power or in order to get into power, then you are compromising yourself. If you have to do that which you know is wrong in order to be elected, then it is better that you not get elected.
10. It is a good idea that you vote if you understand Bible doctrine and you understand the issues and the candidates. It is a good idea that you do not vote if you lack an understanding of either one.
11. The believer needs to understand that our country, which appears to be in free fall right now, will not be delivered by a great set of political candidates—it will be delivered by Bible doctrine in the souls of believers of all ages spread out across the land. This does not preclude you from running for office, for working in someone's campaign, or from supporting a candidate. There are two things you need to always keep in mind: (1) politics will not deliver this nation; Bible doctrine will; and (2) if your involvement in politics (no matter how) keeps you from learning Bible doctrine daily, then you need to get out of it. This is true of anything that you are involved in—but the illustration here is politics.

The principals here can pretty much be applied to almost anything in life. Is it wrong or right to have a well-landscaped, manicured yard? Is it wrong or right to be a lawyer, a CEO, a greeter at Walmart? The same basic principles apply. If it takes you away from spiritual growth, that is a negative thing. If that vocation or interest still allows you time to grow spiritually, then it is fine.

Chapter Outline

Charts, Graphics and Short Doctrines

So far, v. 1 reads: **So two angels came to Sodom in the evening while Lot was sitting at the gate of Sodom.** It is not improbable that Lot has come to realize that strangers are being slaughtered when they come to Sodom, and Lot is out there at the city gates, hoping to keep this from happening. He is a one-man crusade in this way. So, on the one hand, being a judge in this city is probably his position; but he remained here at the gate just in case some visitor needed protection.

Genesis 19:1c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
râ'âh (רָאָה) [pronounced raw-AWH]	<i>to see, to look, to look at, to view, to behold; to perceive, to understand, to learn, to know</i>	3 rd person masculine singular, Qal imperfect	Strong's #7200 BDB #906
Lôwt̄ (לוֹט) [pronounced lohṯ]	<i>hidden; a covering, a veil; wrapped up; transliterated Lot</i>	masculine singular proper noun	Strong's #3876 BDB #532

Translation: Lot observed [them arriving]...

Lot looks out and notices something moving, so he focuses on whatever it is until he can tell that it is two men. From the previous chapter, we know that these angels took the form of man.

Genesis 19:1d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
qûwm (קוּם) [pronounced koom]	<i>to stand, to rise up, to get up; to establish, to establish a vow, to cause a vow to stand, to confirm or to fulfill a vow</i>	3 rd person masculine singular, Qal imperfect	Strong's #6965 BDB #877
lâmed (ל) [pronounced l̄]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
qârâ' (אָרַךְ) [pronounced kaw-RAW]	<i>to encounter, to befall, to meet; to assemble [for the purpose of encountering God or exegeting His Word]; to come, to assemble</i>	Qal infinitive construct with the 3 rd person masculine plural suffix	Strong's #7122 & #7125 BDB #896

Translation: ...and he rose up to meet them.

It appears that Lot either doubled as ambassador of the city or he was just a friendly person, so he gets up to meet them. Or, this may have been his one-man crusade to preserve the lives of strangers coming into Sodom.

Interestingly enough, we do not have Lot running out to meet them—perhaps he did go to them, but that is not in the text. So, it is just as possible that Lot waited right there, sitting in whatever sort of chair that he had, as they came toward the city gate.

Genesis 19:1e			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
shâchah (שָׁחָה) [pronounced <i>shaw-KHAW</i>]	<i>to bow down, to prostrate oneself, to do obeisance to; to honor [with prayers]; to do homage to, to submit to</i>	3 rd person masculine singular, Hithpael imperfect	Strong's #7812 BDB #1005
'aphayim (אִפַּיִם) [pronounced <i>ah-fah-YIM</i>]	<i>face; noses, nostrils, but is also translated brows, face; anger, fierce anger, fierce wrath</i>	masculine dual noun	Strong's #639 BDB #60
'erets (אֶרֶץ) [pronounced <i>EH-rets</i>]	<i>earthward (all or a portion thereof), on [toward, upon] the earth; on [upon, toward] the land [territory, country, continent; ground, soil]</i>	feminine singular noun with the directive hê	Strong's #776 BDB #75

The *directive hê* or the *he locale* often indicates direction and puts somewhat of an adverbial spin on the noun. Essentially, it answers the question *where?* The directional hê indicates the direction in which something moves. It is often used with the noun *heaven* and the most literal rendering in the English would be *heavenward*. We can also indicate the existence of the hê directional by supplying the prepositions *to* or *toward*.

Translation: Then he bowed his face to the ground [before them].

As the arrive, Lot gets up and then bow his faces to the ground before them.

Sitting where he was indicates that Lot occupied some position of authority in the city of Sodom. When these two strangers arrive, Lot is not worshipping them but he is behaving in a polite way. This was their *customary form of civility*.²⁸ These are strangers to this area and Lot will show some of the training and upbringing that he has had. As we will see, he is probably the only person in all of Sodom who would greet strangers in this manner.

Genesis 19:1 So two angels came to Sodom in the evening while Lot is sitting in the gate of Sodom. Lot observed [them arriving] and he rose up to meet them. Then he bowed his face to the ground [before them]. (Kukis mostly literal translation)

Genesis 19:1 So two angels came to Sodom in the evening while Lot was sitting at the gate of Sodom. Lot looked and saw them, and then rose up to meet them. When he came closer to them, he bowed down before them. (Kukis paraphrase)

It strikes me as though the author means to set up a parallel between the beginning of this chapter and the beginning of Genesis 18:

²⁸ Adam Clarke, *Commentary on the Bible*; from e-Sword, Genesis 19:1.

Parallels between Genesis 18 and Genesis 19

Genesis 18	Genesis 19
<p>Y^ehowah appears unto Abraham [lit., <i>him</i>] by the Oaks of Mamre while he is sitting [at] the opening of [his] tent at the time of the heat of the day. Abraham lifts up his eyes and looks up [lit., <i>and so he lifts up his eyes and so he looks</i>] and, behold, [there are] three men standing beyond [over?] him. So he looks and then he runs to meet them from the opening of the tent. Then he bowed down toward the earth,...</p>	<p>So two angels came to Sodom in the evening while Lot is sitting in the gate of Sodom. Lot observed [them arriving] and he rose up to meet them. Then he bowed his face to the ground [before them].</p>
<p>Abraham runs to meet the 3 men (2 angels and the Lord).</p>	<p>The two angels come into Sodom and Lot rises up to meet them. The Lord is not with them.</p>
<p>Abraham bows before them.</p>	<p>Lot bows before them.</p>
<p>Abraham appears to be taking a siesta.</p>	<p>Lot appears to be at work.</p>
<p>Abraham will enjoy the fellowship of God and the two angels.</p>	<p>Lot will have to talk the two angels into coming to his home.</p>

There actually appears to be a great many parallels here, which we may study further along in this chapter.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Barnes 1-3

And so he says, “Lo, please, my lords: turn aside, please, unto a house of your servant and lodge (the night) and wash your [two] feet and you have risen early and you have gone to your way.” And so they say, “No for in the plaza we will lodge (for the night).”

Genesis
19:2

Then Lot [lit., *he*] said, “Listen, if you would, my lords: turn aside, now, to the house of your servant and lodge [there with my family for] the night and wash your feet. Then you can wake up early and go on your way.” But they said, “No, because we will spend tonight in the plaza.”

Then Lot said to them, “Listen, if you would, my lords: come with me, now, to my home, and you may stay there tonight and wash your feet and see to your other needs. Then you can wake up early tomorrow and be on your way.” However, they refused, saying, “No, we will spend tonight in the open plaza.”

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

And so he says, “Lo, please, my lords: turn aside, please, unto a house of your servant and lodge (the night) and wash your [two] feet and you have risen early and you have gone to your way.” And so they say, “No for in the plaza we will lodge (for the night).”

Targum of Onkelos

...and said, I beg now, my lords, turn now hither, and enter the house of your servant, and lodge, and wash your feet; and you will arise and proceed on your way. And they said to him, No; for in the street we will lodge.

Jerusalem targum

...And wash your feet, and wash you in the morning, and go to your tents in peace. And they said to him, No; for in the open place of the city we will lodge.

Latin Vulgate	And said: I beseech you, my lords, turn in to the house of your servant, and lodge there: wash your feet, and in the morning you shall go on your way. And they said: No, but we will abide in the street.
Peshitta (Syriac)	And he said, My lords, turn aside, I pray you, into your servant's house and spend the night and wash your feet; then rise up early in the morning and go on your way. And they said, No, we will spend the night in the street.
Septuagint (Greek)	And he says, Lo! My lords, turn aside to the house of your servant, and rest from your journey, and wash your feet, and having risen early in the morning you shall depart on your journey. And they said, No, but we will lodge in the street. In the Greek, <i>and he says</i> is included in v. 1.
Significant differences:	None, apart from the division of the verses in the Greek.

Thought-for-thought translations; paraphrases:

Contemporary English V.	...and said, "Gentlemen, I am your servant. Please come to my home. You can wash your feet, spend the night, and be on your way in the morning." They told him, "No, we'll spend the night in the city square."
Easy-to-Read Version	Lot said, "Sirs, please come to my house, and I will serve you. There you can wash your feet and stay the night. Then tomorrow you can continue your journey."
Good News Bible (TEV)	...and said, "Sirs, I am here to serve you. Please come to my house. You can wash your feet and spend the night. In the morning you can get up early and go on your way." But they answered, "No, we will spend the night here in the city square."
<i>The Message</i>	...and said, "Please, my friends, come to my house and stay the night. Wash up. You can rise early and be on your way refreshed." They said, "No, we'll sleep in the street."
New Berkeley Version	...and said, "Look here, my masters, please turn aside to your servant's home and stay overnight. Wash your feet, then rise early to be on your way." But they said, "No, we will spend the night outdoors."
New Century Version	Lot said, "Sirs, please come to my house and spend the night. There you can wash your feet, and then tomorrow you may continue your journey." The angels answered, "No, we will spend the night in the city's public square."
New Living Translation	"My lords," he said, "come to my home to wash your feet, and be my guests for the night. You may then get up early in the morning and be on your way again." "Oh no," they replied. "We'll just spend the night out here in the city square."

Partially literal and partially paraphrased translations:

American English Bible	And he said, 'Look here, my lords; come to the house of your servant and rest from your journey. [Then you can] wash your feet and get up early in the morning to continue on your way.' However, they said, 'No, we will just sleep in the street.' The AEB actually follows the LXX here and places <i>and he said</i> with v. 1.
<i>God's Word</i> ™	He said, "Please, gentlemen, why don't you come to my home and spend the night? You can wash your feet there. Then early tomorrow morning you can continue your journey." "No," they answered, "we'd rather spend the night in the city square."
New American Bible	...he said, "Please, my lords,* come aside into your servant's house for the night, and bathe your feet; you can get up early to continue your journey." But they replied, "No, we will pass the night in the town square." Heb 13:1-2.
New Jerusalem Bible	'My lords,' he said, 'please come down to your servant's house to stay the night and wash your feet. Then you can make an early start on your journey.' 'No,' they said, 'we shall spend the night in the square.'

New Simplified Bible »My lords,« he said, »come to my home to wash your feet, and be my guests for the night. You may get up in the morning as early as you like and be on your way again.« »Oh no,« they said, »We will spend the night out here in the city square.«

Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English And he said, My masters, come now into your servant's house and take your rest there for the night, and let your feet be washed; and early in the morning you may go on your way. And they said, Not so, but we will take our night's rest in the street..

Ferar-Fenton Bible ...and said, "See now, my good sirs, turn aside to the house of your servant, and rest yourselves, and wash your feet, and quench you thirst, and you can then proceed on your journey.'

HCSB But they replied, "No; for we must go further."
...and said, "My lords, turn aside to your servant's house, wash your feet, and spend the night. Then you can get up early and go on your way." "No," they said. "We would rather spend the night in the square."

NET Bible® He said, "Here, my lords, please turn aside to your servant's house. Stay the night [The imperatives have the force of invitation.] and wash your feet. Then you can be on your way early in the morning [These two verbs form a verbal hendiadys: "you can rise up early and go" means "you can go early.]." "No," they replied, "we'll spend the night in the town square [The town square refers to the wide street area at the gate complex of the city]."

Literal, almost word-for-word, renderings:

Concordant Literal Version And saying is he, "Behold, pray, my lords! Withdraw, pray, to the house of your servant and lodge and wash your feet, and rise early and go on your way.And saying are they, "No, for in the square will we lodge.

Context Group Version ...and he said, Look now, my lords, turn aside, I beg of you { pl }, into your { pl } slave's house, and stay all night, and wash your { pl } feet, and you { pl } shall rise up early, and go on your { pl } way. And they said, No; but we will stay in the street all night.

Darby Translation ...and he said, Behold now, my lords, turn in, I pray you, into your servant's house, and lodge, and wash your feet; and ye shall rise up early, and go on your way. And they said, No; but we will pass the night in the open place.

English Standard Version ...and said, "My lords, please turn aside to your servant's house and spend the night and wash your feet. Then you may rise up early and go on your way." They said, "No; we will spend the night in the town square."

exeGesés companion Bible ...and he says, Behold I beseech, my adonim, turn in, I beseech you, into the house of your servant and stay overnight and bathe your feet and start early and go on your ways. And they say, No; but we stay in the wideway overnight..

Fred Miller's Revised KJV And he said, Behold now, my lords I beseech you turn in into your servant's house and tarry all night and wash your feet and you shall rise up early and go on your ways. And they said, No; but we will abide in the street all night.

Heritage Bible And he said, Behold now, my lords, please turn into your servant's house, and spend the night, and wash your feet, and load up early, and walk on your way. And they said, No! And we will stay in the street.

LTHB And he said, Behold, now, my lords, please turn in to your servant's house and lodge, and wash your feet; and rise early and go to your way. And they said, No, for we will lodge in the street.

Syndein	{Verses 2-3:A Believer Out of Fellowship - Has Unhappy Household} And he said {amar}, "Behold now, my lords, turn in, I pray you {if it pleases you}, into your servant's house, and spend/pass the night {luwn}, and wash your feet {idiom for enter and stay in my house}, and you shall rise up early, and go on your ways." And they said, "Absolutely not, we will spend the night in the street." {Note: RBT says this indicates that Lot's home was not a pleasant one. Apparently Lot and his wife were constantly fighting. This is a picture of baby believers out of fellowship.}
Webster's Bible Translation	And he said, Behold now, my lords, turn, I pray you, into your servant's house, and tarry all night, and wash your feet, and ye shall rise early, and go on your ways. And they said, Nay; but we will abide in the street all night.
World English Bible	...and he said, "See now, my lords, please turn aside into your servant's house, stay all night, wash your feet, and you will rise up early, and go on your way." They said, "No, but we will stay in the street all night."
Young's Updated LT	And he says, "Lo, I pray you, my lords, turn aside, I pray you, unto the house of your servant, and lodge, and wash your feet—then you have risen early and gone on your way;" and they say, "Nay, but in the broad place we do lodge."

The gist of this verse: Lot asks these strangers to stay at his home and then to continue their journey in the morning. They answer that they were planning on staying out the town square.

Genesis 19:2a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'âmar (אמר) [pronounced <i>aw-MAHR</i>]	<i>to say, to speak, to utter; to say [to oneself], to think</i>	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
hinnêh (הנה) [pronounced <i>hin-NAY</i>]	<i>lo, behold, or more freely, observe, look here, look, listen, pay attention, get this, check this out</i>	interjection, demonstrative particle	Strong's #2009 (and #518, 2006) BDB #243
nâ' (נא) [pronounced <i>naw</i>]	<i>now; please, I pray you, I respectfully implore (ask, or request of) you, I urge you</i>	a primitive particle of incitement and entreaty	Strong's #4994 BDB #609
<p>Although BDB gives a list of several passages where these are found together (Genesis 12:11 16:2 18:27, 31 19:2, 8, 19, 20 27:2 Judges 13:3 19:9 1Samuel 9:6 16:15 2Samuel 13:24 2Kings 2:16, 19 4:9 Job 13:18 33:2 40:15–16), all they offer is <i>behold, I pray</i> as a translation of the two together. Gesenius offers <i>behold, now!</i></p>			
'ădônây (אֲדֹנָי) [pronounced <i>uh-doh-NAY</i>]	<i>Lord (s), Master (s), my Lord (s), Sovereign; my lord [master]; can refer to the Trinity or to an intensification of the noun; transliterated Adonai, adonai</i>	masculine plural noun with the 1 st person singular suffix	Strong's #113 & #136 BDB #10
<p>There are actually 3 forms of this word: 'ădônây (אֲדֹנָי) [pronounced <i>uh-doh-NAY</i>]; 'ădônay (אֲדֹנַי) [pronounced <i>uh-doh-NAY</i>]; and 'ădônîy (אֲדֹנֵי) [pronounced <i>uh-doh-NEE</i>].</p>			

Genesis 19:2a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
<p>This is a form of Strong's #113, where there are three explanations given for the yodh ending: (1) this is a shortened form of the plural ending, usually written -îym (יִם) [pronounced <i>eem</i>], an older form of the <i>pluralis excellentiæ</i> (the plural of excellence), where God's sovereignty and lordship are emphasized by the use of the plural; (2) this is the actual, but ancient, plural of the noun, which refers to the Trinity; or (3) this is the addition of the 1st person singular suffix, hence, <i>my Lord</i> (the long vowel point at the end would distinguish this from <i>my lords</i>).</p>			
<p>There are points of grammar which speak to the options above, but not so that we may unequivocally choose between the three. (1) When we find 'ădônay (אֲדֹנָי) [pronounced <i>uh-doh-NAH</i>] (note the difference of the vowel ending), it always means <i>my lords</i>. (2) Jehovah calls Himself 'ădônây (אֲדֹנָי) [pronounced <i>uh-doh-NAY</i>] in Job 28:28 Isaiah 8:7; however, many of the Job manuscripts read <i>Y^ehowah</i> and 8 ancient Isaiah manuscripts read <i>Y^ehowah</i> instead. This suggests, that either ancient Scribes were confused about this form of <i>Adonai</i> or that they simply substituted <i>Adonai</i> for <i>Y^ehowah</i>, which was not an abnormal practice (in oral readings, the ancient Tetragrammaton was not spoken, but <i>Lord</i> was said instead). And even if <i>every</i> manuscript read <i>Adonai</i>, then we may also reasonably conclude that one member of the Trinity is addressing another member of the Trinity (although the idea of God saying <i>my Lord</i> would be theologically confusing, even if addressing another member of the Trinity; although Jesus did refer to God the Father as <i>our Father</i>).</p>			

Translation: Then Lot [lit., *he*] said, "Listen, if you would, my lords:..."

Lot speaks to these angels, not realizing that they are angels or that they have a mission directly related to him and to his city. What Lot says is very similar to what Abraham had said to these people. He asks for their attention, but is polite about it, and calls them *my lords*, which is simply a sign of respect. This does not mean that he knows that they are from God or anything like that.

Genesis 19:2b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
çûwr (סור) [pronounced <i>soor</i>]	<i>turn aside, depart, go away</i>	2 nd person masculine plural, Qal imperative	Strong's #5493 (and #5494) BDB #693
nâ' (נָא) [pronounced <i>naw</i>]	<i>now; please, I pray you, I respectfully implore (ask, or request of) you, I urge you</i>	a primitive particle of incitement and entreaty	Strong's #4994 BDB #609
'el (לְ) [pronounced <i>ehl</i>]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
bayith (בַּיִת) [pronounced <i>BAH-yith</i>]	<i>house, residence; household, habitation as well as inward</i>	masculine singular construct	Strong's #1004 BDB #108
'ebed (עֶבֶד) [pronounced <i>GE^B-ved</i>]	<i>slave, servant</i>	masculine singular noun with a 2 nd person masculine singular suffix	Strong's #5650 BDB #713

Translation: ...turn aside, now, to the house of your servant...

Lot gives them three commands, but these commands were softened by using the particle of entreaty as well. So, these are clearly strong and polite requests. Lot wants these two men to come into his house. As we will see, his motivation is to provide them with a modicum of safety.

I have not been very complimentary to Lot, and part of this is because he is put in side-by-side with Abraham. However, everyone in this city knows what the fate will be for these two men; and only Lot tries to do something about it. Despite his shortcomings and the many mistakes that Lot has made, he should be recognized for this act of kindness at the very least.

Genesis 19:2c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
lûwn (ול) [pronounced <i>loon</i>]	<i>to lodge, to pass the night, to spend the night, to lodge for the night, to abide</i>	2 nd person masculine plural, Qal imperative	Strong's #3885 BDB #533
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
râchats (רָחַצְתָּ) [pronounced <i>raw-BAHTS</i>]	<i>to wash, to bathe (oneself), to wash off (away); possibly to declare oneself innocent</i>	2 nd person masculine plural, Qal imperative	Strong's #7364 BDB #934
regel (לְגַרְתְּ) [pronounced <i>REH-gel</i>]	<i>foot, feet</i>	feminine dual noun with the 2 nd person masculine plural suffix	Strong's #7272 BDB #919

Translation: ...and lodge [there with my family for] the night and wash your feet.

Lot strongly requests that these men lodge the night at his home and to wash their feet there. Although they would literally wash their feet, what is implied is whatever other things were necessary when a person rests for the night anyway.

Genesis 19:2d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
shâkam (שָׁכַם) [pronounced <i>shaw-KAHM</i>]	<i>to start, to rise, to rise early, to make an early start; morning (in the Hiphil infinitive absolute)</i>	2 nd person masculine singular, Hiphil perfect	Strong's #7925 BDB #1014
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
hâlak ^e (הָלַכְתָּ) [pronounced <i>haw-LAHK^e</i>]	<i>to go, to come, to depart, to walk; to advance</i>	2 nd person masculine plural, Qal perfect	Strong's #1980 (and #3212) BDB #229
lâmed (ל) [pronounced <i>leh</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510

Genesis 19:2d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
derek ^e (דֶּרֶךְ) [pronounced DEH-rek ^e]	<i>way, distance, road, path; journey, course; direction, towards; manner, habit, way [of life]; of moral character</i>	masculine singular noun with the 2 nd person masculine plural suffix	Strong's #1870 BDB #202

Translation: Then you can wake up early and go on your way.”

The 3 strong requests are followed with 2 logical results, employing the prophetic perfect. “You will rise up early and you will depart on your way.” The perfect tense indicates that this is a foregone conclusion.

Lot knew what was in store for strangers in Sodom. Any male stranger faced the probability of male rape and Lot was trying to get them into his home where they would be safe and from whence they could depart the next morning **early**. The angels are certainly aware of this; even though they are not omniscient, angels can scoot around fairly quickly—not subject to the same physical laws which we are, so they know what goes on in Sodom. Sodom is a party town, a town with a high percentage homosexual or bisexual population who stay up late, drink, imbibe, and engage in homosexual hedonistic practices. The angels know this.

Lot has a real concern for strangers and has likely seen strangers accosted who were probably raped and killed. Lot is trying to see that this sort of thing did not happen. You'll note that he and Abraham are both brought up to take in strangers and to treat strangers with kindness and deference.

Genesis 19:2e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'âmar (אָמַר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think</i>	3 rd person masculine plural, Qal imperfect	Strong's #559 BDB #55
lô' (לֹא or לוֹל) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518

There are several ways this negation is used. (1) It is an absolute *no* given to a question. (2) It can be used as an interrogative when an affirmative answer is expected. 2Kings 5:26 Job 2:10 Jer. 49:9. (3) It can be used to mean *without*. 1Chronicles 2:30 Psalm 59:4 Job 12:24 34:24. (4) It can be translated *not yet*. 2Kings 20:4 Psalm 139:16. (5) The negative is prefixed to adjective to negate them; to substantives to indicate that they are not that thing. Although some claim that this negation can stand on its own to mean *nothing*; there is no clear proof of that.²⁹

kîy (כִּי) [pronounced kee]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
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²⁹ Taken from H. W. F. Gesenius, *Hebrew-Chaldee Lexicon to the Old Testament*; ©1979 by Baker Books; p. 425 (abbreviated).

Genesis 19:2e			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
r ^e chôwb (בֹּחוּר) [pronounced r ^e kh-OH ^B V]	<i>broad open place, plaza, open square</i>	feminine singular noun with the definite article	Strong's #7339 BDB #932
lîyn (וַיֵּל) [pronounced leen]	<i>to lodge, to pass the night, to spend the night, to lodge for the night, to abide</i>	1 st person plural, Qal imperfect	Strong's #3885 BDB #533

Translation: But they said, “No, because we will spend tonight in the plaza.”

However, these two men (angels) refused Lot’s hospitality. This suggests that it was common for traders and travelers and strangers to lodge nights in the town square—that this was generally accepted and a custom of most cities.

Some say that the remark of the angels about spending the night out in the street is known as **peirastic irony**; the words, or in this case, the question, is not spoken in the normal sense of irony but are said in order to test Lot. I do not believe that the angels are testing Lot here. God knows Lot’s heart. I think that this was simply the back-and-forth which would be expressed between two sets of people. It is not unlike two sets of people reaching for the check.

Jamieson, Fausset and Brown: *Where there are no inns and no acquaintance, it is not uncommon for travellers to sleep in the street wrapped up in their cloaks.*³⁰ The unfortunate catch is, if these were just men, they would have completely lacked safety even in the midst of the city.

J. Vernon McGee: *They had brought out something when they said, "We'll stay on the street and just sleep in the park," and Lot says to them, "You don't do that in Sodom. It's dangerous! Your life wouldn't be worth a thing if you did that." May I say that maybe Los Angeles ought to change its name to Sodom. It would not be safe for you to sleep on the streets of Los Angeles; in fact, it is not safe at all to be on the streets of Los Angeles at night. Many women who live alone will not come out to church at night. One dear saint of God told me, "I just lock my door at dark, Brother McGee, and I do not open that door until the next morning at daylight. It's not safe in my neighborhood to even walk on the street." The days of Sodom and Gomorrah are here again, and practically for the same reason.*³¹

This portion of the conversation between Lot and the angels is interesting to me. Although I would like to say, these angels really do not want to hang out with Lot, I think their back and forth represents more of the traditions of the day, rather than the angels not wanting to have anything to do with Lot. Why do the angels do this? They blend in physically and culturally. There is no reason for Lot or anyone else to think of these angels as anything but human. Whether or not they like Lot is immaterial; they will have to rescue him from the judgment to come. That is part of their mission.

Genesis 19:2 Then Lot [lit., he] said, “Listen, if you would, my lords: turn aside, now, to the house of your servant and lodge [there with my family for] the night and wash your feet. Then you can wake up early and go on your way.” But they said, “No, because we will spend tonight in the plaza.” (Kukis mostly literal translation)

³⁰ Robert Jamieson, A. R. Fausset and David Brown; *Commentary Critical and Explanatory on the Whole Bible*; 1871; from e-sword, Genesis 19:2.

³¹ From https://archive.org/stream/01_Genesis/01-GENESIS_djvu.txt accessed August 11, 2014.

Genesis 19:2 Then Lot said to them, "Listen, if you would, my lords: come with me, now, to my home, and you may stay there tonight and wash your feet and see to your other needs. Then you can wake up early tomorrow and be on your way." However, they refused, saying, "No, we will spend tonight in the open plaza." (Kukis paraphrase)

Gen 19:2 Lot then said, "My lords, please turn aside to your servant's house and spend the night and wash your feet. Then you may rise up early and go on your way." They said, "No; we will spend the night in the town square."

Lot knows what will happen. He knows that if these men (whom he does not see as angels) will be raped and probably killed by the town's residents if they remain in the town square. Lot has spiritual deficiencies, but his concern for strangers here is important. Lot may have a sorry spiritual life, but he has not been completely given over to the evil ways of his city.

As this chapter unfolds, bear in mind that, Lot is a judge; and yet, this city is lawless and immoral. This ought to be evidence that, a great president cannot do much good when faced with a lawless and immoral population.

There are a lot of problems with our *war on drugs*; but the chief problem is a lack of morality among the population. Most people who use drugs are aware of the **mass killings** which are occurring south of the U.S. border and yet, they still purchase drugs which, in many cases, **help fund these murders**. This is a lack of personal morality—which is necessary to the survival and prosperity of a nation—and a large segment of our population lacks any.

When a significant population lacks such morality, God sometimes intervenes directly (as He will in Sodom and Gomorrah) or He works through other agencies, e.g. natural disasters or other countries. As has been alluded to on several occasions, God has a set of steps that He goes through with Israel when they get out of line.

I find it interesting that these angels refused Lot's offer of hospitality. I would have thought that this would have been valued by the angels, as they certainly understood that Lot was a part of their mission. However, they refused Lot at first. They had no reason to be afraid of the local population, as the average person would; but this refusal has to make you wonder, did they simply have no interest in spending time with Lot and his family? Could these angels find Abraham interesting company, but Lot, not so much? How well do they know Lot? Have they been observing him over the years?

Several commentators indicate that this was simply the way people interacted in these times.³²

And so he urges in them greatly and so they turn aside unto him and so they come in unto his house. And so he makes for them a feast (with drinking) and unleavened cakes he had baked; and so they ate.

Genesis
19:3

However, Lot [lit., he] strongly urged them so they turned aside to him and they went into his house. He then made a drinking feast for them with unleavened cakes that he had baked, and they ate.

However, Lot strongly urged them to reconsider, so they changed their minds and went with him to his house. Lot them prepared a drinking feast for the with some unleavened cakes that he had already baked, and they ate.

Here is how others have translated this verse:

Ancient texts:

³² For instance, Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Genesis 19:2. Poole as well.

Masoretic Text (Hebrew)	And so he urges in them greatly and so they turn aside unto him and so they come in unto his house. And so he makes for them a feast (with drinking) and unleavened cakes he had baked; and so they ate.
Targum of Onkelos	And he persuaded them earnestly, and they turned aside to be with him; and they entered his house, and he made a repast for the, and prepared unleavened cakes. And it seemed to him as if they did eat. [JERUSALEM. And it appeared as if they ate and drank.]
Latin Vulgate	He pressed them very much to turn in unto him: and when they were come into his house, he made them a feast, and baked unleavened bread, and they ate.
Peshitta (Syriac)	But Lot urged them greatly; and they turned in to him and entered into his house; and he made them a feast and baked unleavened cakes and they ate.
Septuagint (Greek)	And he constrained them, and they turned aside to him, and they entered into his house, and he made a feast for them, and baked unleavened cakes for them, and they did eat.

Significant differences: None.

Thought-for-thought translations; paraphrases:

Common English Bible	He pleaded earnestly with them, so they went with him and entered his house. He made a big meal for them, even baking unleavened bread, and they ate.
Contemporary English V.	But Lot kept insisting, until they finally agreed and went home with him. He baked some bread, cooked a meal, and they ate.
Easy English	However, Lot urged them strongly. So they came and stayed at Lot's house. Lot prepared a big meal and he baked bread without *yeast. And they at.
Easy-to-Read Version	But Lot continued to ask them to come to his house. So the angels agreed to go to Lot's house. They went to Lot's house. Lot gave them something to drink. Lot cooked some bread for the angels, and they ate it.
Good News Bible (TEV)	He kept on urging them, and finally they went with him to his house. Lot ordered his servants to bake some bread and prepare a fine meal for the guests. When it was ready, they ate it.
<i>The Message</i>	But he insisted, wouldn't take no for an answer; and they relented and went home with him. Lot fixed a hot meal for them and they ate.
New Century Version	But Lot begged them to come, so they agreed and went to his house. Then Lot prepared a meal for them. He baked bread without yeast, and they ate it.
New Living Translation	But Lot insisted, so at last they went home with him. Lot prepared a feast for them, complete with fresh bread made without yeast, and they ate.

Partially literal and partially paraphrased translations:

American English Bible	But [Lot] kept insisting, so they went with him to his house. Then he baked yeast-free bread and made a feast for them, which they ate.
Ancient Roots Translinear	He urged them a hundredfold, and they turned to him, and came into his house. He made them a banquet with baked unleavened-bread, and they ate.
Beck's American Translation	But he urged them so much they came with him and went into his home. He made a dinner for them, baked bread without yeast, and they ate it.
Christian Community Bible	But so strongly did he insist that they went with him to his house; there he prepared a meal for them, baking bread without yeast. This they ate.
<i>God's Word™</i>	But he insisted so strongly that they came with him and went into his home. He prepared a special dinner for them, baked some unleavened bread, and they ate.
New American Bible	He urged them so strongly, however, that they turned aside to his place and entered his house. He prepared a banquet for them, baking unleavened bread, and they dined.

New Jerusalem Bible	But he pressed them so much that they went home with him and entered his house. He prepared a meal for them, baking unleavened bread, and they had supper.
New Simplified Bible	Lot insisted, so at last they went home with him. He set a great feast before them, complete with fresh unleavened (unfermented) bread.
Revised English Bible	But Lot was so insistent that they accompanied him into his house. He prepared a meal for them, baking unleavened bread for them to eat.

Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English	But he made his request more strongly, so they went with him into his house; and he got food ready for them, and made unleavened bread, of which they took.
Complete Jewish Bible	But he kept pressing them; so they went home with him; and he made them a meal, baking matzah for their supper, which they ate.
Ferar-Fenton Bible	Then he pressed them much; so they turned with him, and came to his house; and he made them a repast with unleavened cakes, and they partook of them.
NET Bible®	But he urged [The Hebrew verb <i>pâtsar</i> (פָּצַר) [pronounced <i>paw-TSAHR</i>], ("to press, to insist") ironically foreshadows the hostile actions of the men of the city (see v. 9, where the verb also appears). The repetition of the word serves to contrast Lot to his world.] them persistently, so they turned aside with him and entered his house. He prepared a feast for them, including bread baked without yeast, and they ate.
NIV – UK	But he insisted so strongly that they did go with him and entered his house. He prepared a meal for them, baking bread without yeast, and they ate.

Literal, almost word-for-word, renderings:

<i>The Amplified Bible</i>	[Lot] entreated and urged them greatly until they yielded and [with him] entered his house. And he made them a dinner [with drinking] and had unleavened bread which he baked, and they ate.
Concordant Literal Version	And urging them is he exceedingly. And withdrawing are they to him, and coming to his house. And making is he for them a feast, and he bakes unleavened bread, and they are eating.
Darby Translation	And he urged them greatly; and they turned in unto him, and entered into his house. And he made them a repast, and baked unleavened cakes; and they ate.
English Standard Version	But he pressed them strongly; so they turned aside to him and entered his house. And he made them a feast and baked unleavened bread, and they ate.
exeGesese companion Bible	And he urges them mightily; and they turn in to him and enter his house; and he works them a banquet and bakes matsah and they eat.
Kretzmann's Commentary	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. Lot did his duty as Oriental host. His invitation becoming so very urgent, the angels consented to remain in his house overnight, where he personally superintended their entertainment. This is one of the instances to which the writer to the Hebrews has reference when he writes: " Be not forgetful to entertain strangers; for thereby some have entertained angels unawares. " Hebrews 13:2.
Syndein	And he kept on pressing upon them greatly. And they 'kept on changing their minds' {cuwr} toward him {means they were considering the best thing to do and decided to stay with Lot}, and entered into his house. And he {Lot} made them a banquet, and did bake unleavened bread {matstsah}, and they kept on eating {'akal}.
World English Bible	He urged them greatly, and they came in with him, and entered into his house. He made them a feast, and baked unleavened bread, and they ate.

Young's Updated LT

And he presses on them greatly, and they turn aside unto him, and come in unto his house; and he makes for them a banquet, and has baked unleavened things; and they do eat.

The gist of this verse:

Lot urges the angels to come with him, so they do go with him to his house. He prepares a dinner for them with unleavened bread.

Genesis 19:3a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
pâtsar (פצַר) [pronounced paw-TSAHR]	<i>properly, to beat, to make blunt; but means, to push, to press, to urge</i>	3 rd person masculine singular, Qal imperfect	Strong's #6484 BDB #823
This is commonly followed by the bêyth preposition, which indicates the person being <i>pressed</i> or <i>urged</i> .			
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity with the 3 rd person masculine plural suffix	No Strong's # BDB #88
m ^e ôd (מאד) [pronounced m ^e -ODE]	<i>exceedingly, extremely, greatly, very</i>	adverb	Strong's #3966 BDB #547

Translation: However, Lot [lit., he] strongly urged them...

In many Bibles, we find the proper name *Lot*, but here, we simply have the verb in the 3rd person masculine singular form. The idea here is, because we are dealing with one individual speaking to two men, they are easily kept separate in the narrative using the singular or plural forms of verbs. However, with the way that we think and hold a narrative together, we are used to seeing a person's name thrown in from time to time, so that is what has been done here.

Lot urges them, which is the imperfect tense, which indicates that he spent some time trying to change their minds.

I have been pretty tough on Lot throughout most of the book of Genesis, and rightly so. However, the man did have some decency. Here were two strangers coming into the city—whose lives would be threatened by the male population of Sodom—and Lot is concerned for their lives. We read in 2Peter 2:7–8 **And God delivered righteous Lot, who had been oppressed by the behavior of the lawless in lustfulness. For that righteous one living among them day after day, in seeing and in hearing, his righteous soul was tormented with their lawless deeds.** Lot was no spiritual giant; but he was righteous. This means, he had believed in Y^ehowah-Elohim, and was therefore made righteous (Genesis 15:6). He had good training under Abraham, whom he separated from. So, what happened in Sodom disturbed him, and he had this chance here to spare these two men (Lot does not know that these are angels), and he takes this chance. His soul, as messed up as it was, was tormented with the lawless deeds of the men of Sodom; he felt oppressed by their lawless lustfulness. Here is the one good thing that he can do, and Lot takes the chance on saving these two men (not realizing that they were there to save him).

Genesis 19:3b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
çûwr (סור) [pronounced soor]	<i>turn aside, depart, go away</i>	3 rd person masculine plural, Qal imperfect	Strong's #5493 (and #5494) BDB #693
'el (ל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied) with the 3 rd person masculine singular suffix	Strong's #413 BDB #39

Translation: ...so they turned aside to him...

To turn aside indicates that these two men (angels) apparently had an agenda, and they were going in this or that direction; and Lot wants them to go with him, which is a different direction. The idea is, they have the volition to do this; but he wants them to do that. So they agree. Although this means a change of direction; it can simply refer to a change in volition.

Genesis 19:3c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
bôw' (אוּב) [pronounced boh]	<i>to come in, to come, to go in, to go, to enter, to advance</i>	3 rd person masculine plural, Qal imperfect	Strong's #935 BDB #97
'el (ל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
bayith (תֵּיב) [pronounced BAH-yith]	<i>house, residence; household, habitation as well as inward</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #1004 BDB #108

Translation: ...and they went into his house.

Lot suggested that they come to his house, so they go into his house.

John Wesley suggests³³ that Lot has two motivations: (1) to protect these men from being surrounded and gang-raped by the men of his city; and (2) to enjoy conversation with people who are not entirely reprobate. Although Lot's motivation is not clearly stated in this chapter, these are quite reasonable.

Regarding his first motivation, I don't think that Lot fully appreciated just how deeply degenerate his city had become. This will become more apparent to him as the night progresses.

³³ John Wesley; *Explanatory Notes on the Whole Bible*; courtesy of e-sword, Genesis 19:3.

Genesis 19:3d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'âsâh (עָשָׂה) [pronounced ġaw-SAWH]	<i>to do, to make, to construct, to fashion, to form, to prepare, to manufacture</i>	3 rd person masculine singular, Qal imperfect	Strong's #6213 BDB #793
The full set of Qal meanings from BDB: <i>to do, work, make, produce; to do; to work; to deal (with); to act, act with effect, effect; to produce; to prepare; to make (an offering); to attend to, put in order; to observe, celebrate; to acquire (property); to appoint, ordain, institute; to bring about; to use; to spend, pass.</i>			
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 3 rd person masculine plural suffix	No Strong's # BDB #510
mishteh (מִשְׁתֵּה) [pronounced mish ^e -TEH]	<i>a feast, a drink, a drinking bout, a party, a banquet</i>	masculine singular noun	Strong's #4960 BDB #1059
w ^e (or v ^e) (וּ, וַ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
matstsâh (מַצֵּת) [pronounced mahts-TSAWH]	<i>unfermented bread, unleavened bread, unleavened cakes; sweet unleavened bread</i>	feminine plural noun	Strong's #4682 BDB #595
'âphâh (אָפָה) [pronounced aw-FAW]	<i>to bake, to cook</i>	3 rd person masculine singular, Qal imperfect	Strong's #644 BDB #66

Translation: He then made a drinking feast for them with unleavened cakes that he had baked,...

Here is where we have some clues as to what is going on. The word for *feast* often indicates a drinking party; a party where people may or may not eat; but they certainly will drink. Now, that required some preparation. However, the food aspect of this was some unleavened bread which Lot had already baked (perfect tense; accomplished action). I am not saying that Lot just hauled out some old moldy bread and they ate that; I am simply indicating that there is no fatted calf here which is slaughtered, no new bread baked. It is sort of, "Here's what I have on hand; enjoy." You have guests to your home and you open a can of beans and dump them out on a plate and bring in a 12 pack of Coors and say, "Enjoy."

Also, bear in mind that Lot did not want to cause a scene with these strangers. He did not want to be seen out at the side of his house barbequeing, having killed the fatted calf. So, eating what had already been prepared was not necessarily a matter of Lot being a lousy host, compared to Abraham, but safety concerns may have been an issue here.

Now, Lot was certainly more poor than Abraham; that is clear. Whereas, Abraham could pretty much retire if he wanted, Lot had a city job at the gate of Sodom. However, the use of this noun suggests that Lot's emphasis was going to be on the drinking aspect of this feast. The idea is, Lot is willing to share; he is hospitable. He is certainly not going the extra mile in any way; and the emphasis of the word used is upon drinking. This suggest that Lot did a lot of drinking, and this will be confirmed for us at the end of this chapter. It is possible that Lot was an alcoholic, but this is not clearly stated.

Genesis 19:3e			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (וַ) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'âkal (אָכַל) [pronounced <i>aw-KAHL</i>]	<i>to eat; to devour, to consume, to destroy</i>	3 rd person masculine singular, Qal imperfect	Strong's #398 BDB #37

Translation: ...and they ate.

Although there is nothing said about drinking, the angels ate what was placed in front of them. There is a verb that means *to drink*, and that is not used here.

Genesis 19:3 **However, Lot [lit., he] strongly urged them so they turned aside to him and they went into his house. He then made a drinking feast for them with unleavened cakes that he had baked, and they ate.** (Kukis mostly literal translation)

Lot's intent is to save these men from being harmed (he does not know that they are angels). He goes out of his way to make them feel welcome and safe.

The writer of Hebrews spoke of incidents like this:

Hebrews 13:2 **Do not neglect to show hospitality to strangers, for thereby some have entertained angels unawares.** (ESV)

Application: As an aside, it is obvious that, in many cases, simply letting strangers come into your house may not be the safest thing to do. On the other hand, bear in mind that, as you grow spiritually, God will put you face to face with people who sometimes need a helping hand. This is something that you must be open to, and do not resent it.

Genesis 19:3 **However, Lot strongly urged them to reconsider, so they changed their minds and went with him to his house. Lot then prepared a drinking feast for them with some unleavened cakes that he had already baked, and they ate.** (Kukis paraphrase)

It does not appear as if Lot warned them about what exactly would happen, but he insists that they come into his house that night.

Lot celebrates them being there with a great meal (interestingly enough, it appears that angels can enjoy fine dining). At this point, Lot appears to be very similar to Abraham, in the way that he is entertaining guests, and our only misgivings about Sodom at this point come from the fact that we know God will destroy it (unless, of course, you have been reading ahead).

When a city is unsafe, and when the people of the city will tolerate other people raping and murdering, such a city is no longer a corporate entity which God can allow. I mentioned all of the murders in Mexico. It appears as though some law enforcement agencies in Mexico decided to turn a blind eye to some of the **drug violence**, at its outset, in part because it was drug-gang on drug-gang violence. Even if this was the case, the violence spread to all segments of their population.

As we have discussed, God has warned this city. We know that they have been under the **4th stage** of national discipline (subjugation to an outside power) and were nearly put under the **5th stage** of national discipline (where an outside power removed them from their homeland and would have placed them into slavery—Genesis 14).

However, at this point, they will face the **6th stage** of national discipline, which is complete destruction of the population.³⁴ This **topic** will be looked at in a doctrinal format when we come to v. 25.

We have a very similar thing occurring in the Middle East right now. There are many cities where a Jew or a **Christian** cannot live. The government does not protect them; in fact, in many cases, there are laws which allow the **government** to **prosecute** them. At the same time, the people of these cities will oppress Jews and Christians as a part of their religious expression. They kill families and **celebrate**. God will not allow this to go on forever.

What God desires to see in a national entity is law and order (that is, the **laws of divine establishment**), the spreading of the gospel of Jesus Christ, and the teaching of Bible doctrine. God is not concerned if the government is a democracy or run by a vicious dictator or run by an outside country or run by a racial minority in that country. We as men have all kinds of opinions with regards to these things; but, within a national entity, God wants law and order, the gospel openly revealed and Bible doctrine taught. When people are not allowed to hear the gospel; when people are not allowed to worship Him; God has a problem with that.

What we are seeing with Islam is the unrestrained religious soul gone wild. We often picture the unrestrained soul as going wild with sex and drugs (or, in the case of Sodom and Gomorrah, homosexual rape), but, in Islam, we have a people here nearly wholly given over to the worship of Satan. Essentially, they believe in a continual struggle, until everything around them is controlled by Islam. I personally believe that in this century, we are going to see literally millions of Muslims killed in war. We may see entire cities obliterated and more. There is a reasonable chance that, in defense of an attack, that Israel will use nuclear weapons. If Muslim countries like Iran have atomic weapons, we can be certain that they will use them. And if we have a president at that time with any stones, he will back up Israel with nuclear weapons as well. My point is—and it is based upon what we learn from this passage—God will only put up with corporate behavior like this for so long.

Now, as an aside, God does use some evil nations to discipline other nations, and allows evil nations to live. However, wherever there is strong positive volition toward the gospel and toward Bible doctrine, there will be an oasis of blessing (South Korea, for example, which sends out Christian missionaries all over the world).

Here is a corrected translation of what we have studied so far:

Genesis 19:1–3 **So two angels came to Sodom in the evening while Lot is sitting in the gate of Sodom. Lot observed [them arriving] and he rose up to meet them. Then he bowed his face to the ground [before them]. Then Lot [lit., he] said, “Listen, if you would, my lords: turn aside, now, to the house of your servant and lodge [there with my family for] the night and wash your feet. Then you can wake up early and go on your way.” But they said, “No, because we will spend tonight in the plaza.” However, Lot [lit., he] strongly urged them so they turned aside to him and they went into his house. He then made a drinking feast for them with unleavened cakes that he had baked, and they ate.**

The two angels, who enjoyed a meal with the Revealed Member of the Trinity and with Abraham, went to Sodom, a city about to be destroyed by God, and they met Lot, Abraham’s nephew, at the city gate. He insisted that they come home with him, which they agree to do.

*Guzik comments about Lot: Lot himself was a righteous man who was grieved by the sin he saw around him (2 Peter 2:7-8), but because of his compromise few of his family and none of his friends were saved. Compromise destroyed his testimony.*³⁵

³⁴ God did not warn Israel of the 6th stage of national discipline because He would never allow the Jews to be completely destroyed. However, this stage of national discipline is seen taking place in the Bible and in human history.

³⁵ *David Guzik’s Commentary on the Old Testament*; courtesy of e-sword; ©2006; Genesis 19:1–3.

Before they lay down and men of the city—men of Sodom—have surrounded the house—from youth and even to old—all the people from an extremity.

Genesis
19:4

Before they lay down, the men of the city—the men of Sodom—surrounded the house—both young and old—all the people from the whole [city]—...

Before the angels went to bed, the men of the city—these men of Sodom—had surrounded the house—both young and old—all of the people from the entire city area.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	Before they lay down and men of the city—men of Sodom—have surrounded the house—from youth and even to old—all the people from an extremity.
Targum of Onkelos	They had not yet lain down, when the <u>wicked</u> men of the city, the men of Sedom, came round upon the house, from the youth to the old man, all the people throughout.
Latin Vulgate	But before they went to bed, the men of the city beset the house, both young and old, all the people together.
Peshitta (Syriac)	But before they lay down, the men of the city, that is, the men of Sodom, surrounded the house, both young and old, all the people of the town.
Septuagint (Greek)	But before they went to sleep, the men of the city, the Sodomites, surrounded the house, both young and old, all the people together.

Significant differences: The targum describes the men as *wicked* (not found anywhere else, but accurate). The Latin leaves out the word *Sodom*. The final word of this verse may require some discussion.

Thought-for-thought translations; paraphrases:

Contemporary English V.	Before Lot and his guests could go to bed, every man in Sodom, young and old, came and stood outside his house...
Easy English	Before Lot and the *angels had gone to bed, the other men in Sodom city surrounded Lot's house. There were both young men and old men.
Easy-to-Read Version	That evening, just before bedtime, men from every part of town came to Lot's house. The men from Sodom stood around the house and called to Lot. They said,...
<i>The Message</i>	Before they went to bed men from all over the city of Sodom, young and old, descended on the house from all sides and boxed them in.
New Berkeley Version	But before they lay down, the men of the city, the Sodomites, young and old, all the people from every direction, surrounded the house,...
New Century Version	Before bedtime, men both young and old and from every part of Sodom surrounded Lot's house.

Partially literal and partially paraphrased translations:

American English Bible	[Well, that evening], before they went to bed, the men of the city of Sodom encircled the house. all of them, both the young and the old.
Beck's American Translation	Before they lay down, the men of the town of Sodom, young and old, everybody from all parts of the town, surrounded the house.
<i>God's Word</i> ™	Before they had gone to bed, all the young and old male citizens of Sodom surrounded the house.
New American Bible	Before they went to bed, the townsmen of Sodom, both young and old—all the people to the last man—surrounded the house. [Genesis 19:4-9] Judges 19:22-25; Jude 7.

NIRV	Before Lot and his guests had gone to bed, all of the men came from every part of the city of Sodom. Young and old men alike surrounded the house.
New Jerusalem Bible	They had not gone to bed when the house was surrounded by the townspeople, the men of Sodom both young and old, all the people without exception.
Revised English Bible	Before they had lain down to sleep, the men of Sodom, both young and old, everyone without exception, surrounded the house.

Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English	But before they had gone to bed, the men of the town, all the men of Sodom, came round the house, young and old, from every part of the town; ...
Ferar-Fenton Bible	It was not yet time for sleep, when the men of the city, the men of Sodom, surrounded the house, from youths to old men; in fact all the people of the neighborhood;...
HCSB	Before they went to bed, the men of the city of Sodom, both young and old, the whole population, surrounded the house.
JPS (Tanakh—1985)	They had not yet lain down, when the townspeople, the men of Sodom, young and old—all the people to the last man—gathered about the house.
Judaica Press Complete T.	When they had not yet retired, and the people of the city, the people of Sodom, surrounded the house, both young and old, the entire populace from every end of the city.
New Advent Bible	But before they went to bed, the men of the city beset the house, both young and old, all the people together.
NET Bible®	Before they could lie down to sleep [The verb <i>shâkab</i> (שָׁכַב) [pronounced <i>shaw-KAH^BV</i>] means "to lie down, to recline," that is, "to go to bed." Here what appears to be an imperfect is a preterite after the adverb <i>terem</i> (תָּרַם) [pronounced <i>TEH-rem</i>]. The nuance of potential (perfect) fits well.], all the men — both young and old, from every part of the city of Sodom — surrounded the house [Heb "and the men of the city, the men of Sodom, surrounded the house, from the young to the old, all the people from the end [of the city]." The repetition of the phrase "men of" stresses all kinds of men.].

Literal, almost word-for-word, renderings:

Concordant Literal Version	Ere they are lying down, then mortals of the city, mortals of Sodom, surround the house, from the lad even unto the elder, the entire people, from the outmost parts.
English Standard Version	But before they lay down, the men of the city, the men of Sodom, both young and old, all the people to the last man, surrounded the house.
exeGesés companion Bible	But ere they lie down, the men of the city - the men of Sedom surround the house - from aged to lad - all the people from every extremity:...
Green's Literal Translation	Before they had laid down, even the men of the city, the men of Sodom, circled the house; from the young to the aged, all the people from its limits.
LTHB	Before they had laid down, even the men of the city, the men of Sodom, circled the house; from the young to the aged, all the people from its limits.
Modern KJV	But before they lay down, the men of the city, the men of Sodom, surrounded the house, both old and young, all the people from every quarte.
NASB	Before they lay down, the men of the city, the men of Sodom, surrounded the house, both young and old, all the people from [Or <i>without exception</i> ; lit <i>from every end</i>] every quarter;...

Syndein

As they were laying 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 {came from all over the city}.

Third Millennium Bible

But before they lay down, the men of the city, even the men of Sodom -- both young and old, all the people from every quarter --compassed the house around.

Young's Updated LT

Before they lie down, the men of the city--men of Sodom--have come round about against the house, from young even unto aged, all the people from the extremity.

The gist of this verse:

Before it is even time for bed, men from all over the city surrounded this house where the angels were.

Genesis 19:4a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
ṭerem (טָרַם) [pronounced TEH-rem]	<i>not yet; before, from before, before that, previously; before the beginning</i>	an adverb of time, sometimes used in the negative sense	Strong's #2962 (and #2958) BDB #382
shâkab (שָׁכַב) [pronounced shaw-KAH ^{BV}]	<i>to lie down, to lie down [to sleep, to have sexual relations, to die; because of sickness or humiliation]; to relax</i>	3 rd person masculine plural, Qal imperfect; pausal form	Strong's #7901 BDB #1011

Translation: Before they lay down,...

News of these strangers spread throughout this city like wildfire. Even though only Lot is the one spoken of, as though he is the only one who notices these men (these angels); everyone in town noticed that they were there. So the news of these men in the city and where they would stay spreads throughout the entire city.

As I have mentioned in previous passages, sometimes a word here or there is used in order to foreshadow what is coming. Here we have a verb which can mean *to lay down*; but it can also mean *to have sexual relations with*. These angels were going to sleep at Lot's home; but the men of the city desired to have sexual relations with these men.

Genesis 19:4b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
ʾānāshîym (אֲנָשִׁים) [pronounced uh-NAW-sheem]; also spelled ʾīyshîym (אִישִׁים) [pronounced ee-SHEEM]	<i>men; inhabitants, citizens; companions; soldiers, followers</i>	masculine plural construct	Strong's #376 BDB #35
ʾīyr (עִיר) [pronounced geeer]	<i>encampment, city, town</i>	feminine singular noun with the definite article	Strong's #5892 BDB #746

Translation: ...the men of the city...

The men of the city knew what had happened. Two strangers wandered into Sodom, and this fact is spread around the city.

We have two different words translated from the same word in the Hebrew. *Males* and *men* are both ʾānāshîym (אֲנָשִׁים) [pronounced *uh-NAW-sheem*]; also spelled ʾīyshîym (אִישִׁים) [pronounced *ee-SHEEM*] (this is the plural form; and this means *man* as different from *woman*. There is often an emphasis upon sexual distinction and function.

Application: There seems to be a lot of confusion about the male homosexual—as if perhaps he should have been born a woman. This is silly. A man is a man is a man. Male homosexuals behave like men (although some may adopt a persona from time to time); the chief difference being is, they are attracted to other men *and they act upon it*. It is not impossible for a Christian male to have or have had attractions to some males in their life; the key is, you do not act upon it; you do not experiment.

Genesis 19:4c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
ʾānāshîym (אֲנָשִׁים) [pronounced <i>uh-NAW-sheem</i>]; also spelled ʾīyshîym (אִישִׁים) [pronounced <i>ee-SHEEM</i>]	<i>men; inhabitants, citizens; companions; soldiers, followers</i>	masculine plural construct	Strong's #376 BDB #35
Sedum (שֶׂדוּם) [pronounced <i>sehd-OHM</i>]	<i>burning; which is transliterated Sodom</i>	masculine singular locative noun	Strong's #5467 BDB #690
ḡābab (בָּבַב) [pronounced <i>saw^b- VAH^{BV}</i>]	<i>to turn oneself, to be caused to go around, to be turned around; to surround, to encompass</i>	3 rd person plural, Niphal perfect	Strong's #5437 BDB #685
There is hostility implied when this is followed by the adverb ʿal (עַל) [pronounced <i>ḡahʃ</i>].			
ʿal (עַל) [pronounced <i>ḡahʃ</i>]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5921 BDB #752
bayith (בַּיִת) [pronounced <i>BAH-yith</i>]	<i>house, residence; household, habitation as well as inward</i>	masculine singular noun with the definite article	Strong's #1004 BDB #108

Translation:...—the men of Sodom—surrounded the house...

The men of Sodom have surrounded this house. The verb is in the perfect tense, indicating an action from the perspective of its final result. No doubt that, as evening came, men begun to wander over to Lot's house, but they kept a distance away, standing off in the bushes or trees or whatever. Soon more and more men joined them, although, the verb looks at this as a finished event rather than at a process.

The idea is, they look outside, and there are men all around them. This is the stuff of some vampire movies or undead movies—the protagonists are off in this cabin in the woods, and suddenly, they feel this eerie chill in their bones, and they look out the window and they see all of these people around—all of these men. These are men that Lot knows—he may have even made rulings on some of them in court. He has no doubt spoken to some of them. And now these men are around his house, willing and able to kill him to satisfy their sexual lusts.

Robbie Dean writes: *Darkness has already come and darkness is often a shroud for the sinful activities of man.*³⁶

³⁶ Robbie Dean's notes, Genesis lesson 102b 19 08/30/05.

Genesis 19:4d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
min (מִן) [pronounced <i>min</i>]	<i>from, off, out from, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
na'ar (נָעַר) [pronounced <i>NAH-ghar</i>]	<i>boy, youth, young man; personal attendant; slave-boy</i>	masculine singular noun	Strong's #5288 & #5289 BDB #654
w ^e (or v ^e) (וְ, or וּ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
'ad (עַד) [pronounced <i>ghad</i>]	<i>as far as, even to, up to, until</i>	preposition	Strong's #5704 BDB #723
Together, min...wa 'ad (וְעַד ... מִן) mean <i>from...to</i> or <i>both...and</i> ; as in <i>from soup to nuts</i> or <i>both young and old</i> .			
zâqên (זָקֵן) [pronounced <i>zaw-KANE</i>]	<i>old, elderly, aged</i>	masculine singular adjective	Strong's #2205 BDB #278

Translation:...—both young and old...

The idea here is, this is not just a handful of homosexual men, but everyone in the city, including the young and old.

Lot learned about these men long ago and had a fairly well fortified house. He does not open his door at night. Obviously, someone saw the angels accompany Lot to his home, and after some drinking and hanging out, the men decided to pay Lot a visit at his house. They call out to Lot, because he does not open his door at night to strangers; in fact, he doesn't even open the door to people that he knows. These violent homosexuals do not even deal with any cordial greetings; it is: "Where are the men? Bring them out so we can gang rape them." If all of the men are out in front of the door of Lot's house, this causes me to rethink the population. This would make me think that there are perhaps 100-800 men who have reached sexual maturity (above age 10). This would indicate a population in Sodom of perhaps slightly less than a 200 to maybe 1500. I am thinking what is likely based upon this incident and what Abraham interceded to the Lord with in the previous chapter.

What was to transpire was the great entertainment of this city. The younger men would be involved in the violence and the homosexual rape; the older, still drive by lust, even though they can no longer participate, show up for the entertainment. This is not as strange as you might think. Most of our movies seem to be about physical conflict; so it is not impossible to imagine a population who like to view the same thing, but as a real event.

Genesis 19:4e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
kôl (כֹּל) [pronounced <i>kohl</i>]	<i>the whole, all of, the entirety of, all; can also be rendered any of</i>	masculine singular construct followed by a definite article	Strong's #3605 BDB #481
'am (עַם) [pronounced <i>gham</i>]	<i>people; race, tribe; family, relatives; citizens, common people; companions, servants; entire human race; herd [of animals]</i>	masculine singular collective noun with the definite article	Strong's #5971 BDB #766

Genesis 19:4e			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
min (מִן) [pronounced <i>min</i>]	<i>from, off, out from, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
qâtseh (קֵצֶה) [pronounced <i>kaw-TSEH</i>]	<i>end, extremity, border, outskirts; the whole [which includes the extremities]; at the end of [a certain time]; the sum</i>	masculine singular noun	Strong's #7097 BDB #892

Translation:...—all the people from the whole [city]—...

The final word is unusual and often used in the construct state. Here, it stands on its own, and should likely be understood in the sense of, this takes in the entire city and all of the nearby surrounding areas. The entire male population of the city was participating in this. They all wanted to rape these angels; or to watch them being raped.

We do not have the entire population of Sodom here, assuming that there are some women in its population; however, this verse indicates that we are dealing with the entire or very nearly the entire male population of Sodom.³⁷

Matthew Henry remarks: *Either they had no magistrates to keep the peace, and protect the peaceable, or their magistrates were themselves aiding and abetting.*³⁸

Gen 19:4 But before they lay down, the men of the city, the men of Sodom, both young and old, all the people to the last man, surrounded the house.

Genesis 19:4 Before they lay down, the men of the city—the men of Sodom—surrounded the house—both young and old—all the people from the whole [city]—... (Kukis mostly literal translation)

Genesis 19:4 Before the angels went to bed, the men of the city—these men of Sodom—had surrounded the house—both young and old—all of the people from the entire city area. (Kukis paraphrase)

So the angels are at Lot's home, eating and being made welcome. However, before it was bedtime, the men of the city of Sodom knew about these angels (who appeared to be attractive men to them) and they physically desired them.

We mistakenly believe that homosexuality is simply males being attracted to other males rather than to females, as simple a genetic aberration. There is one very dramatic difference—all situation comedies with homosexual male characters aside—it is not unusual for a male homosexual to have 100 sexual partners; in fact, it is not unusual for them to have 1000 partners or more.³⁹ Furthermore, we are led to believe that sexual preference is simply innate. However, it is not unusual for homosexuals, males and females, to have had sex with members of the opposite sex, to be attracted to members of the opposite sex, and to have been in love with members of the opposite sex.⁴⁰

³⁷ The men who were to marry Lot's daughters do not appear to be a part of this.

³⁸ Matthew Henry, *Commentary on the Whole Bible*; from e-Sword, Genesis 19:4–11.

³⁹ <http://www.orthodoxytoday.org/articles/DaileyGayAdopt.php> which statistic is based upon a study of 2,583 older homosexuals published in Journal of Sex Research by: Paul Van de Ven et al., "A Comparative Demographic and Sexual Profile of Older Homosexually Active Men," Journal of Sex Research 34 (1997): 354. Accessed May 24, 2011.

⁴⁰ From <http://www.biblebelievers.com/Cameron3.html> accessed May 24, 2011.

However, a male who is sexually attracted to both males and females is going to find more opportunities for sexual encounters with other males who have similar attractions. Furthermore, a woman who finds out that this man is having sex with other males is not going to want to continue a sexual relationship with him.

There also appears to be a part played in the male's development, if he is exposed to homosexual behavior by another more powerful or older male, that can sometimes result in the association of sexual pleasure with a homosexual act.

As a further aside, the key to love is in the soul, not in the body. The key to a committed lifetime relationship is one male soul paired up with one female soul. It is the souls that are made to coalesce, and the bodies, for a portion of this marriage, express this soul coalescence. The male soul without the female soul tends to get out of control; and the female soul without the male soul tends to get out of control. They are moderated by one another. Just as the souls of their children are moderated by the two parents, jointly and singly.

And so they call out unto Lot and they say to him, "Where [are] the men who came to you this night? Bring them out unto us and we may know them."	Genesis 19:5	...and they called out to Lot and said to him, "Where [are] the men who came to you tonight? Bring them out to us so we can know them."
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And they called out to Lot and said to him, "Where [are] the men who came to you tonight? Bring them out to us so that we may know them."

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so they call out unto Lot and they say to him, "Where [are] the men who came to you this night? Bring them out unto us and we may know them."
Targum of Onkelos	And they cried to Lot, and said to him, Where are the men who entered with thee to-night? Bring them out to us, and we will <u>lie with</u> them.
Latin Vulgate	And they called Lot, and said to him: Where are the men that came in to you at night? bring them out here, that we may know them.
Peshitta (Syriac)	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 know them.
Septuagint (Greek)	And they called out Lot, and said to him, Where are the men that came to you this night? Bring them out to us, that we may <u>be with</u> them.

Significant differences: In this context, the verb *to know* indicates sexual relations. Different euphemisms are used in the Latin and Greek (apparently).

Thought-for-thought translations; paraphrases:

Common English Bible	...and called to Lot, "Where are the men who arrived tonight? Bring them out to us so that we may know them intimately."
Contemporary English V.	...and started shouting, "Where are your visitors? Send them out, so we can have sex with them!"
Easy-to-Read Version	"Where are the two men (angels) that came to you tonight? Bring them out to us. We want to have sex with them."
<i>The Message</i>	They yelled to Lot, "Where are the men who are staying with you for the night? Bring them out so we can have our sport with them!"
New Berkeley Version	...shouting to Lot, "Where are the men who came to you this night? Bring them out to us, so we may rape them!"

Partially literal and partially paraphrased translations:

American English Bible	Then they shouted for Lot and asked him, 'Where are the men that came to your home this evening? Send them out to us so we can [have sex] with them!'
Ancient Roots Translinear	They called to Lot, and said to him, "Where are the men which came to you tonight? Proceed them to us, to know them."
Christian Community Bible	They called Lot and said to him, "Where are the men who arrived here tonight? Send them out so that we may have sex with them."
New American Bible	They called to Lot and said to him, "Where are the men who came to your house tonight? Bring them out to us that we may have sexual relations with them."
New Jerusalem Bible	Calling out to Lot they said, 'Where are the men who came to you tonight? Send them out to us so that we can have intercourse with them.'

Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English	And crying out to Lot, they said, Where are the men who came to your house this night? Send them out to us, so that we may take our pleasure with them.
Complete Jewish Bible	They called Lot and said to him, "Where are the men who came to stay with you tonight? Bring them out to us! We want to have sex with them!"
Ferar-Fenton Bible	...and called out to Lot, and said to him, "Where are the men who came to you tonight? Bring them out to us, that we may ravish them."
JPS (Tanakh—1985)	And they shouted to Lot and said to him, "Where are the men who came to your tonight? Bring them out to us, that we may be intimate withthem."
Judaica Press Complete T.	And they called to Lot and said to him, "Where are the men who came to you tonight? Bring them out to us, and let us be intimate with them."
New Advent Bible	And they called Lot, and said to him: Where are the men that came in to you at night? Bring them out hither, that we may know them.
NET Bible®	They shouted to Lot [The Hebrew text adds "and said to him." This is redundant in English and has not been translated for stylistic reasons], "Where are the men who came to you tonight? Bring them out to us so we can have sex [The Hebrew verb <i>yâda'</i> (יָדָע) [pronounced <i>yaw-DAHG</i>] (which means, "to know") is used here in the sense of "to lie with" or "to have sex with" (as in Gen 4:1). That this is indeed the meaning is clear from Lot's warning that they not do so wickedly, and his willingness to give them his daughters instead.] [sn The sin of the men of Sodom is debated. The fact that the sin involved a sexual act (see note on the phrase "have sex" in 19:5) precludes an association of the sin with inhospitality as is sometimes asserted (see W. Roth, "What of Sodom and Gomorrah? Homosexual Acts in the Old Testament," <i>Explor</i> 1 [1974]: 7-14). The text at a minimum condemns forced sexual intercourse, i.e., rape. Other considerations, though, point to a condemnation of homosexual acts more generally. The narrator emphasizes the fact that the men of Sodom wanted to have sex with men: They demand that Lot release the angelic messengers (seen as men) to them for sex, and when Lot offers his daughters as a substitute they refuse them and attempt to take the angelic messengers by force. In addition the wider context of the Pentateuch condemns homosexual acts as sin (see, e.g., Lev 18:22). Thus a reading of this text within its narrative context, both immediate and broad, condemns not only the attempted rape but also the attempted homosexual act.] with them!"
<i>The Scriptures</i> 1998	And they called to Lot and said to him, "Where are the men who came to you tonight? Bring them out to us, and let us 'know' them."

Literal, almost word-for-word, renderings:

<i>The Amplified Bible</i>	And they called to Lot and said, Where are the men who came to you tonight? Bring them out to us, that we may know (be intimate with) them.
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Concordant Literal Version	And calling are they to Lot, and saying to him, "Where are the mortals who came to you tonight? Bring them forth to us, and we will know them.
Kretzmann's Commentary	...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. The evening meal having been eaten, the people of Lot's household, together with their guests, were about to retire for the night, when they were rudely disturbed. Emphasis is laid upon the fact that all the people, even down to the last man, took part in this shameless demand, openly stating that they wanted to abuse the guests of Lot in a violation of nature which was one of the greatest curses of heathenism, the sin of pederasty. All the men of Sodom were guilty of this lustful abomination, of this demonic error. Cf Romans 1:27.
New King James Version	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 know them carnally."
Syndein	And they kept on calling out {qara} unto Lot, and said {'amar} unto him, "Where are the men which came in to you this night? Bring them out unto us, that we may have sexual relations with them {yada` - idiom: literally 'to know intimately' - here means 'for homosexual activity'}.
World English Bible	They called to Lot, and said to him, "Where are the men who came in to you this night? Bring them out to us, that we may have sex with them."
Young's Updated LT	And they call unto Lot and say to him, "Where are the men who have come in unto you to-night? bring them out unto us, and we know them."

The gist of this verse: The men of Sodom call out to Lot, asking where the newcomers are. They ask Lot to bring these men out so that they may *know* them.

Genesis 19:5a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
qârâ' (אָרָא) [pronounced <i>kaw-RAW</i>]	<i>to call, to proclaim, to read, to call to, to call out to, to assemble, to summon; to call, to name [when followed by a lamed]</i>	3 rd person masculine plural, Qal imperfect	Strong's #7121 BDB #894
'el (לָא) [pronounced <i>ehl</i>]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
Lôwt̄ (טוּל) [pronounced <i>lohṯ</i>]	<i>hidden; a covering, a veil; wrapped up; transliterated Lot</i>	masculine singular proper noun	Strong's #3876 BDB #532

Translation: ...and they called out to Lot...

Interestingly enough, these men do not appear to come to the door and knock on it (or whatever they did in that day and age). They call out to Lot; and this is an imperfect tense, indicating that several people called to him. "Lot;" "Hey, Lot;" "Lot, can you hear us?"

This suggests that there might be a courtyard and a door to the courtyard (with another door to the house itself).

Genesis 19:5b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'âmar (אמר) [pronounced <i>aw-MAHR</i>]	<i>to say, to speak, to utter; to say [to oneself], to think</i>	3 rd person masculine plural, Qal imperfect	Strong's #559 BDB #55
lâmed (ל) [pronounced <i>l</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 3 rd person masculine singular suffix	No Strong's # BDB #510
'ayyêh (איה) [pronounced <i>ahy-YAY</i>]	<i>where</i>	interrogative adverb	Strong's #346 BDB #32
'ânâshîym (אנשיים) [pronounced <i>uh-NAW-sheem</i>]; also spelled 'îyshîym (אישיים) [pronounced <i>ee-SHEEM</i>]	<i>men; inhabitants, citizens; companions; soldiers, followers</i>	masculine plural noun with the definite article	Strong's #376 BDB #35
'âsher (אשר) [pronounced <i>uh-SHER</i>]	<i>that, which, when, who, whom</i>	relative pronoun	Strong's #834 BDB #81
bôw' (אוב) [pronounced <i>boh</i>]	<i>to come in, to come, to go in, to go, to enter, to advance</i>	3 rd person masculine plural, Qal perfect	Strong's #935 BDB #97
lâmed (ל) [pronounced <i>l</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 2 nd person masculine singular suffix	No Strong's # BDB #510
lay ^e lâh (לילה) [pronounced <i>LAY-law</i>]	<i>night; that night, this night, the night</i>	masculine singular noun with the definite article	Strong's #3915 BDB #538

Translation: ...and said to him, “Where [are] the men who came to you tonight?”

They ask Lot where the men are. They do not know that these are angels. Furthermore, most of these men have never seen them. It is not as if someone took a couple of pictures of them with their cellphone and emailed the pics to everyone. All we know is, everyone was told, in some way or another, that there are 2 new men in this city—two strangers. And so, these men are calling out to Lot, “Where are those men who came to you tonight?”

Genesis 19:5c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
yâtsâ' (יצא) [pronounced <i>yaw-TZAWH</i>]	<i>to cause to go out, to lead out, to bring out, to carry out, to draw out, to take out; [of money:] to put forth, to lay out, to exact; to promulgate; to produce</i>	2 nd person masculine singular, Hiphil imperative with the 3 rd person masculine plural suffix	Strong's #3318 BDB #422

Genesis 19:5c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
'el (אל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied) with the 1 st person plural suffix	Strong's #413 BDB #39

Translation: [Bring them out to us...](#)

All of the men of this city have surrounded Lot's home. Several of them are calling out to Lot and there are perhaps 100 or even a 1000 men there. Can you imagine? It is dusk, there are men everywhere around them, surrounding this house. And they demand here, "Bring them out to us."

It is the most dangerous situation that Lot has been in, and it is indicative of the depths of lawlessness to which this place has fallen.

Genesis 19:5d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
w ^e (or v ^e) (ו, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251

With a voluntative, cohortative or jussive, the wâw conjunction means *that, so that*. It expresses *intention*. The wâw conjunction can express informal inference or consequence (*so, then, therefore*); especially at the beginning of a speech.

yâda' (יָדָע) [pronounced yaw-DAHG]	<i>to know, to perceive, to acquire knowledge, to become acquainted with, to know by experience, to have a knowledge of something; to see; to learn; to recognize [admit, acknowledge, confess]</i>	1 st person plural, Qal imperfect with the cohortative hê	Strong's #3045 BDB #393
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BDB also has these Qal meanings: *to find out and discern; to discriminate, distinguish; to consider; to be (come) acquainted with; to know (a person carnally); to know how, be skillful in; to have knowledge, be wise.*

The hê at the end is called a voluntative hê and the verb itself is known as a cohortative and is often translated with the additional word *let, may, might, ought, should*.

'êth (אֵת) [pronounced ayth]	untranslated mark of a direct object; occasionally <i>to, toward</i>	affixed to a 3 rd person masculine plural suffix	Strong's #853 BDB #84
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Translation: [...so we can know them.](#)"

This is their desire. "Bring these men out so that we can get to know them." The verb used here is most commonly to simply mean *to know, to perceive, to become acquainted with*. We don't even have to understand this as meaning, "We want to know them sexually." It is much more likely the innocent sounding, "We'd just like to get to know these guys." And there are 100—perhaps as many as 1000—men standing out there, in the dark, off in the woods, surrounding this house so that no one can leave. "We'd like to meet these newcomers. We'd like to get to know them."

The word *yâda'* (יָדָע) [pronounced *yaw-DAHG*], which has a wide variety of applications (it takes up over 4 columns in BDB). It means *to know, to announce, to indicate, to discriminate, to distinguish, to have sexual relations with*. Context indicates when it this word has a sexual connotation, as it does here.

Peter Pett: *The enthusiasm for evil that epitomises Sodom is brought out here....they had all gathered for the sport. They intended to take the men and practise their sexual perversions on them as both participants and spectators. There was no limit to their evil.*⁴¹ Then Pett asks: *How many innocent strangers in the past had suffered in this way, including children? We will never know. But, in the light of this, who can doubt that God's way was right? These people had no redeeming feature.*⁴²

J. Vernon McGee: *This is a sickening scene which reveals the degradation of this city - the city of Sodom. The name that has been put on this sin from that day to this is sodomy. Apparently there was no attempt made in the city of Sodom to have a church for this crowd and to tell them that they were all right in spite of the fact that they practiced this thing. May I say to you that the Word of God is specific on this, and you cannot tone it down. Sodomy is an awful sin. McGee continues: When this man Lot had gone down into the city of Sodom, he did not realize what kind of city it was - I'm sure of that. He got down there and found out that perversion was the order of the day, and he brought up his children, his sons and daughters, in that atmosphere. When he earlier had pitched his tent toward Sodom, he had looked down there and had seen the lovely streets and boulevards and parks and public buildings. And he had seen the folk as they were on the outside, but he had not seen what they really were. The sin of this city is so great that God is now going to judge it. God is going to destroy the city.*⁴³

Thomas Coke: *The men of this abandoned city, being informed of the arrival of these strangers (who probably were of a very beautiful appearance) flocked from all quarters of the town, numbers of every age, with the most infamous purpose, shocking to relate or think of. Their crime, though exquisitely horrid in itself, became, if it were possible, still more so, by being attempted upon the persons of strangers, to violate whom has been accounted a sacrilege in all nations. What an idea does this give us of the total depravation and corruption of this people! One end of Infinite Wisdom, says Dr. Delaney, in recording this history of the destruction of Sodom, was to give us a true idea of that guilt which drew down the Divine vengeance upon this devoted people, and to convey this knowledge to us in a way worthy of infinite wisdom and goodness. Here was a habit of guilt, the most monstrous and unnatural that can be imagined; a crime not to be named among men, and much less to be explained or described: and yet there was a necessity that it should be known, that it should be seen in all its aggravation, in all its horror, in order to vindicate the justice of God in so dreadful a chastisement of it; and that this chastisement should be a terror to all succeeding generations, to guard them against a sin so shameful and so detestable.*⁴⁴

Genesis 19:5 ...and they called out to Lot and said to him, "Where [are] the men who came to you tonight? Bring them out to us so we can know them." (Kukis mostly literal translation)

Genesis 19:5 And they called out to Lot and said to him, "Where [are] the men who came to you tonight? Bring them out to us so that we may know them." (Kukis paraphrase)

Vv. 4–5 read: Before the angels went to bed, the men of the city—these men of Sodom—had surrounded the house—both young and old—all of the people from the entire city area. And they called out to Lot and said to him, "Where [are] the men who came to you tonight? Bring them out to us so that we may know them."

⁴¹ From <http://www.studyLight.org/commentaries/pet/view.cgi?bk=0&ch=19> accessed August 11, 2014.

⁴² From <http://www.studyLight.org/commentaries/pet/view.cgi?bk=0&ch=19> accessed August 11, 2014.

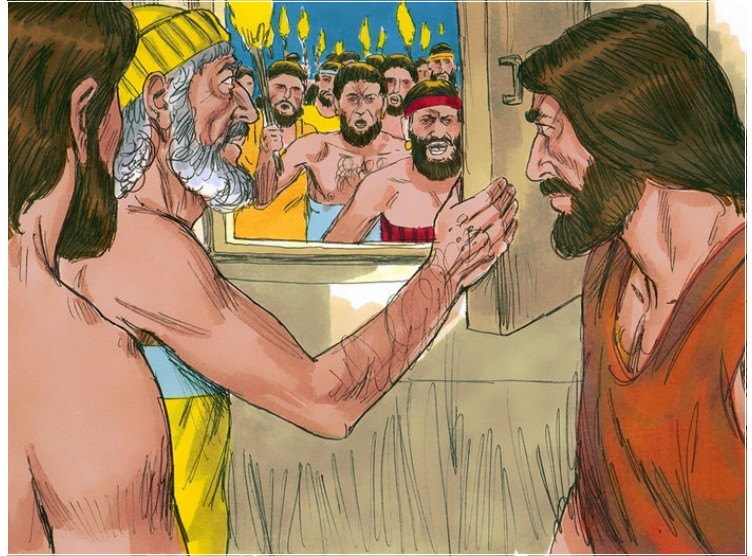
⁴³ From https://archive.org/stream/01_Genesis/01-GENESIS_djvu.txt accessed August 11, 2014.

⁴⁴ From <http://www.studyLight.org/commentaries/tcc/view.cgi?bk=0&ch=19> accessed August 13, 2014.

Joseph Benson: *No description which could be given of their vile and abominable conduct, however laboured, could possibly have conveyed so striking an idea of their unparalleled wickedness, as this simple narrative of facts. Here were old and young, all from every quarter - Collected for practices too shameful to be mentioned! Either they had no magistrates to protect the peaceable, or their magistrates themselves were aiding and abetting.*⁴⁵

The Men of Sodom Come to Lot's Home to Violate the Strangers. From **Free Bible Artwork**, accessed August 9, 2014.

To me, one of the most disturbing aspects of our prisons is the prospect of homosexual rape. It would seem right that offenders should be executed. However, here we have the entire male population of five cities who are capable of such behavior. This is why God will destroy these five cities.



There is no difference between the Old Testament God and the New Testament God; He did not become more gracious after the birth of Jesus. What we have here is incredible, almost unthinkable degeneracy, of which we are able to only glimpse a small portion of the depths of their degeneracy. We have possibly teens and pre-teens here who have been warped by their fathers into this kind of activity. This population needs to be destroyed.

Robbie Dean: *When a culture deteriorates so much that it removes restraint from these sins that have tremendous social consequences then that culture is already on the path to self-destruction, and it becomes necessary in the plan of God at times to remove that culture.*⁴⁶

When Lot exits, he immediately closes the door behind him; knowing that they would just enter and attack the male guests. He attempts to reason with them, to appeal to them. These men have no conscience, no concept of right and wrong, no relationship to God. There is no reason, insofar as they are concerned, not to act upon their perverted lusts. This goes beyond homosexuality; this combines homosexuality and crime. When we begin with the law, then we will look more carefully at homosexuality. However, just a few points should suffice:

A Few Points on Homosexuality

- Homosexuality is condemned as a sin in the Old and New Testaments.
- Being born with homosexual tendencies does not excuse the sin of homosexuality.
- Most men have had (1) homosexual urges, (2) an homosexual experience, and/or (3) have experienced some mixed signals in their sexuality. This does not excuse homosexual behavior, which is a sin.
- It is likely that some men develop very early in life a tendency toward child molestation, toward sexual proclivity, or toward homosexuality. This does not make any of these behaviors acceptable or right in God's sight.
- Jesus Christ died for all mankind, regardless of their level of degeneracy and regardless of how they view themselves and their own lifestyle. Any homosexual, child molester, rapist and any person with any deviant behavior whatsoever can be saved by believing in Jesus Christ.
- Having known several homosexuals and having liked them (not like liked), I would, within limits, like to give them the right to be homosexuals with full approval from God; however, this is not the way it is. Homosexual acts are clearly sinful as per the Bible.

⁴⁵ From <http://www.studylight.org/commentaries/rbc/view.cgi?bk=0&ch=19> accessed August 14, 2014.

⁴⁶ Robbie Dean's notes, Genesis lesson 102b 19 08/30/05.

A Few Points on Homosexuality

- What might be easiest to understand is that there are some men who have a tendency to desire more than one woman, and even after committing to one woman, even in full sincerity, still fail in their marriage vows and commit adultery. It is a completely natural process and rooted in lusts that they have had since birth. Most men, particularly after several years of marriage, have some lusts toward other women. This is absolutely normal and common. However, being natural or common does not make it right or acceptable in God's sight. Homosexuality is viewed in the same way by God, although adultery, if anything, is seen by God as being worse (as it is in the Ten Commandments).
- In this context, homosexual behavior and criminality were linked, making it far more degenerate and requiring divine intervention.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Guzik: *The sin of the men of Sodom is plainly connected to their homosexuality. There is no doubt the Bible declares homosexual conduct is sin (Romans 1:26-28).*

Guzik on Homosexuality

1. The Bible condemns homosexuality in the same context as it condemns incest and bestiality (Leviticus 18:22, 20:13). If we ignore the word of God at the point of homosexual conduct, then we have no standing to say any of the other three sins are sin.
2. Homosexual advocates have an interest in saying homosexuals are exactly like everyone else, except they love people of their own sex. But when the conduct of homosexuals is observed, this is not the case.
3. We can bring out statistics on the number of partners homosexuals have: 43% of homosexuals say they have had 500 or more sexual partners in their lifetime. Only 1% of homosexuals say they have had four or less sexual partners in their lifetime. According to the United States Department of Health and Human Services, 77% of homosexuals say they have met sexual partners in a city park, 62% in a homosexual bar, 61% in a theater, 31% in a public restroom. Only 28% of homosexuals said they had known their partners for at least a week before participating in homosexual sex.
4. Undoubtedly, one of the reasons why males pursue and give in to homosexual desires is because they want to immerse themselves in a lifestyle of dangerous sex with no inhibitions or obstacles, and sense that sex with other men is an easier path to this. No wonder Paul connects "burning lust" and a debased mind with male homosexuality in Romans 1:27-28.
5. Homosexuals also have an interest in saying that up to 10% of the population is homosexual. But the most reliable statistics show only 2.3% of men in their 20's and 30's report ever having had a homosexual experience. Only 1.1% reported being exclusively homosexual. These low figures agree with several other recent surveys and surveys done in Britain and France.
6. Homosexuals also have an interest in saying they were "born that way." All attempts thus far to prove this have been based more on wishful thinking than solid biological research, but if it is found to be the case, so what? The Bible teaches we are all born with a predisposition to sin. It shouldn't surprise us that some 2% of the population finds this predisposition expressed in homosexual desire.
7. Homosexuals also have an interest in defining themselves as "gay," a word that used to mean "happy" or "carefree," but it is a poor description of a lifestyle that has such a high rate of death, disease, and suicide.

The point of these statistics is not to overwhelm you with statistics, but so that you can clearly see that the homosexual lifestyle is much different than that which we see portrayed on tv or in the movies.

All of this is from *David Guzik's Commentary on the Old Testament*; courtesy of e-sword; ©2006; Genesis 18:4-9.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Calvary Chapel: *What about those who say that they were born that way, that they were born homosexuals? I believe that is true! Now hear me out on this. There is no biological research to prove*

*that people are born homosexuals, but they are born with a sin nature and thus, we all have a predisposition or a tendency to sin at whatever capacity or depravity that may be! It does not make it right nor did God create a person that way, they choose to go down that path. And folks, homosexuals make up a very small proportion of the population...But the rest of the population is no different, they just commit other sins and apart from Christ they are dead in their trespasses and sins, they will die in their sins.*⁴⁷

When commentators from the 1800's or most of the 1900's commented on homosexual behavior, very little was said about its sinfulness, as that was understood. They would certainly point out that homosexual rape was what the sin was here; but it is not until the end of the 20th century when commentators began to bolster their commentary with science and statistics.

J. Vernon McGee: *Let's draw a sharp line here. There is a new attitude toward sin today. There is a gray area where sin is not really as black as we once thought it was. The church has compromised until it is pitiful. In Southern California we have a church made up of those who are homosexuals, and lo and behold, they all admit that the pastor of the church is one also! May I say to you, the lesson of Sodom and Gomorrah is a lesson for this generation. God is not accepting this kind of church. McGee continues: The idea today seems to be that you can become a child of God and continue on in sin. God says that is impossible - you cannot do that, and this city of Sodom is an example of that fact. Paul asks the question: "Shall we continue in sin, that grace may abound?" And the answer is "God forbid," or, **Let it not be** (see Rom. 6:1-2).*⁴⁸

Now, let's explain this: we are saved by faith in Christ alone—there are no good works, there are no promises that we can make, there is no good thing that we can do in order to be saved. So, let's say that you have an addictive sin prior to salvation. What happens if you return to that sin? You do not lose your salvation, but something is brand new: God is now your Father, and as your Father, God will discipline you. God can take this to the point of the **sin unto death**.

There is the possibility that, at the point of faith in Christ, you start from scratch—that is, you are not consummated with the addictions of before. This is something which I have personally experienced at salvation, when there was addictive behavior which I engaged in at that time that I was able to set aside. There was some will power involved, but not the sort required of an addicted person to set aside his addiction.

Robert McLaughlin: *As unbelievers, we had accumulated Scar Tissue in the soul. Scar Tissue is synonymous with "hardness of the heart" in the Scriptures. Scar Tissue develops from the influence of evil on your left (mind) and right (heart) lobes. As Scar Tissue accumulates, false doctrine moves rapidly into the left lobe and puts pressure on the right lobe. It prevents us from having any permanent peace and happiness in life and is accumulated through residing in Satan's cosmic system. It must be removed before we can receive divine blessing. At the moment of salvation, all Scar Tissue is removed from our souls (Isa. 43:22,25). As believers, however we can re-accumulate Scar Tissue through our involvement in the cosmic system.*⁴⁹ So, even though you can leave your addictions behind, it is possible that you will return to them simply out of habit, and develop scar tissue again.

Genesis 19:5 ...and they called out to Lot and said to him, "Where [are] the men who came to you tonight? Bring them out to us so we can know them." (Kukis mostly literal translation)

Genesis 19:5 And they called out to Lot and said to him, "Where [are] the men who came to you tonight? Bring them out to us so that we may know them." (Kukis paraphrase)

⁴⁷ From <http://www.cmanitowoc.org/Library/Guglielmo-Joe/Studies/TH/01-GEN/TH3012.htm> accessed August 14, 2014.

⁴⁸ From https://archive.org/stream/01_Genesis/01-GENESIS_djvu.txt accessed August 11, 2014.

⁴⁹ From <http://www.gbible.org/index.php?proc=d4d&sf=rea&did=25> accessed August 11, 2014.

Gen 19:5 And they called to Lot, "Where are the men who came to you tonight? Bring them out to us, that we may know them."

I want you to get a picture of this in your mind—there are dozens and perhaps hundreds of homosexuals gathered around Lot's home. Notice what they do not do. They do not have an orgy among themselves; they want to have sex with those who have come into their city or to observe them being raped and to be titillated by that. Monogamous sex among male homosexuals is rare. A 1981 study showed that only 2% of homosexuals were monogamous or semi-monogamous (which is generously defined as having 10 or fewer lifetime partners).⁵⁰ When it comes to variety, if you will, a 1978 study found that 43% of male homosexuals estimated having sex with 500 or more partners and that 28% estimated their having sex with 1000 or more partners.⁵¹ So, even though these men surrounding Lot's house are filled with homosexual lust, it is for the two strangers, not for one another.

This in itself would suggest that there is more of an addiction involved here than is admitted to.

This is because a man has a male soul with male weaknesses. A woman who is aware of her male significant other or husband sleeping around with 500 other partners is going to call it quits somewhere between #1 and #10. Almost no woman would tolerate this. Two males together will tolerate infidelity, simply because they recognize that the other person is a male with male weaknesses. This toleration includes the fact that even in a committed relationship, going outside of it (which is common in homosexual relationships) could result in bringing a deadly disease into the relationship.

In this particular circumstance, there are probably other things involved: the desire to exert power over others, the desire to hurt and injure others. However, the means of doing this will be by committing homosexual rape.

When it comes to "committed" homosexuals, a very possible AIDS infection is thrown into the mix, meaning a "committed" homosexual relationship (or an uncommitted one, for that matter) is like playing Russian roulette. There is a very strong possibility that some miscellaneous male partner will be infected with the AIDS virus. The reason that the AIDS virus seemed to happen so suddenly and so dramatically, is because you have the average homosexual male hooking up with 10, 20, 50 or 100 or more partners every single year—many of whom were strangers—and those men are also doing the same thing. Promiscuity is less restrained when there are two men involved.

Gen 19:5 And they called to Lot, "Where are the men who came to you tonight? Bring them out to us, that we may know them."

Enter the Bible has a fairly updated view of this chapter: *Many traditional interpretations of the sins of Sodom have focused on same-sex activity (19:5-8). At the same time, the text specifically states that the threat against the angelic visitors comes from every man in the city (19:4). If all these men had succeeded in doing what they had threatened to do, the result would have been gang rape, abusive violence, and savage inhospitality. The text thus does not speak of nonviolent sexual behavior or of homosexual orientation and activity as such. The abusive activity is thus best seen as parallel to male/male rape in time of war (witness, say, Bosnia) or in prisons, where the resident prisoners thereby seek to dominate newcomers (see also the similar story in Judges 19).*⁵² Whereas, strictly speaking, this is true—the sins intended here are force homosexual rape—this is the result of a society which has tolerated homosexual activity. How many prisons began with a defacto policy of overlooking homosexual activity; and then this morphed into the rape of other prisoners?

In any case, even though homosexual rape is what is in view here, homosexual acts are clearly sinful in God's eyes.

⁵⁰ This is from Jeffrey Satinover, M.D.'s *Homosexuality and the Politics of Truth*; ©1996 Baker Books, p. 55. He is citing A. P. Bell, et al., *Sexual Preference* (Bloomington, Ind.; Indiana University Press, 1981).

⁵¹ Jeffrey Satinover, M.D.'s *Homosexuality and the Politics of Truth*; ©1996 Baker Books, p. 55.

⁵² From <http://www.enterthebible.org/oldtestament.aspx?rid=20> (see Genesis 19:1–29); accessed August 14, 2014.

Homosexuality has not reached this sort of a fever pitch here in the United States; but it is addictive behavior, and let me explain why. Every time two men have sex—especially if this is a sexual union between relative strangers—they are risking their lives. An AIDS test on Wednesday does not mean that you are free of AIDS on Friday. Condoms are not a 100% guard against the spread of AIDS (or other venereal diseases); and yet, it is common for homosexuals to have had 500, 1000 or 2000 sexual partners (even if they are in a *committed* relationship). Having hundreds of partners for a homosexual is much different than for a heterosexual—for heterosexuals, it might be 1 man in 5000 who has 500 partners or more. According to one [survey](#), the median number of lifetime female sexual partners for men was seven; the median number of male partners for women was four (and we live in a highly sexualized society). Still, 25% of women and 17% of men report having no more than one partner of the other sex in their lifetime. However, when it comes to homosexuals, a Dutch study found that men who had a steady partner still engaged in sexual activity with an average of 8 partners a year.⁵³ Bell and Weinberg, in their classic study of male and female homosexuality, found that 43% of white male homosexuals had sex with 500 or more partners, with 28 percent having one thousand or more sex partners.⁵⁴ To most heterosexual males (and females), this is amazing and almost incomprehensible. So, in that committed homosexual relationship, both partners are out there about 8 times a year with another man, a man who might introduce a debilitating disease to both of them in this “committed relationship,” and yet they still do it. That is what makes this addictive behavior. When you regularly do something that risks your life and the life of your loved ones, that is classic addictive behavior. When your desire to do something exceeds reason and potentially could change everyone’s life for the worst, and yet, you still do it, that is addictive behavior.

You may wonder why gays are so militant. It may seem weird to you that they march with banners and push their agenda on everyone. They are both addicted to the frequency and to the variety and to the very act of homosexuality; so they are going to lay the groundwork for them to be able to pursue frequency and variety in any way possible.

My point is, these men in Sodom are addicted. Now, you would think that, a homosexual group of 8 or 20 men might choose to keep their behavior within this group? They don’t. They are constantly going outside, to meet new men—virtual strangers—to have sex with. Again, remember that hundreds of sexual partners for a homosexual is the norm. So, when new males come into Sodom, all of the males become charged up with the desire to have them—even if they rape them to the point that they die.

Now, you may think that this is unrealistic, that men would never behave in this fashion. Then you do not know the power of lust, the desire to dominate and just how far man is able to fall. In prison, in a study done in 2007, it is reported that 4.5% of the prisoners had been subjected to sexual victimization, either by other prisoners or by their guards. From an article on Human Rights Watch: *Human Rights Watch documented vicious and brutally violent male rapes in prison as well as other more common, less overtly violent forms of coerced sex.*⁵⁵ This sort of activity tends to be more common in our culture in prisons, where the inmates are not properly supervised and protected, and among a prison population which is going to still identify itself as heterosexual. When the supervision of prisoners is more lax, then this sort of thing occurs more often—12.2% in a prison in Nebraska.⁵⁶ My point is, in an environment where such a thing is not policed at all—like Sodom—this sort of behavior is not an exaggeration. What happened here in Sodom is no different than would happen in that prison in Nebraska, if all supervision stopped. As far as we can tell, there are no restraints in Sodom, apart from Lot.

⁵³ Maria Xiridou, et al, "The Contribution of Steady and Casual Partnerships to the Incidence of HIV Infection among Homosexual Men in Amsterdam," *AIDS* 17 (2003): 1031.

⁵⁴ A. P. Bell and M. S. Weinberg, *Homosexualities: A Study of Diversity Among Men and Women* (New York: Simon and Schuster, 1978), pp. 308, 309; See also A. P. Bell, M. S. Weinberg, and S. K. Hammersmith, *Sexual Preference* (Bloomington: Indiana University Press, 1981).

⁵⁵ From <http://www.hrw.org/news/2007/12/15/us-federal-statistics-show-widespread-prison-rape> accessed March 2, 2012.

⁵⁶ *Ibid.*

And so goes out unto them Lot the doorway and the door he shut behind him. Genesis 19:6 **So Lot went out to them through the doorway, having shut the door behind him.**

So Lot went out to these men through the doorway, having shut the door behind him.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so goes out unto them Lot the doorway and the door he shut behind him.
Targum of Onkelos	And Lot went out to them <u>to the gate</u> , and shut the door after him.
Latin Vulgate	Lot went out to them, and shut the door after him, and said... A couple of Bibles placed the <i>and said</i> with v. 6.
Peshitta (Syriac)	And Lot went out at the door to them; and he shut the door after him.
Septuagint (Greek)	And Lot went out to them <u>to the porch</u> , and he shut the door after him,...

Significant differences: The Latin has *gate* and the Greek has *porch* rather than *doorway*.

Thought-for-thought translations; paraphrases:

Contemporary English V.	Lot went outside and shut the door behind him.
Easy English	So Lot went outside, but he shut the door behind him.
<i>The Message</i>	Lot went out, barring the door behind him,...
New Living Translation	So Lot stepped outside to talk to them, shutting the door behind him.

Partially literal and partially paraphrased translations:

Ancient Roots Translinear	Lot proceeded to them at the opening, and closed the door after him...
New American Bible	Lot went out to meet them at the entrance. When he had shut the door behind him,...
New Jerusalem Bible	Lot came out to them at the door and, having shut the door behind him,...
New Simplified Bible	Lot stepped outside to talk to them, shutting the door behind him.
Revised English Bible	Lot went out into the doorway to them, and, closing the door behind him,...

Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English	And Lot went out to them in the doorway, shutting the door after him.
Ferar-Fenton Bible	Lot however went out to them to the porch; and the doors were closed behind him;...
HCSB	Lot went out to them at the entrance and shut the door behind him.
Judaica Press Complete T.	And Lot came out to them to the entrance, and he shut the door behind him.
NIV – UK	Lot went outside to meet them and shut the door behind him...

Literal, almost word-for-word, renderings:

Concordant Literal Version	And forth to them is Lot faring, to the portal, yet the door he closes after him.
English Standard Version	Lot went out to the men at the entrance, shut the door after him,...
exeGesés companion Bible	And Lot goes to them at the portal and shuts the door after him,...
LTHB	And Lot went out to them, to the door, and he closed the door behind him.
New King James Version	So Lot went out to them through the doorway, shut the door behind him,...
New RSV	Lot went out of the door to the men, shut the door after him,...
World English Bible	Lot went out to them to the door, and shut the door after him.
Young's Updated LT	And Lot goes out unto them, to the opening, and the door has shut behind him,...

The gist of this verse: Lot comes outside to talk with these men, closing the door behind him.

Genesis 19:6a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
yâtsâ' (יָצָא) [pronounced <i>yaw-TZAWH</i>]	<i>to go out, to come out, to come forth; to rise; to flow, to gush up [out]</i>	3 rd person masculine singular, Qal imperfect	Strong's #3318 BDB #422
'el (אֶל) [pronounced <i>ehl</i>]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied) with the 3 rd person masculine plural suffix	Strong's #413 BDB #39
Lôwt̄ (לוֹט) [pronounced <i>lohṭ</i>]	<i>hidden; a covering, a veil; wrapped up; transliterated Lot</i>	masculine singular proper noun	Strong's #3876 BDB #532
pethach (פֶּתַח) [pronounced <i>PEH-thakh</i>]	<i>opening, doorway, entrance, gate [for a tent, house, or city]; metaphorically, gate [of hope, of the mouth]</i>	masculine singular noun with the definite article and the directive hê	Strong's #6607 BDB #835

The *directive hê* or the *he locale* (which I have dubbed the *directional hê*) often indicates direction and puts somewhat of an adverbial spin on the noun. Essentially, it answers the question *where?* The directional hê indicates the direction in which something moves. It is often used with the noun *heaven* and the most literal rendering in the English would be *heavenward*. We can also indicate the existence of the hê directional by supplying the prepositions *to* or *toward*.

Translation: So Lot went out to them through the doorway,...

Lot has lived in this area for sometime. This is about 20 years after Lot and Abraham separated; so it is reasonable to assume that Lot had become quite acclimated to this general area and that these people knew him.

It is unclear whether he felt safe or not, going out to speak with these men, but he did so anyway. Since he has lived among them for so long, it is only reasonable that he expected to be able to reason with them.

What is likely the case is, Lot was aware of what occurred in this city—that strangers were being raped and killed—but this is the first time that he finds himself in the middle of all this. Like many, he probably assumed that, with the right words, he might be able to dissuade the townsfolk.

Genesis 19:6b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
w ^e (or v ^e) (וּ, וְ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251

Genesis 19:6b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
deleth (דַּלְתַּיִם) [pronounced DEH-lehth]	<i>door, gate; figuratively for a door [gate] [to crocodile jaws]; door [lid of a chest]; lips of men; door [to an easily-accessible woman]</i>	feminine singular noun with the definite article	Strong's #1817 BDB #195
çâgar (סָגַר) [pronounced saw-GAHR]	<i>to shut up, to close up</i>	3 rd person masculine singular, Qal perfect	Strong's #5462 BDB #688
'achărêy (אַחֲרָיִם) [pronounced ah-kuh-RAY]	<i>behind, after; following; after that, afterwards; hinder parts</i>	preposition; plural form with the 3 rd person masculine plural suffix	Strong's #310 BDB #29

The plural form of this preposition occurs more often than the singular, although I am uncertain as to any difference in meaning when used as a preposition.

There is a slight difference in the spelling here, where the final vowel is â rather than ê. Although I did not find that alternate form in Gesenius (I did not spend a long time doing this), I don't think that there is any sort of problem here. It is possible that this is a simple alternate spelling.

Translation: ...having shut the door behind him.

It is quite obvious that Lot does not trust these men, and that he closes the door behind him. Although we might presume he said, "Do not let anyone through this door except for me" that is only conjecture. Similarly, it is reasonable to assume that there is some way of bolting or locking the door, which Lot instructed those inside the house to do.

Treasury of Scriptural Knowledge: Two words are here used for door. the first pethach, which is the door-way, at which Lot went out; the latter, deleth, the leaf of the door, which he shut after him when out.⁵⁷

Gen 19:6 Lot went out to the men at the entrance, shut the door after him,...

Genesis 19:6 So Lot went out to them through the doorway, having shut the door behind him. (Kukis mostly literal translation)

Genesis 19:6 So Lot went out to these men through the doorway, having shut the door behind him. (Kukis paraphrase)

Lot has lived among these people for over two decades. Therefore, he feels reasonably safe with stepping outside of his door and attempting to reason with them. He has probably had to deal with many of these men in court and they undoubtedly showed some respect for his position at one time.

However, you will note two things: he insisted that the two angels lodge with him, which would have been protection for them; and he shuts the door behind him in this verse, again taking steps to protect them and his family.

⁵⁷ *Treasury of Scriptural Knowledge*; by Canne, Browne, Blayney, Scott, and others about 1880, with introduction by R. A. Torrey; courtesy of E-sword, Genesis 19:6.

And so, he says, “Do not, please, my brothers, do evil. Genesis 19:7 **He said, “Please do not do [this] evil, my brothers.**

Then he said, “Please, do not do this evil thing, my brothers.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so, he says, “Do not, please, my brothers, do evil.
Targum of Onkelos	And he said, I pray, my brethren, do not thus wickedly.
Latin Vulgate	Do not so, I beseech you, my brethren, do not commit this evil.
Peshitta (Syriac)	And Lot said to them, I pray you, my brethren, do not so wickedly.
Septuagint (Greek)	...and said to them, By no means, brethren, do not act so wickedly.

Significant differences: None.

Thought-for-thought translations; paraphrases:

Common English Bible	...and said, "My brothers, don't do such an evil thing
Contemporary English V.	Then he said, "Friends, please don't do such a terrible thing!
Easy-to-Read Version	Lot said to the men, “No! Friends, I beg you, please don’t do this evil thing!
<i>The Message</i>	...and said, "Brothers, please, don't be vile!
New Life Bible	He said, "My brothers, please do not be so sinful.
New Living Translation	"Please, my brothers," he begged, "don't do such a wicked thing.

Partially literal and partially paraphrased translations:

American English Bible	...and said: 'Absolutely not, brothers! Don't do this wicked thing!
Ancient Roots Translinear	...saying, "Please, brothers, do- no evil
<i>God's Word</i> ™	"Please, my friends, don't be so wicked," he said.

Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English	And he said, My brothers, do not this evil.
Ferar-Fenton Bible	...and he said, “My friends, do not commit such wickedness.
HCSB	He said, "Don't do <i>this</i> evil, my brothers.
JPS (Tanakh—1985)	...and said, “I beg you, my friends, do not commit such a wrong.
Judaica Press Complete T.	And he said, "My brethren, please do not do evil.
New Advent Bible	Do not so, I beseech you, my brethren, do not commit this evil.
NET Bible®	He said, "No, my brothers! Don't act so wickedly [Heb "may my brothers not act wickedly."]!

Literal, almost word-for-word, renderings:

<i>The Amplified Bible</i>	And said, I beg of you, my brothers, do not behave so wickedly.
Context Group Version	And he said, I beg of you { pl }, my brothers, don't act so wickedly.
English Standard Version	...and said, "I beg you, my brothers, do not act so wickedly.
exeGesés companion Bible	...and says, I beseech you, brothers, vilify not:
Fred Miller's Revised KJV	And said, I beseech you, brothers, do not so wickedly.
Kretzmann's Commentary	...and said, I pray you, brethren, do not so wickedly. This was the consequence of Lot's having settled in the midst of a godless and wicked people. Lot, having gone out and locked the door behind him in order to protect his guests, confronted a mob

World English Bible
Young's Updated LT

that had gone crazy with unnatural lust. His plea, in which he addressed them as brethren and begged them not to act in such a wicked manner, fell on deaf ears. **He said, "Please, my brothers, don't act so wickedly. And he says, "Do not, I pray you, my brothers, do evil.**

The gist of this verse: Lot calls these men *my brothers* and asks that they not do evil.

Genesis 19:7			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'âmar (אמר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think</i>	3 rd person masculine plural, Qal imperfect	Strong's #559 BDB #55
'al (אל) [pronounced a]	<i>no, not; nothing; none; neither, nor; do not, let not [with a verb]; let there not be [with an understood verb];</i>	adverb of negation; conjunction of prohibiting, dehorting, deprecating, desire that something <i>not</i> be done	Strong's #408 BDB #39
<p>'al can mean ❶ <i>nothing</i>; ❷ it can act as the adverb of negative, much like מן; ❸ it can take on the idea of <i>may [do not do so]</i>; ❹ it is used simply as a negative, but, like the Greek μή, it is put only in what are called subjective propositions, and thus is only found with the imperfect tense (the other negative in the Hebrew is not so confined); ❺ 'al is used most often as a conjunction of prohibiting, dehorting, deprecating, wishing that anything <i>not</i> be done. It can be used in an imprecation. ❻ It can be used interrogatively, meaning <i>whether</i> when a negative reply is expected; <i>have [you] not</i>.</p>			
nâ' (נא) [pronounced naw]	<i>now; please, I pray you, I respectfully implore (ask, or request of) you, I urge you</i>	a primitive particle of incitement and entreaty	Strong's #4994 BDB #609
<p>Nâ' is used for a submissive and modest request. It is used to express a wish (Job 32:21: "Oh, that I may not respect any man's person"); to incite or to urge (Jer. 5:24); it is depreciatory when affixed to the 2nd person with a particle of negation (do not, I implore you—see Genesis 33:10 19:18); with the it expresses a wish or request (Psalm 124 129:1 SOS 7:9), a challenge (Jer. 17:15), asking leave (Genesis 18:4), and depreciation with a negation (Genesis 18:32). In many of these examples, we would express this with the addition of the word <i>let</i>.</p>			
'âch (אח) [pronounced awhk]	<i>brother, kinsman or close relative</i>	masculine singular noun with the 1 st person masculine singular suffix	Strong's #251 BDB #26
râ'a' (עערא) [pronounced raw-GAHG]	<i>to make evil, to do evil, to do ill, to cause to do evil, to cause something injurious to be done, to do harm</i>	2 nd person masculine plural, Hiphil imperfect	Strong's #7489 BDB #949

Translation: He said, "Please do not do [this] evil, my brothers.

Lot is standing there, at his door, which is closed behind him. He knows what these men have in mind. This suggests that this has happened before. Lot did not insist that these men come home with him, simply because he suspected that there might be a problem. This had to occur on several occasions. These men must have done

this same thing before, where they gathered around a stranger or strangers and raped and killed them. Lot has good reason to be concerned for these men (angels) who are with him.

Lot is selfish and self-serving, used to always getting his way, but living in Sodom, even he stands out as saintly next to these. Lot is mentioned in two passages in the New Testament. In Luke 17:28–29, our Lord is describing to the general population what the end times will be like. He does not focus in on the wickedness of the peoples of Sodom and the surrounding areas but upon their complete disregard for God and things spiritual. Those of Lot's day were eating, drinking, buying, selling, planting and building. None of these things are inherently wrong. All of these things should be taking place in any normal population. However, the implication in this passage is that these were their only concerns; they had no thoughts of God, of their relation to Him or their responsibilities. Peter deals with the degeneracy of those in Sodom and Gomorrah in 2Peter 2:6–10. Lot is said to be vexed or oppressed and tormented by the sexual conduct and lawlessness of those around him.

Lot calls these men brothers, simply suggesting that they are of the same community; the same city. This is almost a term of endearment, hoping to perhaps remind them of their mutual ties.

Genesis 19:7 He said, "Please do not do [this] evil, my brothers. (Kukis mostly literal translation)

Genesis 19:7 Then he said, "Please, do not do this evil thing, my brothers. (Kukis paraphrase)

Vv. 6–7: So Lot went out to them through the doorway, having shut the door behind him. He said, "Please do not do [this] evil, my brothers. He is pleading with them not to do ill to a man's guests; not to abuse strangers who have come upon their city, not to break the laws and rules of hospitality, and especially not to commit that unnatural sin they were bent upon.⁵⁸

I don't believe that Lot realized the depths that the people of Sodom had sunk to. I don't think it occurred to him that his own life would be in danger by taking in these two men. I don't believe that he expected that his house would be surrounded; and I don't think he realized that he could not reason with these men.

Application: It is difficult to figure out the current president (I write this in 2014 and Barack Obama is president of the United States). He appears to be as unthinking as Lot is here, not realizing that he cannot reason with Muslims or with Vladimir Put in. In so many words, his message to the world seems to be, "Look, I am not George Bush; I am not looking to get into military confrontations. We are more than willing to back off, if you would just be reasonable and civil." But there is no reasoning with the devil; there is no shaming the devil. The people that we are dealing with out in the world are cruel, heartless and any quarter given will not be seen as a way to peace, but as a sign of weakness.

Application: There are some people that you cannot reason with. You are wasting your breath.

Gen 19:7 and said, "I beg you, my brothers, do not act so wickedly.

At first, we look at Lot and think, this is a marvelous guy. He takes strangers in off the streets to protect them. He attempts to reason with the radical members of his community. But then, he does this:

⁵⁸ Paraphrased from Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Genesis 19:7.

Behold please: to me, a pair of daughters who have not known a man—let me please bring them out unto you [all] and you do to them as the good in your two eyes. Only to the men the these, you will not do a word, for upon this they have come in a shade of my rafters.”

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Listen, please: I have [lit., to me] a pair of daughters who have not known a man—please let me bring them out to you and you do to them as is good in your eyes. Only, with regards to these men, you will not do a thing, for they have come under the protection [lit., shadow] of my roof.”

Listen to me, please: I have a pair of daughters here who are virgins—please allow me to bring them out to you and you do with them what you want. However, do not do a thing to these men, for they are under the protection of my home.”

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	Behold please: to me, a pair of daughters who have not known a man—let me please bring them out unto you [all] and you do to them as the good in your two eyes. Only to the men the these, you will not do a word, for upon this they have come in a shade of my rafters.”
Targum of Onkelos	Behold, now, I have two daughters who have had no dealing with a man; I would now bring even them out to you to do to them as is meet before you, rather than you should do evil to these men, because <u>they have entered in to lodge</u> under the shadow of my roof.
Latin Vulgate	I have two daughters who, as yet, have not known man; I will bring them out to you, and abuse you them as it shall please you, so that you do no evil to these men, because they are come in under the shadow of my roof.
Peshitta (Syriac)	Behold now, I have two daughters who have, not known man; let me bring them out to you, and do to them whatever you please; only to these men do nothing; for they have come under the protection of my roof.
Septuagint (Greek)	But I have two daughters, who have not known a man. I will bring them out to you, and use them as it may please you, only do no injury to these men, since this is the reason they have come under the shelter of my roof.

Significant differences: The Latin lacks *behold now*. The word translated *please* can also be translated *now*. The translations above idiomatically translate *and you do to them as the good in your two eyes*. The targum adds an extra phrase.

Thought-for-thought translations; paraphrases:

Contemporary English V.	I have two daughters who have never been married. I'll bring them out, and you can do what you want with them. But don't harm these men. They are guests in my home."
Easy English	Look. I have two daughters that have never had sex. Let me bring them out to you. You can do to them what you want. However, do not touch these visitors. They have come into my house and I must protect them.'
Easy-to-Read Version	Look, I have two daughters who have never slept with a man before. I will give my daughters to you. You can do anything you want with them. But please don't do anything to these men. These men have come to my house, and I must protect them.
Good News Bible (TEV)	Look, I have two daughters who are still virgins. Let me bring them out to you, and you can do whatever you want with them. But don't do anything to these men; they are guests in my house, and I must protect them."

<i>The Message</i>	Look, I have two daughters, virgins; let me bring them out; you can take your pleasure with them, but don't touch these men--they're my guests."
New Berkeley Version	Look here, I have two virgin daughters; let me bring them out to you, and you do with them as you like; but do nothing to these men, because they have come for shelter under my roof." A degree of protection to guests what surpasses our sense of propriety

Partially literal and partially paraphrased translations:

American English Bible	I have two daughters who have never [had sex] with a man. I will bring them out to you and you can do whatever you want with them. However, don't do these men any harm! Why, it was to avoid such a thing that they came under the shelter of my roof!"
Ancient Roots Translinear	Please, <i>my</i> two daughters here know no man. Please, I <i>will</i> proceed them to you. Do to them as is good in your eyes. Only to these men do no word, for they came so toward the shadow of my logs."
<i>God's Word</i> ™	"Look, I have two daughters who have never had sex. Why don't you let me bring them out to you? Do whatever you like with them. But don't do anything to these men, since I'm responsible for them."
NIRV	Look, I have two daughters. No man has ever made love to them. I'll bring them out to you now. Then do to them what you want to. But don't do anything to these men. I've brought them inside so they can be safe."
New Jerusalem Bible	Look, I have two daughters who are virgins. I am ready to send them out to you, for you to treat as you please, but do nothing to these men since they are now under the protection of my roof.'
New Simplified Bible	»I have two virgin daughters. Do with them as you wish, but leave these men alone, for they are under my protection.«

Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English	See now, I have two unmarried daughters; I will send them out to you so that you may do to them whatever seems good to you: only do nothing to these men, for this is why they have come under the shade of my roof.
Complete Jewish Bible	Look here, I have two daughters who are virgins. Please, let me bring them out to you, and you can do with them what seems good to you; but don't do anything to these men, since they are guests in my house."
Ferar-Fenton Bible	Look now, I have two virgin daughters; I will bring to you, and you can do to them whatever you like; only to these men do not such a thing; for as a protection from it, they came to the shelter of my roof."
HCSB	Look, I've got two daughters who haven't had sexual relations with a man. I'll bring them out to you, and you can do whatever you want to them. However, don't do anything to these men, because they have come under the protection of my roof."
Judaica Press Complete T.	Behold now I have two daughters who were not intimate with a man. I will bring them out to you, and do to them as you see fit; only to these men do nothing, because they have come under the shadow of my roof."
New Advent Bible	I have two daughters who, as yet, have not known man; I will bring them out to you, and abuse you them as it shall please you, so that you do no evil to these men, because they have come in under the shadow of my roof.
NET Bible®	Look, I have two daughters who have never had sexual relations with [Heb "who have not known." Here this expression is a euphemism for sexual intercourse.] a man. Let me bring them out to you, and you can do to them whatever you please [Heb "according to what is good in your eyes."]. Only don't do anything to these men, for they have come under the protection [Heb "shadow."] of my roof." This chapter portrays Lot as a hypocrite. He is well aware of the way the men live in his

city and is apparently comfortable in the midst of it. But when confronted by the angels, he finally draws the line. But he is nevertheless willing to sacrifice his daughters' virginity to protect his guests. His opposition to the crowds leads to his rejection as a foreigner by those with whom he had chosen to live. The one who attempted to rescue his visitors ends up having to be rescued by them.

Literal, almost word-for-word, renderings:

<i>The Amplified Bible</i>	Look now, I have two daughters who are virgins; let me, I beg of you, bring them out to you, and you can do as you please with them. But only do nothing to these men, for they have come under the protection of my roof.
Concordant Literal Version	Behold, pray, my two daughters who have not known a man. Pray, forth will I bring them to you, and do you to them as is good in your eyes. But to these mortals you must not do anything evil, for therefore come they into the shadow of my rafters.
Context Group Version	Look now, I have two daughters that haven't known { had sex with } a man; let me, I beg of you { pl }, bring them out to you { pl }, and do to them as is good in your { pl } eyes: only to these men do nothing, since they have come under the shadow of my roof.
exeGeses companion Bible	...behold, I beseech, I have two daughters who know no man; I - I beseech you, I bring them out to you and you work to them as is good in your eyes: only work no word to these men; and so they come under the shadow of my beams.
Heritage Bible	See, <i>there</i> are two daughters to me who have not known man; let me, please, bring them out to you, and do to them as is good in your eyes; only do not this word to these men, because they came under the shadow of my roof..
LTHB	Behold, now, I have two daughters who have not known a man; please let me bring them out to you and do to them as you see fit; only do not do a thing to these men, on account of this they came into the shade of my roof.
Modern KJV	Behold now, I have two daughters which have not known man. I pray you, let me bring them out to you, and you do to them as you see fit. But do nothing to these men, for this is why they came under the shadow of my roof.
Syndein	"Behold now, I have two daughters who have not 'had sexual relations'/known {yada} man. Let me, please/'I pray you', bring them out unto you, and do/manufacture {'asah - vile things out of their lust} yourself to them as . . . {is} good {towb} in your eyes {'ayin - pure human viewpoint - in Lot and in the mob}. Only unto these men do/manufacture {'asah - out of respect for Lot} nothing, for therefore came they under the shadow of my roof." {Note: Lot is thinking only of his reputation in the town. If these strangers are abused while under his personal protection, then his reputation will be destroyed. So, out of fellowship, he would rather give his young virgin daughters to this mob - for them to abuse.}
World English Bible	See now, I have two virgin daughters. Please let me bring them out to you, and do you to them as is good in your eyes. Only don't do anything to these men, because they have come under the shadow of my roof."
Young's Updated LT	Lo, I pray you, I have two daughters, who have not known any one; let me, I pray you, bring them out unto you, and do to them as is good in your eyes; only to these men do not anything, for therefore have they come in within the shadow of my roof.'

The gist of this verse: Lot offers up his daughters instead of the men who are with him.

Genesis 19:8a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
hinnêh (הִנֵּה) [pronounced <i>hin-NAY</i>]	<i>lo, behold, or more freely, observe, look here, look, listen, pay attention, get this, check this out</i>	interjection, demonstrative particle	Strong's #2009 (and #518, 2006) BDB #243
nâ' (נָא) [pronounced <i>naw</i>]	<i>now; please, I pray you, I respectfully implore (ask, or request of) you, I urge you</i>	a primitive particle of incitement and entreaty	Strong's #4994 BDB #609
Although BDB gives a list of several passages where these are found together (Genesis 12:11 16:2 18:27, 31 19:2, 8, 19, 20 27:2 Judges 13:3 19:9 1Samuel 9:6 16:15 2Samuel 13:24 2Kings 2:16, 19 4:9 Job 13:18 33:2 40:15–16), all they offer is <i>behold, I pray</i> as a translation of the two together. Gesenius offers <i>behold, now!</i>			
lâmed (ל) [pronounced <i>l'</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 1 st person singular suffix	No Strong's # BDB #510
sh ^e tayim (שְׁתַּיִם) [pronounced <i>sh^et-TAH-yim</i>]	<i>two, two of, a pair of, a duo of</i>	feminine numeral construct	Strong's #8147 BDB #1040
Spelled here sh ^e ttêy (שְׁתַּיִ!) [pronounced <i>sh^eht-TAY</i>].			
bath (בַּת) [pronounced <i>bahth</i>]	<i>daughter; village</i>	feminine plural noun	Strong's #1323 BDB #123
'ăsher (אֲשֶׁר) [pronounced <i>uh-SHER</i>]	<i>that, which, when, who, whom</i>	relative pronoun	Strong's #834 BDB #81
lô' (לֹא or לוֹל) [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
yâda' (עָדָה) [pronounced <i>yaw-DAHG</i>]	<i>to know, to perceive, to acquire knowledge, to become acquainted with, to know by experience, to have a knowledge of something; to see; to learn; to recognize [admit, acknowledge, confess]</i>	3 rd person plural, Qal perfect	Strong's #3045 BDB #393
'îysh (אִישׁ) [pronounced <i>eesh</i>]	<i>a man, a husband; anyone; a certain one; each, each one, everyone</i>	masculine singular noun (sometimes found where we would use a plural)	Strong's #376 BDB #35

Translation: Listen, please: I have [lit., to me] a pair of daughters who have not known a man—...

Lot has his back up against the wall, and he is well aware that he is in a life-or-death situation. It is reasonable to assume that these men have done this before—that they have raped other men who had wandered into their city. As previously discussed, Lot is certainly aware of this, as he insisted that the two strangers did not spend the night in the public court. No doubt, Lot either expected no direct confrontation or he expected that he could certainly reason with the people of his city.

Genesis 19:8b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
yâtsâ' (יָצֵא) [pronounced yaw-TZAWH]	<i>to cause to go out, to lead out, to bring out, to carry out, to draw out, to take out; [of money:] to put forth, to lay out, to exact; to promulgate; to produce</i>	1 st person singular, Hiphil imperfect with the cohortative hê	Strong's #3318 BDB #422
The hê at the end is called a voluntative hê and the verb itself is known as a cohortative and is often translated with the additional word <i>let, may, might, ought, should</i> .			
nâ' (נָא) [pronounced naw]	<i>now; please, I pray you, I respectfully implore (ask, or request of) you, I urge you</i>	a primitive particle of incitement and entreaty	Strong's #4994 BDB #609
'êth (אֶת) [pronounced ayth]	untranslated mark of a direct object; occasionally <i>to, toward</i>	affixed to a 3 rd person feminine plural suffix	Strong's #853 BDB #84
'el (אֵל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied) with the 2 nd person masculine plural suffix	Strong's #413 BDB #39

Translation: ...please let me bring them out to you...

I must admit to initially being confused by Lot's offer—offering up his own daughters to be ravaged by this mob of sexual addicts. His daughters would have grown up among these townsfolk, and perhaps Lot hoped this would snap them back to the reality of what they are doing.

Furthermore, these daughters are engaged to men of Sodom (or of that area) and this would have been known to some of the men there. So, even though these men are overcome with homosexual lust, Lot is hoping to reach into the hearts of some of them, that they might dissuade the others. If there are friends or relatives of the husbands-to-be, this may snap them back to reality.

Don't misunderstand me here, I am not trying to make excuses for Lot or to see him in the best possible light. I am simply trying to get into his brain as much as possible and to explain what is going on, and suggesting some of the psychology that Lot may be employing.

On the other hand, this offer could be a sincere proposal by Lot of what he was truly willing to do, to give up his own daughters to be raped. The purpose of this is not simply to protect the angels, but to protect his own life as well.

There is no doubt that this threatened Lot's entire household, and he may have even considered that, better to give up his two daughters than to have the entire home and everyone in it destroyed.

Genesis 19:8c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
w ^e (or v ^e) (וְ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251

Genesis 19:8c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
ʿâsâh (עָשָׂה) [pronounced <i>gaw-SAWH</i>]	<i>to do, to make, to construct, to fashion, to form, to prepare, to manufacture</i>	2 nd person masculine plural, Qal imperative	Strong's #6213 BDB #793
lâmed (ל) [pronounced <i>l'</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 3 rd person feminine singular suffix	No Strong's # BDB #510
kaph or k ^e (כ) [pronounced <i>k^e</i>]	<i>like, as, just as; according to; about, approximately</i>	preposition of comparison or approximation	No Strong's # BDB #453
ṭôwb (טוֹב) [pronounced <i>toh^bv</i>]	<i>pleasant, pleasing, agreeable, good, better; approved</i>	masculine feminine singular adjective which can act like a substantive; with the definite article	Strong's #2896 BDB #373
As a noun, this can mean <i>the good thing, that which is good [pleasing, approved, kind, upright, right]; goodness, uprightness, kindness, right; that which is fair [beautiful]</i> .			
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, at, by, near, on, with, before, against, by means of, among, within</i>	a preposition of proximity	No Strong's # BDB #88
ʿêynayim (עֵינַיִם) [pronounced <i>gay-nah-YIM</i>]	<i>eyes, two eyes, literal eye(s), spiritual eyes; face, appearance, form; surface</i>	feminine dual noun with the 2 nd person masculine plural suffix	Strong's #5869 (and #5871) BDB #744

This phrase is literally *in your eyes*, but it can be translated *in your opinion, in your estimation, to your way of thinking, as you see [it]*. The dual and plural forms of this word appear to be identical. Possibly, this could also mean, *as you please, as you want, as you desire, whatever you think is right*.

Translation: ...and you do to them as is good in your eyes.

Lot suggests that these men take his daughters and do what is good and agreeable in their eyes. Again, is Lot proposing a real trade? Is he trying to calm them down, to make them realize what it is they are doing? Does he fear for his life at this time?

It is reasonable to suppose that, since Lot shut the door behind him, he was seriously concerned about what this group of men might do.

Matthew Henry: *It is true, of two evils we must choose the less; but of two sins we must choose neither, nor ever do evil that good may come of it. He reasoned with them, pleaded the laws of hospitality and the protection of his house which his guests were entitled to; but he might as well have offered reason to a roaring lion and a raging bear as to these head-strong sinners, who were governed only by lust and passion.*⁵⁹

⁵⁹ Matthew Henry, *Commentary on the Whole Bible*; from e-Sword, Genesis 19:4–11.

Genesis 19:8d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
raq (רַק) [pronounced <i>rahk</i>]	<i>only, provided, altogether, surely</i> —this adverb carries with it restrictive force	adverb	Strong's #7534 & #7535 BDB #956
lâmed (ל) [pronounced <i>l'</i>]	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>	directional/relational preposition with the 3 rd person masculine singular suffix	No Strong's # BDB #510
ʾānāshîym (אֲנָשִׁים) [pronounced <i>uh-NAW-sheem</i>]; also spelled ʾīyshîym (אִישִׁים) [pronounced <i>ee-SHEEM</i>]	<i>men; inhabitants, citizens; companions; soldiers, followers</i>	masculine plural noun with the definite article	Strong's #376 BDB #35

For reasons I do not quite grasp, there seems to be a relationship between Strong's #376 and #582; the word is the same word, spelled the same way. In E-Sword, there are 2 KJV+ versions, and one lists one number and the other lists the other. I have the same spelling listed under both, in the plural, although with the slightly different meanings.

ʾānāshîym (אֲנָשִׁים) [pronounced <i>uh-NAW-sheem</i>]	<i>mortals, mortal men, mankind; fallen men, depraved men, feeble men [liable to disease and calamity]; peons, hoi polloi, the great unwashed, rabble</i>	masculine plural noun with the definite article	Strong's #376 (& #582?) BDB #35
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When this word is used for man, the emphasis is either a reference to man in his fallen state (the emphasis does not have to be upon sin; it can be upon man's fragility and mortal nature) or upon the lower classes of man, *the peons, peasants, hoi polloi, the great unwashed, rabble*.

However, in times like this, the reference is to angels. My educated guess here is, they have taken upon the form of mortal man. To anyone else, they could not be distinguished from mortal men.

ʾēlleh (אֵלֶּה) [pronounced <i>ALE-leh</i>]	<i>these, these things</i>	demonstrative plural adjective with the definite article	Strong's #428 BDB #41
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This is actually not the word found here. What is found here is *hâʾêl*. *Hâ* is the definite article and *ʾêl* is the word; which would make little sense, because the words similar to *ʾêl* are a negation or a preposition, neither of which would be affixed to a definite article. When this passage is read aloud, the word *hâʾêlle* is read, which appears to be an abbreviated form of *ʾēlleh* above. Because of this problem, Strong gives it its own Strong's # (411), but that is not even listed in Gesenius, because, they concluded that this, as written, is simply a more rare alternate spelling of *ʾēlleh*.⁶⁰

This is also followed by one of those similar words. That may have had an affect upon the copyist or the speaker when such words are found together. Bear in mind, in the original language, before the vowels were added, these words would have appeared to be identical, apart from the definite article prefix.

⁶⁰ H. W. F. Gesenius, *Hebrew-Chaldee Lexicon to the Old Testament*; ©1979 by Baker Books; p. 48.

Genesis 19:8d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
'al (אל) [pronounced aʃ]	<i>no, not; nothing; none; neither, nor; do not, let not [with a verb];; let there not be [with an understood verb];</i>	adverb of negation; conjunction of prohibiting, dehorting, deprecating, desire that something <i>not</i> be done	Strong's #408 BDB #39
'âsâh (עָשָׂה) [pronounced ġaw-SAWH]	<i>to do, to make, to construct, to fashion, to form, to prepare, to manufacture</i>	2 nd person masculine plural, Qal imperfect	Strong's #6213 BDB #793
dâbâr (דָּבָר) [pronounced daw ^b -VAWR]	<i>word, saying, doctrine, thing, matter, command</i>	masculine singular noun	Strong's #1697 BDB #182

Translation: Only, with regards to these men, you will not do a thing,...

Lot attempts to talk them out of their intentions here. Lot's bargain to them is, his virgin daughters for these strangers. Again, it is my guess that Lot has figured that such an offer might calm these men down and might cause a few of them to try to dissuade the others from this evil.

Genesis 19:8e			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
kîy (כי) [pronounced kee]	<i>when, that, for, because</i>	explanatory conjunction; preposition	Strong's #3588 BDB #471
'al (עַל) [pronounced ġahl]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5921 BDB #752
kên (כִּן) [pronounced kane]	<i>so, therefore, thus; then, afterwards; upright, honest; rightly, well; [it is] so, such, so constituted</i>	properly, an active participle; used primarily as an adverb	Strong's #3651 BDB #485
kîy 'al kên (כי עַל כִּן) [pronounced kee ahl KANE], which means, literally, <i>for therefore</i> . together they mean <i>inasmuch (as), forasmuch as, since, because</i> .			
bôw' (בָּוֹא) [pronounced boh]	<i>to come in, to come, to go in, to go, to enter, to advance</i>	2 nd person masculine plural, Qal perfect	Strong's #935 BDB #97
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, at, by, near, on, with, before, against, by means of, among, within</i>	a preposition of proximity	No Strong's # BDB #88
tsêl (צֶל) [pronounced tzale]	<i>shadow; shade; metaphorically, when combined with a word like roof, it means protection, shelter, care (see Genesis 19:8 Judges 9:15 Psalm 36:7 Jer. 48:45)</i>	masculine singular construct	Strong's #6738 BDB #853

Genesis 19:8e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
qôwrâh (הַרְוֶה) [pronounced <i>koh-RAW</i>]	<i>rafter, beam, joist</i>	feminine singular noun with the 1 st person singular suffix	Strong's #6982 BDB #900

Many Bible versions translate this *roof*, because that is closer to an expression that we might use in the English.

Translation: ...for they have come under the protection [lit., *shadow*] of my roof.”

Lot knew that there was potential trouble, which is why he invited these strangers to stay with him at his house. His speaking to them and their going to his house was obviously observed and this information was sent throughout the town, and these men stood outside of his house motivated by pure homosexual lust.

When one noun is used to actually stand for another noun to which it is related, that is called a metonymy [pronounced *meh-TAHN-ih-mee*]. However, when two metonymies are involved and only one is actually expressed, then the figure of speech is called a double metonymy. *Roof* here stands for the entire house (of which the roof is a part); and then the house (which is not named) stands for protection. The shelter or the shadow of the roof stands for the protection afforded the angels by Lot.

Lot is a confused person, but then he is put into a very difficult situation. He does not have any idea how to prevent what could happen. There might be a full scale riot based upon homosexual lust, and there is nothing that can be done about it. Lot is a compromiser when it comes to his own character; he is willing to give up his daughters, which is also wrong. He has mixed intentions, some good, some wrong. He would like to preserve these angels (which he probably thinks are just male strangers) and provide them with a safe haven. On the other hand, he is willing to allow his daughters to be raped by this degenerate gang. Their reaction tells us that their hearts have become hardened. I believe that homosexuality is one of those degenerate sins that the more often one engages in it, the more difficult it is to come back to heterosexual behavior. That is, if a person who from birth has homosexual tendencies, if he does not give in to these tendencies, then God has provided a right woman or a life of celibacy for him (which are the two options for all men). However, each homosexual act hardens their heart in this regard and places them in a position of unrestrained homosexuality.

Gen 19:8 Behold, I have two daughters who have not known any man. Let me bring them out to you, and do to them as you please. Only do nothing to these men, for they have come under the shelter of my roof.”

Genesis 19:8 Listen, please: I have [lit., *to me*] a pair of daughters who have not known a man—please let me bring them out to you and you do to them as is good in your eyes. Only, with regards to these men, you will not do a thing, for they have come under the protection [lit., *shadow*] of my roof.” (Kukis mostly literal translation)

Genesis 19:8 Listen to me, please: I have a pair of daughters here who are virgins—please allow me to bring them out to you and you do with them what you want. However, do not do a thing to these men, for they are under the protection of my home.” (Kukis paraphrase)

Lot despicably offers up his own daughters instead. Quite obviously, I was not there. I don't know how many homosexual rapists were threatening Lot. Obviously, he was in a panic, and he apparently had not faced a situation quite like this before.

Why he offers up his own daughters, is a complete mystery to me. However, under difficult circumstances where snap decisions have to be made, some people do and say the wrong thing. Everyone in his household is being threatened.

Obviously, this is a question that many commentators have grappled with.

The Bible Query on, *Why Did Lot Offer up his Daughters?*

Question: In Gen 19:8, why did Lot offer his virgin daughters to a crowd? (An atheist asked this.)

Answer: Scripture does not tell us of Lot's motives for this evil action, but we can see three things.

1. Lot was in a desperate situation, and he perhaps panicked.
2. The men of Sodom had no interest in his daughters.
3. Lot had lived in Sodom for a long time, and Lot probably knew these men had no interest in his daughters. Lot was probably trying to stall them.

The Bible does not condone Lot's action here; it merely records it. If the Bible were merely "propaganda", you would expect it to record every positive thing and never mention anything negative. However, the Bible is not propaganda, but God's true word, and it honestly talks about people's lives, warts and all.

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A better question might be, *why is this in the Bible? What do we learn from it?* Lot will appear to be dealt a lousy hand at the end of all this; but this reveals to us that, even though Lot tried to look out for these two men, he still lacked character. God does rescue him, but Lot should have separated long before this.

It is also important to note that Lot is a very imperfect man, and yet God goes to a great deal of trouble to deliver him. No one can support Lot offering up his own daughters to this mob (although one ancient commentator said that this was the law of hospitality to protect one's guests above all else). But anyone with common sense recognizes that Lot's attempt to diffuse this situation by offering up his daughters is a depraved approach. God includes this in the Bible so that we do not think that God is saving Lot and his family because Lot is a really great person. He's not.

Furthermore, what we have in Sodom is a failed state; a lawless state. There are no laws or no enforcement of laws to protect the innocent. Even Lot, the most righteous man in Sodom, had no idea how to deal with this situation; and he opted for a very bad choice.

When Critics Ask: *Was the sin of Sodom homosexuality or inhospitality?*

Was the sin of Sodom homosexuality or inhospitality?

PROBLEM: Some have argued that the sin of Sodom and Gomorrah was inhospitality, not homosexuality. They base this claim on the Canaanite custom that guarantees protection for those coming under one's roof. Lot is alleged to have referred to it when he said, "don't do anything to these men, for they have come under the protection of my roof" (Gen. 19:8 , NIV). So Lot offered his daughters to satisfy the angry crowd in order to protect the lives of the visitors who had come under his roof. Some also claim that the request of the men of the city to "know" (Gen. 19:5) simply means "to get acquainted," since the Hebrew word "know" (yada) generally has no sexual connotations whatsoever (cf. Psalm 139:1).

SOLUTION: While it is true that the Hebrew word "know" (yada) does not necessarily mean "to have sex with," nonetheless, in the context of the passage on Sodom and Gomorrah, it clearly has this meaning. This is evident for several reasons.

1. 10 of the 12 times this word is used in Genesis it refers to sexual intercourse (cf. Gen. 4:1 , 25).

When Critics Ask: Was the sin of Sodom homosexuality or inhospitality?

2. It means to know sexually in this very chapter. For Lot refers to his two virgin daughters as not having “known” a man (Gen. 19:8), which is an obvious sexual use of the word.
3. The meaning of a word is discovered by the context in which it is used. And the context here is definitely sexual, as is indicated by the reference to the wickedness of the city (Gen. 18:20), and the virgins offered to appease their passions (Gen. 19:8).
4. “Know” cannot mean simply “get acquainted with,” because it is equated with a “wicked thing” (Genesis 19:7).
5. Why offer the virgin daughters to appease them if their intent was not sexual. If the men had asked to “know” the virgin daughters, no one would have mistaken their sexual intentions.
6. God had already determined to destroy Sodom and Gomorrah, as Genesis 18:16–33 indicates, even before the incident in Genesis 19:8. Consequently, it is much more reasonable to hold that God had pronounced judgment upon these cities for the sins they had already committed, namely homosexuality, than for a sin they had not yet committed, that is inhospitality.

Norman Geisler and Thomas Howe, *When Critics Ask*; Victor Books; taken from e-Sword, Genesis 19:8 (slightly edited).

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I would simply chalk this up for Lot being unable to make a good decision when under pressure like this. There may be no good decision to be had at this point. I should say, there is no way out of this. There is no human solution to this. What Lot offers here is despicable, but it also reveals that this is a desperate offer, and possibly to save himself.

Compared to the evil Sodomites, he comes off looking like a saint. However, that does not mean that he is able to make mature, spiritually-adept decisions. He did not know much about God or God’s provisions for his life; he did not know about God’s protection of him. He was trying to do a good thing, but in a wrong way, which make the thing he is trying to do wrong.

And so they say, “Come here, afar off.” And so they say, “The one has come to temporarily reside and he judges [in] judging now. We will do evil to you more than them.” And so they pushed against the man, against Lot exceedingly and so they drew near to break the door.

Genesis
19:9

They said, “Come near, out there.” And they said, “This one has come [here] to temporarily live and now acting as a judge, he judges. [Listen], we will do more harm to you than to them.” They pushed against the man, against Lot, forcefully, drawing near to break the door.

They first said, “Come out here; step aside!” Then they said, “This one first came here to reside temporarily and now he acts as a judge. Listen, we will do more harm to you than to them [the angels].” They continued pushing against Lot with great force, drawing near to break the door.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

And so they say, “Come here, afar off.” And so they say, “The one has come to temporarily reside and he judges [in] judging now. We will do evil to you more than them.” And so they pushed against the man, against Lot exceedingly and so they drew near to break the door.

Targum of Onkelos

And they said, Give up this. And they said, Did not this come alone to sojourn among us? and, behold, he is making himself a judge, and judging the whole of us.

Latin Vulgate	But now we will do worse to thee than to them. And they prevailed against the man, against Lot, greatly, and came near, to shatter the door. But they said: <u>Get you back there</u> . And <u>again</u> : You came in, said they, as a stranger, was it to be a judge? Therefore we will afflict you more than them. And they pressed very violently upon Lot: and they were even at the point of breaking open the doors.
Peshitta (Syriac)	And they said, <u>Get away</u> . And they said <u>again</u> , This fellow came to sojourn among us, and now he tries to judge <u>us</u> ; and they said to Lot, Now we will deal worse with you than with them. Then <u>Lot fought desperately with them</u> , and they drew near to break the door.
Septuagint (Greek)	And they said to him, <u>Stand back!</u> You came here to sojourn, was it also to judge? Now then we would harm you more than them. And they pressed hard on the man, even Lot, and they drew near to break down the door.
Significant differences:	The first thing that they say is somewhat difficult to understand. What is underlined above is not that different from the Hebrew. When they say something else, the Latin and Syriac add <i>again</i> , which is not in the Hebrew. The Greek does not even include the phrase <i>and so they said [again]</i> . The Hebrew doubles up on the verb <i>to judge</i> (which is often to intensify that verb). The targum keeps the two verbs and adds an object on found in the Hebrew, as does the Syriac. The Latin and Greek simply indicate that he has become a <i>judge</i> .

The Syriac has Lot fighting them back at the end.

Thought-for-thought translations; paraphrases:

Common English Bible	They said, "Get out of the way!" And they continued, "Does this immigrant want to judge us? Now we will hurt you more than we will hurt them." They pushed Lot back and came close to breaking down the door.
Contemporary English V.	"Don't get in our way," the crowd answered. "You're an outsider. What right do you have to order us around? We'll do worse things to you than we're going to do to them." The crowd kept arguing with Lot. Finally, they rushed toward the door to break it down.
Easy English	Then the crowd said, 'Get out of the way. You came to live here as a stranger. Now you tell us what we should do! Now we shall do worse things to you than to those men.' Then they pushed Lot in a strong way and they went to break the door..
Easy-to-Read Version	The men surrounding the house answered, "Then, you come here!" The men said to themselves, "This man Lot came to our city as a visitor. Now he wants to tell us how we should live!" Then the men said to Lot, "We will do worse things to you than to them." So the men started moving closer and closer to Lot. They were about to break down the door.
Good News Bible (TEV)	But they said, "Get out of our way, you foreigner! Who are you to tell us what to do? Out of our way, or we will treat you worse than them." They pushed Lot back and moved up to break down the door.
<i>The Message</i>	They said, "Get lost! You drop in from nowhere and now you're going to tell us how to run our lives. We'll treat you worse than them!" And they charged past Lot to break down the door.
New Berkeley Version	They said, "Out of the way," and went on, "This fellow came here as an immigrant and he keeps acting as a judge. Now we shall treat you worse than them." Then they crowded Lot dangerously and nearly broke down the door;...
New Century Version	The men around the house answered, "Move out of the way!" Then they said to each other, "This man Lot came to our city as a stranger, and now he wants to tell us what to do!" They said to Lot, "We will do worse things to you than to them." They started pushing him back and were ready to break down the door.

New Life Bible	But they said, "Get out of our way. This man came to live here from another land. And already he acts like a judge. Now we will do worse things to you than to them." So they pushed hard against Lot and almost broke down the door.
New Living Translation	"Stand back!" they shouted. "This fellow came to town as an outsider, and now he's acting like our judge! We'll treat you far worse than those other men!" And they lunged toward Lot to break down the door.

Partially literal and partially paraphrased translations:

American English Bible	But they replied, 'Get out of the way! You came to live among us, and are you now our judge? Why, we're going to harm you more than we will them!' Then they pushed up against Lot and were ready to break down the door. The AEB placed a portion of this verse with v. 10. As an aside, there is nothing magic about the separation of verses; it was done long after these words were first "put to paper." There are a number of individual verses which would be better changed here and there.
Ancient Roots Translinear	They said, "Approach forward!" They said, "This one came to stay, and judges as a judge! Now we will do-evil with you, more than with them." They urged the man, Lot, a hundredfold and approached to break the door.
Christian Community Bible	But they replied, "Get out of the way! This fellow is a foreigner and he wants to play the judge! Now we will do worse with you than with them." They pressed hard against Lot and drew near in order to break the door..
God's Word™	But the men yelled, "Get out of the way! This man came here to stay awhile. Now he wants to be our judge! We're going to treat you worse than those men." They pushed hard against Lot and lunged forward to break down the door.
New American Bible	They replied, "Stand back! This man," they said, "came here as a resident alien, and now he dares to give orders! We will treat you worse than them!" With that, they pressed hard against Lot, moving in closer to break down the door. Gn 13:12; 2 Peter 2:7-8.
New Jerusalem Bible	But they retorted, 'Stand back! This fellow came here as a foreigner, and now he wants to play the judge. Now we shall treat you worse than them.' Then they forced Lot back and moved forward to break down the door.
New Simplified Bible	»Stand back!« they shouted. »Who do you think you are? We let you settle among us, and now you are trying to tell us what to do! We will treat you far worse than those other men!« They pushed Lot and began breaking down the door.
Today's NIV	"Get out of our way," they replied. "This fellow came here as a foreigner, and now he wants to play the judge! We'll treat you worse than them." They kept bringing pressure on Lot and moved forward to break down the door.

Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English	And they said, Give way there. This one man, they said, came here from a strange country, and will he now be our judge? now we will do worse to you than to them; and pushing violently against Lot, they came near to get the door broken in.
Complete Jewish Bible	"Stand back!" they replied. "This guy came to live here, and now he's decided to play judge. For that we'll deal worse with you than with them!" Then they crowded in on Lot, in order to get close enough to break down the door.
Ferar-Fenton Bible	But they replied, "Be off with that! This fellow came here a foreigner, and he dictates decisions; now it shall be worse for you than for them." Then they rushed to the man Lot with a vengeance, and attempted to break the gates.
HCSB	"Get out of the way!" they said, adding, "This one came here as a foreigner, but he's acting like a judge! Now we'll do more harm to you than to them." They put pressure on Lot and came up to break down the door.

New Advent Bible	But they said: Get you back there. And again: You came in, said they, as a stranger, was it to be a judge? Therefore we will afflict you more than them. And they pressed very violently upon Lot: and they were even at the point of breaking open the doors.
NET Bible®	"Out of our way [Heb "approach out there" which could be rendered "Get out of the way, stand back!"]!" they cried, and "This man came to live here as a foreigner [Heb "to live as a resident alien."], and now he dares to judge us [Heb "and he has judged, judging." The infinitive absolute follows the finite verbal form for emphasis. This emphasis is reflected in the translation by the phrase "dares to judge."!] We'll do more harm [The verb "to do wickedly" is repeated here (see v. 7). It appears that whatever "wickedness" the men of Sodom had intended to do to Lot's visitors - probably nothing short of homosexual rape - they were now ready to inflict on Lot.] to you than to them!" They kept [Heb "and they pressed against the man, against Lot, exceedingly."] pressing in on Lot until they were close enough [Heb "and they drew near."] to break down the door.
NIV – UK	Get out of our way, they replied. And they said, This fellow came here as an alien, and now he wants to play the judge! We'll treat you worse than them. They kept bringing pressure on Lot and moved forward to break down the door.

Literal, almost word-for-word, renderings:

<i>The Amplified Bible</i>	But they said, Stand back! And they said, This fellow came in to live here temporarily, and now he presumes to be [our] judge! Now we will deal worse with you than with them. So they rushed at and pressed violently against Lot and came close to breaking down the door.
Concordant Literal Version	Yet saying are they, "Come close you, beyond. And saying are they, "The one who came to sojourn is judging, even as a judge! Now we will do more evil to you than to them. And urging are they the man Lot exceedingly, and close are they coming to break the door.
Context Group Version	And they said, Stand back. And they said, This one fellow came in to sojourn and always judges: now we will deal worse with you, than with them. And they pressed intensely on the man, even Lot, and drew near to break the door.
Darby Translation	And they said, Back there! And they said [again], This one came to sojourn, and he must be a judge? Now we will deal worse with thee than with them. And they pressed hard on the man -- on Lot; and drew near to break the door.
exeGesés companion Bible	And they say, Draw back. And they say, This one came in to sojourn and in judging, he judges: now we vilify you, rather than them. And they urge mightily on the man, Lot and come near to break the door.
Green's Literal Translation	And they said, Stand back! And they said, This one came in to visit, and must he always judge? Now we will do evil to you rather than to them. And they pressed on the man, upon Lot violently, and drew near to break the door.
Heritage Bible	And they said, Stand back. And they said, First, he came in to reside temporarily, and judging, shall he be judge? Now we will do evil to you, rather than to them. And they pressed furiously upon the man, even Lot, and came near to break the door.
Kretzmann's Commentary	And they said, Stand back, that is, stand aside, make room for us to enter. 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. Their coarse objection is that this single man, the one that had come and was living as a stranger among them with their permission, now was passing a verdict upon their behavior, as he had undoubtedly done often before (2Peter 2:7-8). Crazed with lust, they now pressed forward to kill Lot and then to carry out their intention upon his guests. And they

pressed sore upon the man, even Lot, and came near to break the door. It was a moment of the greatest danger.

LTHB And they said, Stand back! And they said, This one came in to visit, and must he always judge? Now we will do evil to you rather than to them. And they pressed on the man, upon Lot violently, and drew near to break the door.

Modern KJV And they said, Stand back! And they said, This one came in to stay, and must he judge always? Now we will deal worse with you than with them. And they pressed hard upon the man, Lot, and came near to breaking the door.

Updated Bible Version 2.11 And they said, Stand back. And they said, This one fellow came in to sojourn and always judges: now we will deal worse with you, than with them. And they pressed intensely on the man, even Lot, and drew near to break the door.

World English Bible They said, "Stand back!" They said, "This one fellow came in to live as a foreigner, and he appoints himself a judge. Now will we deal worse with you, than with them!"

Young's Updated LT They pressed hard on the man, even Lot, and drew near to break the door. And they say, "Come close here;" they say also, "This one has come in to sojourn, and he certainly judges! now, we do evil to you more than to them;" and they press against the man, against Lot greatly, and come close to break the door.

The gist of this verse:

The Sodomites try to lure Lot away from the door, and then they talk about his profession as a judge. They warn him that they will treat him worse than they will treat the strangers. Then they begin to press against Lot to push against the door to where it nearly breaks open.

Genesis 19:9a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced wah]	and so, and then, then, and; so, that, yet, therefore, consequently; because	wâw consecutive	No Strong's # BDB #253
'âmar (אָמַר) [pronounced aw-MAHR]	to say, to speak, to utter; to say [to oneself], to think	3 rd person masculine plural, Qal imperfect	Strong's #559 BDB #55
nâgash (נָגַשׁ) [pronounced naw-GASH]	to come near, to draw near, to approach, to come hither	2 nd person masculine singular, Qal imperative	Strong's #5066 BDB #620
hâl'âh (הָאֵלָּה) [pronounced HAWL ^e -aw]	farther, further, afar off, out there; beyond, back, henceforth, hitherto, forward; onwards [of time]	adverb of distance or remoteness	Strong's #1973 BDB #229

Most translators have taken these two words together and applied almost the opposite meaning to the first verb, and translated this phrase *stand back, get out of the way, move out of our way.*

Translation: They said, "Come near, out there."

There are men filled with homosexual lust all around Lot's home—hundreds of them. From off in the distance, they call out to him, "Come near" and one near Lot says, "Out there." The intent is for Lot to move out of the way. He is standing between them and the door. On the other side of the door are the two strangers that they want to rape. Therefore, the idea is to lure him away from the door, so that they can go through the door and take the men who are there.

Genesis 19:9b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'âmar (אמר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think</i>	3 rd person masculine plural, Qal imperfect	Strong's #559 BDB #55
'echâd (אחד) [pronounced eh-KHAWD]	<i>one, first, certain, only; each, every; but it can also mean a composite unity; possibly particular; anyone</i>	masculine singular numeral adjective with the definite article	Strong's #259 BDB #25
bôw' (בוא) [pronounced boh]	<i>to come in, to come, to go in, to go, to enter, to advance</i>	3 rd person masculine singular, Qal perfect	Strong's #935 BDB #97
lâmed (ל) [pronounced le]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
gûwr (גור) [pronounced goor]	<i>to temporarily reside, to sojourn; to gather together with, band together with</i>	Qal infinitive construct	Strong's #1481 BDB #157

Translation: And they said, "This one has come [here] to temporarily live..."

Lot stands his ground, and these various men begin to talk about him. They speak of him in the 3rd person, as if he is not even there. "This man was come here to temporarily reside here," is the comment of some. The idea is, several of these men are talking, and these are the various things that Lot remembers them saying. They sound as if they are talking amongst themselves, but they are talking loud enough for Lot to hear what they are saying. They say that Lot has come there to live temporarily, even though he has lived there for perhaps 20 years.

Peter Pett: *The writer has a fine touch. 'The man'. No longer 'Lot' to them, only to the reader. He is now a stranger. Previously they have held back slightly in deference to their fellow-citizen, but now they are unrestrained, for he is no longer that. Lot is about to be sexually assaulted and worse.⁶¹ They have dehumanized Lot entirely. These men have lusts, and anyone who stands between them and their lusts will be dealt with harshly and without feeling.*

Genesis 19:9c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
shâphaṭ (שפט) [pronounced shaw-FAHT]	<i>to judge, to condemn, to punish; to defend [especially the poor and oppressed], to defend [one's cause] and deliver him from his enemies; to rule, to govern</i>	3 rd person masculine singular, Qal imperfect	Strong's #8199 BDB #1047

⁶¹ From <http://www.studydrive.org/commentaries/pet/view.cgi?bk=0&ch=19> accessed August 11, 2014.

Genesis 19:9c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
shâphaṭ (שָׁפַט) [pronounced shaw-FAHT]	<i>to judge, to condemn, to punish; to defend [especially the poor and oppressed], to defend [one's cause] and deliver him from his enemies; to rule, to govern</i>	Qal infinitive absolute	Strong's #8199 BDB #1047
‘attâh (עַתָּה) [pronounced gâht-TAWH]	<i>now, at this time, already</i>	adverb of time	Strong's #6258 BDB #773

Translation: ...and now acting as a judge, he judges.

They are quite offended that Lot is standing there in front of them, protecting these men they want to rape. This tells us that Lot rose to the position of a judge. It is possible that Lot purchased this position as well, as you will note there is no trace of his riches at this point.

As an outsider, it was probably determined that Lot would be fair in his judgments and not show partiality. He no doubt revealed that he had some wisdom in matters. Well, now, they didn't like that so much. I believe the implication here is, he is in front of them judging them, telling them what they are going to do, and they don't really like that very much.

The doubling up of the verb *to judge* intensifies it in this way: they are asking, "What are you doing, being a judge over us and you are a stranger in this city? And what are you doing judging us right now?"

Application: The homosexual movement has grabbed on to the words of Jesus, Who said, "Judge not, so that you are not judged." They have applied this to the sins that they commit. Jesus was not saying that we could not recognize and judge sin. Remember the case of incest in the Corinthian church? That was recognizing and judging sin. Paul recognized it, judged it, and even made it public.

Application: Homosexual acts are sin; and when people flagrantly push this as their lifestyle, you are allowed to recognize that as sin and apply it to them. *Judge not that you not be judged* refers to associating a specific person with a specific sin that you are not really able to observe. To stay with this particular topic, two male friends might be very close and hang out together a lot—you do not judge them and think that they are homosexual or tell others that they really have a gay relationship. That would be judging. Now, if they live together, have rainbow banners all over their house, and participate in Gay Pride parades, that is different.

Application: In other words, as a believer, you are allowed to recognize and identify that which is sinful. However, you are not allowed to suspect someone of committing this or that sin and spread rumors about it—even if you think they are being secretive about it.

So far, v. 9 reads: They said, "Come near, out there." And they said, "This one has come [here] to temporarily live and now acting as a judge, he judges.

Barnes: "*Stand back.*" This seems to be a menace to frighten Lot out of the way of their perverse will. It is probable, indeed, that he and his family would not have been so long safe in this wicked place, had he not been the occasion of a great deliverance to the whole city when they were carried away by the four kings. The threat is followed by a taunt, when the sorely vexed host hesitated to give up the strangers. "*He will needs be a judge.*" It is evident Lot had been in the habit of remonstrating with them. From threats and taunts they soon proceed to violence.⁶²

⁶² Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Genesis 19:4–11.

Genesis 19:9d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
rā'ā' (רָעָה) [pronounced raw-GAHG]	<i>to make evil, to do evil, to do ill, to cause to do evil, to cause something injurious to be done, to do harm</i>	1 st person plural, Hiphil imperfect	Strong's #7489 BDB #949
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>	directional/relational preposition with the 2 nd person masculine singular suffix	No Strong's # BDB #510
min (מִן) [pronounced min]	<i>from, off, out from, out of, away from, on account of, since, than, more than</i>	preposition of separation with the 3 rd person masculine plural suffix	Strong's #4480 BDB #577

Translation: [Listen], we will do more harm to you than to them.”

As a judge, Lot sentences people who do evil. So they warn him, they will do more harm to him than they will do to those two men. Bear in mind, we have hundreds of men here, so various men are shouting these things out. The evil they desire to do against the two men is to rape them repeatedly until they die. Essentially, this is a threat on Lot's life.

Genesis 19:9e			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
pâtsar (רָצַף) [pronounced paw-TSAHR]	<i>properly, to beat, to make blunt; but means, to push, to press, to urge</i>	3 rd person masculine singular, Qal imperfect	Strong's #6484 BDB #823
This is commonly followed by the bêyth preposition, which indicates the person being <i>pressed</i> or <i>urged</i> .			
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, at, by, near, on, with, before, against, by means of, among, within</i>	a preposition of proximity	No Strong's # BDB #88
îysh (אִישׁ) [pronounced eesh]	<i>a man, a husband; anyone; a certain one; each, each one, everyone</i>	masculine singular noun (sometimes found where we would use a plural); with the definite article	Strong's #376 BDB #35
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, at, by, near, on, with, before, against, by means of, among, within</i>	a preposition of proximity	No Strong's # BDB #88
Lôwṭ (טוּל) [pronounced lohṭ]	<i>hidden; a covering, a veil; wrapped up; transliterated Lot</i>	masculine singular proper noun	Strong's #3876 BDB #532

Genesis 19:9e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
m ^o ôd (מֹדֵד) [pronounced m ^e -ODE]	<i>exceedingly, extremely, greatly, very</i>	adverb	Strong's #3966 BDB #547

Translation: They pushed against the man, against Lot, forcefully,...

The verb here can either refer to someone pressing against Lot or that they are trying to urge him to do something. Given the circumstances, both meanings are probably apt. They are pressing Lot, and Lot is standing between them and the door. They are urging Lot to get out of the way so that they can enter into his home.

It is interesting that they are pressing *against the man, against Lot*. What seems to be suggested here is, this goes on for awhile, and they are exerting great force against him, yet he stands his ground in front of the closed door.

Genesis 19:9f

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
nâgash (נָגַשׁ) [pronounced naw-GASH]	<i>to come near, to draw near, to approach, to come hither</i>	3 rd person masculine plural, Qal imperfect	Strong's #5066 BDB #620
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
shâbar (שָׁבַר) [pronounced shaw ^b -VAHR]	<i>to break, to break into pieces; to tear [anyone]; to break down, to destroy; to measure off, to define; to buy or sell [corn]</i>	Qal infinitive construct	Strong's #7665 BDB #990
deleth (דֶּלֶת) [pronounced DEH-lehth]	<i>door, gate; figuratively for a door [gate] [to crocodile jaws]; door [lid of a chest]; lips of men; door [to an easily-accessible woman]</i>	feminine singular noun with the definite article	Strong's #1817 BDB #195

Translation: ...drawing near to break the door.

We repeat the verb found at the beginning of this verse, *to draw near*. It was first found in the imperative, but here in the imperfect. It was first an order given to Lot; and here, it is an action of these men. So these men are moving closer and closer to Lot standing out in front of his house, in front of the door. As the men move in closer, it is clear that they desire to break down the door that stands between them and the men.

What this seems to suggest is, Lot told someone in his house to lock the door behind him. He probably had a bar against the door or something to hold it, so that they would have to break the door in order to enter in.

Nate Wilson: "When Kyle and Albright excavated the site of Tel Beit Mirsim... they found evidence in the level of the Middle Bronze Age (2200-1600BC) of strong walls and great doors. On the other hand, in the level of Early Iron II (900-600BC)... inhabitants used only archways or curtains..." (Free p.62). Lot lived around 2000BC and had a door on his house that was sufficient to keep out the mob at

*Sodom. The Bible account fits the Archaeological record even in this little point! (See picture of a door from this era in Boyd p.84.).*⁶³

Genesis 19:9 They said, "Come near, out there." And they said, "This one has come [here] to temporarily live and now acting as a judge, he judges. [Listen], we will do more harm to you than to them." They pushed against the man, against Lot, forcefully, drawing near to break the door. (Kukis mostly literal translation)

Genesis 19:9 They first said, "Come out here; step aside!" Then they said, "This one first came here to reside temporarily and now he acts as a judge. Listen, we will do more harm to you than to them [the angels]." They continued pushing against Lot with great force, drawing near to break the door. (Kukis paraphrase)

Gen 19:9 But they [the men of Sodom] said, "Stand back!" And they said, "This fellow came to sojourn, and he has become the judge! Now we will deal worse with you than with them." Then they pressed hard against the man Lot, and drew near to break the door down.

This crowd of homosexuals are speaking of Lot here: "He came to our city to live temporarily and now he is our judge?" This is a reference to Lot's had a high political position in Sodom (his judgeship is implied⁶⁴ throughout this narrative, but not outright stated). Then they threaten to deal with Lot more viciously than they intend to deal with the two angels inside.

Now, you would think with this crowd (and we have no idea how many there were—I would think well over a hundred and maybe in the thousands) that they would be willing to simply have sexual relations with one another. However, that is not how this addiction works. This is why a homosexual male can have hundreds and even thousands of partners in his lifetime.

It is reasonable to ask, how can this family choose to stay among such people? Let me suggest this: strangers had come into town and they had disappeared; and it was rumored about the town how this occurred—that they were raped until they died. This happened enough times, to where Lot was well-aware of it. However, this is where he put down his roots; his family all lived here; he had a house and a profession, and he apparently no longer had anything which he could parlay into wealth and comfort in another city.

In this town was probably access to many things that could not be found outside of the town. I don't know if we are talking foods, jewelry, clothing, pottery, furniture or what—but in any city, there is more offered within that city than can be found out in the country. I live in the suburbs, but I can drive less than 3 miles to find most of the things I need or desire. Just 10 miles away, in a nearby town, I would be 13 miles away from these same things. So, the things which Lot's wife had come to appreciate, enjoy and/or depend upon, could be found in the confines of this city—which things were not as readily available to her for the 10 or so years that she and Lot spent with Abraham, living in their tents and watching over their herds. One chief difference was, quite obviously, the house that they lived in. Many of us love the house that we grew up in, the dream home that we eventually buy—and some of us love every home in between.

Lot also had a position of authority; he had become a judge in this city. So, despite the crime factor—which crimes were committed against strangers, for the most part—the city of Sodom had a lot to like about it.

At this point, Lot had not faced this crowd of men at night. He had not been threatened by them before and their sexual passions. This is probably the first time, Lot felt that his life and the lives of his family were in danger.

Having a general idea of what was occurring, Lot decided to take a stand and to take in these men to protect them. This he had probably not done before. However, there had been enough homosexual rapes in this city for Lot to realize that he needed to act. Likely, there have been 10 or 20 strangers who had been raped or murdered by this time. In fact, given that all of the males were there to watch, it is possible that there had been many more men

⁶³ From <http://www.natewilsonfamily.net/sodom.htm> accessed August 14, 2014.

⁶⁴ Lot is at the gate of the city, which is where court cases were often decided. The homosexual mob use the verb *to judge* twice when referring to him, also suggesting that he is officially the judge in Sodom.

who had been sodomized. It was their entertainment in this city, and all of the men of the city came to see it. And this was the first time that Lot was seeing this play out before his own eyes, where the lives of everyone under his roof were in danger.

Lot, being a part of the judicial system, would have been privy to some of this knowledge.

It was enough for Lot to be concerned for the safety of these strangers. However, the idea of terrorizing strangers to a city with homosexual rape had become well-known to Lot, enough that he insisted that these strangers come to his home, apparently to provide them with some measure of safety. So, up to this point, Lot knew this sort of thing was happening; and he took steps to protect these men. However, this is apparently the first time Lot had seen these men close up, ready to do what they had done scores of times before.

So, Lot knew that the lives of these strangers were in danger, which is why he pressed them to stay with him. He knew that men had been raped and killed in Sodom. However, this is the first time that Lot finds himself seeing all of this face to face. He knew that something was going on. He probably did not realize the extent of it. He probably did not realize that this was almost every male in the city.

I cannot imagine a more frightening situation than the one that Lot is in. He is in a hopeless situation. He is surrounded by men who despise him for judging them and their behavior; who are filled with homosexual lust for the two visitors; and they are ready to do sexual violence to the angels and worse to Lot. Lot is powerless here. He can only depend upon God, but, you will notice, that he does not call upon the name of the Lord for deliverance. He has panicked and has totally lost his spiritual perspective which he took for granted with Abraham.

What Lot does not realize is, under circumstances like these, when there is not enough of a **pivot** to protect the geographical area, then God will act. God will take steps to bring this population under control; or He will destroy that population. Genesis 14 was a prelude to all of this; Genesis 19 is where God will destroy the populations of this area.

Where we are at this point is a principle known as, **grace before judgment**. Genesis 14 was God's grace given to the people of Sodom; Genesis 19 is God's judgment, because the people of Sodom rejected the God of Abraham.

Genesis 19 is all about God coming to the city of Sodom and destroying it because of the behavior of the people there. It is clear that the men of Sodom are interested in homosexual rape and that a huge portion of the population will rape and kill strangers who come to their area. We males tend to like pretty violent sports, e.g., football and boxing. What was happening in Sodom was a sport of sorts, and all of the men came out to participate in it or to watch it take place.

This has brought us to the very controversial topic of homosexuality. Interestingly enough, the things we will examine were not at all controversial in, say, the 1950's. But, in the year that I write this, 2012,⁶⁵ this has become a very controversial topic. Therefore, let's examine the Abbreviated Doctrine of Homosexuality.

This is not the complete doctrine of homosexuality. What follows will be a distillation from that doctrine. See the Complete **Doctrine of Homosexuality** ([HTML](#)) ([PDF](#)) ([WPD](#)).

The Abbreviated Doctrine of Homosexuality

Homosexuality in the Old Testament

⁶⁵ I did the original draft of this work in 2012 and updated it considerably in 2014.

The Abbreviated Doctrine of Homosexuality

1. In the Old Testament, homosexual acts were not only sinful, but they were illegal.
 - 1) You are not to sleep with a man as with a woman; it is detestable (Leviticus 18:22; HCSB; see also Leviticus 20:13). The word which describes such an act is *tôw'êvâh* (תועבות) [pronounced *to-gay-VAWH*], meaning a *disgusting act, an abomination, abhorrent, an abhorrent act*. Originally, this word was used to describe how the Egyptians felt about the Jews (Genesis 43:32 46:34 Exodus 8:26). This same word was often used for the abominations committed by the heathen of the land which God told the Jews to destroy (Deut. 18:9, 12 20:18 2Kings 21:2 2Chronicles 28:3 2Kings 21:11 2Chronicles 28:3). Strong's #8441 BDB #1072.
 - 2) Homosexual activity in the Old Testament was punishable by death. Leviticus 20:13
 - 3) The point being made is, this was not considered a minor sin in the Old Testament. This was not eating a "pull-pork sandwich," a comparison that same-sex marriage advocates are often wont to **make**. This clear denunciation of homosexual acts is often downplayed on websites which argue that we are not under the Mosaic Law⁶⁶ (which is true) and which say things like, "Well, the Old Testament also forbade the Jews to eat **shellfish**; how silly is that?" They often point to the Sabbath and Sabbath laws, and note that Christians do not obey those laws.⁶⁷ What they gloss over is, a person committing a homosexual act would be executed; those who ate shellfish were not.
 - 4) Populations which practiced homosexuality extensively were destroyed by God. In our study, the Sodomite population became involved in forcible rapes by many men, and God will destroy them. Genesis 19
 - 5) The degeneracy of Sodom and God's judgment of Sodom will be spoken of perhaps a dozen times in the Old and New Testaments.
 - 6) Interestingly enough, the antichrist will not desire women. Daniel 11:37

Homosexuality in the New Testament

2. The condemnation of homosexuality is carried over into the New Testament.
 - 1) The clearest passage is Romans 1:24–32: **Therefore God also gives them up to uncleanness, in the lusts of their hearts, to dishonor their bodies among themselves, who change the truth of God into the lie, and fear and serve the created things more than the Creator, who is blessed forever. Amen. For this reason God gives them up to vile passions. For even their women change the natural use for what is contrary to nature. Likewise also the men, abandoning the natural use of the woman, burned in their lust toward one another, men with men performing what is shameful, and receiving the retribution within themselves, the penalty which is fitting for their error. And even as they do not like to have God in their full true knowledge, God gives them over to a reprobate mind, to do those things which are not fitting; being filled with every unrighteousness, sexual perversion, wickedness, covetousness, maliciousness; full of envy, murder, strife, deceit, depravity; whisperers, defamers, haters of God, insolent, proud, boasters, inventors of evil things, disobedient to parents, without understanding, untrustworthy, without natural affection, unforgiving, unmerciful; who, knowing the righteous judgment of God, that those who practice such things are deserving of death, not only do them, but also approve of those who practice them (VW).** This can describe many groups of people, but it could certainly describe participants of gay pride parades or the patrons of a gay bar.
 - 2) Romans 1:24–32 in the NKJV: **Therefore God also gave them up to uncleanness, in the lusts of their hearts, to dishonor their bodies among themselves, who exchanged the truth of God for the lie, and worshiped and served the creature rather than the Creator, who is blessed forever. Amen. For this cause God gave them up unto vile affections: for even their women did change the natural**

⁶⁶ Taken from:

http://www.gaychurch.org/gay_and_christian_yes/calling_the_rainbow_nation_home/7b_gac_clobber%20passages_the_levitical_law.htm accessed July 10, 2012.

⁶⁷ Ibid.

The Abbreviated Doctrine of Homosexuality

use into that which is against nature: 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 recompense of their error which was meet. 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; Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, Backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, Without understanding, covenantbreakers, without natural affection, implacable, unmerciful: 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.

- 3) Romans 1:24–32 Kukis revising the NKJV: **Consequently** [because some men have rejected God and therefore their minds have been covered in scar tissue] **God further delivered them over to a lifestyle of desire and corruption, in the lusts of their thinking, treating with contempt their own bodies [having sexual relations] among themselves, who exchanged the [doctrinal] truth of God for perverted and deceitful precepts, and they have [therefore] worshiped and served that which God created rather than the Creator [Himself], who is praised forever. Amen. For this cause, God delivered them over to disgraceful passions; for even their women exchanged nature’s design of sexual relations [between a man and a woman] into that which is not natural. And not only this, but men also, disregarding and abandoning normal sexual relations with women, burned in their desire [and craving] for one another; males in males, accomplishing [or performing] the unseemliness of a woman’s genitals, and receiving [by way of retribution] in themselves that payment for their straying [from morality and God], which [retribution] was necessary [as established by the justice and righteousness of God]. And just as they did not recognize [and approve of] the [true] God, to keep [Him] in their thinking, God [therefore] gave them over to an unfit [and reprobate] mind, to do those things which are not normal. [As a result, they] are filled with all unrighteousness, with illicit sexual practices [e.g., homosexuality and lesbianism], depravity, a continued desire for more and more, maliciousness; filled with envy, murder, contention, deceit, malicious craftiness; [they are] quiet slanderers, speaking evil, haters of God, insolent and filled with pride, [they are] arrogant, inflating their own character, designers [and creators] of evil things, disobedient to parents, without understanding, violators of contracts, lacking in natural affection, implacable, [and] unmerciful; who, fully knowing the judicial condemnation of God, so that they who practice these things are worthy of death; [in fact] they not only do these things, but they are pleased when others perform [such things].**
- 4) Paul writes to Timothy in 1Timothy 1:8–11 **But we know that the [Mosaic] Law is good if one uses it lawfully, knowing this: that the Law is not made for a righteous person, but for the lawless and disobedient, for the ungodly and for sinners, for the unholy and profane, for slayers of fathers and slayers of mothers, for murderers, for [male] prostitutes, for sodomites, for kidnappers, for liars, for perjurers, and if there is any other thing that is contrary to sound doctrine, according to the glorious gospel of the blessed God which was committed to my trust (VW).**
- (1) The first bolded word is pornos (πόρνος,ου,ό) [pronounced *POHR-nos*] which means, *a man who prostitutes his body to another’s lust for hire; a male prostitute; a man who indulges in unlawful sexual intercourse, a fornicator, the sexually immoral, one who practices sexual immorality, immoral men.* Thayer, Horst Balz and Gerhard Schneider, and Arndt and Gingrich. Strong’s #4205.
- (2) The second word found is arsenokoitês (ἀρσενοκοίτης) [pronounced *ar-sen-ok-OY-tace*], which means, *one who lies with a male as with a female, sodomite, [male] homosexual; one who has sex with younger men (boys), a pederast.* Thayer, and Horst Balz and Gerhard Schneider, and Arndt and Gingrich definitions. Strong’s #733. Of course, pro-homosexual Christian websites take issue with this word (and others); but the definitions above are based upon unbiased scholarship of 5 of the greatest Greek scholars. So, it boils down to, whose authority seems the most reasonable: that of “homosexual scholars” who have *studied* a half

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a dozen words and who want to allow for homosexual practices; or Greek scholars who made this their life's work and are simply trying to determine what the meaning of a word is, despite their own personal shortcomings? These "homosexual scholars" have a vested interest in changing the meaning of these words.

- 5) Paul wrote this to the Corinthians: **Do you not know that the unrighteous will not inherit the kingdom of God? Do not be led astray. Neither [male] prostitutes, nor idolaters, nor adulterers, nor effeminate, nor sodomites, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners will inherit the kingdom of God. And such were some of you. But you were washed, but you were sanctified, but you were justified in the name of the Lord Jesus and by the Spirit of our God (1Corinthians 6:9–11; VW).**
- (1) The term *male prostitutes* is pornos (πόρνος, ου, ό) [pronounced *POHR-nos*] which we already covered above. Strong's #4205.
 - (2) *Adulterer* can refer to a person who has committed actual acts of adultery against their spouse or spiritual acts of adultery against God. Strong's #3432.
 - (3) The word *effeminate* is malakos (μαλακός) [pronounced *mal-ak-OSS*], which means, 1) *soft, soft to the touch; clothes that are soft to the touch*; 2) *metaphorically in a bad sense*; 2a) *effeminate; weakling* 2a1) *of a catamite*; 2a2) *of a boy kept for homosexual relations with a man*; 2a3) *of a male who submits his body to unnatural lewdness; passive homosexuals; a man or a boy who allows himself to be used by a more dominant male homosexual*; 2a4) *of a male prostitute*. Thayer, Horst Balz and Gerhard Schneider, and Arndt and Gingrich definitions. Strong's #3120.
 - (4) We have already studied *Sodomite*.
 - (5) Paul is describing categories of people who will not inherit the Kingdom of God. However, some of these people in the Corinthian church used to be this way and they are not any longer because they were justified by Jesus Christ and cleansed by the Spirit of God. There is an implication here that they have left that lifestyle; or that they have rejected those sins.
- 6) Paul wrote, in Galatians 5:19–21: **Now those things done by the sinful, physical nature [of a person] are evident; they are these: sexual immorality, moral impurity, indecent conduct, idol worship, occultic practices, hatefulness, dissension, jealousy, angry outbursts, factious spirits, divisiveness, party spirits, envy, drunkenness, orgies [or, feasts, drinking parties], and things like these. I warn you again, as I have done before, that those people who practice such things will not inherit the kingdom of God (AUV—NT).**
- (1) *Sexual immorality* is moicheia (μοιχεία, ας, ή) [pronounced *moy-KHEE-ah*], which means, *adultery, adulterous acts*. Thayer, Horst Balz and Gerhard Schneider, and Arndt and Gingrich definitions only. Strong's #3430.
 - (2) *Moral impurity* is porneia (πορνεία, ας, ή) [pronounced *por-NĪ-ah*], which means, 1) *illicit sexual intercourse*; 1a) *adultery, fornication, homosexuality, lesbianism, intercourse with animals etc.*; 1b) *sexual intercourse with close relatives*; Lev. 18; 1c) *sexual intercourse with a divorced man or woman*; (Mark 10:11–12) *metaphorically the worship of idols*; 2a) *of the defilement of idolatry, as incurred by eating the sacrifices offered to idols*. Arndt and Gingrich add *prostitution, unchastity, fornication, unfaithfulness of a married woman*. Horst Balz and Gerhard Schneider add, *every unlawful kind of sexual intercourse, disgraceful sexual immorality*. First definitions from Thayer. Strong's #4202.
 - (3) *Indecent conduct* is akatharsia (ἀκαθαρσία, ας, ή) [pronounced *ak-ath-ar-SEE-ah*], which means, 1) *uncleanness*; 1a) *physical*; 1b) *in a moral sense: the impurity of lustful, luxurious, profligate living*; 1b1) *of impure motives*. Arndt and Gingrich add *refuse; immorality, immoral intent; sexual sins*. Horst Balz and Gerhard Schneider add *impurity*. Thayer definitions given first. Strong's #167.

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3. Most churches which believe that homosexuality is permissible claim that Jesus did not speak directly to the sin of homosexuality.
 - 1) This does not mean that Jesus somehow supported homosexual activity or supported homosexuality within a “committed” relationship. The era of the Hypostatic Union was a hinge between the Age of Israel and the Church Age. It is clear that homosexual acts are not only prohibited but punished with death in the Old Testament; it is also clear that homosexuality was forbidden in the New Testament epistles. So, it would make little sense to say that Jesus lived in a short time period when homosexuality was acceptable.
 - 2) Even though Jesus never said, “Homosexuality is wrong, don’t do it.” He did say, **“I have not come to abolish the Law but to fulfill it.”** (Matthew 5:17). The Mosaic Law, as already pointed out, was clearly against homosexual practices and even executed those convicted of committing homosexual acts. So, Jesus fulfilled the ceremonial aspects of the Law, becoming the Lamb who died for our sins (John 1:29 Revelation 13:8); but He did not negate any other aspects of the Law. If anything, Jesus expanded upon the Law of Moses (Matthew 5:20–30). In fact, Jesus did say, **“Therefore, whoever breaks one of the least of these commandments, and thus teaches the people, he will be called least in the kingdom of the heavens, but whoever does and teaches [them], he will be called great in the kingdom of the heavens.”** (Matthew 5:19; ALT)
 - 3) Jesus clearly taught that marriage was between one man and one woman: **And He answered and said to them, “Have you not read that He who made them at the beginning ‘made them male and female’, and said, For this cause a man shall leave father and mother and shall cling to his wife, and the two of them shall be one flesh? Therefore they are no longer two, but one flesh. Therefore what God has joined together, let no man separate.”** (Matthew 19:4–6). As the oft-repeated saying goes, *God created Adam and Eve, not Adam and Steve*. In view is the sexual act (the two of them shall become one flesh) which is illustrative of the natural connectedness of their souls.

General Biblical Notions on Homosexuality

4. No one is condemned to hell for committing a homosexual act or for practicing homosexuality. All of our sins have been paid for by Jesus on the cross, including the sins of homosexual acts. We are condemned to hell for not believing in Jesus Christ. John 3:16, 18. However, in one respect, committing a homosexual act after salvation is no different than committing any other sin. One person may be tempted to lose his temper, another may be tempted to chase after money or power, another may be tempted to be a skirt-chaser. These are the temptations which all Christians face. Your temptations are not any better or worse than mine. When we sin, we name this sin to God. In order to lessen the number of times we sin, we learn doctrine and begin to think with the mind of Christ. As Paul explains, **Let this mind be in you which was also in Christ Jesus** (Philip. 2:5).⁶⁸ **And be not conformed to [the thinking and philosophy of] this world: but be you transformed by the renovation of your thinking, that you may prove what is that good, and acceptable, and perfect, will of God** (Romans 12:2).
5. However, even though a sin is a sin; different sins can affect us in different ways. There are sins like the abuse of alcohol or the use of drugs which tend to take over a person’s life. So it is with sexual sins, which tend taint a person’s entire existence. With heterosexual males, it is clear that pornography has an addictive affect upon them; so it should not seem odd that homosexual behavior among homosexuals is also **addictive**.
6. The homosexual who has believed in Jesus Christ needs to decide which is most important, his personal lusts or his new status of being in Christ.
7. For the homosexual: if you have believed in Jesus Christ—if He is the sole reason for your salvation—then you have eternal life. No one can take this eternal life from you; nor can you overrule this aspect of the plan of God. The **Doctrine of Eternal Security**—(external links): [Bible Doctrine](#)

⁶⁸ I have taken this out of its context, which refers to a particular set of mental attitudes; however the principle is accurate; we are to think with the mind of Christ.

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Resources or Verse by Verse.

- 1) All believers, after they are saved, face many choices, because we all come out of some lifestyle or another. We can return to that lifestyle, we can attempt to be moral, or we can do what is required in the plan of God, which is to live the Christian life, which is a supernatural life. A **General Introduction to the Christian life** ([HTML](#)) ([PDF](#))
 - 2) Briefly, the Christian way of life is (1) naming your sins to God as you commit them; the shorter accounts that you keep, the more time that you log in under the power of the Holy Spirit. (2) You are also to learn doctrine under the authority of a pastor who knows the Word of God, the original languages and orthodox theology. Here is a [list](#) of such resources ([PDF](#)). In my experience, I have found that it is better for the believer to be physically in a group setting rather than to study on their own (even under a good pastor-teacher).
 - 3) Do not attempt to simply justify your lusts. All believers have lusts; and sexual lust is a normal thing. Acting on sexual desires outside of marriage is sinful. God only allows for sex within a heterosexual marriage. It does not matter if you really, really, really want to do something. An extremely strong desire does not make such an act sinful.
 - 4) After salvation, homosexuals have a number of options open to them: date the opposite gender and get to know the person; do not attempt to have sex with them. Most male homosexuals have had sex with women; so, the idea that there is no sexual attraction whatsoever is generally bogus (not in all cases, but in many—a friend of mine once told me that, to his way of thinking, there was no difference between men and women). And many homosexual men have been in love with women in their past as well.
 - 5) Also, it ought to be clear that there are men with more slender bodies (which is actually a *thing* in the homosexual world); and there are women who seem to have more masculine characteristics. So, even in those worlds of homosexual lust, there is a premium on men who are effeminate and for women who are masculine. This is not in every case, but it often found in those worlds. This indicates the natural predilection of the soul and the natural physical desires.
 - 6) God has designed the right man for every woman; and the right woman for every man. First, you get doctrine into your soul so that you are guided by doctrine and not by your lusts.
 - 7) Or the homosexual can choose to live a celibate life.
 - 8) Unlike some [websites](#) that teach, you must struggle against homosexuality in order to prove that you are saved, the Bible teaches that you are saved by faith alone in Christ alone (John 3:16, 18 Ephesians 2:8–9 Titus 3:5). You may or may not choose to avoid sexual activity outside of marriage. However, what is different is, you have now become a child of God and you are subject to His discipline (Hebrews 12:6). It is like any familial relationship—you are always your parents' child, but now and again, they may whip you to the point that you wish you weren't.
-
8. The key to a lifetime marriage relationship is in the soul, not in the body; and this is where homosexuals and their propagandists completely miss the mark. When a man wears women's clothing, takes estrogen and even have breast implants, he is still a male in his soul. Such men can play-act like women, but when they are being normal, they are men (even if they look quite feminine). God designed the female soul to fit the male soul, just as He designed the female body to fit the male body. There is a fit of the souls as much so as there is of the bodies. This is why both husband and wife are faithful in most marriages but why fidelity is not a part of homosexual relationships. The "fit," which is both sexual and soulish, automatically restricts itself to two people.
 - 1) This is why our first marriage is Adam and Eve which is what Jesus Christ confirmed with the words: **And He answered, "Have you not read that the Creator at the beginning made them male and female, and said, 'For this reason a man must leave his father and mother and be united to his wife, and the two of them must be one!' So they are no longer two but one. Therefore, what God has joined together man must stop separating."** (Matthew 19:4–5; Wms NT). Paul affirms the male female relationship as based upon Adam and the woman in 1Timothy 2:13–14
 - 2) This helps to explain Jer. 31:22b **Y^ehowah has created a new thing in the earth: a woman shall encompass a man.** The important verb here is the Poel imperfect of *çābab* (בָּבַב) [pronounced

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saw^b-VAH^BV], which means (these are Poel meanings), *to go about [in a place]; to surround*. Strong's #5437 BDB #685. God created the woman to both encompass the man physically as well as soulishly.

- 3) It is the woman's soul and the man's soul together that require mutual fidelity. It is the way that they fit together that results in a monogamous relationship. Often, it is the woman who inspires fidelity in the man; and quite often the woman inspires the man in many areas of endeavor. In fact, it is the woman who is the most inspirational creature on this earth (apart from our Lord). Remove the woman, and there is little reason for man to live.

General Comments About Homosexuality

9. There is an ongoing propaganda war about homosexual actions. It is nearly always presented as innate which can't be changed, and the natural result of genetics (which things are not true). Men who are homosexual are generally portrayed, in the mass media, as men who were just born liking men. Other than that, they are just like us. Furthermore, the percentages of those who engage in homosexual activity are exaggerated. The way that homosexuality is presented is not an accident. It is intentional and it is propaganda. It is well-known among the politically active in the homosexual community that if you, a straight person, understand homosexuality as simply a result of genetics, then you are likely to believe that it is a valid lifestyle which should not be judged or looked down upon.
10. Although homosexuality probably has a complex genetic component to it, it is not genetically predetermined. Just as some people have a predilection toward alcoholism, some have a predilection toward homosexuality. This predilection does not determine that a person will become an alcoholic nor does it determine that a person will engage in homosexual acts.
11. Those who are self-identified homosexuals make up a very small portion of society: between 1–3%.
12. In 1973, when homosexuality was removed from APA's list of mental illnesses, it was not as a result of research or new studies, but **based upon** concerted pressure from the homosexual community. This pressure indicates the political savvy of the homosexual community.
13. There seem to be factors as a person grows up which also have an effect upon a person's sexuality and sexual attraction.
14. There are both men and women who have engaged in same-sex encounters and then later have been in committed heterosexual relationships.
15. A disproportionate number of child predators (particularly pre-adolescent) are male homosexuals.
16. Politically active homosexuals make strong attempts to introduce homosexuality as a neutral predilection in public schools to as early an age as is possible. Continual attempts are made to introduce **children's books** which prominently feature two fathers or two mothers.
17. A number of strategies are used, including ones to get around **resistant parents** who do not want their children taught about homosexuality when they are 5 or 6 or 7. One **approach** is to **not allow** parents to **opt-out** their children when pro-homosexual (or neutral homosexual) programs, philosophies and books are presented.
18. Similarly, **anti-bullying programs** are brought into the schools, often as thinly veiled pro-homosexual programs to be introduced again at very early ages. Again, the political savvy of the homosexual community should be noted. There are very few people who are in favor of bullying, so an anti-bullying program seems like a good idea to the average parent.
19. Politically active homosexuals will sue **schools, institutions, businesses, churches, pastors,** and **individuals** in order to harass them and to insure their complicit silence. The idea is, you may believe that homosexual activity is sinful, but they will make your life miserable if you publically express that opinion.
20. Although two virgins marrying is much more rare than it used to be, it still occurs. However, at no time has there been any two male or two female homosexual virgins who have "married." Homosexuality is a lifestyle that demands activity.
21. In other words, a person must engage in homosexual activity in order to identify himself (or herself) as a committed homosexual.

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22. Faithfulness among male homosexuals, even in committed relationships, is virtually nonexistent. On the other hand, faithlessness destroys many heterosexual (normal) marriages.
23. It ought to be noted that, any movement which is against the laws of divine establishment as found in the Bible (as the homosexual movement is) will have elements of Satanism. This does not mean that homosexuals will specifically worship Satan or anything like that, but they will support cosmic system policies. As a result, homosexual groups will be highly antagonistic toward Christianity or toward Bible doctrine, and they will be against the laws of divine establishment. Having their actions designated as sins will cause many of them to be angry and antagonistic toward Christians. It is not unusual for a significant number of homosexuals to be one-issue voters (that is, they will vote for whatever person appears to support their lifestyle). This is a minor illustration of how homosexuality can infect a person's entire being.
24. On the other hand, there will be smaller groups who recognize the need for their own salvation, but are unwilling to give up their homosexual activities. Therefore, they will, after believing in Jesus Christ, attempt to downplay and distort what the Bible says about homosexuality and they will try to develop homosexual relationships similar to marriage relationships in the Bible. However, it is far easier for a "homosexual" person to turn to heterosexuality as an alternative, than it is to actually become involved in a faithful homosexual relationship.

In the more expansive doctrine of homosexuality, all of these statements under *general comments* are confirmed by named studies. There is a great deal more detail given in the full doctrine: ([HTML](#)) ([PDF](#)).

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Here is a view related to American law; but not directly related to the Bible.

Gay Marriage versus Natural Marriage and the Law (in a nutshell)

Sometimes the government favors an institution (marriage, churches, a free press) which is good for society at large, and this favoritism can be manifest in a number of different ways. Because marriage is the best place for a child to be raised, our government has, on occasion, given some tax breaks to a married couple or to a married couple with kids. Federal or state recognition of marriage is intended for the benefit of families and children; and as a recognition of a long-standing institution going back to the beginning of mankind. This is NOT done because natural marriage unions have DEMANDED this recognition; it is because marriage and family BENEFIT society.

Gay marriage advocates are not arguing that they benefit society; statistically, they do not. That is a door they do not want to open. Instead, their approach is, there are some benefits which natural marriages sometimes enjoy (NOT always; sometimes there is the "marriage tax"); and those in gay relationships are somehow losing out because of this (it is akin to roommates demanding the same privileges enjoyed by married people; roommates do not necessarily benefit society in any way, but they can certainly claim that those who are married are receiving some benefits which they do not receive).

Furthermore, if pro-homo types gain state or federal recognition, then they can use this club to attack churches and religions who brand homosexual acts as sinful.

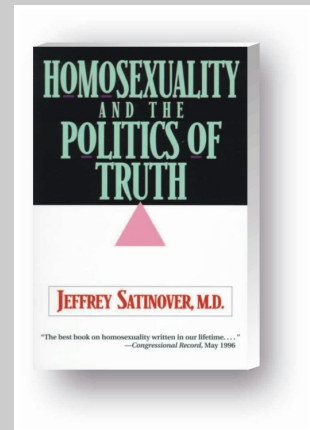
This "club" which they would have will allow gay advocates to FORCE people, businesses and even churches to associate with them; and, at the same time, forbid people, businesses and even churches from saying anything negative about what gay practitioners choose to do. That is the end game (gay marriage is not the end game; it is merely a stepping stone).

You may find this to be helpful to sort out your thinking concerning this issue.

Symptoms

Dr. Jeffrey Satinover asks the question, what if you have a friend, relative or colleague who had a condition that was routinely associated with the following problems:

- A significantly decreased likelihood of establishing or preserving a successful marriage
- A 5 to 10 year decrease in life expectancy.
- Chronic, potentially fatal, liver disease—hepatitis
- Inevitably fatal esophageal cancer
- Pneumonia
- Internal bleeding
- Serious mental disabilities, many of which are irreversible
- A much higher than usual incidence of suicide
- A very low likelihood that its adverse effects can be eliminated unless the condition itself is eliminated.
- An only 30% likelihood of being eliminated through lengthy, often costly, and very time-consuming treatment in an otherwise unselected population of sufferers (although with a very high success rate among highly motivated, carefully selected sufferers).



Let's throw in some other information: this condition very likely has a genetic component, although the problem itself is a behavioral one. Secondly, a person who is involved in this behavior is likely to continue in it, even if he recognizes the destructive consequences noted above. Thirdly, some people with this problematic behavior recognize it as a problem; while others do not believe it to be so. Finally, in resisting outside influence, such a person may involve himself heavily in a subgroup of people who have the exact same behavioral problem.

The problem we are speaking of is alcoholism; and most of us when dealing with close friends or relatives, recognize the destructiveness of this behavioral disease of continued and repeated acts of drunkenness. Furthermore, we hold those people who do these things responsible for their behavior, regardless of whatever genetic predisposition there might be.

Symptoms Part II

Now let's consider a friend or relative with a very similar set of problems, all related to this person's behavior:

1. A significantly decreased likelihood of establishing or preserving a successful marriage
2. A 25 to 30 year decrease in life expectancy.
3. Chronic, potentially fatal, liver disease—infectious hepatitis which increases the risk of liver cancer
4. Inevitably fatal immune disease including associated cancers
5. Frequently fatal rectal cancer
6. Multiple bowel and other infectious diseases
7. A much higher than usual incidence of suicide
8. A very low likelihood that its adverse effects can be eliminated unless the condition itself is eliminated.
9. However, there is a 50% likelihood this behavior being eliminated through lengthy, often costly, and very time-consuming treatment in an otherwise unselected population of sufferers (although with a very high success rate among highly motivated, carefully selected sufferers—sometimes as high as 100%).

The same things are also true as listed above: there may be a genetic predisposition, but the actual problem is behavioral. Individuals continue in this behavior despite recognizing its destructive effects. Some people with this condition see it as a real problem; others do not. Some will resist all attempts to help them. Finally, there is often an association with a subgroup or a subculture of those with the same problem.

Symptoms Part II

This second condition is homosexual activity. Although the immune disease mentioned above is not as often fatal, as noted, it changes a person's life forever.

The parallels between alcoholism and homosexual behavior are quite obvious.

From Dr. Jeffrey Satinover's *Homosexuality and the Politics of Truth*; ©1996, A Hamewith Book; pp. 49–51.

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Needless to say, *Will and Grace* was just a television show; any relationship between it and the actual behavior of homosexuals is coincidental (the same is true of *Modern Family*).⁶⁹ These are entertaining shows, but the last place one should go when evaluating the behavior disease of homosexuality.

While on this topic, one more thing ought to be noted: the relationship between a father and son is unique, just as the relationship between a mother and son is unique. Both parents bring something unique to this relationship which is as much tied to their gender as is tied to their personalities and values. The same can be said of the Father-daughter relationship and the mother-daughter relationship. Every child raised with a mother and a father take some unique from that relationship. Conversely, a child raised by two fathers or by two mothers is going to be lacking something in their gender development.

The local church has failed us in many ways. (1) They do not meet often enough, so that, even if the pastor knows what he is talking about, two 20 min. Sunday sermons is not enough time to counteract all of the human viewpoint that we face each and every day. (2) Local churches often ignore the basics of our spiritual lives; and our civic responsibilities (e.g., providing for our own family, hard work, and paying all of our creditors). (3) Many do not teach how one is restored to fellowship and thereby filled with the Holy Spirit (naming your sins to God). (4) Local churches almost never teach about our corporate existence and how this relates to God—that is, what are we as a city, a state, a nation, or as an organization, business or school?

Don't misunderstand these criticisms: God has designated the local church as being the place where we grow spiritually. Their failure does not mean that it should be abandoned or replaced with another set of institutions. God clearly presents the local church as the place that should be the foundation of our spiritual growth in time. However, many of local churches have failed us in these ways. I recall as a recently saved Christian, having listened to a number of R. B. Thieme, Jr. tapes (if you were born after 1980, you probably have no idea what a "tape" is), I thought I'd just go out and find a church where the Bible was taught often, carefully and from the original languages. At the time, I figured I would end up having several to choose from. I lived in Sacramento at the time, which was a reasonably large city. I visited church after church after church. The best I could do was find local churches that were not too crappy. However, God, being a God of provision, provided just at that time, a local taper's group that listened to R. B. Thieme, Jr.'s sermons had organized. Even though that seemed like an odd sort of gathering to me, it was exactly what God's plan was. I later found that there were many of these groups that met around a tape recorder where there was no visible pastor, and that they were genuine local churches (they were all over the United States at that time). My point is, if you are interested in the Word of God, then God will provide a local church for you. Now, He may expect you to move, but the circumstances will be such that, such a move will be a normal part of life.

Genesis 19 (along with many other passages of Scripture) deals with the corporate relationship of Sodom to God (or, more accurately, lack of a corporate relationship). This chapter deals with the judgment of God against a geographical entity. Therefore, the believer needs to pay attention to such things. Furthermore, as we will later find out, Sodom and Gomorrah are mentioned in multiple passages throughout the Bible.

⁶⁹ One storyline had one of the gay couple jealous of his partner because he may have flirted with another guy. This is taking a male/female circumstance and applying it to a gay couple, as if they are the same thing. That is part of the way that gayness is sold to us on television.

Personally, I love studying and teaching the book of Genesis, because it is overflowing with truth and application; and is the foundation upon which the entire Bible stands.

The key to this and several other chapters in Genesis is the righteousness and justice of God. Righteousness is the principle of God's perfect integrity and justice is the function or execution of His perfect integrity. The people of Sodom have been warned—Genesis 14 was God warning them. Their contact with Abraham and Melchizedek could have changed everything, if they chose to go that route. Instead, these people continued to fall deeper and deeper into degeneracy, resulting in God's eventual judgment upon them.

In the United States, we have not gotten to the **4th of 5th stages of nation discipline** yet, but it is clear that God is leaning on us. We, as a nation, face danger on a half-dozen different fronts at least, any one of which could damage our nation dramatically. Nearly **half of the people** of the United States live in households receiving some kind of **governmental assistance**. Half of the people in the United States **pay no federal income tax**, so they have no personal interest in low tax rates (they ought to be concerned about tax rates, but many are not). I know many, many college educated people—some of whom are Christians—who see nothing wrong with borrowing over \$1 trillion each year, as long as there is "free healthcare." We are coming dangerously near to the point where **half of the population** of the United States is ready to redefine the concept of marriage. Our currency, which was once the strongest in the world, is coming dangerously close to **collapsing**. We have seen a number of weather-related disasters in this country over the past few years (I write this in 2012) which suggest that God is warning our nation. Add to this, the huge number of Muslims who **hate** the United States, and would destroy us if they could. And there is **one Muslim nation with nuclear weapons** that hates us; and another crazier nation close to **attaining nuclear weapons**. **Drug use in the United States** is alarming, which has resulted, in part, of chaos on our border with Mexico, with nearly **50,000 people killed** in drug wars as of 2012. And these are the things which come immediately to mind; there are far more problems in the United States than those alone.

God warns us by means of Bible doctrine, by means of the laws of divine establishment (when we stray from them, our life gets worse), and by contemporary events. We do not have Old Testament prophets coming to us with messages from God; but, we do have local churches with pastor-teachers who ought to be able to recognize these things and warn us.

And the key is not political involvement; the key is spiritual growth. The key is for more people in the United States to believe in Jesus Christ, and then for Christians to advance spiritually. Had there been only 10 believers in Sodom, God would not have destroyed this city. Our protection from destruction as a nation is based upon the **pivot** of this nation, which refers to the number of believers and the number of believers who are spiritually mature. Our survival and prosperity as a nation does not depend upon how many people have the correct political opinion (although, believers with doctrine will be able to correctly interpret history and understand their own personal role in relation to government). Our survival and prosperity depends upon the number of believers and the spiritual life of the believers in this corporate entity U.S.A. We could accidentally elect the greatest president in the world and yet still go down as a nation, because every one of us is personally responsible to God. We have a corporate relationship to God, and the president is just one man out of many.

There were, no doubt, many things available in that society of Sodom that were attractive to Lot, or possibly even more so to his wife. It may have been quite simple to us: a few shops, a greater variety of foods and spices provided by traders, but enough was there to blind Lot's family to all the perversion that was occurring. They were willing to turn a blind eye to it in order to enjoy what else Sodom offered. Lot did apparently look out for strangers, when he could, but the perversity of Sodom was just overwhelming.

So far, this is what we have studied in Genesis 19:

Gen 19:1–9 The two angels came to Sodom in the evening, and Lot was sitting in the gate of Sodom. When Lot saw them, he rose up to meet them and bowed himself with his face to the ground and said, "My lords, please turn aside to your servant's house and spend the night and wash your feet. Then you may rise up early and go on your way." They said, "No; we will spend the night in the town square." But he pressed them strongly; so they turned aside to him and entered his house. And he made them a feast and baked unleavened bread, and they ate. But

before they lay down, the men of the city, the men of Sodom, both young and old, all the people to the last man, surrounded the house. And the men of Sodom called to Lot, "Where are the men who came to you tonight? Bring them out to us, that we may [sexually] know them." Lot went out to the men at the entrance, shut the door after him, and said, "I beg you, my brothers, do not act so wickedly. Behold, I have two daughters who have not known any man. Let me bring them out to you, and do to them as you please. Only do nothing to these men, for they have come under the shelter of my roof." But the men of Sodom said, "Stand back!" And they said, "This fellow came to sojourn, and now he has become the judge! Therefore, we will deal worse with you than with them." Then they pressed hard against the man Lot, and drew near to break the door down.

So, two angels have come to Sodom and Gomorrah, sent by God, and they encounter Lot at the city gate who attempts to protect them from the general population of men who either engage in homosexual rape or enjoy watching same. While enjoying a meal with Lot and his family, the house is surrounded by the men of Sodom, who want to rape these two angels (believing them to be men). When Lot stands between them, the homosexual rapists become quite persistent, to the point of being ready to do bodily harm to Lot and cause property damage to his home.

Lot was living in a very pagan society, which had come to the point at which , God had to remove it.

Robby Dean's Characteristics of Paganism

- 1) Sexual degradation and perversion becomes commonplace and socially acceptable in a pagan culture. The more a culture is divorced from the absolutes of the Scripture the more sexual deviancy becomes "normal" and accepted. The more it becomes normal and accepted, the more accustomed, even believers become. They may not be comfortable with it but they no longer experience the same level of shame and embarrassment when certain things are talked about than when they first came up. We hear about certain things on TV and in the news and we become desensitized to the shame of these acts and actions that are taking place in our culture. As a result of this there is an increase in violence.
- 2) Women are no longer protected and valued. Or women with traditional values are ridiculed and presented by many as not the sort of woman your daughter ought to be.
- 3) There is a total breakdown as a result of that over all distinctions. It is no coincidence that at the same time that we have the rise of radical feminism, which was at its core the idea there is total and complete interchangeability between men and women and the workplace and the rise of homosexuality among men and women, which says the same thing sexually, that men and women are completely interchangeable as sexual partners. The idea is, it doesn't matter whether my sexual partner is a man or a woman just as long as I have my gratification. So there is a breakdown of role distinctions and there is evidence in women assuming male authority positions and a failure of male leadership in the culture. So women want to assume male authority positions such as a pastor, or they take male positions in terms of bi-sexuality. All of this reflects a breakdown in the culture because we no longer understand the role of men and women as image bearers as God created them. So women become sex objects and men become tyrannical and abusers, and it leads to a complete breakdown of marriage and of the family, and eventually society.
- 4) Essentially, we are talking about the breakdown of the **laws of divine establishment**.

From <http://phrasearch.com/Trans/DBM/setup/Genesis/Gen102.htm> accessed September 26, 2012.

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We need to compare and contrast Lot and Abraham: Lot lives in this city of degeneracy and he has great political power, but he is not able to stem the tide of degeneracy. His political influence means very little; it is his lack of spiritual power which negatively impacts this city. On the other hand, Abraham is known throughout the areas where he has traveled. He has a good relationship with the people of Canaan. They respect him. Even when there are times that Abraham does the wrong thing, he is able to smooth things out. And Abraham has no political power; but he has great spiritual power. Conversely, Lot has no spiritual power, but great political power.

Application: There is nothing wrong with being involved in politics or being involved in the TEA party movement. However, this should always take second place to Bible class. Your influence based upon your spiritual growth is far more important to this country than your influence based upon your correct political opinions.

Application: It is clear that our nation is going down some evil paths (I write this in 2014); but if you love your country, then your focus should be upon growing spiritually and moving the plan of God forward by your spiritual impact rather than by your political impact.

Application: None of this precludes you knowing the issues; knowing the candidates; and voting intelligently. But all of this should take a back seat to growing in the grace and knowledge of the Lord Jesus Christ.

And so put forth the men their hand and so they bring in Lot unto them the house-ward. And the door they shut.

Genesis
19:10

The angels [lit., *men*] reached out their hands and brought Lot to them into the house. Then they shut the door.

The men reached out to grab Lot to bring him into the house with them. Then they shut and locked the door.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so put forth the men their hand and so they bring in Lot unto them the house-ward. And the door they shut.
Targum of Onkelos	And the Men stretched forth their hands, and brought Lot unto them in the house, and shut the door.
Latin Vulgate	And behold the men put out their hand, and drew in Lot unto them, and shut the door.
Peshitta (Syriac)	But the men put forth their hands and pulled Lot into the house to them and locked the door.
Septuagint (Greek)	And the men stretched forth their hands and drew Lot in to them into the house, and shut the door of the house.

Significant differences: None.

Thought-for-thought translations; paraphrases:

Common English Bible	The men inside reached out and pulled Lot back into the house with them and slammed the door.
Contemporary English V. Easy English	But the two angels in the house reached out and pulled Lot safely inside. Then the visitors put out their hands. They dragged Lot inside the house with them. They shut the door.
Easy-to-Read Version	But the two men staying with Lot opened the door, pulled Lot back inside the house, and closed the door.
Good News Bible (TEV)	But the two men inside reached out, pulled Lot back into the house, and shut the door.
New Living Translation	But the two angels [Hebrew men; also in 19:12, 16.] reached out, pulled Lot into the house, and bolted the door.

Partially literal and partially paraphrased translations:

American English Bible	Then they pushed up against Lot and were ready to break down the door. But the [messengers] reached out and grabbed Lot, dragged him back inside the house, and shut the door.
Ancient Roots Translinear	But the men sent their hands, and brought Lot into the house with them, and closed the door.
New American Bible	But his guests put out their hands, pulled Lot inside with them, and closed the door;...
New Jerusalem Bible	But the men reached out, pulled Lot back into the house with them, and shut the door.
New Simplified Bible	But the two angels reached out and pulled Lot in and bolted the door.

Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English	But the men put out their hands and took Lot into the house to them, shutting the door again.
Ferar-Fenton Bible	But the men put out their hands, and brought Lot to themselves into the house, and closed the gates;...
HCSB	But the angels reached out, brought Lot into the house with them, and shut the door.
New Advent Bible	And behold the men put out their hand, and drew in Lot unto them, and shut the door.
NET Bible®	So the men inside [Heb "the men," referring to the angels inside Lot's house. The word "inside" has been supplied in the translation for clarity.] reached out [The Hebrew text adds "their hand." These words have not been translated for stylistic reasons.] and pulled Lot back into the house [Heb "to them into the house."] as they shut the door.
New Heart English Bible	But the men put forth their hand, and brought Lot into the house to them, and shut the door.

Literal, almost word-for-word, renderings:

<i>The Amplified Bible</i>	But the men [the angels] reached out and pulled Lot into the house to them and shut the door after him.
Concordant Literal Version	And stretching forth are the mortals their hands and bringing Lot to them into the house, and the door they close.
English Standard Version	But the men reached out their hands and brought Lot into the house with them and shut the door.
exeGesés companion Bible	And the men spread their hand and pull Lot into the house to them and shut the door:
Modern KJV	But the men put out their hands and brought Lot into the house to them, and shut the door.
New RSV	But the men inside reached out their hands and brought Lot into the house with them, and shut the door.
Young's Updated LT	And the men put forth their hand, and bring in Lot unto them, into the house, and have shut the door.

The gist of this verse: The two angels reach outside and grab Lot to pull him inside. Then they close the door.

Genesis 19:10a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
shâlach (שלח) [pronounced <i>shaw-LAKH</i>]	<i>to send, to send for [forth, away], to dismiss, to deploy, to put forth, to stretch out, to reach out</i>	3 rd person masculine plural, Qal imperfect	Strong's #7971 BDB #1018
ʾănâshîym (אנשיים) [pronounced <i>uh-NAW-sheem</i>]; also spelled ʾiyshîym (אישיים) [pronounced <i>ee-SHEEM</i>]	<i>men; inhabitants, citizens; companions; soldiers, followers</i>	masculine plural noun with the definite article	Strong's #376 BDB #35
ʾêth (אֶת) [pronounced <i>ayth</i>]	generally untranslated; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
yâd (יָד) [pronounced <i>yawd</i>]	<i>hand; strength, power (figuratively); side (of land), part, portion (metaphorically) (figuratively); (various special, technical senses); sign, monument; part, fractional part, share; time, repetition; axle-trees, axle; stays, support (for laver); tenons (in tabernacle); a phallus, a hand (meaning unsure); wrists</i>	feminine singular noun with the 3 rd person masculine plural suffix	Strong's #3027 BDB #388

Translation: [The angels](#) [lit., *men*] [reached out their hands](#)...

Literally, they reach out or stretch forth their *hand*; which I would understand to indicate a unity of action rather than there just being one hand—although one angel may have manned the door and the other reached out and grabbed Lot). Since *men* is plural and the verb is plural, both angels were involved in doing this. However, it is certainly possible that only one hand reached through the door to the outside to grab Lot.

Given all that is taking place, we might see these actions as occurring quite quickly.

Genesis 19:10b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
bôw' (אָב) [pronounced <i>boh</i>]	<i>to take in, to bring [near, against, upon], to come in with, to carry, to cause to come [in], to gather, to bring to pass</i>	3 rd person masculine plural, Hiphil imperfect	Strong's #935 BDB #97

Genesis 19:10b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
'êth (אֵת) [pronounced ayth]	generally untranslated; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
Lôwt̄ (לוֹט) [pronounced loh̄t̄]	<i>hidden; a covering, a veil; wrapped up; transliterated Lot</i>	masculine singular proper noun	Strong's #3876 BDB #532
'el (אֶל) [pronounced eh̄l]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied) with the 3 rd person masculine plural suffix	Strong's #413 BDB #39
bayith (בַּיִת) [pronounced BAH-yith]	<i>house, residence; household, habitation as well as inward</i>	masculine singular noun with the definite article and the directional hê	Strong's #1004 BDB #108

The *directive hê* or the *he locale* (which I have dubbed the *directional hê*) often indicates direction and puts somewhat of an adverbial spin on the noun. Essentially, it answers the question *where?* The directional hê indicates the direction in which something moves. It is often used with the noun *heaven* and the most literal rendering in the English would be *heavenward*. We can also indicate the existence of the hê directional by supplying the prepositions *to* or *toward*.

Translation: ...and brought Lot to them into the house.

They grab a hold of Lot and pull him into the house. The angels can hear what is going on and things are obviously building up to a crisis point on the outside.

It is interesting that some of the action is not given. That is, they do not *unbolt* the door and then *open* the door. They do not *grab* Lot. The idea is, this happened quickly, so not every single act is included in the narrative. We are told that they reached out and brought Lot into the house; everything else would be implied.

Genesis 19:10c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
'êth (אֵת) [pronounced ayth]	generally untranslated; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
deleth (דֶּלֶת) [pronounced DEH-leth]	<i>door, gate; figuratively for a door [gate] [to crocodile jaws]; door [lid of a chest]; lips of men; door [to an easily-accessible woman]</i>	feminine singular noun with the definite article	Strong's #1817 BDB #195
çâgar (סָגַר) [pronounced saw-GAHR]	<i>to shut up, to close up</i>	3 rd person plural, Qal perfect; pausal form	Strong's #5462 BDB #688

Translation: Then they shut the door.

With Lot pulled inside, the angels close and bolt the door. The plural verb suggests that one of them held the door shut while the other one pulled the bolt into place or put the wood jam into place.

Gen 19:10 But the men [the two angels] reached out their hands and pulled Lot into the house with them and shut the door.

Genesis 19:10 The angels [lit., *men*] reached out their hands and brought Lot to them into the house. Then they shut the door. (Kukis mostly literal translation)

Genesis 19:10 The men reached out to grab Lot to bring him into the house with them. Then they shut and locked the door. (Kukis paraphrase)

There is some struggling which apparently is occurring, and the angels reach out to Lot with their hands and bring him back into the house. Then the door is quickly shut and, more than likely, barred (or held closed).

The angels reached out to grab Lot and to pull him inside. Lot is standing in front of the door, with the townsfolk all around him, and threatening him; and the angels suddenly pull Lot into the house, and shut the door. Since they have reached out and grabbed Lot, this would indicate that they have pulled him into the house, so that they are all inside of the house at this moment.

Matthew Henry: *It was now past dispute what Sodom's character was and what course must be taken with it, and therefore the angels immediately give a specimen of what they further intended.*⁷⁰

It stands to reason that they were only seconds away from violence being perpetrated against Lot.

[Chapter Outline](#)

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The Angels Attempt to Save Lot and his Family

And so the men who [were at] an opening of the door they struck with blindness, from small and as far as great. And so they are wearied to find the door.

Genesis
19:11

Then they struck the men who [were at] the opening of the door with blindness, from the least to the greatest. Then they wearied themselves [trying] to find the door.

Then they struck the men who were at the opening of the door with sudden blindness, both young and old. Nevertheless, this homosexual mob exhausted themselves trying to find the door.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

And so the men who [were at] an opening of the door they struck with blindness, from small and as far as great. And so they are wearied to find the door.

Targum of Onkelos

But the men who were at the gate of the house they struck with a suffusion of the eyes, from the young to the old, and they wearied themselves to find the gate. [JERUSALEM. With blindness.]

Latin Vulgate

And them, that were without, they struck with blindness from the least to the greatest, so that they could not find the door.

Peshitta (Syriac)

And they smote the men that were at the door of the house with blindness, from the least to the greatest, so that they became tired trying in vain to find the door.

⁷⁰ Matthew Henry, *Commentary on the Whole Bible*; from e-Sword, Genesis 19:4–11.

Septuagint (Greek) And they struck the men that were at the door of the house with blindness, both small and great, and they were wearied with seeking the door..

Significant differences: The Latin leaves out that these men wearied themselves to find the door.

Thought-for-thought translations; paraphrases:

Common English Bible	Then the messengers blinded the men near the entrance of the house, from the youngest to the oldest, so that they groped around trying to find the entrance.
Contemporary English V.	Then they struck everyone in the crowd blind, and none of them could even find the door.
Easy English	There were both young and old men at the entrance to the house. They were trying to find the doorway, but they finally gave up. They could not find it because Lot's visitors had suddenly made them blind.
Easy-to-Read Version	Then they did something to the men outside the door—they caused all those evil men, young and old, to become blind. So the men trying to get in the house could not find the door.
Good News Bible (TEV)	Then they struck all the men outside with blindness, so that they couldn't find the door.
<i>The Message</i>	Then they struck blind the men who were trying to break down the door, both leaders and followers, leaving them groping in the dark.
New Century Version	They struck those outside the door with blindness, so the men, both young and old, could not find the door.
New Life Bible	Then they blinded the men who were at the door of the house, both small and big. So the men became tired trying to find the door.

Partially literal and partially paraphrased translations:

American English Bible	And thereafter, they struck the men who were at the door of the house with blindness, both the great and the small. And they finally got tired of trying to find the door.
Ancient Roots Translinear	They smote the men at the opening of the house with paralysis. From small unto great, they wearied finding the opening.
Christian Community Bible	As for those at the entrance to the house, they were struck with blindness, from the smallest to the largest, so that they were unable to find the door.
<i>God's Word™</i>	Then they struck all the men who were in the doorway of the house, young and old alike, with blindness so that they gave up trying to find the door.
New American Bible	...they struck the men at the entrance of the house, small and great, with such a blinding light [an extraordinary flash that temporarily dazed the wicked men and revealed to Lot the true nature of his guests.] that they were utterly unable to find the doorway.
NIRV	Then they made the men who were at the door of the house blind. They blinded young and old men alike. So the men couldn't find the door.
New Jerusalem Bible	And they dazzled those who were at the door of the house, one and all, with a blinding light, so that they could not find the doorway.
New Simplified Bible	Then they blinded the men of Sodom so they could not find the doorway.

Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English	But the men who were outside the door they made blind, all of them, small and great, so that they were tired out with looking for the door.
Ferar-Fenton Bible	...and they struck the men in front of the house with blindness, from the youngest to the oldest, so that they could not find the door-way.

HCSB	They struck the men who were at the door of the house, both young and old, with a blinding light so that they were unable to find the door.
JPS (Tanakh—1985)	And the people who were at the entrance of the house, young and old, were struck with blinding light, so that they were helpless to find the entrance.
Judaica Press Complete T.	And the men who were at the entrance of the house they struck with blindness, both small and great, and they toiled in vain to find the entrance.
New Advent Bible	And them, that were without, they struck with blindness from the least to the greatest, so that they could not find the door.
NET Bible®	Then they struck the men who were at the door of the house, from the youngest to the oldest [Heb "from the least to the greatest."], with blindness. The men outside [Heb "they"; the referent (the men of Sodom outside the door) has been specified in the translation for clarity.] wore themselves out trying to find the door.

Literal, almost word-for-word, renderings:

<i>The Amplified Bible</i>	And they struck the men who were at the door of the house with blindness [which dazzled them], from the youths to the old men, so that they wearied themselves [groping] to find the door.
Concordant Literal Version	And the mortals who are at the portal of the house they smite with dazzlings, from the small to the great, so they are tiring themselves trying to find the portal.
English Standard Version	And they struck with blindness the men who were at the entrance of the house, both small and great, so that they wore themselves out groping for the door.
exeGesese companion Bible	...and they smite the men at the portal of the house with blindness - both small and great: so that they weary themselves to find the portal.
Green's Literal Translation	And they struck the men at the door of the house with blindness, from the small to the great; and they struggled to find the door.
Kretzmann's Commentary	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. The angels interfered when the danger was at its height. With a quick movement they drew Lot into the house and locked the door. And the members of the crazed mob were stricken with blindness; they were deprived of their sight and, at the same time, confused in their minds. Although they continued their efforts to find the door which led through the arched entrance into the interior of the house, they were unable to do so, and finally grew tired and desisted. This incident proved to the angels that all the inhabitants of Sodom were steeped in the vices which cried to heaven, for Sodomitic lewdness cries to heaven, as the sinners of our days will also find out to their eternal sorrow. And let us not forget that there is a sin which is even worse than that of the Sodomites, namely, that of rejecting Christ, His Word, and His grace, Matthew 11:24.
LTHB	And they struck the men at the door of the house with blindness, from the small to the great; and they struggled to find the door.
New King James Version	And they struck the men who were at the doorway of the house with blindness, both small and great, so that they became weary <i>trying</i> to find the door.
Syndein	They {the two angels} caused to be smitten {nakah - Hiphil causative stem} the men at the door of the house with blindness {canver} - both small and great - so they kept on being exhausted to find the door. {Note: The picture is that the lecherous men are so inflamed that even in blindness they try to advance on the two angels. But they cannot find the door.}
Young's Updated LT	And the men who are at the opening of the house they have struck with blindness, from small even unto great, and they weary themselves to find the opening.

The gist of this verse: All of the lustful men outside are struck with a sudden blindness so that they cannot even find the entrance to the door.

Genesis 19:11a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
'êth (אֵת) [pronounced <i>ayth</i>]	generally untranslated; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
'ânâshîym (אֲנָשִׁים) [pronounced <i>uh-NAW-sheem</i>]; also spelled 'iyshîym (אִישִׁים) [pronounced <i>ee-SHEEM</i>]	<i>men; inhabitants, citizens; companions; soldiers, followers</i>	masculine plural noun with the definite article	Strong's #376 BDB #35
'âsher (אֲשֶׁר) [pronounced <i>uh-SHER</i>]	<i>that, which, when, who, whom</i>	relative pronoun	Strong's #834 BDB #81
pethach (פֶּתַח) [pronounced <i>PEH-thakh</i>]	<i>opening, doorway, entrance, gate [for a tent, house, or city]; metaphorically, gate [of hope, of the mouth]</i>	masculine singular construct	Strong's #6607 BDB #835
bayith (בַּיִת) [pronounced <i>BAH-yith</i>]	<i>house, residence; household, habitation as well as inward</i>	masculine singular noun with the definite article	Strong's #1004 BDB #108
nâkâh (נָכַח) [pronounced <i>naw-KAWH</i>]	<i>to smite, to assault, to hit, to strike, to strike [something or someone] down, to defeat, to conquer, to subjugate</i>	3 rd person plural, Hiphil perfect	Strong #5221 BDB #645
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, at, by, near, on, with, before, against, by means of, among, within</i>	a preposition of proximity	No Strong's # BDB #88
çan ^e wêrîym (מִירוּסָה) [pronounced <i>sahn-vare-EEM</i>]	<i>blindness, sudden blindness</i>	masculine plural (intensive) noun	Strong's #5575 BDB #703

Translation: Then they struck the men who [were at] the opening of the door with blindness,...

There is one difficult noun here, the masculine plural of *blindness*. We are reasonably certain of the meaning, because of its occurrence again in 2Kings 6:18, but it is a rare word. Furthermore, we also find it in Genesis 29:1 and it means something entirely different there.

In any case, there are all of these men inflamed with sexual desire outside of the house, pushing in on the door, and suddenly the angels strike them with blindness.

Then these angels are allowed to strike these men outside blind. We do not know how this occurred, but suddenly, this group of dozens or hundreds of men can no longer see, and they are groping about on the outside.

There is no shortage of theories on how these men were blinded.

How the Men outside of Lot's Door Might be Blinded

Commentator	Commentary
Adam Clarke	Clarke has two suggestions, which are different than what I suggested above: 1. <i>The angels, by the power which God had given them, deprived these wicked men of a proper and regular use of their sight, so as either totally to deprive them of it, or render it so confused that they could no longer distinguish objects; or, 2. They caused such a deep darkness to take place, that they could not find Lot's door. The author of the book of The Wisdom of Solomon was evidently of this latter opinion, for he says they were compassed about with horrible great darkness (Genesis 19:17). See a similar case of Elisha and the Syrians (2Kings 6:18, etc).</i> ⁷¹
Thomas Coke	<i>Lot being in great danger, the angels, by their superior power, rescued him from the mad multitude without, whom they smote with blindness, that is, with such a dimness and confusion of sight, or temporary loss of it, as disenabled them from finding Lot's door, which they wearied themselves in vain to find.</i> ⁷²
John Gill	Gill suggests: <i>these men of Sodom could see other objects, but not the door of Lot's house, their heads were so confused, and their imaginations so disturbed as in drunken men; or the medium of the visive faculty, the air, so altered, or the form of the object to be seen so changed, that they could not discern it; when they saw the door, it looked like the wall, and that which seemed to them to be the door, proved to be the wall.</i> ⁷³
Kukis	<p>What occurred did not have to be altogether supernatural. This could have been a number of lightning flashes right at this time. With their eyes accustomed to the night darkness, this temporarily blinded the men. However, there had to be an incredible intensity of light in order for this to occur and for this blindness to be sustained. Whatever happened could have been related to the explosion of petroleum which will take place in the next 6 or so hours.</p> <p>I have heard that angels have bodies of light (which appears to be backed up by Psalm 104:4 Ezekiel 1:13–14 Daniel 10:6 Matthew 28:2–3 Revelation 10:1); so their relationship to light—whatever that happens to be—may have been involved at this point.</p>
Peter Pett	Peter Pett also suggests that this could have been the result of an extremely bright light, as do some of the English translations. ⁷⁴
The Pulpit Commentary	<i>Perhaps [this was not a]...natural blindness, but...confused or bewildered vision, involving for the time being loss of sight, and accompanied by mental aberration.</i> ⁷⁵

⁷¹ Adam Clarke, *Commentary on the Bible*; from e-Sword, Genesis 19:11.

⁷² From <http://www.studylight.org/commentaries/tcc/view.cgi?bk=0&ch=19> accessed August 13, 2014.

⁷³ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Genesis 19:11.

⁷⁴ From <http://www.studylight.org/commentaries/pet/view.cgi?bk=0&ch=19> accessed August 11, 2014.

⁷⁵ *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, courtesy of e-sword, Genesis 19:11.

How the Men outside of Lot’s Door Might be Blinded

Commentator	Commentary
Treasury of Scriptural Knowledge	Treasury of Scriptural Knowledge sounds fairly certain about this: <i>The word çan^ewêrîym (מִירוֹנִס) [pronounced sahn-vare-EEM], rendered “blindness,” and which occurs only here, and in 2Kings 6:18, is supposed to denote dazzlings, deceptions, or confusions of sight from excessive light...Dr. Geddes, to the same purpose, thinks it is compounded of the Arabic [word] sana, which signifies a flash, and or, light.⁷⁶</i>
Clearly, these men have become disoriented and somewhat confused—which could be a result of the blindness or something which happened in addition to their blindness.	
Chapter Outline	Charts, Graphics and Short Doctrines

Again, if the angels generated a sudden burst of great light, this may have thrown all of these men off, their pupils being adjusted for the darkness of night.

No doubt, there is a spiritual application here as well. These men were blind to the warnings which God had sent them. When Sodom was almost destroyed and the people almost all put into slavery, this was a sign from God that they were going over the edge with regards to the laws of divine establishment. By whom were they rescued? Abraham and by Abraham’s God. This should have been a reason for these men to think, *maybe there is something to divine pressure*. However, they were, for the most part, incurious about God and his plan; which led them to this point in time.

Throughout the Bible, there is the theme of having eyes, but being unable to see; or having ears, but being unable to hear. They are exposed to truth, but they reject it out of hand.

Barnes: From threats and taunts they soon proceed to violence. His guests now interfere. They rescue Lot, and smite the rioters with blindness, or a wandering of the senses, so that they cannot find the door. This ebullition of the vilest passion seals the doom of the city.⁷⁷

Genesis 19:11b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s #
min (מִן) [pronounced min]	<i>from, off, out from, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong’s #4480 BDB #577
qâṭân (קָטָן) [pronounced kaw-TAWN]	<i>small, young, unimportant, insignificant</i>	feminine singular adjective	Strong’s #6996 BDB #881
w ^e (or v ^e) (וְ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong’s # BDB #251
‘ad (עַד) [pronounced gahd]	<i>as far as, even to, up to, until</i>	preposition	Strong’s #5704 BDB #723
Together, min...wa ‘ad (וְעַד ... מִן) mean <i>from...to</i> or <i>both...and</i> ; as in <i>from soup to nuts</i> or <i>both young and old</i> .			

⁷⁶ *Treasury of Scriptural Knowledge*; by Canne, Browne, Blayney, Scott, and others about 1880, with introduction by R. A. Torrey; courtesy of E-sword, Genesis 19:11 (slightly edited).

⁷⁷ Albert Barnes, *Barnes’ Notes on the Old Testament*; from e-Sword, Genesis 19:4–11.

Genesis 19:11b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
gâdôwl (גָּדוֹל) [pronounced <i>gaw-DOHL</i>]	<i>large, great or mighty [in power, nobility, wealth; in number, or magnitude and extent], loud, older, important, distinguished; vast, unyielding, immutable, significant, astonishing</i>	masculine singular adjective	Strong's #1419 BDB #152

Translation: ...from the least to the greatest.

So that there is no confusion, so that we do not think only those close to the doorway are struck with blindness; we have the description from the least to the greatest. Now, none of these men are great by any of God's standards; but there were men who had a great deal of influence—more than others—and they were the ones who probably organized this gathering, and the ones closest to the door. However, all of the men were struck with blindness.

Many translators render this *both young and old*; and this is not a bad translation, even though there are other words for *young and old*. Status, in the ancient world, often was related to age. The older people were valued for their wisdom and experience, and so they were venerated. Therefore, the oldest men there were also considered the greatest (at least by the participants).

Genesis 19:11c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
lâ'âh (לָאָה) [pronounced <i>law-AW</i>]	<i>to be wearied, to be exhausted, [fatigued, worn out, worn down], to be wearied [tired, worn out] [from anything]; to be impatient; to be grieved</i>	3 rd person masculine plural, Qal imperfect	Strong's #3811 BDB #521
lâmed (ל) [pronounced <i>l'</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
mâtsâ' (מָצָא) [pronounced <i>maw-TSAW</i>]	<i>to attain to, to find, to detect, to happen upon, to come upon, to find unexpectedly, to discover; to meet (encounter)</i>	Qal infinitive construct	Strong's #4672 BDB #592
pethach (פֶּתַח) [pronounced <i>PEH-thakh</i>]	<i>opening, doorway, entrance, gate [for a tent, house, or city]; metaphorically, gate [of hope, of the mouth]</i>	masculine singular noun with the definite article; pausal form	Strong's #6607 BDB #835

Translation: Then they wearied themselves [trying] to find the door.

My guess is that this was a courtyard plan, where the front door acted as security and led into a large courtyard. There was possibly another door or opening to the rest of the actual house. The towns people were milling all

about the house, suddenly struck with blindness; and now dealing with their blindness that has overshadowed their homosexual urges. God will do to them what we should do to the homosexual rapists in our prisons; they will be executed.

All of this is done for the benefit of Lot and his family. Their lives have just been threatened by their neighbors. These neighbors wanted to sexually molest the angels who just came into the city and they were willing to do harm to Lot and his family in order to do this. It ought to be clear that this place is filled with great degeneracy and that nothing was being done about it. That is, there were no external laws being applied which curbed this behavior. There were absolutely no external controls from society over these men, because all of the men of the city were there to participate or to watch. These unwarranted attacks upon strangers had become sport to the people of Sodom.

Keil and Delitzsch: *the angels, then pulled Lot into the house, shut the door, and by miraculous power struck the people outside with blindness...as a punishment for their utter moral blindness, and an omen of the coming judgment.*⁷⁸

Genesis 19:11 Then they struck the men who [were at] the opening of the door with blindness, from the least to the greatest. Then they wearied themselves [trying] to find the door. (Kukis mostly literal translation)

Genesis 19:11 Then they struck the men who were at the opening of the door with sudden blindness, both young and old. Nevertheless, this homosexual mob exhausted themselves trying to find the door. (Kukis paraphrase)

Gen 19:11 And they struck with blindness the men who were at the entrance of the house, both small and great, so that they wore themselves out groping for the door.

This is what is amazing, and it gives you an idea as to how completely driven these men were by their sexual lusts. They have been struck blind—which takes them back for a moment—and then they resume trying to get to this front door, to rape these men and perhaps to take revenge upon Lot. They are inflamed with sexual lust and they are angry, and all of this overrides the fact that they have all been suddenly struck blind, something which ought to have stopped them cold in their tracks.

This is all a testament to the negative volition toward divine establishment thinking. They are struck blind, and yet, they continue trying to find Lot's front door. Bear in mind, many of these men have not even seen these angels before, and yet they are still filled with desire toward them, as well as being filled with hatred toward Lot.

This is a testament to the addictive quality of homosexual behavior. One would think that being suddenly made blind would stop these men; but they are still searching for the door of Lot's home.

Now, I have mentioned homosexuality today and the disease of AIDS. At one time, in the 1980's and 1990's, this disease was a death sentence. Although many of us outside of the homosexual world did not know much about this disease, those in the homosexual world did, and they knew a great deal about the disease—as quickly as discoveries were made, the homosexual community knew about it.

AIDS could be wiped out in one generation easily—all a homosexual has to do is exercise self-control, hook up with one life partner, and stay in a monogamous relationship with that life partner; and the disease would pretty much disappear (as would happen with any venereal disease). Homosexuals knew, long before the outside world knew, that AIDS was primarily spread through homosexual contact (and by dirty needles; where someone uses the needle of a person with AIDS). However, instead, homosexuals, even realizing that this could mean death, continued to hook up with other male homosexuals (and whomever they could get to stray from the straight world⁷⁹). No doubt, many of them were sobered by the disease of AIDS; and, no doubt, some of them curbed their activity somewhat—but faced with a deadly disease, homosexuals pushed forward on many fronts. They pushed

⁷⁸ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; Genesis 19:6–11.

⁷⁹ This would be by doing such things as taking female hormones and getting breast implants in order to tempt heterosexual men.

psychiatrists to stop classifying homosexuality as a behavior that could be cured; they have brought homosexuality into the popular culture to the point where many people think that homosexual activity is the result of how a person is born, that they have absolutely no choice in the matter; and that male homosexuals are just like male heterosexuals, except that they like males. They also sought to isolate and treat the disease of AIDS like no other disease. There are legal protections associated with the disease of AIDS which are not associated with any other disease.

Part of the homosexual barrage of propaganda is found in television and movies. If the characters on television were to portray homosexuals as they really are, they would be seen with a new sexual partner every single week (with possibly references to other sexual partners from mid-week). This new sexual partner, for the most part, would be a stranger and someone with whom they would have a single encounter. Even for those who have partnered up, they would still be on the hunt for other homosexual encounters. They would be shown to be manipulative and a significant percentage would be shown to have a penchant for young males (this is virtually ignored in the popular culture and written off by most as a stereotype). Many who have taken on female personas would be revealed as that persona as being simply an imitation of what they think a woman is; they are still all male beneath this imitation; and that the physical and social changes that they go through are designed with one purpose in mind—to seduce straight males. Their social lives, for the most part, revolve around sexual activity. Whereas a male heterosexual may think about sex a lot, he also recognizes that he is in society and he cannot act on his lusts as often as he would like; there is no such limitations on the gay male, who can certainly find another gay male who desires exactly the same thing—a quick hookup with no accompanying social involvement, often occurring in the restrooms of public places.

The Word of God here presents them in a realistic light. The men in Sodom are so overcome with lust that even physical blindness cannot stop them from attempting to satiate their lusts. Just like homosexuals today may think about AIDS, but this is not going to keep them from having casual and frequent hookups with other homosexuals. Even homosexuals in “committed relationships” continue to have sexual encounters outside of this relationship, which not only increases the chances that they will contact AIDS, but that they will bring this home to their partner.

One more thing: many homosexuals are politically active and they will lie to you about nearly everything. Now and again they will let the truth slip out; but when faced with their desires and the straight world, they will lie about what they know. If you tell them that homosexual activity is not 100% genetic and that they have a choice, they will say that is nonsense and that you do not have a clue as to what you are talking about. They will challenge you to cite any study of any importance that suggests that. Now, when you do cite such a study, you will find out that they already knew about that study and they knew all about its findings (I have had several such discussions). Most of the time, they are both educated and conversant in that study. But, until you mention it, it is as if that particular study did not exist.

Things will slip out from time to time. I discussed some of these topics with 3 homosexuals on the internet, who added comments to an article I had written. When I spoke of homosexual desires for children and homosexuals wanting to get into the schools and “turn” some of the male children, they acted as if that was the silliest notion a person could ever have. The idea that a straight person could be turned is ridiculous; the idea that this is an interest of any significant part of the homosexual population was also dismissed as ridiculous. However, one of them accidentally let it slip out that he wanted to be a school counselor specifically for homosexual boys to guide them to be good homosexuals (whatever that is).

We know through studies that male homosexuality is numerically very small—it is not 10% of the population; it is 2 to 3% of the population. Furthermore, same-sex attraction is a continuum; it is not simply you are or you are not. If a male is asked whether he has ever had an attraction to the same sex in any situation, many would answer yes. If asked if one has some attraction now and again to males, but mostly is attracted to females, some would answer yes. If asked about being sexually attracted to females, but mostly to males, some would answer yes. And, finally, if asked if one was attracted only to males, yes would be the answer of some. Such questions have been asked, and the response is a continuum. Those who are in the middle—males who have had some attraction to both sexes—are going to be certainly as numerous as those who claim to be attracted to males only. This is not an either/or; and it is not a 100% matter of birth. Sexual experiences along the way have an affect; and

sexual experiences near puberty and before puberty can have a dramatic affect on how a person views himself and his own sexuality (hence a great desire to get into the schools at as early an age as possible).

Like global warming, this has become a very politicized issue, so that we cannot really expect that many honest studies to be developed in this arena.

Propaganda from the homosexual political movement downplays experience and society in the entire equation while simultaneously attempting to influence children at younger ages to accept homosexuality as simply normal. They have been very aggressive to get **pro-homosexual books** into the classrooms of **young children**—as young as possible—and to make homosexual behavior an accepted part of sexual education. Many times, this is done under the guise of **bullying programs**, although there is no great outbreak of anti-homosexual bullying. Very few people are in favor of bullying, so it is easy to welcome an anti-bullying program into a school or school district. However, very often, these are **Trojan horse programs**.

However, to help to understand that society plays a big part when it comes to the influence of the sexualization of children, one need only look to the accepted fact that puberty, in the United States, as we have become more sexualized, occurs at earlier and earlier ages. There are even racial differences in this. Setting that aside, we know from research that the development of breasts in women is coming at an earlier and earlier age.⁸⁰ Much is this because we surround our children with so many sexual images. It is in our advertising, it is on our television shows, it is in our movies.⁸¹

My point is this—if children can be *physically* changed by external stimuli—that is, if the onset of puberty can occur at earlier ages, simply because of our over-sexualized society—then it would stand to reason that there are external stimuli as well as actual experiences which could affect a person’s sexual identity. The homosexual political movement seeks to downplay this sort of thing when it comes to people being homosexual by asserting “they were just born that way”; but they certainly desire to exert as much influence as they possible can to get pro-homosexual material into our schools. Also on that agenda will be to get counselors on school grounds that specialize in “gay kids.” I write this in 2014, where this is not a big push, but it will be.

Why would they want such a thing? It appears that the homosexual lust for more and different sexual partners is a driving factor. So there is more than social acceptance here; if a young boy can be influenced to experiment, on the basis of being attracted to this or that male, there is another possible hookup. And one thing which cannot be denied is, homosexuals exhibit promiscuous behavior that would shock us heterosexuals dramatically. Just as these men outside of Lot’s door did not choose to have a homosexual orgy amongst one another when they were rebuffed by Lot, so male homosexuals will seek more and more new partners, as this is an addictive behavior pattern (not unlike drug addiction or alcoholism).

Bible quotations are from the ESV; capitalized (unless otherwise noted).

Blindness in the Bible

1. These homosexual rapists could have been stopped in a variety of ways. These angels chose to blind them. This would be indicative of the blindness suffered by the people of Sodom, having faced the possible destruction of their own people (Genesis 14), and yet just continuing as if nothing had happened.
2. Fausset: *[Blindness] is a constant image used of spiritual darkness, and Jesus' restoration of sight to the blind pointed to the analogous spiritual bestowal of sight on the soul. Paul, who had passed through both the physical and the spiritual transition from darkness to light (Acts 9:8–9), instinctively, by an obviously undesigned coincidence confirming authenticity, often uses the expressive image (Acts 26:18*

⁸⁰ See <http://www.breastcancerfund.org/assets/pdfs/publications/falling-age-of-puberty.pdf> for instance. Accessed February 11, 2012.

⁸¹ For instances, many people are surprised that the film *Midnight Cowboy* was X-rated. Today, it could run uncut on any cable station and there would be no protest or alarm.

Blindness in the Bible

- 2Corinthians 4:4 Ephesians 1:18 Ephesians 4:18 Colossians 1:13).
3. Fausset: *[Curing blindness] is one of our Lord's most frequent miracles (Luke 7:21 Matthew 9:27 Mark 8:23 John 5:3 9:1), as had been foretold (Isaiah 29:18 35:5).*
 - 1) This particular miracle had great meaning.
 - 2) A person who is blind, cannot see; and this is figuratively understood to represent spiritual blindness. So when a person is cured of physical blindness, they often believe in the Lord and are cured of spiritual blindness as well.
 4. ISBE: *blindness is used [figuratively] to represent want of mental perception, want of prevision, recklessness, and incapacity to perceive moral distinctions (Isaiah 42:16, 18–19 Matthew 23:16 John 9:39).*
 5. ISBE: *Blindness made a man unfit for the priesthood (Leviticus 21:18); but care of the blind was specially enjoined in the Law (Leviticus 19:14), and offenses against them are regarded as breaches of Law (Deut. 27:18).*
 6. Blindness references in the New Testament after the gospels: Acts 13:11; metaphorically, Romans 2:19; 2Peter 1:9; Revelation 3:17.
 - 1) Acts 13:11 **And now, behold, the hand of the Lord is upon you, and you will be blind and unable to see the sun for a time." Immediately mist and darkness fell upon him, and he went about seeking people to lead him by the hand.**
 - 2) Rom 2:17–21 **But if you call yourself a Jew and rely on the law and boast in God and know his will and approve what is excellent, because you are instructed from the law; and if you are sure that you yourself are a guide to the blind, a light to those who are in darkness, an instructor of the foolish, a teacher of children, having in the law the embodiment of knowledge and truth--you then who teach others, do you not teach yourself? While you preach against stealing, do you steal?**
 - 3) 2Peter 1:9 **For whoever lacks these qualities is so nearsighted that he is blind, having forgotten that he was cleansed from his former sins.**
 - 4) Rev 3:17 **For you say, I am rich, I have prospered, and I need nothing, not realizing that you are wretched, pitiable, poor, blind, and naked.**
 7. The Greek word *pôrôsis* (πώρωσις) [pronounced *POH-roh-sis*] primarily means "a covering with a callus," a "hardening," Romans 11:25; Ephesians 4:18, RV, for AV, "blindness;" Mark 3:5, RV, for AV, "hardness." It is metaphorical of a dulled spiritual perception. R. B. Thieme, Jr. refers to this as scar tissue on the soul.
 - 8.

Andrew Robert Fausset, *Fausset's Bible Dictionary*; from e-Sword, topic: Blindness.

The International Standard Bible Encyclopedia; James Orr, Editor; ©1956 Wm. B. Eerdmans Publishing Co.; © by Hendrickson Publishers; from E-Sword; Topic: Blindness.

W.E. Vine's M.A., *Expository Dictionary of New Testament Words*, published in 1940 and without copyright; taken from e-Sword, Topic: Blind, Blindness.

Some minor editing with most quotations.

ISBE goes into much greater detail about the sorts of blindness which struck the people of that time and place.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

So far, this is what we have studied in Genesis 19:

Gen 19:1–11 The two angels came to Sodom in the evening, and Lot was sitting in the gate of Sodom. When Lot saw them, he rose up to meet them and bowed himself with his face to the ground and said, "My lords, please turn aside to your servant's house and spend the night and wash your feet. Then you may rise up early and go on your way." They said, "No; we will spend the night in the town square." But he pressed them strongly; so they turned aside to him and entered his house. And he made them a feast and baked unleavened bread, and they ate. But before they lay down, the men of the city, the men of Sodom, both young and old, all the people to the last man, surrounded the house. And the men of Sodom called to Lot, "Where are the men who came to you tonight? Bring them out to us, that we may [sexually] know them." Lot went out to the men at the entrance, shut the door

after him, and said, "I beg you, my brothers, do not act so wickedly. Behold, I have two daughters who have not known any man. Let me bring them out to you, and do to them as you please. Only do nothing to these men, for they have come under the shelter of my roof." But the men of Sodom said, "Stand back!" And they said, "This fellow came to sojourn, and he has become the judge! Now we will deal worse with you than with them." Then they pressed hard against the man Lot, and drew near to break the door down. But the men [the two angels] reached out their hands and pulled Lot into the house with them and shut the door. And they struck with blindness the men who were at the entrance of the house, both small and great, so that they wore themselves out groping for the door.

Lot and his family knew that the degeneracy of the city was quite serious—even worse than they realized—and the angels' power was obvious in the way that they stopped these men of Sodom.

And so say the men unto Lot, "Still who to you here? A son-in-law and your sons and your daughters and all who [are] to you in the city—bring [them] out from the place;..."

Genesis
19:12

And the angels [lit., *men*] said to Lot, "Who [is] still here [who belongs] to you? A son-in-law, your sons, your daughters? All who [belong] to you in the city, bring [them] out from this place;..."

And the angels warned Lot, "What relatives and friends remain here in this city? Do you have a son-in-law, sons, daughters? Bring out from this city all those who belong to you,..."

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so say the men unto Lot, "Still who to you here? A son-in-law and your sons and your daughters and all who [are] to you in the city—bring [them] out from the place;..."
Targum of Onkelos	And the Men said to Lot, Have you yet in this city kinsman or brother? Your sons-in-law, your sons and your daughters, take forth from the place;...
Latin Vulgate	And they said to Lot: Have you here any of yours? A son in law, or sons, or daughters, all that are your bring them out of this city:...
Peshitta (Syriac)	And the men said to Lot, What are <u>you doing</u> in this place? Now, your sons-in-law, your sons, your daughters, and whatsoever you have in this city, take them out of this place;...
Septuagint (Greek)	And the men said to Lot, Have you anyone else here? Son-in-law, or sons or daughters, or if you have any other <u>friend</u> in the city, bring them out of this place.
Significant differences:	The word <i>doing</i> (as found in the Syriac) is wrong. The Greek adds the word <i>friend</i> .

Thought-for-thought translations; paraphrases:

Common English Bible	The men said to Lot, "Who's still with you here? Take away from this place your sons-in-law, your sons, your daughters, and everyone else you have in the city..."
Contemporary English V.	The two angels said to Lot, "The LORD has heard many terrible things about the people of Sodom, and he has sent us here to destroy the city. Take your family and leave. Take every relative you have in the city, as well as the men your daughters are going to marry."
Easy English	Then the visitors said to Lot, "Have you any other family here? Bring them out from this place. Bring out your daughters' husbands, your sons, your daughters and all your other family. Take them all away from this city."

Easy-to-Read Version	The two men said to Lot, "Are there any other people from your family living in this city? Do you have any sons-in-law, sons, daughters, or any other people from your family here? If so, then you should tell them to leave now.
Good News Bible (TEV)	The two men said to Lot, "If you have anyone else here---sons, daughters, sons-in-law, or any other relatives living in the city---get them out of here,...
<i>The Message</i>	The two men said to Lot, "Do you have any other family here? Sons, daughters--anybody in the city? Get them out of here, and now!
New Century Version	The two men said to Lot, "Do you have any other relatives in this city? Do you have any sons-in-law, sons, daughters, or any other relatives? If you do, tell them to leave now,...
New Life Bible	Then the two men asked Lot, "Do you have any others here? Sons-in-law, your sons, your daughters, anyone you have in the city, bring them out of this place.
New Living Translation	Meanwhile, the angels questioned Lot. "Do you have any other relatives here in the city?" they asked. "Get them out of this place--your sons-in-law, sons, daughters, or anyone else.

Partially literal and partially paraphrased translations:

American English Bible	Then the [messengers] said to Lot: 'If you have any sons, daughters, sons in law, or any friends in the city, take them out of this place,...
Ancient Roots Translinear	The men said to Lot, "Who of yours is still here? Proceed your sons, your sons-in-law, your daughters, and any of yours in the city from this place.
Christian Community Bible	The two men said to Lot, "Who is still here with you, your sons-in-law? Get them out of the place: your sons, your daughters and all your people in the town. The CCB also put a portion of v. 13 with this verse.
New American Bible	Then the guests said to Lot: "Who else belongs to you here? Sons-in-law, your sons, your daughters, all who belong to you in the city--take them away from this place!. 2Peter 2:7-9.
New Jerusalem Bible	The men said to Lot, 'Have you anyone else here? Your sons, your daughters and all your people in the city, take them away,...
New Simplified Bible	»Do you have any other relatives here in the city?« The angels asked. »Get them out of this place, sons-in-law, sons, daughters, or anyone else.

Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English	Then the men said to Lot, Are there any others of your family here? sons-in-law or sons or daughters, take them all out of this place;...
Ferar-Fenton Bible	Then the men said to Lot, "Now, who is with you here, relative, or son, or daughter, or anyone that you have in this city; let them go out from this place,...
HCSB	Then the angels said to Lot, "Do you have anyone else here: a son-in-law, your sons and daughters, or anyone else in the city who belongs to you? Get them out of this place,...
Judaica Press Complete T.	And the men said to Lot, "Whom else do you have here? A son-in-law, your sons, and your daughters, and whomever you have in the city, take out of the place.
NET Bible®	Then the two visitors [Heb "the men," referring to the angels inside Lot's house. The word "visitors" has been supplied in the translation for clarity.] said to Lot, "Who else do you have here [Heb "Yet who [is there] to you here?"]? Do you have [The words "Do you have" are supplied in the translation for stylistic reasons.] any sons-in-law, sons, daughters, or other relatives in the city [Heb "a son-in-law and your sons and your daughters and anyone who (is) to you in the city."]? Get them out of this [Heb "the place." The Hebrew article serves here as a demonstrative.] place...

Literal, almost word-for-word, renderings:

American KJV	And the men said to Lot, Have you here any besides? son in law, and your sons, and your daughters, and whatever you have in the city, bring them out of this place:...
<i>The Amplified Bible</i>	And the [two] men asked Lot, Have you any others here--sons-in-law or your sons or your daughters? Whomever you have in the city, bring them out of this place,...
Concordant Literal Version	And saying are the mortals to Lot, "Still any of yours here, sons-in-law, or your sons or your daughters, all who are yours in the city, bring forth from this place,..."
English Standard Version	And the men said to Lot, Who still is here to you? Bring out of this place your sons and your sons-in-law and your daughters, and whoever <i>belongs</i> to you in the city.
Fred Miller's Revised KJV	And the men said to Lot, Have you here any beside; son in law and your sons, and your daughters? and whoever you have in the city, bring them out of this place:...
Green's Literal Translation	And the men said to Lot, Who still is here to you? Bring out of this place your sons and your sons-in-law and your daughters, and whoever belongs to you in the city.
Modern KJV	And the men said to Lot, Have you anyone here besides yourself? Bring your sons-in-law, and your sons, and your daughters, and whatever <i>you have</i> in the city, bring <i>them</i> out of this place.
NASB	Then the two men said to Lot, "Whom else have you here? A son-in-law, and your sons, and your daughters, and whomever you have in the city, bring them out of the place;..."
World English Bible	The men said to Lot, "Do you have anybody else here? Sons-in-law, your sons, your daughters, and whoever you have in the city, bring them out of the place:..."
Young's Updated LT	And the men say unto Lot, "Whom have you here still? Son-in-law, your sons also, and your daughters, and all whom you have in the city, bring out from this place.

The gist of this verse: The angels ask Lot if he has any other relatives in this city and to get them and bring them out of the city.

Genesis 19:12a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'âmar (אמר) [pronounced <i>aw-MAHR</i>]	<i>to say, to speak, to utter; to say [to oneself], to think</i>	3 rd person masculine plural, Qal imperfect	Strong's #559 BDB #55
'ânâshîym (אנשי) [pronounced <i>uh-NAW-sheem</i>]; also spelled 'îyshîym (איש) [pronounced <i>ee-SHEEM</i>]	<i>men; inhabitants, citizens; companions; soldiers, followers</i>	masculine plural noun with the definite article	Strong's #376 BDB #35
'el (אל) [pronounced <i>ehl</i>]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
Lôwt (לוט) [pronounced <i>lohṯ</i>]	<i>hidden; a covering, a veil; wrapped up; transliterated Lot</i>	masculine singular proper noun	Strong's #3876 BDB #532

Translation: And the angels [lit., men] said to Lot,...

The men here are the angels. This is the context of the previous verse. What they say to Lot is done with respect, as we have the preposition of honor and respect here. After all, part of the mission that God sent them on was to save Lot and anyone who wanted to be saved with him.

By the events that follow, and particularly by what they say, it is reasonable for God to have relayed to them His conversation with Abraham, and how Abraham had argued for the preservation of Sodom and this general area if there were 10 righteous people to be found. Therefore, the angels are expecting for there to be more than just these 4 people.

Angels are not omniscient. They are probably far brilliant than we can imagine and able to recall everything that they have every witnessed; but they cannot be everywhere at the same time.

Genesis 19:12b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
ʿōwd (וּד) [pronounced <i>gohd</i>]	<i>still, yet, again, again and again, repeatedly, in addition to; more, farther, besides; as yet, yet, still, even yet</i>	adverb	Strong's #5750 BDB #728
mîy (מִי) [pronounced <i>mee</i>]	<i>who, whom; whose, whomever; what; occasionally rendered how, in what way</i>	pronominal interrogative; the verb <i>to be</i> may be implied	Strong's #4310 BDB #566
lâmed (ל) [pronounced <i>l</i>]	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>	directional/relational preposition with the 2 nd person masculine singular suffix	No Strong's # BDB #510
pōh (פֹּה) [pronounced <i>poē</i>]	<i>here, in this place</i>	adverb	Strong's #6311 BDB #805

Translation:...“Who [is] still here [who belongs] to you?”

It is a difficult call to determine if their question continues as it stands into the next phrase, or whether they stop here, and then resume, still with a questioning tone. The lâmed preposition often refers to someone who belongs to someone else, usually in the sense of family. “Who do you still have who is living here?” is a reasonable way to translate this, although that is certainly not a word-for-word translation. Lot has to think quickly. They will tell Lot in the next verse why they are saying this. However, in this verse, they will suggest who Lot may know who could be taken with him.

Prior to this, Lot was trying to protect these men. At this point, they take control of the situation, and they begin giving the commands. Lot recognizes their authority in this situation.

Genesis 19:12c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
châthân (חָתָן) [pronounced <i>khaw-THAWN</i>]	<i>son-in-law, a daughter's husband, a bridegroom, husband</i>	masculine singular noun	Strong's #2860 BDB #368
w ^e (or v ^e) (וּ, וְ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251

Genesis 19:12c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
bânîym (בְּנֵי) [pronounced baw-NEEM]	<i>sons, descendants; children; people; sometimes rendered men</i>	masculine plural noun with the 2 nd person masculine singular suffix	Strong's #1121 BDB #119
w ^e (or v ^e) (וּ, וְ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
bath (בַּת) [pronounced bath]	<i>daughter; village</i>	feminine plural noun with the 2 nd person masculine singular suffix	Strong's #1323 BDB #123

Translation: *A son-in-law, your sons, your daughters?*

The people that Lot knows, who are of his family, are enumerated here. He has daughters, which would refer to the two daughters at his home and at least 1 daughter outside the home who is married. *Son-in-law* is in the singular, suggesting that there was one marriage outside of the family. Although most translations render *son-in-law* in the plural, I do not find a reason for doing so.

So, this is the minimum headcount: Lot, his wife, 2 daughters who live at home, two or more daughters who do not live at home and are probably married and their husbands, and 2 or more sons. How do we get 4 daughters out of this? It would make little sense for the angels to reference the daughters right in front of them. They are going. So, mentioning daughters is either knowledge that Lot has daughters outside the home or they are offering that as an option. That is 10 people altogether. My guess is, since Abraham got God down to approve of preserving Sodom if there are 10 righteous in the city, that Abraham has made a headcount based upon his knowledge of Lot's family. There have to be at least 10 total, including those who married into his family. That is how we would get up to 10 people and why Abraham did not petition God for 8 people or for 4 people.

The angels may or may not know the extent of Lot's family. They could simply be asking, "Do you have other sons or other daughters who are not here but live elsewhere in this city?" That could simply be a general question. However, with Abraham, he would have known Lot's family and how many there were for certain.

However, those who leave Sodom will be 4 in total; Lot's 2 virgin daughters, his wife and himself. We will discuss that as the chapter progresses.

Genesis 19:12d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
w ^e (or v ^e) (וּ, וְ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
kôl (כֹּל) [pronounced kohl]	<i>the whole, all, the entirety, every</i>	masculine singular noun	Strong's #3605 BDB #481
'ăsher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who, whom</i>	relative pronoun	Strong's #834 BDB #81

Together, kôl 'ăsher mean *all whom, all that [which]; whomever, all whose, all where, wherever.*

Genesis 19:12d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>	directional/relational preposition with the 2 nd person masculine singular suffix	No Strong's # BDB #510
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity with the 3 rd person masculine plural suffix	No Strong's # BDB #88
îyr (עיר) [pronounced <i>geer</i>]	<i>encampment, city, town</i>	feminine singular noun with the definite article	Strong's #5892 BDB #746

Translation: All who [belong] to you in the city,...

I believe that I separated all of this reasonably well. I take this portion to be a summation of all those that Lot can rouse up to leave with him, which would be all of his relatives that he can talk into leaving the city with him. This seems to include friends as well.

Lot appears to being given carte blanc here; anyone that he can talk into joining him appears to be able to leave the city with him. This city is about to be destroyed, and anyone willing to follow Lot out of the city will be saved. Only those who live with him will go with him.

Genesis 19:12e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
yâtsâ' (יֵצֵא) [pronounced yaw-TZAWH]	<i>to cause to go out, to lead out, to bring out, to carry out, to draw out, to take out; [of money:] to put forth, to lay out, to exact; to promulgate; to produce</i>	2 nd person masculine singular, Hiphil imperative	Strong's #3318 BDB #422
min (מִן) [pronounced min]	<i>from, off, out from, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
mâqôwm (מְקוֹמָם) [pronounced maw-KOHW]	<i>place, situated; for a soldier, it may mean where he is stationed; for people in general, it would be their place of abode (which could be their house or their town)</i>	masculine singular noun with the definite article	Strong's #4725 BDB #879

Translation: ...bring [them] out from this place;...

Lot is to take all those related to him out of this place. This is the imperative mood. In v. 13, the angels will tell Lot *why* this needs to be done.

Gen 19:12 Then the men [the angels] said to Lot, "Have you anyone else here? A son-in-law, sons, daughters, or anyone you have in the city, bring them out of the place.

Genesis 19:12 And the angels [lit., *men*] said to Lot, “Who [is] still here [who belongs] to you? A son-in-law, your sons, your daughters? All who [belong] to you in the city, bring [them] out from this place;... (Kukis mostly literal translation)

Genesis 19:12 And the angels warned Lot, “What relatives and friends remain here in this city? Do you have a son-in-law, sons, daughters? Bring out from this city all those who belong to you,... (Kukis paraphrase)

Lot and his family are in their house with the two angels, and there are scores, possibly hundreds or even thousands of men outside, wandering about, unable to see and perhaps disoriented as well. The angels are going to remove Lot and his family from this place and then rain down judgment upon Sodom.

Lot and his family may not understand completely what is going on, but the actions of the community and the miracle of saving the family gives these angels the authority to call the shots.

Here is where we get an idea as to the size of Lot’s family. There is Lot and his wife and they have two unmarried daughters there with them (Genesis 9:6). These angels, who would probably have more information about Lot’s family, ask about sons-in-law, sons and daughters.

As an aside, *son-in-law* is in the singular here, but there are sons-in-law in v. 14 (it is not unusual for English translations to use the plural in v. 12 and the singular in v. 14, but it is actually the opposite in the Hebrew).

Back at the end of Genesis 18, we did a headcount: at home, there was Lot, his wife and two unmarried daughters (4). He has at least two sons-in-law (v. 14); and the angels suggest that he has at least two sons and at least two daughters (the angels are in Lot’s home—they are able to see 4 people—they ask about Lot’s daughters, suggesting that there are 2 or more daughters outside of the home. Altogether, that is 10 people, which is why Abraham stopped talking with God when he was able to insure deliverance for Sodom if there with 10 righteous in the city (Genesis 18:32–33). Abraham did a headcount of Lot’s family and based his intercessory prayer to God on that number.

Matthew Henry: [There are two things that we should understand from this:] 1. The command of a great duty, which was to do all he could for the salvation of those about him, to snatch them as brands out of the fire. Note, Those who through grace are themselves delivered out of a sinful state should do what they can for the deliverance of others, especially their relations. 2. The offer of great favour. They do not ask whether he knew any righteous ones in the city fit to be spared: no, they knew there were none; but they ask what relations he had there, that, whether righteous or unrighteous, they might be saved with him. Note, Bad people often fare the better in this world for the sake of their good relations. It is good being kin to [or friends with] a godly man.⁸²

As discussed at that time, Abraham did not just come to a point and stop counting, when he should have taken it down to 4 or 5 people. God would not have preserved Sodom based upon 4 or 5 people. However, God will deliver Lot and his small family from judgment. So God answers Abraham’s prayer by saying “no” to exactly what Abraham prays for (the non-destruction of Sodom), but “yes” to the intent of Abraham’s prayer (the preservation of Lot and his family).

Both Abraham and Lot have been called righteous (Genesis 15:6 18:24), although we have observed that there is a great difference between the quality of these men’s lives and their testimony—which difference is going to become even more stark as we complete this chapter.

Gen 19:12 Then the men [the angels] said to Lot, "Have you anyone else here? A son-in-law, sons, daughters, or anyone you have in the city, bring them out of the place.

⁸² Matthew Henry, *Commentary on the Whole Bible*; from e-Sword, Genesis 19:12–14 (slightly edited).

Genesis 19:12 And the angels [lit., *men*] said to Lot, “Who [is] still here [who belongs] to you? A son-in-law, your sons, your daughters? All who [belong] to you in the city, bring [them] out from this place;... (Kukis mostly literal translation)

Genesis 19:12 And the angels warned Lot, “What relatives and friends remain here in this city? Do you have a son-in-law, sons, daughters? Bring out from this city all those who belong to you,...

Matthew Henry: *The holy angels are ministers of God's wrath for the destruction of sinners, as well as of his mercy for the preservation and deliverance of his people.*⁸³

Here, the angels speak of a *son-in-law* and later in this narrative, Lot will go to his *sons-in-law*. God is all-knowing; but angels are not. I suspect that angels have a phenomenal memory and an incredible ability to keenly observe what is going on; however, this passage, along with several others, seems to indicate that angels are not omniscient. They do not know all that is going on with every single person—only with those they have personally observed. This simply suggests that there are angels who observe you who know almost everything there is to know about you; and they can read your body language and your face, and they probably know most of the things that you are thinking. However, not every angel knows all of these things about you. The angels that observe my life may know nothing about you. And most angels probably know little or nothing about you or me.

There are times when Satan or a demon will accuse various people before God, and God will speak on behalf of those whom they have slandered (Job 1:8–11 Revelation 12:10). Under those circumstances, angels learn about specific people.

These 2 angels may know some things about Lot. However, they may know nothing about Lot or his family. It is their assignment to destroy these cities. Perhaps God directed them to at least speak with Lot and perhaps God told them, “Just go into Sodom, spend the night, remove Lot and his family from the city and then destroy these cities the next day.”

There are angels in observance, both fallen and elect, perhaps on opposite sides of the stadium, as it were. These two angels are out on the field. Because of this question, they are probably aware that Abraham argued for the preservation of Sodom if 10 righteous could be found. But these angels don't know Lot's life; they don't know his family. They are expecting to have fewer than 10 righteous people—those who have trusted in Jehovah Elohim—whom they will take to safety before destroying the city.

The reason that I am coming to this conclusion, that the angels have a specific mission, but that they do not know everything about everyone, is, they ask Lot if there are more people, and they use the masculine singular word for *son-in-law*. They expect for there to be fewer than 10 people; and so far, they see 4. They suggest a *son-in-law* (singular), but Lot will speak to *sons-in-law*.

They also ask about *sons* and *daughters*; which does not mean that Lot has an additional 2 or more sons out there and 2 or more daughters. The angels could be simply asking this as a general question without actually knowing whether Lot has more adult children or not. Abraham made a headcount of 10, which is why he stopped there when speaking with God (Genesis 18:32). The angels, who would have known at the very least, about this prayer, would have understood there to be fewer than 10 righteous (believers), as God was going to judge Sodom, and rescue those who came out with Lot. After all, there is no reason to think that elect angels have gone rogue and are acting on their own in this mission.

So, even though we have done a headcount in a previous lesson, we really don't know exactly. If I was to make an educated guess, Lot has 2 adult sons or daughters who are married, which should be 4 believers right there; and the problem, as we will see, is with the sons-in-law, who are unbelievers. Because of them, where there ought to be 10 believers (or more), there are 4, along with whichever of Lot's sons and daughters who believe in Y^ehowah, but would not join him in leaving Sodom (who are not spoken of, except hypothetically in v. 12).

⁸³ Matthew Henry, *Commentary on the Whole Bible*; from e-Sword, Genesis 19:12–14.

If there were even 10 believers in Sodom, God would not have destroyed Sodom. However, at 4, they are rescued but Sodom is destroyed.

There are various Muslim communities which seek to remove all Christians from within their cities—they would do well to read and re-read this passage. Once the believers are removed, and all that is left are degenerate Muslims, there is nothing to protect them.

Israel today has both Christians and Jews (and Palestinians). The Palestinians have sought to remove all Jews and Christians from their midst. So, any time that Israel goes to war with the Palestinians, we ought to expect some communities of the Palestine territory to be completely destroyed; at the same time, we would expect most of Israel to remain virtually untouched.

When believers are removed from a geographical area, that removes the protection of that area.

<p>...for causing to destroy we [are] the place, for has become great their outcry to faces of Y^ehowah. And so sending us Y^ehowah to destroy her.”</p>	<p>Genesis 19:13</p>	<p>...for we will destroy this place because their outcry has become great in the presence of Y^ehowah. Therefore, Y^ehowah is sending us to destroy the city [lit., her].”</p>
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...for we will destroy this place because their outcry has become great before Jehovah. Therefore, He has sent us to destroy this city.”

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	...for causing to destroy we [are] the place, for has become great their outcry to faces of Y ^e howah. And so sending us Y ^e howah to destroy her.”
Targum of Onkelos	...for the cry of it before the Lord is great, and the Lord has sent us to destroy it.
Latin Vulgate	For we will destroy this place, because their cry is grown loud before the Lord, who has sent us to destroy them.
Peshitta (Syriac)	For we will destroy this place, because the cry of the oppressed has come before the LORD; and the LORD has sent us to destroy it.
Septuagint (Greek)	For we are going to destroy this place; for their cry has been raised up before the Lord, and the Lord has sent us to destroy it.

Significant differences: None.

Thought-for-thought translations; paraphrases:

Common English Bible	...because we are about to destroy this place. The LORD has found the cries of injustice so serious that the LORD sent us to destroy it.”
Easy English	We intend to destroy it. The protests to the *Lord against its people are great. So he has sent us to destroy it.’
Easy-to-Read Version	We are going to destroy this city. The Lord heard how evil this city is, so he sent us to destroy it.”
Good News Bible (TEV)	...because we are going to destroy this place. The LORD has heard the terrible accusations against these people and has sent us to destroy Sodom.”
<i>The Message</i>	We're going to destroy this place. The outcries of victims here to GOD are deafening; we've been sent to blast this place into oblivion.”
New Berkeley Version	...for we are about to destroy this place; because the outcry of it has grown loud before the LORD and the LORD has sent us to wipe it out.”

New Century Version	...because we are about to destroy this city. The Lord has heard of all the evil that is here, so he has sent us to destroy it."
New Life Bible	For we are about to destroy this place. Because the cry against its people has become so loud to the Lord that the Lord has sent us to destroy it."

Partially literal and partially paraphrased translations:

American English Bible	...because we're going to destroy it! A great cry has been raised against [this city] to Jehovah, and [He] has sent us to destroy it.'
Ancient Roots Translinear	We <i>will</i> destroy this place, for the cry grows in Yahweh's face. Yahweh sent us to destroy it."
Christian Community Bible	We are about to destroy this place. ¹³ The cry for retribution against it is great before Yahweh who has sent us to destroy it."
God's Word™	...because we're going to destroy this place. The complaints to the LORD against its people are so loud that the LORD has sent us to destroy it."
New American Bible	We are about to destroy this place, for the outcry reaching the LORD against those here is so great that the LORD has sent us to destroy it." Is 1:7, 9; Ez 16:49-50; Zep 2:9.
New Simplified Bible	»We will destroy the city completely. The stench of the place has reached Jehovah. He has sent us to destroy it.«

Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English	For we are about to send destruction on this place, because a great outcry against them has come to the ears of the Lord; and the Lord has sent us to put an end to the town.
Complete Jewish Bible	...because we are going to destroy it. ADONAI has become aware of the great outcry against them, and ADONAI has sent us to destroy it."
Ferar-Fenton Bible	...for we shall destroy this place, for its great shriek has come before the Ever-Living and Ever-Living has sent us to destroy it."
Judaica Press Complete T.	For we are destroying this place, because their cry has become great before the Lord, and the Lord has sent us to destroy it."
New Advent Bible	For we will destroy this place, because their cry is grown loud before the Lord, who has sent us to destroy them.
NET Bible®	...because we are about to destroy [The Hebrew participle expresses an imminent action here.] it. The outcry against this place [Heb "for their outcry." The words "about this place" have been supplied in the translation for stylistic reasons.] is so great before the LORD that he [Heb "the Lord." The repetition of the divine name has been replaced in the translation by the pronoun "he" for stylistic reasons.] has sent us to destroy it."
<i>The Scriptures</i> 1998	"For we are going to destroy this place, because the cry against them has grown great before the face of יהוה, and יהוה has sent us to destroy it."

Literal, almost word-for-word, renderings:

<i>The Amplified Bible</i>	For we will spoil and destroy [Sodom]; for the outcry and shriek against its people has grown great before the Lord, and He has sent us to destroy it.
Concordant Literal Version	...for ruining are we this place, for great is the cry concerning them before the face of Yahweh, and sending us is Yahweh to wreck it.
exeGesés companion Bible	...for we ruin this place: because their cry greatens at the face of Yah Veh; and Yah Veh sends us to ruin it.
Fred Miller's Revised KJV	For we will destroy this place, because the cry of them is grown great before the face of The LORD; and The LORD has sent us to destroy it.

LTHB For we are about to destroy this place, for the cry of them is great before Jehovah, and Jehovah has sent us to destroy it.
 World English Bible ...for we will destroy this place, because the cry of them is grown great before Yahweh. Yahweh has sent us to destroy it."
 Young's Updated LT ...for we are destroying this place, for their cry has been great before the face of Jehovah, and Jehovah sends us to destroy it."

The gist of this verse: The angels warn that God sent them to destroy this area.

Genesis 19:13a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
kîy (כי) [pronounced kee]	when, that, for, because	explanatory conjunction; preposition	Strong's #3588 BDB #471
shâchath (שחַתּוּ) [pronounced shaw-KHAHTH]	we are causing one to go to ruin, we are spoiling, they are ruining, they are destroying; corrupting [morally], perverting	masculine plural, Hiphil participle	Strong's #7843 BDB #1007
'ânach ^e nûw (אֲנַחְנוּ) [pronounced uh-NAHKH-noo]	we; (sometimes a verb is implied)	1 st person plural pronoun	Strong's #587 BDB #59
'êth (אֶת) [pronounced ayth]	generally untranslated; occasionally to, toward	indicates that the following substantive is a direct object	Strong's #853 BDB #84
mâqôwm (מָקוֹמָם) [pronounced maw-KOHM]	place, situated; for a soldier, it may mean where he is stationed; for people in general, it would be their place of abode (which could be their house or their town)	masculine singular noun with the definite article	Strong's #4725 BDB #879

Translation: ...for we will destroy this place...

Perhaps you are thinking, *why are they not given another chance? Why doesn't God kill a lot of them and give them another chance?* God has already given them a chance. That was Genesis 14. They ignored the warning that God gave them there. Since they ignored the warning, now they face more intense discipline. In fact, they face total destruction. These are people who cannot be redeemed. God knows their hearts. Even those who have not gathered around Lot's house are too far gone. They cannot be reasoned with.

Certainly you know some liberals who believe in wealth redistribution and even in socialism to some degree. If a man like Barack Obama, who is thoughtful and kind and cool can make good decisions, then why shouldn't he determine how things should go without having to go through Congress. Surely you know people who believe that, and many of them are beyond redemption. They are too far gone. They can't be fixed, they can't be reasoned with, they cannot see dozens of failed socialist countries and be convinced that is it wrong and evil. Many of these even think that the Palestinians are every bit as moral as the people of modern-day Israel. You know, deep down, you will never be able to reach people like this. Similarly, there are people who have greatly damaged souls who will never turn their lives around. These are the people of Sodom and Gomorrah.

Genesis 19:13b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
kîy (כי) [pronounced <i>kee</i>]	<i>when, that, for, because</i>	explanatory conjunction; preposition	Strong's #3588 BDB #471
gâdal (גָּדַל) [pronounced <i>gaw-DAHL</i>]	<i>to be [become] great; to grow; to be greatly valued [celebrated, praised]; to twist together, to bind together</i>	3 rd person feminine singular, Qal perfect	Strong's #1431 BDB #152
ts ^e âqâh (צָעָקָה) [pronounced <i>tz^e-gaw-KAW</i>]	<i>outcry, cry, a crying out</i>	feminine singular noun with the 3 rd person masculine plural suffix	Strong's #6818 BDB #858
'êth (אֵת) [pronounced <i>ayth</i>]	generally untranslated	indicates that the following substantive is a direct object	Strong's #853 BDB #84
pânîym (פְּנֵי) [pronounced <i>paw-NEEM</i>]	<i>face, faces, countenance; presence</i>	masculine plural construct (plural acts like English singular)	Strong's #6440 BDB #815
Pânîym preceded by the generally untranslated 'êth means <i>before, in presence of</i> .			
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217

Translation: ...because their outcry has become great in the presence of Y^ehowah.

Now, I would have thought the verb here would be a Qal imperfect, but it is a Qal perfect. What has occurred over a period of time—and we do not know just how long that period of time has been—there have been homosexual rapes and murders in the Sodom area. Travelers would come through and they would spend the night, and the next day, they would be dead. Now, I have made this assumption because of what has happened on this night, where they surround Lot's home and threaten him, and, despite their blindness, continue to feel around to try to find his doorway, so that they may go in and rape these men—men whom they can no longer even see because of their blindness.

An imperfect tense usually refers to action in the future or continuous action or to consecutive action; the perfect tense usually looks at a complete or an accomplished action. The perfect tense to me suggests that God has some kind of a formula—a mathematical formula if you will—that He applies. Perhaps the idea is, these people will continue to rape and kill, yet none of them will ever become evangelized. At some time, they have reached this undeniable tipping point. Any impartial observer (and I am speaking of angels, here) can see that there is no hope for this people; there is no redemption for this people. They will continue to rape and murder and to ignore the calling of God.

In many ways, this helps to explain other incidents in Scripture. No doubt you have heard critics say, "David was a man after God's Own heart? Really? Do you know what David did?" For David, there was the possibility of redemption in this life. Now, David had been saved early on, but he went astray when it came to having many wives, to the point where he took another man's wife, Bathsheba. However, David was still redeemable after that point. That is, God would still be able to use David, despite his great sin, after that point in time. Contrast this with King Saul, who could reached a point of no return, where there was no chance for his redemption in time. Saul was a believer in Jesus Christ and, when he did wrong, he actually realized it. Twice, David did not kill him, but it was made clear to Saul that he could have; and Saul was struck by this in his conscience. That is, there was

still room for Saul to grow, to turn himself around, to become great as he once was. However, by the time the Philistines attacked Israel, and David was on the run from Saul, he had reached a point where he was no longer redeemable; this was observable by many.

Believers can be redeemed in time—that is, they are able to stop some of their bad behavior, get back into fellowship, and begin to grow again. And, unbelievers can be redeemed by faith in Jesus Christ. However, there comes a point, where it is clear that such redemption no longer is possible. That is where Sodom and Gomorrah was it at this time. At some point in time, there was no redemption for this people; and, at the point—with that perfect tense—God will choose to act.

Gill: the cry of the sins of the inhabitants of Sodom, which were many, and openly, and daringly committed, [against any who accidentally ventured into Sodom] and reached to heaven, and called for immediate vengeance and punishment.⁸⁴

Genesis 19:13c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
shâlach (שָׁלַח) [pronounced shaw-LAKH]	<i>to send, to send off, to send away, to dismiss, to give over, to cast out, to let go, to set free, to shoot forth [branches], to shoot [an arrow]</i>	3 rd person masculine singular, Piel imperfect with the 1 st person plural suffix	Strong's #7971 BDB #1018
YHWH (יהוה) [pronunciation is possibly yohh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
shâchath (שָׁחַת) [pronounced shaw-KHAHTH]	<i>to destroy, to ruin, to lay waste [to]; to spoil, to corrupt; to deal corruptly [with]; to act wickedly</i>	Piel infinitive construct with the 3 rd person feminine singular suffix	Strong's #7843 BDB #1007

Translation: Therefore, Y^ehowah is sending us to destroy the city [lit., her].”

A second time, these angels have told Lot that God has sent them to destroy this city, and he believes it. He believes them. He will act on this faith. Lot has seen one amazing miracle—moments before he believe he would be killed at the hand of those in his courtyard—he is pulled into his home and suddenly, all of the men outdoors are blinded. He can see them or hear them wandering around, unable to satiated their lust, and yet still trying.

Peter Pett: There are times in history when God cries `enough!' The Flood was one such. Here is another. Later the exile will be a third. Sin contaminates, and grows, and spreads and then becomes all pervasive - and then God acts.⁸⁵

⁸⁴ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Genesis 19:13.

⁸⁵ From <http://www.studyight.org/commentaries/pet/view.cgi?bk=0&ch=19> accessed August 11, 2014.

Hearing that they would destroy the city, and that God sent them, indicates to Lot that they are angels who are doing God's will. He may not get that information in a blinding flash, but he will to what they ask him to do (not perfectly, but remember, this is Lot we are talking about here).

These are two angels; they are not theophanies. There is nothing in this chapter to indicate that they are doing anything other than carrying on the plan of Y^ehowah. Abraham is at home thinking that everything is copacetic in the land of Sodom and Gomorrah, however Lot is given the word that there will be judgment brought upon these cities. He is given the option to get out under God's direction.

Application: When a national entity is judged and destroyed, God will deliver some or all of the believers from His judgment.

Although this may seem like an elementary question:

Why does God want to destroy Sodom and Gomorrah?

1. Sodom and Gomorrah had become lawless cities. People who wandered into this area were raped and killed.
2. Whatever law that existed in Sodom (and we believe Lot to be a part of that system), it did not protect the innocent and it did not punish the guilty with regards to the homosexual raping and killing which was taking place.
3. God has already warned Sodom by means of the **4th stage of national discipline** and began to apply the **5th stage of national discipline** (we assume that stages 1–3 had also already been brought upon Sodom).
4. The lawlessness and the sins practiced have been so pervasive in this society that there was no teaching of Bible doctrine taking place and no evangelism. Abraham estimated that there should have been 10 saved people in Sodom, and there were maybe 4. There was no spiritual growth taking place, given Lot's desire to give up his daughters to save the strangers; and then his daughters' later idea to have sex with their father in order to produce children.
5. The plan of God is not moved ahead by unbelievers. Evangelism and spiritual growth are hindered by addictive, degenerate sins.
6. Since nearly all of the males showed up to watch the angels get ganged rape, it is clear that degeneracy spread in this area much faster than the word of the Revealed God has.
7. Despite being blinded, the men of the city will continue to look for Lot's door so that they may go in and violate the strangers who were there. This is true addiction.
8. Degeneracy cannot be confined. Mass degeneracy most corrupt those on the outside.
 - 1) We have the example of this situation where there were a considerable number of homosexuals in Sodom. However, they could not simply get together for a homosexual orgy. They had to *feast on new flesh*, as it were.
 - 2) Drug use works if it constantly expands. Drug use is rarely confined. Drug pushers cannot make a profit without a constantly expanding base of users and distributors.
 - 3) Legalizing sin and taxing it is not a cure. If it were, Nevada would be the most profitable state in the union, followed by California, Washington and Colorado.
9. The state of degeneracy has reached such critical mass that law and order no longer exists in Sodom and Gomorrah.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Gen 19:13 For we are about to destroy this place, because the outcry against its people has become great before the LORD, and the LORD has sent us to destroy it."

Genesis 19:13 ...for we will destroy this place because their outcry has become great in the presence of Y^ehowah. Therefore, Y^ehowah is sending us to destroy the city [lit., *her*]." (Kukis mostly literal translation)

Genesis 19:13 ...for we will destroy this place because their outcry has become great before Jehovah. Therefore, He has sent us to destroy this city." (Kukis paraphrase)

First thing that we note is, these angels have the responsibility of destroying Sodom and the other 3 or 4 cities. Therefore, there are not 10 believers in Sodom, so the angels are told to first whisk Lot and his family members to safety.

Here, the angels explain to Lot why he must gather up his people and leave this city, because they would be destroying this place. Lot had no idea who these men were. They were strangers to him a few hours ago. Remember, he only met these angels just this afternoon. However, somehow, in the evening, he has formed a strong bond with them. Furthermore, they just did something which was unprecedented in Lot's life. His house was under attack. Hundreds of men were outside his door beating on it, trying to get in, and suddenly they stopped. Lot can hear them from the inside, and he can hear what they are saying. No doubt, they are talking about being blinded. We do not know the mechanics of them being blinded. What has occurred to me—and this is conjecture based upon many translations—is that there was a sudden, blinding light, that left all of them blinded. It was nighttime, and these men had been gathering for the past hour or so outside of Lot's home, and their eyes had become very adjusted to the darkness. If there was a flash of blinding light—even a supernatural light—this could blind them. Whether this is a permanent blindness or one that lasts for several hours, we do not know. However, it will be apparent, later in this chapter, that Lot can come and go from his own house unencumbered by the crowd of frustrated homosexual rapists and voyeurs who are milling about. My point is, Lot recognizes or is beginning to recognize that these men can do and will do what they claim. Whether he knows that they are angels, whether he knows much doctrine at all, is questionable; but he will hear that they are from Y^ehowah and he will believe that, and he will act on that.

Gen 19:13 For we are about to destroy this place, because the outcry against its people has become great before the LORD, and the LORD has sent us to destroy it."

These angels use the Hiphil participle of *to destroy*, which often indicates causal, ongoing action. However, the beginning of the destruction of this city is right here, outside of Lot's home. First thing that they did is neutralize the homosexual criminals of Sodom. Whatever other steps they are taking place at this point in time is unclear. However, the participle suggests that this destruction is beginning, that these angels will be the agents through which this destruction will come, and that it is imminent. Their words indicate that, Lot cannot get a good night's sleep and then get up bright and early the next morning to do what he has to do; the time to act is right now.

The fact of these angels showing up and going to Lot personally is important, as are the events of that night. His daughters in the home and his wife realize—perhaps for the first time—the great degeneracy that is all around them. These homosexual criminals outside of their door have done this before. They certainly knew of these things intellectually speaking. Remember that Lot insisted that these men stay at his home for protection, so what these homosexual criminals did was not unknown to Lot or just a rumor. However, with this all occurring right here, right outside of their own front door, in a place that they believed that they were all safe, this horrific evil has gotten the attention of Lot and his family. The blinding of these homosexual criminals and their being neutralized also got their attention. There are a lot of things going down, and they are happening all at once; but these things are designed to suggest a great urgency that will have to seize Lot.

These angels are sent by God to destroy Sodom and Gomorrah. The word *outcry* suggests that rapes and killing of strangers had become commonplace in Sodom; and this is supported by Lot insisting that these angels (when he believed them to be men) come stay at his house.

We are never given the specific mechanics as to what happened in Sodom or how it was caused to happen. We do not know exactly what these angels did (v. 13, 22); we do not know exactly what God did (vv. 14, 24–25) when it comes to the destruction of Sodom. We do not know exactly what sort of powers angels have when it comes

to destruction as we have here. We know that sulfur and other things rained down upon Sodom from the sky, but we are not told any of the mechanics here. That is, what this a natural or a semi-natural event? Was it completely miraculous? We simply do not know the answers to these questions.

Angels, an addendum:

How does God keep good angels from going bad? Through knowledge, through information, through observation. This is why we are being observed. Angels will observe the lives of believers all over the world over a period of 5000, 6000 or even more years. They will come to many of the conclusions that we come to: that God is righteous, that God is faithful, that God is fair, that God is merciful and that God is truthful. Similarly, they will make observations about Satan and the fallen angels—that they will use fear and intimidation; they will lie; and that all of their works result in chaos, pain, heartache and judgment. Furthermore, no matter what lies Satan tells, he is heartless and he will do anything on his own behalf, regardless of the damage that he causes to others.

In observing all of human history, billions of people and in billions of circumstances, elect angels are convinced that they have no reason to doubt that God is Who He says He is and that Satan is not at all the way he presents himself to be. They watch situations like this play out—and, in this instance, two angels actually participate in the action.

It is one thing to be given a one-sentence description of Rudy Ruettiger, a young man, who, against all odds, became a part of Notre Dame's football team; and it is quite another to view the **movie** or read the **book**. Similarly, it is one thing to be told that God is righteousness and justice and love, but an entirely different thing to see these characteristics play out in real life. Angels see human history as it unfolds and it reveals the perfect character of God in millions of different circumstances and under many different environments.

Given the first chapter of the book of Job, there are times when fallen and elect angels convene with God and people are discussed and Satan brings accusations against many of us. However, does Satan himself gather all of this information? Probably not. Satan is also a created being who can only be in one place at one time. So, when you are accused before God—and you probably are, if you are a believer in Jesus Christ—this is because there are demons who gather information about you and present it to God (or they present it to Satan who presents it to God).

In many ways, you are an object lesson to angels. God's character is demonstrated in all that He has done for us (giving us His Son for our salvation) and how He is faithful to us, despite the fact that we fail continuously. Angels have volition as well. Unlike fallen man, where we can make one decision which connects us eternally to God (to believe in Jesus Christ), elect angels probably face a situation where they can, at any given time, choose to sin against God (I do not believe that there is salvation for fallen angels; I cannot find that taught in the Bible). Whether there are a multitude of things that they can do or think that would take them out of their relationship with God, we do not know. However, they are learning Who and What God is through their observance of us on this earth. An Understandable Version of the New Testament reads: **Therefore, since we are surrounded by such a large crowd of spectators** [Note: Christians are pictured here as being in a crowded arena, performing in the games], **we should lay aside every [excessive] weight and sin that so easily entangle us, and with perseverance, we should run the race** [of life] **that lies before us** (Hebrews 12:1). The bracketed material here is from the AUV–NT. Laying aside the weight of sin that entangles us is confession of sin to God for restoration of fellowship. So, before the angels, we are told to get into fellowship.

Angels watch us and they know of God's involvement in our lives. In the Church Age, God's truth in our soul guides us, along with the power of God the Holy Spirit. We apprehend this to some degree from our lives (particularly if we are able to take the long view), but we learn most of what we need to know about God through the Word of God. Angels learn most of what they know about God through watching us. God's righteousness and justice are vindicated in us; and through His Word.

I've listed many of the **amazing things** found in Genesis (in the first 15 chapters); and this is another of those fascinating things. We have information about the Angelic Conflict which is consistent with everything in the Bible that follows. We tend to think of angels as being quite impressive with great talents and abilities, but they are limited, just as we are. Hidden in this tiny portion of v. 12 is, angels do not know everything there is to know. Angels are learning. At no time in the Bible will this bit of information ever be contradicted.

I realize, for some people who give this very little thought, this does not seem to be amazing. But, someone (or many people) wrote the book of Genesis, and they laid out the groundwork for hundreds of primary and secondary doctrines in this divine book, and none of these things contradict what we find later. I have gone through this book 3 times on my own. In this 3rd time through, I find myself contradicting a few things I wrote the first time I exegeted this book. I have on many occasions, had to go back in my earliest exegesis of this book and fix some of the mistakes I made. I have revised some ideas or changed my mind on some doctrines, and have had to fix this (at some time in the future, I will replace the short exegesis of Genesis entirely). So, here I am, working with material that has already been laid out, having had a good deal of teaching before ever beginning the first exegesis of Genesis, and yet, I have changed my mind on several occasions of how to interpret this or that passage. How is it possible for these authors from 4000 years ago or more to put together the very foundation for all true theology without making a single mistake even in the most important doctrines? How is it possible for them to lay out the basis for human history, along with all the related theology, without there being glaring differences between these words and what the Apostle Paul will write 2000 years later? Yet, at the same time, it takes me many hundreds of hours to fully apprehend all the truth that is here (or, as best as I am able). The most logical explanation, which is given by the Bible itself, is that God the Holy Spirit both inspired and guided the writers of Genesis as He did the Apostle Paul; which would result in perfect consistency throughout Scripture. **For prophecy [the writing down of the Word of God] was never produced by the will of man, but people spoke from God, as they were carried along [i.e., inspired] by the Holy Spirit (2Peter 1:21; AUV-NT).**

Here is what we have studied so far:

Gen 19:1–13 The two angels came to Sodom in the evening, and Lot was sitting in the gate of Sodom. When Lot saw them, he rose up to meet them and bowed himself with his face to the ground and said, "My lords, please turn aside to your servant's house and spend the night and wash your feet. Then you may rise up early and go on your way." They said, "No; we will spend the night in the town square." But he pressed them strongly; so they turned aside to him and entered his house. And he made them a feast and baked unleavened bread, and they ate. But before they lay down, the men of the city, the men of Sodom, both young and old, all the people to the last man, surrounded the house. And the men of Sodom called to Lot, "Where are the men who came to you tonight? Bring them out to us, that we may [sexually] know them." Lot went out to the men at the entrance, shut the door after him, and said, "I beg you, my brothers, do not act so wickedly. Behold, I have two daughters who have not known any man. Let me bring them out to you, and do to them as you please. Only do nothing to these men, for they have come under the shelter of my roof." But the men of Sodom said, "Stand back!" And they said, "This fellow came to sojourn, and he has become the judge! Now we will deal worse with you than with them." Then they pressed hard against the man Lot, and drew near to break the door down. But the men [the two angels] reached out their hands and pulled Lot into the house with them and shut the door. And they struck with blindness the men who were at the entrance of the house, both small and great, so that they wore themselves out groping for the door. Then the men [the angels] said to Lot, "Have you anyone else here? A son-in-law, sons, daughters, or anyone you have in the city, bring them out of the place. For we are about to destroy this place, because the outcry against its people has become great before the LORD, and the LORD has sent us to destroy it."

So, at this point, there are hundreds of homosexual rapists and voyeurs milling around outside of Lot's home, having been blinded by the angels. The angels have revealed their mission to Lot, and Lot believes them.

And so goes out Lot and so he speaks unto his sons-in-law, takers of his daughters, and so he says, “Get up; go out from the place the this, for is destroying Y^ehowah the city.” And so he is as jesting in [the two] eyes of his sons-in-law.

Genesis
19:14

So Lot went out and he spoke [with great conviction] to his sons-in-law, those taking his daughters. He said, “Get up and leave this place, for Y^ehowah is destroying the city.” However [lit., *and so*], he is [acting] as one jesting in the opinion of his sons-in-law.

So Lot went out and spoke with great passion to his sons-in-law, the men who would take his daughters. He told them, “Get up and leave this place for Jehovah will destroy this city.” But he appeared to be jesting to his sons-in-law.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so goes out Lot and so he speaks unto his sons-in-law, takers of his daughters, and so he says, “Get up; go out from the place the this, for is destroying Y ^e howah the city.” And so he is as jesting in [the two] eyes of his sons-in-law.
Targum of Onkelos	And Lot went forth, and spake with his sons-in-law who had taken his daughters, and said, Arise, come forth from this place; for the Lord destroys the city. But the word was as a wonder, (and he) as a man ranting, in the eyes of his sons-in-law.
Latin Vulgate	So Lot went out, and spoke to his sons in law that were to have his daughters, and said: Arise: get you out of this place, because the Lord will destroy this city. And he seemed to them to speak as it were in jest.
Peshitta (Syriac)	Then Lot went out and spoke to his sons-in-law who married his daughters, and said, Arise, get out of this place; for the LORD will destroy it. But his sons-in-law thought he was joking.
Septuagint (Greek)	And Lot went out, and spoke to his sons-in-law who had married his daughters, and said, Rise up, and depart out of this place, for the Lord is about to destroy the city; but he seemed to be speaking absurdly before his sons-in-law.
Significant differences:	The Latin, Syriac and Greek all interpreted <i>in the eyes of</i> rather than gave it a literal translation.

Thought-for-thought translations; paraphrases:

Contemporary English V.	Lot went to the men who were engaged to his daughters and said, "Hurry and get out of here! The LORD is going to destroy this city." But they thought he was joking, and they laughed at him.
Easy-to-Read Version	So Lot went out and spoke to his sons-in-law, the men who had married his {other} daughters. Lot said, "Hurry and leave this city! The Lord will soon destroy it!" But those men thought Lot was joking.
Good News Bible (TEV)	Then Lot went to the men that his daughters were going to marry, and said, "Hurry up and get out of here; the LORD is going to destroy this place." But they thought he was joking.
<i>The Message</i>	Lot went out and warned the fiancés of his daughters, "Evacuate this place; GOD is about to destroy this city!" But his daughters' would-be husbands treated it as a joke.
New Berkeley Version	So Lot went out to speak to his sons-in-law, who were taking his daughters. He said, "Up and away from this place, for the LORD is at the point of wiping out the city." But to his sons-in-law he seemed to be as one who jested. One wonders what his witness for God had been when these relatives took his warning as a jest. However, 2Peter 2:8 mentions "his righteous soul."

New Living Translation So Lot rushed out to tell his daughters' fiancés, "Quick, get out of the city! The LORD is about to destroy it." But the young men thought he was only joking.

Partially literal and partially paraphrased translations:

American English Bible So Lot went [back] outside and spoke to his [future] sons-in-law who [were engaged to] his daughters, and said: 'Get up and leave this place, because Jehovah is about to destroy the city!'
However, to his [future] sons-in-law it seemed as though he was joking.

Ancient Roots Translinear Lot proceeded to speak to his sons-in-law that took his daughters, and said, "Rise! Proceed from this place, for Yahweh destroys the city." The eyes of his sons-in-law were similarly |||laughing|||.

Christian Community Bible Lot went out and spoke to his sons-in-law, those who were to marry his daughters, saying, "Hurry, leave, for Yahweh is about to destroy the town." But they took what he said as a joke..

New American Bible So Lot went out and spoke to his sons-in-law, who had contracted marriage with his daughters.* "Come on, leave this place," he told them; "the LORD is about to destroy the city." But his sons-in-law thought he was joking.

New Jerusalem Bible So Lot went off and spoke to his future sons-in-law who were to marry his daughters. 'On your feet!' he said, 'Leave this place, for Yahweh is about to destroy the city.' But his sons-in-law thought he was joking.

New Simplified Bible Lot rushed out to tell his sons-in-law: »Hurry! Get out of the city! Jehovah is going to destroy it.« But the young men thought he was only joking.

Revised English Bible So Lot went out and urged his sons-in-law to get out of the place at once. 'The LORD is about to destroy the city,' he said. But they did not take him seriously.

Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English And Lot went out and said to his sons-in-law, who were married to his daughters, Come, let us go out of this place, for the Lord is about to send destruction on the town. But his sons-in-law did not take him seriously.

Complete Jewish Bible Lot went out and spoke with his sons-in-law, who had married his daughters, and said, "Get up and leave this place, because ADONAI is going to destroy the city." But his sons-in-law didn't take him seriously.

Ferar-Fenton Bible Lot therefore went out and spoke to his relatives, to the husbands of his daughters, and said, "Come let us go out from this place, for the Ever-Living will destroy the city."
But he was considered a fool in the eyes of his relatives.

Judaica Press Complete T. So Lot went forth and spoke to his sons-in-law, the suitors of his daughters, and he said, "Arise, go forth from this place, for the Lord is destroying the city," but he seemed like a comedian in the eyes of his sons-in-law.

New Advent Bible So Lot went out, and spoke to his sons in law that were to have his daughters, and said: Arise: get you out of this place, because the Lord will destroy this city. And he seemed to them to speak as it were in jest.

NET Bible® Then Lot went out and spoke to his sons-in-law who were going to marry his daughters [The language has to be interpreted in the light of the context and the social customs. The men are called "sons-in-law" (literally "the takers of his daughters"), but the daughters had not yet had sex with a man. It is better to translate the phrase "who were going to marry his daughters." Since formal marriage contracts were binding, the husbands-to-be could already be called sons-in-law.]. He said, "Quick, get out of this place because the LORD is about to destroy [The Hebrew active participle expresses an imminent action.] the city!" But his sons-in-law thought he was ridiculing them [Heb "and he was like one taunting in the eyes of his sons-in-law." These men mistakenly thought Lot was ridiculing

them and their lifestyle. Their response illustrates how morally insensitive they had become.].

Literal, almost word-for-word, renderings:

<i>The Amplified Bible</i>	And Lot went out and spoke to his sons-in-law, who were to marry his daughters, and said, Up, get out of this place, for the Lord will spoil and destroy this city! But he seemed to his sons-in-law to be [only] joking.
Concordant Literal Version	And forth is Lot faring, and is speaking to his sons-in-law, who took his daughters, and is saying. "Rise! Forth from this place, for ruining is Yahweh the city!" And becoming is he as one making fun, in the eyes of his sons-in law.
Context Group Version	And Lot went out, and spoke to his sons-in-law, who married his daughters, and said, Get up, go out of this place; for YHWH will destroy the city. But he seemed to his sons-in-law as one that joked { literally, laughed }.
English Revised Version	So Lot went out and said to his sons-in-law, who were to marry his daughters, "Up! Get out of this place, for the LORD is about to destroy the city." But he seemed to his sons-in-law to be jesting.
exeGeses companion Bible	And Lot goes and words to his in laws who took his daughters, and says, Rise, get from this place: for Yah Veh ruins this city! - but he seems as one who ridicules in the eyes of his in laws.
Heritage Bible	And Lot went out to speak to his sons in law who took his daughters, and said, Rise, take yourself out of this place, because Jehovah will destroy this city. And he seemed to be laughing <i>in jest</i> in the eyes of his sons in law.
Kretzmann's Commentary	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. The two daughters of Lot were still living in his house, but they were engaged to be married, their husbands to-be being designated as Lot's sons-in-law, since before the Lord a valid betrothal is equal to a marriage, so far as its obligation is concerned. Lot urged these two men to flee out of the city, since the Lord was about to destroy it. But he seemed as one that mocked unto his sons-in-law. They laughed at him for his foolish fears, since they, in their fleshly security, did not believe that the judgment of God was near. Cf Luke 17:28-29.
LTHB	And Lot went out to speak to his sons-in-law, those taking his daughters. And he said, Rise up, go out from this place, for Jehovah is about to destroy the city. And he seemed as one joking to his sons-in-law.
Syndein	Lot went out, and communicated categorically {dabar} to his sons-in-law - having married/'taken away' {laqach} his daughters - and kept on saying {'amar}, "Get up! Get out of this place! For Jehovah/God is causing the destruction {shachath -hiphil stem} of this city. But they 'thought he was intensely joking' {tsachaq - Piel stem - to play with, make fun of, kidding around} with his sons in law. {Note: RBT says there are at least 3 sons-in-law here and they have no respect for Lot or his word. He has been in reversionism so long he has no 'testimony' for them to respect.}.
World English Bible	Lot went out, and spoke to his sons-in-law, who were pledged to marry his daughters, and said, "Get up! Get out of this place, for Yahweh will destroy the city." But he seemed to his sons-in-law to be joking.
Young's Updated LT	And Lot goes out, and speaks unto his sons-in-law, those taking his daughters, and saith, `Rise, go out from this place, for Jehovah is destroying the city;' and he is as one mocking in the eyes of his sons-in-law.

The gist of this verse: Lot goes out to speak to his sons-in-law about destroying this entire area, and they think that he is joking.

Genesis 19:14a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
yâtsâ' (יָצָא) [pronounced yaw-TZAWH]	<i>to go out, to come out, to come forth; to rise; to flow, to gush up [out]</i>	3 rd person masculine singular, Qal imperfect	Strong's #3318 BDB #422
Lôwt̄ (לוֹט) [pronounced lohṯ]	<i>hidden; a covering, a veil; wrapped up; transliterated Lot</i>	masculine singular proper noun	Strong's #3876 BDB #532

Translation: So Lot went out...

Lot had enough time to gather up all of his people; the destruction of this city was put off to allow him this time.

There were probably hundreds of men wandering around in blindness, and Lot was able to avoid them as he left. If it was a flash of blinding light, Lot would have been inside his house and his eyes would have been protected.

Genesis 19:14b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
dâbar (דָּבַר) [pronounced daw ^b -VAHR]	<i>to speak, to talk [and back with action], to give an opinion, to expound, to make a formal speech, to speak out, to promise, to propose, to speak kindly of, to declare, to proclaim, to announce</i>	3 rd person masculine singular, Piel imperfect	Strong's #1696 BDB #180
The Piel stem is intensive, making dâbar is stronger. It can carry with it the idea of providing guidance and direction, if not a set of mandates (and this would be determined by context). The kind of intensification is determined by context. The Piel may call for <i>talk, backed with action; give your opinion; expound; make a formal speech; speak out; talk it around, to give a somber and tragic report.</i>			
'el (אֵל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
châthân (חָתָן) [pronounced khaw-THAWN]	<i>son-in-law, a daughter's husband, a bridegroom, husband</i>	masculine plural noun with the 3 rd person masculine singular suffix	Strong's #2860 BDB #368
lâqach (לָקַח) [pronounced law-KAHKH]	<i>to take, to take from, to take away, to take in marriage; to seize, to take possession of; to send after, to fetch, to bring; to receive</i>	masculine plural, Qal active participle, construct form	Strong's #3947 BDB #542

Genesis 19:14b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
bath (בַּת) [pronounced <i>bahth</i>]	<i>daughter; village</i>	feminine plural noun with the 3 rd person masculine singular suffix	Strong's #1323 BDB #123

Translation: ...and he spoke [with great conviction] to his sons-in-law, those taking his daughters.

The word *to speak* here can indicate great power and animation and great conviction, in the Piel stem.

You will recall that we made a head-count earlier of Lot and his entire family. Before, *son-in-law* was in the singular (v. 12); and here, it is in the plural. What this tells us is, there is more than one son-in-law. How many, we are not told. Lot has his two virgin daughters and most suppose that they are betrothed to two men, who are spoken of here as *sons-in-law*. If Lot has two daughters outside the home, and they are married (if they are living outside the home, logically, they would be married), Lot would speak directly to their husbands rather than two his daughters.

This would give us a minimum of Lot, his wife, two sons, two virgin daughters who live at home who are about to be married to two men; and two more daughters who are both married. Altogether, that is 12 people. Abraham had stopped at 10 righteous, when asking about the preservation of Sodom and Gomorrah. Whether this is how Abraham counted heads or whether he is thinking of the personal servants of Lot and his wife (who are not mentioned, but who could exist), we don't know. However, in some way or another, Abraham made a head count of those who he determined trusted in Y^ehowah Elohim, and he came up with 10 or more. He was wrong. There are only 4 people in total who trust in Lot and in Abraham's God enough to get up and leave, as we will find.

Genesis 19:14c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'âmar (אָמַר) [pronounced <i>aw-MAHR</i>]	<i>to say, to speak, to utter; to say [to oneself], to think</i>	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
qûwm (קוּם) [pronounced <i>koom</i>]	<i>to stand, to rise up, to get up; to establish, to establish a vow, to cause a vow to stand, to confirm or to fulfill a vow</i>	2 nd person masculine plural, Qal imperative	Strong's #6965 BDB #877
yâtsâ' (יָצָא) [pronounced <i>yaw-TZAWH</i>]	<i>to go out, to come out, to come forth; to rise; to flow, to gush up [out]</i>	2 nd person masculine plural, Qal imperative	Strong's #3318 BDB #422
min (מִן) [pronounced <i>min</i>]	<i>from, off, out from, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577

Genesis 19:14c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
mâqôwm (מָקוֹם) [pronounced <i>maw-KOHM</i>]	<i>place, situated</i> ; for a soldier, it may mean where he is <i>stationed</i> ; for people in general, it would be their <i>place of abode</i> (which could be their house or their town)	masculine singular noun with the definite article	Strong's #4725 BDB #879
zeh (זֶה) [pronounced <i>zeh</i>]	<i>here, this, this one; thus; possibly another</i>	masculine singular demonstrative adjective with a definite article	Strong's #2088, 2090 (& 2063) BDB #260

Translation: He said, “Get up and leave this place,...

Although this appears to be that Lot goes out to one household and tries to rouse them, we estimate that he went to several households, and what happened with his sons-in-law was typical. He is speaking passionately and forcefully, and he tells these people that he knows to get up immediately and to leave Sodom.

Lot knows clearly why he must leave—God has promised to destroy this city and the city is filled with homosexual criminals who have been raping and killing strangers who happen to come through their city. However, the townsfolk have, up to this point, swept this great problem under the rug. Not only have they allowed this to continue, but some have joined in to watch what is going on, as some sort of a death sport. No doubt, the reasoning of some was, *these are not our people, they are just strangers who have wandered into our territory.*

The fact that Lot goes out and speaks to sons-in-law indicates that there are men who did not gather around his house, but were at home sleeping.

Furthermore, it is not necessary that even most of the men of Sodom were actual Sodomites. What the homosexual rapists did was a blood sport with sex involved, and the other men of Sodom came out to watch, thereby giving their assent to such evil activity.

Genesis 19:14d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
kîy (כִּי) [pronounced <i>kee</i>]	<i>when, that, for, because</i>	explanatory conjunction; preposition	Strong's #3588 BDB #471
shâchath (שָׁחַת) [pronounced <i>shaw-KHAHTH</i>]	<i>to destroy, to lay waste to, to cause one to go to ruin, to spoil, to ruin; to corrupt [morally], to pervert</i>	Hiphil participle	Strong's #7843 BDB #1007
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
'êth (אֵת) [pronounced <i>ayth</i>]	generally untranslated	indicates that the following substantive is a direct object	Strong's #853 BDB #84
'îyr (עִיר) [pronounced <i>geer</i>]	<i>encampment, city, town</i>	feminine singular noun with the definite article	Strong's #5892 BDB #746

Translation: ...for Y^ehowah is destroying the city.”

Lot uses the name of God, which suggests that he may have spoken to his sons-in-law about God; or he assumes that his daughters have spoken to them about God. The fact that God will destroy the city does not strike them as serious because, they can hear what is going on outside, and it is relatively quiet; and they wonder, “Who is this God, anyway?” None of what Lot is saying strikes them as being credible. They simply believe what occurred yesterday will happen tomorrow; that everything will remain the same. A disaster is not on the horizon, in their own minds.

This is common for all mankind. Our lives are mostly routine. It is hard to convince a people that, in some time in the real future, life will change dramatically.

Application: Let me make a strange application. I write this in 2014, and there is a Muslim army known as ISIS taking over huge sections of Iraq. Americans would be difficult to convince that this is a meaningful event to us. Americans would not like the idea of sending American soldiers back to Iraq to destroy this evil movement. Furthermore, we have a President who seems to have little or no heart for confrontation. However, as the greatest military power in the world we should take action. This ISIS army **is destroying huge numbers of innocents**: men, women and children. Right today, they have **40,000 trapped on a mountain in Iraq**, that, if they are not stopped, they will destroy. God, in blessing us, has also given us great responsibility. We may not like sending soldiers to Iraq and to Afghanistan, but that is a part of our responsibility as a nation. There are Christians and Jews scattered throughout these areas, and these blood-thirsty, mad-dog Islamic-fascists will destroy them without a thought.

Application: We, as a nation, need to be able to see into the future. We need to recognize how this ISIS army threatens our well-being. Furthermore, we ought to be able to see just how inhuman these men are, and how they should be destroyed, for the benefit of all mankind. Personally, I think that President Obama is the worst president of my lifetime; however, if he takes our armies into Iraq to put down these mad dogs, I would support him 100%.

These men refuse to see that God should destroy them.

Genesis 19:14e			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
hâyâh (הָיָה) [pronounced haw-YAW]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person masculine singular, Qal imperfect	Strong's #1961 BDB #224
kaph or k ^e (כ) [pronounced k ^e]	<i>like, as, just as; according to; about, approximately</i>	preposition of comparison or approximation	No Strong's # BDB #453
tsâchaq (צָחַק) [pronounced tsaw-KHAKH]	<i>to jest; to make sport of; to toy with; to make a toy of; to play</i>	Piel participle	Strong's #6711 BDB #850
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, at, by, near, on, with, before, against, by means of, among, within</i>	a preposition of proximity	No Strong's # BDB #88

Genesis 19:14e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
ʿêynayim (עֵינַיִם) [pronounced <i>gay-nah-YIM</i>]	<i>eyes, two eyes, literal eye(s), spiritual eyes; face, appearance, form; surface</i>	feminine dual construct	Strong's #5869 (and #5871) BDB #744
Together, the bêyth preposition and the construct ʿîynêy (עֵינַיִם) [pronounced <i>gee-NAY</i>], literally mean <i>in the eyes of</i> ; it can be understood to mean <i>in the opinion of, in the thinking of, in the estimation of; as _____ sees things to be.</i>			
châthân (חָתָן) [pronounced <i>khaw-THAWN</i>]	<i>son-in-law, a daughter's husband, a bridegroom, husband</i>	masculine plural noun with the 3 rd person masculine singular suffix	Strong's #2860 BDB #368

Translation: However [lit., and so], he is [acting] as one jesting in the opinion of his sons-in-law.

To Lot's sons-in-law, they believe that he is involved in some practical joke. They cannot believe that he is serious.

At various times in history, there have been a variety of ways that marriage comes about. One way is that two young people are contracted to marry one another and they are considered married during that time, even though they live separately and remain virgins. However, the betrothed are called sons and daughters in-law. At some point in time, they consummate their marriage; but this had not come to pass yet. When we marry, we are to marry believers and hopefully believers who are spiritually growing. Lot and his family are believers, yet his daughters chose to marry unbelievers (or Lot allowed them to marry unbelievers). However, Lot personally has no testimony. He goes to these young men and tells them that the city is about to be destroyed; they certainly have known someone who has been stricken with temporary blindness, yet they believe that Lot is kidding. They do not take him seriously. How tragic to be related to eternity and have no testimony to those who are closest to you.

Clarke: *[Lot's sons-in-law] received the solemn warning as a ridiculous tale, the creature of Lot's invention, or the offspring of his fear. Therefore they made no provision for their escape, and doubtless perished, notwithstanding the sincerely offered grace, in the perdition that fell on this ungodly city.*⁸⁶

John Calvin: *where there is no religion, and no fear of God, whatever is said concerning the punishment of the wicked, vanishes as a vain and illusory thing...the nearer the vengeance of God approaches, the more does their obstinacy increase.*⁸⁷

Gen 19:14 So Lot went out and said to his sons-in-law, who were to marry his daughters, "Up! Get out of this place, for the LORD is about to destroy the city." But he seemed to his sons-in-law to be jesting.

Genesis 19:14 So Lot went out and he spoke [with great conviction] to his sons-in-law, those taking his daughters. He said, "Get up and leave this place, for Y^ehowah is destroying the city." However [lit., and so], he is [acting] as one jesting in the opinion of his sons-in-law. (Kukis mostly literal translation)

Genesis 19:14 So Lot went out and spoke with great passion to his sons-in-law, the men who would take his daughters. He told them, "Get up and leave this place for Jehovah will destroy this city." But he appeared to be jesting to his sons-in-law. (Kukis paraphrase)

⁸⁶ Adam Clarke, *Commentary on the Bible*; from e-Sword, Genesis 19:12.

⁸⁷ John Calvin, *Calvin's Commentary on the Bible*; 2nd beta version from e-Sword, Genesis 19:14.

I want you to picture this scene: they are trapped inside Lot's home and there were all of these homosexual rapists outside who, moments ago were trying to break in. Now they are wandering about outside, blinded and confused, still trying to find the door to get into the house. So Lot slips out the door quietly and is able to move through their midst because they are unable to see him. They might hear him, but they are also hearing the others who are out there, who are probably making a lot more noise.

While this is all going on, Lot goes out and contacts the men who are about to marry his daughters and men who have already married his other daughters, to try to convince them to come with him and to leave this city. This tells us that not every single male of Sodom was out in front of Lot's home (I am assuming these sons-in-law live in Sodom). However, nearly every male from Sodom was there.

We are told very little of this conversation, but it is likely that Lot recounted all that happened, and that these future sons-in-law just laughed at him. They did not believe in the God of Abraham and Lot and what Lot was telling them seemed like a joke to them.

Let me suggest two things here: Lot did not have a lot of credibility with these young men. They desired his daughters, but they did not look upon what he said as important or serious. He was just the old man in the picture, someone they would have to tolerate after marriage. With this visit, he became the crazy old man in the picture. Secondly, they did not see Sodom as being that problematic nor did it strike them as reasonable that God would strike Sodom. They possibly did not even believe in his God; and they certainly did not fear God. All of this seemed like a big joke to them. Lot had no testimony before them as a believer in Y^ehowah. Furthermore, they believed that Lot would use the Lord's name to pull a prank on them.

Having already gone through the headcount, this is where Abraham's estimations break down—with the sons-in-law. It did not occur to him that Lot's daughters would be promised to marry men who do not believe in Y^ehowah.

Application: This is not an unusual reaction of people who are facing judgment from God. There are Islamic militants in Iraq who are mocking President Obama, which is probably not the best approach. Even though this president wants a light footprint in Iraq, he is also a thin-skinned man who does not take kindly to criticism or mocking. These men may continue to kill, torture and harm; but judgment will come upon them.

Gen 19:14 So Lot went out and said to his sons-in-law, who were to marry his daughters, "Up! Get out of this place, for the LORD is about to destroy the city." But he seemed to his sons-in-law to be jesting.

Lot is taking all of this quite seriously. These men to whom he speaks think he's joking. What the sons-in-law presume is, Lot is kidding them; that Lot is making a joke. Here is something which they do not understand: Lot, at least in my estimation, would not make a joke and use God's name as a part of the joke. Lot may be pretty far gone spiritually; but this is not the sort of thing that he could do (this is an assumption on my part). If they had any understanding whatsoever about Lot and his God, they would understand this.

We do not know how many homes that Lot had to travel to, and we do not even know if this was their reaction at each home. We know that this occurred with at least two of his (future) sons-in-law. They believed that Lot would use the name of his God in order to make a joke. They had to be aware of the perversion that was all around them, and yet, Lot and his God were still a joke to them.

No matter how many people Lot spoke to, it is clear that, Lot was met with negative volition. No one believed him. No matter what he said, no one could take seriously that God was destroying the city.

Abraham's relationship with the people around him was much different. If Abraham went to his neighbors and told them that God was going to judge the land where they lived, I believe that most of them would have listened to Abraham. But Lot's testimony was not strong enough.

Some of you are perhaps thinking, "What if someone said that to me today?" We live in a very different dispensation today. Throughout the Old Testament, there are angels and there are prophets and there are

messages from God. This does *not* occur in the post-cannon period of the Church Age. If you know someone who has God telling him things, that would be a person to avoid. If you have a friend who regularly sees angels, find another friend. What we have today is the complete Word of God. We do not need additional information. God does not need to come and tell us to make a right turn straight up ahead. Everything we need to know for our lives is found in the Word of God. Abraham did not have the complete Word of God; Lot did not have the complete Word of God. We do.

On the other hand, if a pastor-teacher takes contemporary history and matches this to our current situation, many similar conclusions can be drawn. He could not say, “We are about to be destroyed with fiery sulfur from above;” but he could say, “It looks as though we could face some serious divine discipline to our nation because of our corporate witness to God.”

In terms of understanding our lives and what we should be doing, this is found throughout the Bible, in both testaments. For instance, in the life of David and the rebellion of Absalom, we can find many applications: of the results of being an absentee father to the idea of offering up a meaningless slogan to run for president. It is all there. We can examine what God the Holy Spirit wants us to know, and then easily make application to all those things going on in our own lives. However, this is done by means of understanding the Word of God. We can do this because **there is no new thing under the sun** (Eccles. 1:9).

If you know 20 verses out of the Bible, and little else, you will spend your Christian life in confusion. If you know 20 chapters, you are a little better off. In you know 20 books from the Bible, you are developing the knowledge which leads to spiritual maturity. As we are mandated to do, **Grow in grace and the knowledge of our Lord Jesus Christ** (2Peter 3:18). Or, as Paul exhorts us: **And do not be conformed [in your mindset] to this world [cosmic system philosophies], but be transformed by the renovation of your thinking, so that you may examine and recognize what is the good and acceptable and perfect will of God** (Romans 12:2). The key is, we need to think like God thinks (John 16:13–14 Romans 11:34 1Corinthians 2:16 Ephesians 3:3–4).

[Chapter Outline](#)

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The Escape from Sodom

And when the dawn had come up, and so urge, the messengers, in Lot, to say, “Get up; take your woman and two of your daughters—those present, lest you be swept away in the iniquity of the city.”

Genesis
19:15

When the drawn arose, the messengers urged [or, *hurried along*] Lot, saying, “Get up [and] take your wife and your two daughters—the ones who are here—so that you are not swept away in the punishment of the city.”

When the dawn arose, the angels strongly urged Lot, “Get up and take your wife and the two daughters who are here away, so that you are not caught up in the punishment of this city.”

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

And when the dawn had come up, and so urge, the messengers, Lot, to say, “Get up; take your woman and two of your daughters—those present, lest you be swept away in the iniquity of the city.”

Targum of Onkelos

And at the time that the morning was about to uprise, the angels were urgent upon Lot, saying, Up, take thy wife and thy two daughters who are with you, lest you perish in the condemnation of the inhabitants of the city.

Latin Vulgate	And when it was morning, the angels pressed him, saying: Arise, take your wife, and the two daughters that you have: lest you also perish in the wickedness of the city.
Peshitta (Syriac)	And when the morning dawned, the angels urged Lot, saying, Arise, take your wife and your two daughters who are <u>not given in marriage</u> , lest you be engulfed in the sins of the city.
Septuagint (Greek)	But when it was morning, the angels urged Lot, saying, Arise and take your wife, and your two daughters whom you have, and go forth; lest you also be destroyed with the iniquities of the city.
Significant differences:	The Syriac, instead of referring to Lot's two daughters as the <i>ones present</i> calls them the ones <i>not given in marriage</i> . The final phrase has some flexibility in how it might be translated.

Thought-for-thought translations; paraphrases:

Common English Bible	When dawn broke, the messengers urged Lot, "Get up and take your wife and your two daughters who are here so that you are not swept away because of the evil in this city.
Contemporary English V.	Early the next morning the two angels tried to make Lot hurry and leave. They said, "Take your wife and your two daughters and get out of here as fast as you can! If you don't, every one of you will be killed when the LORD destroys the city."
Easy-to-Read Version	The next morning at dawn, the angels were trying to make Lot hurry. They said, "This city will be punished. So take your wife and your two daughters who are still with you and leave this place. Then you will not be destroyed with the city."
Good News Bible (TEV)	At dawn the angels tried to make Lot hurry. "Quick!" they said. "Take your wife and your two daughters and get out, so that you will not lose your lives when the city is destroyed."
<i>The Message</i>	At break of day, the angels pushed Lot to get going, "Hurry. Get your wife and two daughters out of here before it's too late and you're caught in the punishment of the city."
New Berkeley Version	With the break of day the angels hurried Lot along, "Get ready; take away your wife here and your two daughters, lest you be swept away in the city's punishment."
New Life Bible	At dawn, the *angels urged Lot to hurry. They said, 'Hurry! Take your wife. And take your two daughters that are here. The *Lord will punish the people in the city. If you do not go now, then you will die as well.'
New Living Translation	At dawn the next morning the angels became insistent. "Hurry," they said to Lot. "Take your wife and your two daughters who are here. Get out right now, or you will be swept away in the destruction of the city!"

Partially literal and partially paraphrased translations:

American English Bible	Then the next morning, the messengers started to hurry Lot along, saying: 'Get up! Take your woman and your two daughters and go, so you won't be destroyed with the sins of this city!'
Ancient Roots Translinear	As daylight ascended, the messengers demanded Lot, saying, "Rise! Take your woman, and find your two daughters, otherwise you will be consumed in the iniquity of the city."
Beck's American Translation	When the morning dawned, the angels hurried Lot along. "Get up," they said, "take your wife and your two daughters who are with you, or you'll be wiped out when the town is punished."
Christian Community Bible	At daybreak the Angels urged Lot, saying, "Hurry! Take your wife and two daughters who are here, lest they perish because of the sin of the town."

God's Word™	As soon as it was dawn, the angels urged Lot by saying, "Quick! Take your wife and your two daughters who are here, or you'll be swept away when the city is punished."
New American Bible	As dawn was breaking, the angels urged Lot on, saying, "Come on! Take your wife with you and your two daughters who are here, or you will be swept away in the punishment of the city."
New Jerusalem Bible	When dawn broke the angels urged Lot on, 'To your feet! Take your wife and your two daughters who are here, or you will be swept away in the punishment of the city.'
New Simplified Bible	At dawn the next morning the angels became insistent. They said to Lot: »Hurry! Take your wife and your two daughters who are here. Get out of here right now, or you will be caught in the destruction of the city.«

Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English	And when morning came, the angels did all in their power to make Lot go, saying, Get up quickly and take your wife and your two daughters who are here, and go, for fear that you come to destruction in the punishment of the town.
Ferar-Fenton Bible	So, when dawn arrived, the Messengers said to Lot, "Get up, take your wife and your two daughters, and go out, for the crimes of this city are completed."
HCSB	At the crack of dawn the angels urged Lot on: "Get up! Take your wife and your two daughters who are here, or you will be swept away in the punishment of the city."
Judaica Press Complete T.	And as the dawn rose, the angels pressed Lot, saying, "Get up, take your wife and your two daughters who are here, lest you perish because of the iniquity of the city."
NET Bible®	At dawn [Heb "When dawn came up."] the angels hurried Lot along, saying, "Get going! Take your wife and your two daughters who are here [Heb "who are found." The wording might imply he had other daughters living in the city, but the text does not explicitly state this.], or else you will be destroyed when the city is judged [Or "with the iniquity [i.e., punishment] of the city" (cf. NASB, NRSV).]!"

Literal, almost word-for-word, renderings:

<i>The Amplified Bible</i>	When morning came, the angels urged Lot to hurry, saying, Arise, take your wife and two daughters who are here [and be off], lest you [too] be consumed and swept away in the iniquity and punishment of the city.
Concordant Literal Version	And as dawn ascends, then rushing are the messengers Lot, saying, "Rise! Take your wife and your two daughters, who are found, and come out, lest you be swept up in the depravity of the city.
A Conservative Version	And when the morning arose, then the [heavenly] agents hurried Lot, saying, Arise, take thy wife, and thy two daughters who are here, lest thou be consumed in the iniquity of the city.
Context Group Version	And when the morning arose, the messengers then hurried Lot, saying, Arise, take your woman { or wife }, and your two daughters that are here, or else you will be consumed in the iniquity of the city.
English Standard Version	As morning dawned, the angels urged Lot, saying, "Up! Take your wife and your two daughters who are here, lest you be swept away in the punishment of the city."
exeGesés companion Bible	And as the dawn ascends, the angels hasten Lot, saying, Rise, take your woman and your two daughters whom you find; lest you be scraped away in the perversity of the city.

Green's Literal Translation	And when the dawn rose, then the angels urged Lot, saying, Rise up, take your wife and your two daughters who are found, lest you be cut off in the depravity of the city.
Heritage Bible	And so the dawn ascended, and the heavenly messengers hurried Lot, saying, Rise, take your wife, and your two daughters who are here, lest you be scraped away in the iniquity of the city.
LTHB	And when the dawn rose, then the angels urged Lot, saying, Rise up, take your wife and your two daughters who are found, lest you be cut off in the depravity of the city.
Syndein	{Verses 15-17: A Believer Out of Fellowship - Is Disciplined in Time, but Not Judged} And when the dawn was come, then the angels were caused to hurry to Lot, saying {'amar}, "Get up! Take your wife, and your two daughters, who are here, lest you keep on 'being consumed'/perishing {caphah} in the iniquity of the city.
World English Bible	When the morning arose, then the angels hurried Lot, saying, "Arise, take your wife, and your two daughters who are here, lest you be consumed in the iniquity of the city."
Young's Updated LT	And when the dawn has ascended, then the messengers press upon Lot, saying, "Rise, take your wife, and your two daughters who are found present, lest you be consumed in the iniquity of the city."

The gist of this verse: When the dawn broke, the angels set about hustling Lot and his family out of there.

Genesis 19:15a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
k ^e mô (כִּמּוֹ) [pronounced <i>k^emoh</i>]	<i>like, as, when; thus, so; when, afterwards, as soon as</i>	adverb/conjunction	Strong's #3644 BDB #455
shachar (שַׁחַר) [pronounced <i>SHAH-khahr</i>]	<i>dawn, morning; felicity [a dawning after misery]</i>	masculine singular noun with the definite article	Strong's #7837 BDB #1007
‘âlâh (אָלָה) [pronounced <i>gaw-LAWH</i>]	<i>to go up, to ascend, to come up, to rise, to climb</i>	3 rd person masculine singular, Qal perfect	Strong's #5927 BDB #748

Translation: *When the dawn arose,...*

The angels gave Lot time to go throughout the city, to try to convince those whom he knew—principally his family—that they needed to leave immediately. Now they are at the time when everyone who is with Lot must leave—immediately.

Genesis 19:15b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253

Genesis 19:15b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
ʾûwts (איו) [pronounced oots]	<i>to urge, to insist, to press [upon], to hasten, to hurry [along]</i>	3 rd person masculine plural, Hiphil imperfect	Strong's #213 BDB #21
mal ^e âk ^e (מלאך) [pronounced mah ^e -AWK ^e]	<i>messenger or angel; this word has been used for a prophet (Isaiah 42:19) and priest (Mal. 2:7)</i>	masculine plural noun with the definite article	Strong's #4397 BDB #521
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, at, by, near, on, with, before, against, by means of, among, within</i>	a preposition of proximity	No Strong's # BDB #88
It is not unusual for the bêyth preposition to be used sort of like the sign of a direct object. We seem to find it with particular verbs.			
Lôwt̄ (לוט) [pronounced loht]	<i>hidden; a covering, a veil; wrapped up; transliterated Lot</i>	masculine singular proper noun	Strong's #3876 BDB #532

Translation: ...the messengers urged [or, hurried along] Lot,...

The messengers are the two angels who have come to Lot, and they *urge him* or they *hurry him along*, so that he and his family can get out away from this town in time. It seems reasonable that Lot was convinced; he believed the messengers. So, at this point, they were getting Lot to move quickly.

The Hebrew word for angel is mal^eâk^e (מלאך) [pronounced mah^e-AWK^e], which means *messenger* and can refer to one sent with a message, to a prophet, to an angel, and to an angelic theophany. It is in this passage that we see that those two *men* were actually angels. The angels have made it completely clear that it is time for Lot to get up and leave town. When the two daughters who are with him are mentioned, this indicates that he might have other daughters who are not living at home, who are married and living in unbelief with other unbelievers. We have already seen that Lot is not the epitome of the growing, spiritual giant; he can barely hold his own spiritually. His testimony is nothing to anyone except for his two daughters and his wife; and even here, his testimony is not worth much.

We are not told how long Lot was out; we do not know how many houses he went to, and we do not know how long that Lot spent at each house. He may have come home and fallen asleep or he may have come home at dawn, and these angels hurry him along.

It is likely that, after going to several households and warning them of the destruction which is to come, Lot himself might find himself having second thoughts about all of this. After all, he is away from his house, he is no longer surrounded by the blood-thirsty homosexuals and voyeurs, and possibly with each warning Lot delivers, he begins to doubt himself and the angels who are at his home.

So, when Lot returns, he seems to be infused with less urgency than when he left. So now, the angels must stir Lot up to get him ready to go.

This suggests that there is a timetable apart from Lot which must be adhered to. That is, there will be the right time for destruction, and that must occur no matter where Lot and his family are.

Genesis 19:15c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
'âmar (אמר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think</i>	Qal infinitive construct	Strong's #559 BDB #55
qûwm (קום) [pronounced koom]	<i>to stand, to rise up, to get up; to establish, to establish a vow, to cause a vow to stand, to confirm or to fulfill a vow</i>	2 nd person masculine singular, Qal imperative	Strong's #6965 BDB #877

Translation: ...saying, "Get up...

Lot is being told the exact same thing that he told his sons-in-law to do; *to get up, to stand up, to rise up*. Although, this may suggest that Lot came home and collapsed from exhaustion, as he had been out for much of the night urging his own family members; this is also a verb of action, which can be called for, even when someone is not sitting or laying down. *Rising up* can be understood to mean, *it is time to act; it is go-time*.

Genesis 19:15d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
lâqach (לקח) [pronounced law-KAHKH]	<i>take, seize, take away, take in marriage; send for, fetch, bring, receive</i>	2 nd person masculine singular, Qal imperative	Strong's #3947 BDB #542
'êth (אֶת) [pronounced ayth]	generally untranslated	indicates that the following substantive is a direct object	Strong's #853 BDB #84
'îshshâh (אִשָּׁה) [pronounced eesh-SHAW]	<i>woman, wife</i>	feminine singular noun with the 2 nd person masculine singular suffix	Strong's #802 BDB #61
w ^e (or v ^e) (ו, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
'êth (אֶת) [pronounced ayth]	generally untranslated	indicates that the following substantive is a direct object	Strong's #853 BDB #84
sh ^e tayim (שְׁתַּיִם) [pronounced sh ^e t-TAH-zyim]	<i>two, two of, a pair of, a duo of</i>	feminine numeral construct	Strong's #8147 BDB #1040
Spelled here sh ^e ttêy (שְׁתֵּי) [pronounced sh ^e ht-TAY].			

Genesis 19:15d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
bath (בַּת) [pronounced <i>bahth</i>]	<i>daughter; village</i>	feminine plural noun with the 2 nd person masculine singular suffix	Strong's #1323 BDB #123
mâtsâ' (מַצֵּא) [pronounced <i>maw-TSAW</i>]	<i>those acquired, those found, those present</i>	feminine plural, Niphal participle; with the definite article	Strong's #4672 BDB #592

Translation:...[and] take your wife and your two daughters—the ones who are here—...

We might even translate this, “Grab your wife.” This is not necessarily something which is done physically—although that is not out of the question—but Lot has to remove them from Sodom. Whether this involves grabbing them and lifting them out of bed, or holding their hand firmly as they leave, we do not know.

Here the angels specify *two daughters*, and we know that there are two virginal daughters who live at home with Lot (v. 8). The Niphal participle of *mâtsâ'* (מַצֵּא) [pronounced *maw-TSAW*] is added, which implies that Lot had other daughters, but they are not here with him. Now certainly, what man would not want to rescue all of his daughters, but Lot has spent the entire night trying to get his family and in-laws to get up and move, and, so far, no one listened to him. They thought that he was being some sort of a clown. Who knows? Maybe the married son-in-law told his daughter, “I think your father has lost it.”

There are a lot of parallels found in sets of Biblical incidents, and some have claimed, over the years, that this is the same tradition, just brought down in different paths and then recorded in the same book. Poppycock. There are parallel incidents in everyone's life and in human history. Sometimes these will occur in your life as a believer, and you might fail the first test, and then pass the second, which is remarkably similar (or, vice versa).

To me, this makes me think about Noah and his sons, and they are building the ark, and the judgment of God is about to fall upon them.

Genesis 19:15e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
pen (פֶּן) [pronounced <i>pen</i>]	<i>lest, peradventure, or else, in order to prevent, or, so that [plus a negative]</i>	conjunction	Strong's #6435 BDB #814
çâphâh (שָׁפַח) [pronounced <i>saw-PHAWH</i>]	<i>to be taken away, to be swept away, to perish; to be destroyed; to hide away [in one's house]; to be captured</i>	2 nd person masculine singular, Niphal imperfect	Strong's #5595 BDB #705
b ^e (בְּ) [pronounced <i>b^{eh}</i>]	<i>in, into, at, by, near, on, with, before, against, by means of, among, within</i>	a preposition of proximity	No Strong's # BDB #88
‘âvôwn (וַיִּזְנוּ) [pronounced <i>gaw-VOHN</i>]	<i>iniquity, crime, offense, transgression, depraved action, guilt, punishment from wrongdoing</i>	masculine singular construct	Strong's #5771 BDB #730

Genesis 19:15e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
ʾîyr (יִיר) [pronounced geer]	encampment, city, town	feminine singular noun with the definite article	Strong's #5892 BDB #746

Translation: ...so that you are not swept away in the punishment of the city.”

Interestingly enough, the angels do not use the 2nd person masculine plural noun here, but the 2nd person masculine singular noun. This suggests that even the angels do not know how Lot's wife and two daughters will react to Lot's urging. After all, he is battling .000 with his family members so far.

Gen 19:15 As morning dawned, the angels urged Lot, saying, "Up! Take your wife and your two daughters who are here, lest you be swept away in the punishment of the city."

Genesis 19:15 When the dawn arose, the messengers urged [or, *hurried along*] Lot, saying, "Get up [and] take your wife and your two daughters—the ones who are here—so that you are not swept away in the punishment of the city." (Kukis mostly literal translation)

Genesis 19:15 When the dawn arose, the angels strongly urged Lot, "Get up and take your wife and the two daughters who are here away, so that you are not caught up in the punishment of this city." (Kukis paraphrase)

The verb often translated to *urge* is ʾûwts (אִוַּטְס) [pronounced *oots*], which means, *to urge, to insist, to press [upon], to hasten, to hurry [along]*. Strong's #213 BDB #21.

Lot returns without the future sons-in-law, and without anyone else. In the morning (it is doubtful that anyone slept during this time), Lot and his family were to simply get up and walk out of their home. It was go-time.

Most of the time, we live under normal circumstances. We go to work each day, we often see and talk to the same people, we drive the same route and we do many of the same things. We have a normal daily routine, a normal weekly routine and a normal yearly routine. However, things happen which change that. Tornadoes, floods, hurricanes, earthquakes and war. Or more personal things occur, such as moving, divorce, losing a job, serious illness. Now and again, people in a particular geographical area, face something which completely breaks into their routine. This had happened to the people of Sodom. For the people in Sodom, it was their destruction. For Lot and his family, if they listened to the angels, it would be their salvation.

Elsewhere in the Bible, this routine is described as "eating, drinking, marrying and giving in marriage." The implication of this phrase is, there is little or no thought given to God. Everything is man relating to man. Everything is a comfortable routine to which we have become accustomed. When this occurs, God sometimes has to shake things up, to get us to focus on the reality that we do not see, that we are in the midst of a great conflict.

Our life is all about that which we cannot see. We cannot see our own souls. You can express your intelligence and mentality by the things that you do or say; but you cannot take it out and show it to someone. When you marry, the key to your relationship is the way that your souls interact, but you cannot actually see the soul of your spouse. You get to know what your spouse is like by seeing his or her soul manifest itself under a variety of circumstances; but you cannot actually see your spouse's soul. You cannot even see your own soul, but you know you have a soul because you can think, you have emotions and you have norms and standards—things which are indicative of a soul.

This appears to be the reason that we are alive. God can tell both man and angels Who He is, and explain His essence to us; but it becomes far more meaningful if we see the actual evidence of His essence (God's essence cannot be seen; much like our souls). Whereas, this could be quite dramatic, as we find in this chapter of

Genesis; it is more subtle in the Church Age. We do not have angels or prophets coming to us and warning us of this or that catastrophe, and then, these catastrophes come to pass. We learn, instead, about such things in the Bible. We learn Who and What God is, and then we see Him in all the world around us, and in all of the events of our lives. We see, without having to walk between two walls of water, how the Word of God clearly explains our lives and everything that we experience.

God is invisible, and the Angelic Conflict is invisible, our souls are invisible; but these are the things which are fundamental to our existence. What we cannot see is what is most important in our lives. As the Little Prince said,⁸⁸ "What is essential is invisible to the eye." *Eating, drinking, marrying and giving in marriage* is simply a way of describing lives which are devoid of God and Bible doctrine. These are external activities. There is nothing moral or immoral implied by this phrase.

Why is there such a great importance attached to the Word of God in this dispensation? Not only is His Word complete, but, man fell into sin because of a few words. Satan misled the woman with a few words which led to her eating from the tree of the knowledge of good and evil. So, now there are many words before us, in the complete Word of God, all of which reveal the plan and character of God. And we develop from the Bible a full knowledge of good and evil.

Back to the action:

Gen 19:15 As morning dawned, the angels urged Lot, saying, "Up! Take your wife and your two daughters who are here, lest you be swept away in the punishment of the city."

The angels use one word, "Up!" This suggests that Lot and his family were sort of dawdling about. Obviously they are going to be tired, but also, their adrenalin should be pumping because a few hours ago, their lives were in danger; and now, their lives are in greater danger.

Lot was once very prosperous. My guess is, he chose to sell his company, and he bought a very nice house and had a healthy bank account to boot. He may have used his money to acquire his judgeship. However, all of a sudden, he is under disaster conditions, and these angels are telling him to leave behind all that he acquired. Lot did choose to do what he was told to do. He may not have been the greatest believer of all time, but, when faced with a crisis like this, and angels telling him exactly what to do, he agrees—more or less—to follow their orders.

We face a crises from time to time in our lives, and we need to be spiritually adept at going from routine to crisis mode. Lot and his family were not quite there yet, and they had angels telling them exactly what to do. In our lives, we do not have angels telling us what to do—we have the Word of God in our souls or we do not.

The angels speak directly to Lot. The 2nd person masculine singular verb is used here. Everyone in the house is in danger, but it is up to Lot, as the head of the household, to get them moving.

And so he delays and so grab, the men, in his hand and in a hand of his woman and in a hand of a pair of his daughters, in a mercy of Y^ehowah upon him. And so they lead him out and so they set him from outside to the city.

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But [lit., and so] Lot [lit., he] lingered so that the men grabbed his hand and the hand of his wife and the hand of his two daughters, on account of Y^ehowah's grace upon him. They led him out and set him down outside of the city.

But Lot did not move quickly enough so the men grabbed his hand, and the hands of his wife and daughters, because of Jehovah's grace on him. They led him out of the city and set him down a safe distance outside of the city.

⁸⁸ From <http://www.buzzfeed.com/dianabruk/lessons-for-20-somethings-from-the-little-prince> accessed August 8, 2014.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so he delays and so grab, the men, in his hand and in a hand of his woman and in a hand of a pair of his daughters, in a mercy of Y ^e howah upon him. And so they carry him out and so they set him from outside to the city.
Targum of Onkelos	But he delayed: and the men laid hold on his hand, and on the hand of his wife, and on the hand of his two daughters, for mercy from the Lord was upon them. And they brought them forth, and set them without the city.
Latin Vulgate	And as he lingered, they took his hand, and the hand of his wife, and of his two daughters, because the Lord spared him.
Peshitta (Syriac)	But Lot lingered; then the angels held his hand, the hand of his wife, and the hands of his two daughters, because the LORD pitied him; and they took him out and set him outside the city.
Septuagint (Greek)	And they were <u>troubled</u> , and the angels laid hold on his hand, and the hand of his wife, and the hands of his two daughters, in that the Lord spared him.

Significant differences: The first verb means *to delay, to linger*; but not *to trouble* (as in the Greek). The Latin and Greek lack *the mercy of Y^ehowah [was] upon them*. The Latin and Greek both leave out the final two phrases as well, summing everything up with *because the Lord spared him*. The gist of the verse remains the same (which is true most of the time).

Thought-for-thought translations; paraphrases:

Contemporary English V.	At first, Lot just stood there. But the LORD wanted to save him. So the angels took Lot, his wife, and his two daughters by the hand and led them out of the city.
Easy English	But Lot hesitated. So the men seized his hand and they took his wife and two daughters. The *Lord had *mercy towards him. The *angels brought Lot's family out and the *angels took them outside the city.
Easy-to-Read Version	But Lot was confused {and did not hurry to leave}. So the two men (angels) held the hands of Lot and his wife and his two daughters. The two men led Lot and his family out of the city safely. The Lord was kind to Lot and his family.
Good News Bible (TEV)	Lot hesitated. The LORD, however, had pity on him; so the men took him, his wife, and his two daughters by the hand and led them out of the city.
<i>The Message</i>	Lot was dragging his feet. The men grabbed Lot's arm, and the arms of his wife and daughters--GOD was so merciful to them!--and dragged them to safety outside the city.
New Berkeley Version	But he loitered until—because the LORD would spare them—then men seized him, his wife, and his daughters by the hand, brought them out and put him outside the city.
New Century Version	But Lot delayed. So the two men took the hands of Lot, his wife, and his two daughters and led them safely out of the city. So the Lord was merciful to Lot and his family.
New Life Bible	But Lot was slow to move. So the men took him, his wife and two daughters by the hand and brought them out of the city. For the Lord had loving-pity for him.
New Living Translation	When Lot still hesitated, the angels seized his hand and the hands of his wife and two daughters and rushed them to safety outside the city, for the LORD was merciful.

Partially literal and partially paraphrased translations:

American English Bible	However, they were unsure. So the messengers grabbed his hand, the hand of his woman, and the hands of his two daughters. and that's how Jehovah saved them.
Ancient Roots Translinear	He lingered and the men fortified his hand, the hand of his woman, and the hand of his two daughters. Yahweh spared him. They proceeded him and left him outside the city.
Beck's American Translation	He still heristated. So the men took him, his wife and his two daughters by their hands—the LORD was sparing him—and took them away and put them outside the town.
God's Word™	When he hesitated, the men grabbed him, his wife, and his two daughters by their hands, because the LORD wanted to spare Lot. They brought them safely outside the city.
NIRV	Lot didn't move right away. So the men grabbed him by the hand. They also took hold of the hands of his wife and two daughters. They led all of them safely out of the city. The Lord had mercy on them.
New Simplified Bible	Lot still hesitated. So the angels seized his hand and the hands of his wife and two daughters and rushed them to safety outside the city, for Jehovah was merciful.

Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English	But while he was waiting, the men took him and his wife and his daughters by the hand, for the Lord had mercy on them, and put them outside the town.
Ferar-Fenton Bible	But he hesitated; so the men seized hold of his hand, and the hand of his wife, and the hands of his two daughters, from the pity of the LORD towards him, and brought them out, and placed them outside the city.
HCSB	But he hesitated, so because of the LORD's compassion for him, the men grabbed his hand, his wife's hand, and the hands of his two daughters. And they brought him out and left him outside the city.
Judaica Press Complete T.	But he tarried, and the men took hold of his hand and his wife's hand, and the hand of his two daughters, out of the Lord's pity for him, and they took him out and placed him outside the city.
NET Bible®	When Lot [Heb "he"; the referent (Lot) has been specified in the translation for clarity.] hesitated, the men grabbed his hand and the hands of his wife and two daughters because the LORD had compassion on them [Heb "in the compassion of the Lord to them."]. They led them away and placed them [Heb "brought him out and placed him." The third masculine singular suffixes refer specifically to Lot, though his wife and daughters accompanied him (see v. 17). For stylistic reasons these have been translated as plural pronouns ("them").] outside the city.
NIV – UK	When he hesitated, the men grasped his hand and the hands of his wife and of his two daughters and led them safely out of the city, for the LORD was merciful to them.

Literal, almost word-for-word, renderings:

Concordant Literal Version	Yet dallying is he, and fast hold are the mortals taking of his hand and the hand of his wife and the hands of his two daughters, at Yahweh's sparing him. And forth are they bringing him, and leaving him outside the city.
Context Group Version	But he lingered; and the men laid hold on his hand, and on the hand of his woman { or wife }, and on the hand of his two daughters, YHWH being generous to him; and they brought him out, and set him outside the city.
English Standard Version	But he lingered. So the men seized him and his wife and his two daughters by the hand, the LORD being merciful to him, and they brought him out and set him outside the city.

Heritage Bible	And he lingered, and the men seized his hand with strength, and the hand of his wife, and the hand of his two daughters, Jehovah having mercy on him, and they brought him out, and deposited him outside the city.
Kretzmann's Commentary	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. Lot was preserved in the general destruction almost by force, since the angels, by virtue of the fact that God intended to spare him in mercy, took hold of him, of his wife, and of his two daughters and drew them out of the city.
NASB	But he hesitated. So the men seized his hand and the hand of his wife and the hands [Lit hand] of his two daughters, for the compassion of the LORD was upon him; and they brought him out, and put him outside the city.
New King James Version	And while he lingered, the men took hold of his hand, his wife's hand, and the hands of his two daughters, the Lord being merciful to him, and they brought him out and set him outside the city.
Syndein	And while he kept on delaying himself {mahahh}, the men kept on supporting his hand, and the hand of his wife, and upon the hand of his two daughters. {idiom: meaning Lot and his family were weak and confused, the angels were confident and strong under the pressure} Jehovah/God showed 'grace in action'/mercy {chemlah} unto him. And they {the angels} kept on causing him to be brought {yatsa'} him forth, and kept on causing him to rest {yanach} outside the city.
World English Bible	But he lingered; and the men laid hold on his hand, and on the hand of his wife, and on the hand of his two daughters, Yahweh being merciful to him; and they took him out, and set him outside of the city.
Young's Updated LT	And he lingers, and the men lay hold on his hand, and on the hand of his wife, and on the hand of his two daughters, through the mercy of Jehovah unto him, and they bring him out, and cause him to rest without the city.

The gist of this verse: Lot and company were not moving quickly enough, so the angels grabbed them and led them quickly out of the city because God was merciful towards them.

Genesis 19:16a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (וַ) [pronounced wah]	and so, and then, then, and; so, that, yet, therefore, consequently; because	wâw consecutive	No Strong's # BDB #253
mâhahh (מָהַחַח) [pronounced maw-HAH]	to delay, to linger, to tarry, to wait; to refuse, to turn back	3 rd person masculine singular, Hithpael imperfect	Strong's #4102 BDB #554

Translation: But [lit., and so] Lot [lit., he] lingered...

We do not know what is happening here exactly. Are Lot and his wife arguing about what to bring? Are they discussing whether to leave at all? God the Holy Spirit does not tell us, except that Lot was just taking too much time to get on the ball.

Matthew Henry: *It seems, though Lot did not make a jest of the warning given, as his sons-in-law did, yet he lingered, he trifled, he did not make so much haste as the case required.*⁸⁹

⁸⁹ Matthew Henry, *Commentary on the Whole Bible*; from e-Sword, Genesis 19:15–23.

MacLaren: *When great resolves have to be made, and when a clear divine command has to be obeyed, the first thought is usually the nobler; and the second, which pulls it back, and damps its ardour, is usually of the earth, earthy. So was it with Lot. Overnight, in the excitement of the terrible scene enacted before his door, Lot had been not only resolved himself to flee, but his voice had urged his sons-in-law to escape from the doom which he then felt to be imminent. But with the cold grey light of morning his mood has changed. The ties which held him in Sodom reassert their power. Perhaps daylight made his fears seem less real.*⁹⁰

As discussed earlier, Lot went out to try to convince the rest of his family members to join him to leave Sodom. It may be that he has begun to doubt these angels and their warnings simply based upon his interaction with the family members who refused to follow him.

It is as if Lot wants to see another sign. He has seen how these angels protected him by blinding the reprobates who surrounded his house; but that all happened several hours ago. Lot seems to have lost the fervor of the moment.

Guzik writes: *Lot was in the worst of all possible places. He had too much of the world to be happy in the Lord, and too much of the Lord to be happy in the world.*⁹¹

Application: Some of you may aspire to be mediocre Christians. You may be worried that God will expect too much of you or that, if you become too committed, that you might not really enjoy all that the world has to offer. If that is the case, Lot is your example of a believer who lacks serious spiritual growth.

Application: You are not going to live in a city where God comes and destroys that city, and first sends two angels to you to warn you and to bring you to safety. That is *not* going to happen. But, when your soul is infused with Bible doctrine, then you are able to spot trends, you are able to recognize things which must be done, and often personal decisions which you must make.

Application: A personal illustration which I have used before: Moved to Houston from California, and it was clear to me then that this is something that I needed to do. That was God's will for my life. I did not need another year teaching as a substitute teacher to help me realize that I needed to start my young life elsewhere.

Application: Therefore, you will have personal decisions which you must make, and these decisions will be based upon the events in your life combined with the Bible doctrine in your soul. If you lack the doctrine in your soul, then you will not always know what sorts of decisions you should make, or which direction you should go in.

We do not know why Lot lingered. Did he doubt the angels? Had his visits to family members dissuaded him more than convinced them? Did he not want to leave the comforts of his home and all of his possessions? We may only speculate. However, despite all that has happened, Lot cannot on his own commit to the only action before him: to flee Sodom for his life with his family.

We have no idea whether angels feel any sort of emotions, but they have come to Lot and his family, have rescued them from a sure destruction, and at present, Lot does not really appear to know if he wants to go or not. If angels are capable of feeling exasperation, then I am sure they felt rather exasperated at this point.

Matthew Henry makes this application: (1.) *The salvation of the most righteous men must be attributed to God's mercy, not to their own merit. We are saved by grace.* (2.) *God's power also must be acknowledged in the bringing of souls out of a sinful state. If God had not brought us forth, we had never come forth.* (3.) *If God had not been merciful to us, our lingering had been our ruin.*⁹²

⁹⁰ From <http://www.studydrive.org/commentaries/mac/view.cgi?bk=0&ch=19> accessed August 13, 2014.

⁹¹ *David Guzik's Commentary on the Old Testament*; courtesy of e-sword; ©2006; Genesis 19:15–16.

⁹² Matthew Henry, *Commentary on the Whole Bible*; from e-Sword, Genesis 19:15–23.

Genesis 19:16b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
châzaq (חַזַּק) [pronounced khaw-ZAHK]	<i>to take hold [of something], to grab, to hold fast, to gain [take] possession of; to strengthen, to make strong, to support; to repair; to display strength [power]; to prevail [upon]</i>	3 rd person masculine plural, Hiphil imperfect	Strong's #2388 BDB #304
ʾânâshîym (אֲנָשִׁים) [pronounced uh-NAW-sheem]; also spelled ʾîyshîym (אִישִׁים) [pronounced ee-SHEEM]	<i>men; inhabitants, citizens; companions; soldiers, followers</i>	masculine plural noun with the definite article	Strong's #376 BDB #35
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
yâd (יָד) [pronounced yawd]	<i>hand; strength, power (figuratively); side (of land), part, portion (metaphorically) (figuratively); (various special, technical senses); sign, monument; part, fractional part, share; time, repetition; axletrees, axle; stays, support (for laver); tenons (in tabernacle); a phallus, a hand (meaning unsure); wrists</i>	feminine singular noun with the 3 rd person masculine singular suffix	Strong's #3027 BDB #388

Translation: ...so that the men grabbed his hand...

There is a time for judgment, and that appears to be coming within minutes, so these angels must grab Lot and his family and lead them out quickly. The angels were ready to act decisively, even if Lot and company were not.

Genesis 19:16c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
yâd (יָד) [pronounced yawd]	<i>hand; wrist</i>	feminine singular construct	Strong's #3027 BDB #388

Genesis 19:16c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
ʾishshâh (אִשָּׁה) [pronounced eesh-SHAW]	woman, wife	feminine singular noun with the 3 rd person masculine singular suffix	Strong's #802 BDB #61
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though	simple wâw conjunction	No Strong's # BDB #251
b ^e (ב) [pronounced b ^{eh}]	in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within	a preposition of proximity	No Strong's # BDB #88
yâd (יָד) [pronounced yawd]	hand; wrist	feminine singular construct	Strong's #3027 BDB #388
sh ^e tayim (שְׁתַּיִם) [pronounced sh ^{eh} -TAH-zyim]	two, two of, a pair of, a duo of	feminine numeral construct	Strong's #8147 BDB #1040
Spelled here sh ^e ttêy (שְׁתַּיִ) [pronounced sh ^{eh} -TAY].			
bath (בַּת) [pronounced bathh]	daughter; village	feminine plural noun with the 3 rd person masculine singular suffix	Strong's #1323 BDB #123

Translation: ...and the hand of his wife and the hand of his two daughters,...

Now we know what God sent two messengers. Each angel could grab two people by the hand. One of the angels grabs Lot and his wife by the hands, and the other angel grabs the two daughters, with his left and right hands.⁹³ They will have to be forcibly removed.

This is God's overriding will. It is time to go, these people are not moving; so these angels move them along to safety.

There are 3 categories of the will of God.

The 3 Categories of the Will of God

- 1) Directive will of God. Numbers 22:12: **God said to Balaam, "You shall not go with them. You shall not curse the people, for they are blessed."** The King of the Moabites wanted to hire Balaam to curse the Jews and God told him not to go. In this particular example, God's directive will was for Lot to gather up his family and lead them out of Sodom.
- 2) Permissive will of God. Numbers 22:20: **And God came to Balaam at night and said to him, "If the men have come to call you, rise, go with them; but only do what I tell you."** Balaam had, by that time, decided that he would go, in violation of God's directive will. Therefore, God had plan B, which is what He wanted Balaam to do, *if* he went to the King of Moab. In Genesis 19, God would allow those who did not live with Lot to make up their own minds, to remain in Sodom or to escape with Lot. They chose to remain in Sodom and die with the degenerate city. God will also allow Lot's

⁹³ After I write much of this, I read what others have written, and John Gill wrote much the same thing: *one of them took hold of his hand with one of his hands, and on his wife's with the other, and the second took hold of one of his daughters with one hand, and of the other with his other hand, and so led them out.* Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Genesis 19:16.

The 3 Categories of the Will of God

- wife to stop and look longingly toward her home of Sodom, and die as a result.
- 3) Overruling will of God. In this example, Balaam wants to do one thing, and God overrules what he wants to do. Balaam wanted to curse the Jews and God did not allow him to do this. Numbers 23. In this present example, God overrules Lot lingering, and the angels grab his hands and the hands of his family members, and they haul butt out of there.
 - 4) So you do not misapply this, this incident does not mean that God will ultimately overrule all of your bad decisions. This is simply a classification of God's various wills. Man quite obviously will commit sins and God will allow man's free will to function. Therefore, you do not get to make a bad decision and then turn around and blame God for that bad decision that you made. To illustrate this, 99% of parents do not want their children to take drugs, and they will do what they can to keep them from taking drugs. However, if a kid starts using drugs, he cannot turn around and blame his parents for this bad decision. Therefore, if you marry the wrong person, take the wrong job, go to a church where you do not grow spiritually, this is all on you; it is not God's fault.

Although I took this from **Genesis 12** ([HTML](#)) ([PDF](#)) ([WPD](#)), ultimately, these principles were given as notes by R. B. Thieme, Jr. in Berachah Church. This was updated with the incidents in this chapter.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Genesis 19:16d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; among, in the midst of; at, by, near, on, before, in the presence of, upon; with; to, unto, upon, up to; in respect to, on account of; by means of, about, concerning</i>	primarily a preposition of proximity; however, it has a multitude of functions	No Strong's # BDB #88
chem ^e lâh (חֶמְלָה) [pronounced khehm-LAW]	<i>compassion, mercy, graciousness; pity</i>	feminine singular construct	Strong's #2551 BDB #328
YHWH (יהוה) [pronunciation is possibly yoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
'al (עַל) [pronounced gahl]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity with the 3 rd person masculine singular suffix	Strong's #5921 BDB #752

Translation: ...on account of Y^ehowah's grace upon him.

Here is one of the many examples where Lot does not deserve this. He moved to Sodom of his own volition. He eventually lost all of his cattle and his wealth from living there (we have no mention of this in any of the narratives about Lot, after he and Abraham separated). Yet God has grace on Lot; it is not that Lot is anything special of himself; but Abraham is special to God, and so, God honors Abraham's relationships.

If you are an unbeliever reading this (highly doubtful) or a believer who wants to live a life separate from God, then find a good growing believer and try to cultivate a friendship with such a one, so that God will upon grace upon you, even if your own Christian life sucks. Lot separated from Abraham; he should have figured out, it was time to separate from Sodom and reconnect with Abraham.

Genesis 19:16e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
yâtsâ' (יָצַא) [pronounced yaw-TZAWH]	<i>to cause to go out, to lead out, to bring out, to carry out, to draw out, to take out; [of money:] to put forth, to lay out, to exact; to promulgate; to produce</i>	3 rd person masculine plural, Hiphil imperfect with the 3 rd person masculine singular suffix	Strong's #3318 BDB #422

Translation: They led him out...

Each angel grabbing the hand of two people, lead Lot and his family out of the city. Even though all of the family is being led out, only Lot is specifically named here.

Clarke: [The angel] laid hold upon his hand - pulled them away by mere force, the Lord being merciful; else they had been left to perish in their lingering.⁹⁴

Genesis 19:16f

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
nûwach (וָּוַח) [pronounced NOO-ahkh]	<i>to deposit, to set down; to cause to rest [to set down]; to let remain, to leave; to depart from; to abandon; to permit</i>	3 rd person masculine plural, Hiphil imperfect with the 3 rd person masculine singular suffix	Strong's #5117 (and #3240) BDB #628
min (מִן) [pronounced min]	<i>from, off, out from, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
chûts (חוּץ) (צוּחַ) [pronounced khoots]	<i>outside, street; out of the city (the fields, country, deserts); our of doors, abroad</i>	masculine singular noun	Strong's #2351 BDB #299
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
'îyr (עִיר) [pronounced geer]	<i>encampment, city, town</i>	feminine singular noun with the definite article	Strong's #5892 BDB #746

Translation: ...and set him down outside of the city.

There is almost a repetition here. In the previous portion of this verse, Lot is lead out or brought out. I believe what is being conveyed here is, Lot, as well as his family, is being brought a safe distance outside of the city.

⁹⁴ Adam Clarke, *Commentary on the Bible*; from e-Sword, Genesis 19:16.



Lot Fleeing Sodom (a Painting) by Benjamin West; c.1810. Genesis 19:16 And he lingered, the angel laid hold upon his hand, and upon the hand of his wife. From the Bible Artwork [Website](#), accessed August 9, 2014.

Gen 19:16 But he lingered. So the men seized him and his wife and his two daughters by the hand, on account of Y^ehowah grace being upon him, and they brought him out and set him outside the city.

Lot and his family had a difficult time just picking up and going. He was warned, but these angels did even more—the overruling

will of God is applied here. They grab Lot and his wife and their two daughters and start walking. This is why there are 2 angels sent to their home. One grabs Lot and the wife by their hands; the other grabs the hand of each daughter, and they start walking. There is no packing.

Underneath all of this is an illustration. When it is God's time for us to leave this world, we do not have a chance to pack. There is nothing that we take with us, apart from our own souls. Whatever is in our soul and spirit is all that goes with us. I suspect that Lot's house was one of the most beautiful homes in all of Sodom. He had been a very successful businessman, he apparently was retired, and, very possibly, he sunk all of his money into this house and into his career. Now, he walks away from it all—he has no choice—and Lot and his family only are able to take with them what is in their souls (which is apparently quite limited).

The fact that Lot is a spiritual failure, and, therefore, so is his family, is illustrated for us again and again. Lot had no credibility with his sons-in-law or with any members of his family living outside his home. When it comes time to leave, the angels have to physically drag Lot out of their house. This foot-dragging will continue until they are safe.

The phrase *the Lord being merciful to him* is just as more accurately translated on account of Y^ehowah's grace upon him. There is no verb here; we have the feminine singular construct of chem^elâh (חַמְלָה) [pronounced *khehm-LAW*], which means *compassion, mercy, graciousness; pity*. Strong's #2551 BDB #328. This is affixed to Y^ehowah, giving us *the compassion [mercy, graciousness] of Y^ehowah*. This is followed not by the lamed preposition (which means *to*) but by a preposition that means *upon, beyond, on, against, above, over, by, beside*. The angels seize Lot and his family because *the graciousness of God [is] upon him*.

Genesis 19:16 But [lit., and so] Lot [lit., he] lingered so that the men grabbed his hand and the hand of his wife and the hand of his two daughters, on account of Y^ehowah's grace upon him. They led him out and set him down outside of the city. (Kukis mostly literal translation)

Genesis 19:16 But Lot did not move quickly enough so the men grabbed his hand, and the hands of his wife and daughters, because of Jehovah's grace on him. They led him out of the city and set him down a safe distance outside of the city. (Kukis paraphrase)

Genesis 19:12–16 (HCSB): Then the angels said to Lot, "Do you have anyone else here: a son-in-law, your sons and daughters, or anyone else in the city who belongs to you? Get them out of this place, for we are about to destroy this place because the outcry against its people is great before the LORD, and the LORD has sent us to destroy it." So Lot went out and spoke to his sons-in-law, who were going to marry his daughters. "Get up," he said. "Get out of this place, for the LORD is about to destroy the city!" But his sons-in-law thought he was joking. At the crack of dawn the angels urged Lot on: "Get up! Take your wife and your two daughters who are here, or

you will be swept away in the punishment of the city." But he hesitated, so, because of the LORD's compassion for him, the men grabbed his hand, his wife's hand, and the hands of his two daughters. And they brought him out and left him outside the city.

Can you imagine that God has had His angels speak to Lot directly to warn him of impending doom and they have even told him that it was time and he still dinks around. It is no wonder that he has no testimony. It takes very little to destroy your spiritual life in the eyes of others and this is why many believers need to keep their mouths shut immediately after becoming believers. For some people, 5–10 years might be a reasonable amount of time to keep their Christianity a secret to all those except for the Christians that they fellowship with. Notice God's grace; the angels grab Lot and they haul him out of the city, along with his wife and two daughters. God couldn't be any more gracious. One of the reasons that God is so patient with Lot and gracious enough to haul him out of Sodom is his relationship to Abraham. God blesses on the basis of His own character and God chooses to bless those who are related to mature believers. This is blessing by association and we find it throughout the Bible. God told Abraham that He would bless other nations in him. We will find that all of Abraham's progeny will be blessed because of their association with him. *Lingered* is in the Hithpael, which is the reflexive intensive. It is an intense moment and Lot is choosing himself to dink around the house. He just cannot fully believe what God is about to do.

Lot had no luck with anyone outside of his own house. He could not convince anyone of the judgment that is to come upon them. We have such warnings today, but they are not warnings of sulfur pouring down from above. There are Biblical warnings concerning our corporate relationship to God. That is what Sodom is all about—Sodom's corporate relationship to God is an outcry that has come up to God.

A state cannot sponsor sin and expect that the end result will be good. The most obvious application is state-sponsored homosexual marriages. No good will ever come of any state or country legalizing gay marriage. Another example is, legalized gambling, where a state endorsing various sins in order to achieve some higher good (like increased revenue to the state). California has done this to help with their budgetary matters and how well has that worked out? When it comes to legalizing and drawing revenue from sin, Nevada ought to be the most prosperous state in the union, but it is not.

Next time, Lot will stop the angels, and suggest plan B instead.

Here is what we have studied so far:

Gen 19:1–16 The two angels came to Sodom in the evening, and Lot was sitting in the gate of Sodom. When Lot saw them, he rose up to meet them and bowed himself with his face to the ground and said, "My lords, please turn aside to your servant's house and spend the night and wash your feet. Then you may rise up early and go on your way." They said, "No; we will spend the night in the town square." But he pressed them strongly; so they turned aside to him and entered his house. And he made them a feast and baked unleavened bread, and they ate. But before they lay down, the men of the city, the men of Sodom, both young and old, all the people to the last man, surrounded the house. And the men of Sodom called to Lot, "Where are the men who came to you tonight? Bring them out to us, that we may [sexually] know them." Lot went out to the men at the entrance, shut the door after him, and said, "I beg you, my brothers, do not act so wickedly. Behold, I have two daughters who have not known any man. Let me bring them out to you, and do to them as you please. Only do nothing to these men, for they have come under the shelter of my roof." But the men of Sodom said, "Stand back!" And they said, "This fellow came to sojourn, and he has become the judge! Now we will deal worse with you than with them." Then they pressed hard against the man Lot, and drew near to break the door down. But the men [the two angels] reached out their hands and pulled Lot into the house with them and shut the door. And they struck with blindness the men who were at the entrance of the house, both small and great, so that they wore themselves out groping for the door. Then the men [the angels] said to Lot, "Have you anyone else here? A son-in-law, sons, daughters, or anyone you have in the city, bring them out of the place. For we are about to destroy this place, because the outcry against its people has become great before the LORD, and the LORD has sent us to destroy it." So Lot went out and said to his sons-in-law, who were to marry his daughters, "Up! Get out of this place, for the LORD is about to destroy the city." But he seemed to his sons-in-law to be jesting. As morning dawned, the angels urged

Lot, saying, "Up! Take your wife and your two daughters who are here, lest you be swept away in the punishment of the city." But he lingered. So the men seized him and his wife and his two daughters by the hand, on account of Y^ehowah grace being upon him, and they brought him out and set him outside the city.

The angels have managed to get 4 members of the Lot family to the outskirts of the city of Sodom.

And so he is, as their leading them out the outside-ward, and so he says, "Flee upon your soul; do not look intently behind you; you will not remain in a whole of the round district. The hill-ward flee lest you are swept away."

Genesis
19:17

And so it is when the angels [lit., *they*] led them out of the city, one angel [lit., *he*] said, "Flee on behalf of your soul; do not look intently behind you; and you will not remain in any of [this] circular district. Flee to the mountain region so that you do not perish."

And when the angels led them out of the city, one of them said, "Flee for your life! Do not stop to look behind you. You will not stop anywhere in this general area; escape to the mountain region so that you do not perish."

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so he is, as their leading them out the outside-ward, and so he says, "Flee upon your soul; do not look intently behind you; you will not remain in a whole of the round district. The hill-ward flee lest you are swept away."
Targum of Onkelos	And it was that as they led them without, <u>one of them returned into Sedom, to destroy it; and one remained with Lot</u> , and said to him, Be merciful to your life; look not behind you, and stand not in all the plain; to the mountain escape, or you perish. <u>And Lot said to him, I beseech of thee endure with me a little hour, until I have prayed for mercy from before the Lord.</u>
Latin Vulgate	And they brought him forth, and set him without the city: and there <u>they</u> spoke to him, saying: Save your life: look not back, neither stay you in all the country about: but save your self in the mountain, lest you be also consumed.
Peshitta (Syriac)	And it came to pass when they had brought them out of the city, <u>they</u> said to Lot: Now escape for your life; do not look back nor stop anywhere in the plain, but flee to the mountain lest you be consumed.
Septuagint (Greek)	And it came to pass when they brought them out, that <u>they</u> said, Save your own life by all means; look not round to that which is behind, nor stay in all the country round about, escape to the mountain, lest perhaps you be overtaken together with them.
Significant differences:	Some of the phrases missing in the Latin in v. 16 seem to be found at the beginning of v. 17 here. The targum adds an additional two phrases describing what is going on with the angels. At the end, a whole other sentence is added by the targum (we might understand the targum to be very similar to the Commentary by Paul E. Kretzmann, where he intersperses the KJV with commentary, to round out and further explain what is going on.

In the Hebrew, one angel appears to speak; in the Latin, Syriac and Greek, both angels appear to speak instead.

Thought-for-thought translations; paraphrases:

Contemporary English V.	When they were outside, one of the angels said, "Run for your lives! Don't even look back. And don't stop in the valley. Run to the hills, where you will be safe."
Easy English	Immediately the *angels said, `Run away to save your life. Do not look behind you. Do not stay in this valley. Run away to the hills. So then you will not die when God kills the other people.'
Easy-to-Read Version	So the two men brought Lot and his family out of the city. After they were out, one of the men said, "Now run to save your life! Don't look back at the city. And don't stop any place in the valley. Run until you are in the mountains. If you stop, then you will be destroyed with the city!"
Good News Bible (TEV)	Then one of the angels said, "Run for your lives! Don't look back and don't stop in the valley. Run to the hills, so that you won't be killed."
New Living Translation	When they were safely out of the city, one of the angels ordered, "Run for your lives! And don't look back or stop anywhere in the valley! Escape to the mountains, or you will be swept away!"

Partially literal and partially paraphrased translations:

American English Bible	Then, once they were outside [the city], the [messengers] told them: 'Now, do whatever you must to save your own lives. Don't turn around and look back at the things that are behind you. and don't stay anywhere in the countryside around here. Run to the mountains, so you won't be [destroyed] with them!'
Ancient Roots Translinear	As they were proceeding outside, he said, "Escape for your soul! Never look after you, and never stand in any of the flats. Escape to the mountain: otherwise be consumed!"
God's Word™	As soon as they were outside, one of the angels said, "Run for your lives! Don't look behind you, and don't stop on the plain. Run for the hills, or you'll be swept away!"
New Jerusalem Bible	When they had brought him outside, he was told, 'Flee for your life. Do not look behind you or stop anywhere on the plain. Flee to the hills or you will be swept away.'
New Simplified Bible	»Run for your lives!« The angels warned. »Do not stop and do not look behind you! Escape to the mountains, or you will die.«

Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English	And when they had put them out, he said, Go for your life, without looking back or waiting in the lowland; go quickly to the mountain or you will come to destruction.
Ferar-Fenton Bible	And when they had brought them out, they then said, "Fly for your life! Look not behind you, and delay not, in all the plain; take flight to the mountains; take yourself there."
NET Bible®	When they had brought them outside, they [Or "one of them"; Heb "he." Several ancient versions (LXX, Vulgate, Syriac) read the plural "they." See also the note on "your" in v. 19.] said, "Run [Heb "escape."] for your lives! Don't look [The Hebrew verb translated "look" signifies an intense gaze, not a passing glance. This same verb is used later in v. 26 to describe Lot's wife's self-destructive look back at the city] behind you or stop anywhere in the valley [Or "in the plain"; Heb "in the circle," referring to the "circle" or oval area of the Jordan Valley.!] Escape to the mountains or you will be destroyed!"

Literal, almost word-for-word, renderings:

Concordant Literal Version	And coming is it, as they bring them forth outside. They are saying also, "Be sure to escape with your soul! You must not look behind you, and you must not stand in any part of the basin. Escape to the mountain, lest you be swept up!"
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English Standard Version	And as they brought them out, one said, "Escape for your life. Do not look back or stop anywhere in the valley. Escape to the hills, lest you be swept away."
exeGesese companion Bible	And so be it, when he brings them out, he says, Escape for your soul; neither look behind you, nor stay in all the environs! Escape to the mountain, lest you be scraped away.
Green's Literal Translation	And it happened as they led them outside, he said, Escape for your life! Do not look behind you, and do not stay in all the plain. Escape to the mountain, lest you be swept away.
Kretzmann's Commentary	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. The angels, having attended to their duty of bringing the fugitives forth out of the city, left them for other work, and the Lord took charge of their flight by bidding them escape to the mountains in the east, later those of Moab. Leave the valley, look straight ahead of you, hide in the mountains, those were the orders of the Lord.
LTHB	And it happened as they led them outside, he said, Escape for your life! Do not look behind you, and do not stay in all the plain. Escape to the mountain, lest you be swept away.
NASB	When they had brought them outside, one [Lit he] said, "Escape for your life! Do not look behind you, and do not stay anywhere in the valley [Lit in all the circle]; escape to the mountains [Lit mountain], or you will be swept away."
Syndein	And it came to pass, having caused them to be brought forth outside, that he {an angel} kept on saying, "Escape for your life. Keep on being caused not to look behind you, neither keep on staying in all the 'plain region' {kikkar}. Escape {malat} to the mountain, lest you keep on 'being consumed'/perishing {caphah}.
Young's Updated LT	And it comes to pass when he has brought them out without, that he says, "Escape for your life; look not expectingly behind you, nor stand you in all the circuit; to the mountain escape, lest you be consumed."

The gist of this verse: Once they are outside of the city, one of the angels tells them to run for their lives, do not look behind, and do not remain in this valley area or they would perish.

Genesis 19:17a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
hâyâh (הָיָה) [pronounced <i>haw-YAW</i>]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person masculine singular, Qal imperfect	Strong's #1961 BDB #224
kaph or k ^e (כ) [pronounced <i>k^e</i>]	<i>like, as, just as; according to; about, approximately</i>	preposition of comparison or approximation	No Strong's # BDB #453

The kaph preposition, or k^e (כ) [pronounced *k^e*], which means *like, as, according to*, when this is combined with an infinitive, it can also take on the meaning *as, often, when, as soon as*. It carries with it a temporal connotation.

Genesis 19:17a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
yâtsâ' (יָצָא) [pronounced yaw-TZAWH]	<i>to cause to go out, to lead out, to bring out, to carry out, to draw out, to take out; [of money:] to put forth, to lay out, to exact; to promulgate; to produce</i>	Hiphil infinitive construct, with the 3 rd person masculine plural suffix	Strong's #3318 BDB #422
'êth (אֶת) [pronounced ayth]	untranslated mark of a direct object; occasionally <i>to, toward</i>	affixed to a 3 rd person masculine plural suffix	Strong's #853 BDB #84
chûts (חוּץ) (צוּר) [pronounced khoots]	<i>outside, street; out of the city (the fields, country, deserts); our of doors, abroad</i>	masculine singular noun with the definite article and the directional hê	Strong's #2351 BDB #299

Translation: And so it is when the angels [lit., they] led them out of the city,...

Remember, we have 2 angels each holding the hand of two people from the Lot household, leading them away from the city. At this point, they have gotten outside of the city. They will apparently let go of their hands and tell them what to do next.

Genesis 19:17b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'âmar (אָמַר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think</i>	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
mâlaṭ (מָלַח) [pronounced maw-LAHT]	<i>flee, escape; deliver yourself; go away in haste</i>	2 nd person masculine singular, [often a reflexive meaning in the] Niphal imperative	Strong's #4422 BDB #572
'al (עַל) [pronounced gah]	<i>upon, beyond, on, against, above, over; on the ground of, because of, according to, on account of, on behalf of, with, by, besides, in addition to, to, toward, together with, in the matter of, concerning, as regards to</i>	preposition of proximity	Strong's #5921 BDB #752
nephesh (נֶפֶשׁ) [pronounced NEH-fesh]	<i>soul, life, living being, desire, volition</i>	feminine singular noun with the 2 nd person masculine singular suffix	Strong's #5315 BDB #659

Translation: ...one angel [lit., he] said, "Flee on behalf of your soul;..."

From this point on, in this verse, we will find on masculine singular verbs or masculine singular suffixes. So one angel is speaking specifically to Lot; however, it is clear that this applies to everyone in this group of four.

V. 17 begins not unlike Genesis 1:2; the verb is the Qal imperfect of *hâyâh* (הָיָה) [pronounced *haw-YAW*], which could be translated *and it was, and it came to pass, and it so happened*, etc. The imperfect means that the action is not viewed as a completed whole; that is, several times while the angels were hauling them out away from Sodom, they were told to flee. *Said* is in a corresponding Qal imperfect. *Mâlaṭ* (מָלַח) [pronounced *maw-LAHT*] means *to rescue*, but it is in the Niphal imperative. The Niphal is the passive form of the Qal and it can be used to describe action which is in progress. The angels are hauling Lot and company out of there, but are urging them to continue escaping; and since God is providing for them this deliverance, they are being told to continue allowing God to deliver them. The entire valley was under judgement. We do not know where exactly these cities were. Most scholars think that they are found in the shallow southern portion of the Dead Sea today. I have reason to believe that these cities could be to the West or the North of the Dead Sea, but am not that interested in defending those ideas. Lot and family were the only ones spoken of in the Bible who were led so that they were able to survive.

Essentially this means, “You need to keep running, and your life depends on this.”

Genesis 19:17c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
'al (אֵל) [pronounced <i>a]</i>	<i>no, not; nothing; none; neither, nor; do not, let not [with a verb];; let there not be [with an understood verb];</i>	adverb of negation; conjunction of prohibiting, dehorting, deprecating, desire that something <i>not</i> be done	Strong's #408 BDB #39
nâbaṭ (נָבַח) [pronounced <i>naw^b-VAHT</i>]	<i>to look intently at, to examine carefully; to rest one's eyes upon [something]; to look, to behold; metaphorically, to regard, to consider; to bear patiently</i>	2 nd person masculine singular, Hiphil imperfect	Strong's #5027 BDB #613
'achârêy (אַחֲרָי) [pronounced <i>ah-kuh-RAY</i>]	<i>behind, after; following; after that, afterwards; hinder parts</i>	preposition; plural form with the 2 nd person masculine singular suffix	Strong's #310 BDB #29

The plural form of this preposition occurs more often than the singular, although I am uncertain as to any difference in meaning when used as a preposition.

Translation: ...do not look intently behind you;...

There are at least two words for *to look* in the Hebrew. This one has the idea of *fixating upon something, looking at it intently, examining something with great care*. So, this is not simply looking over one's shoulder and taking a passing glance; this is stopping for a few minutes to look at the city and to think about your memories of this city.

To look back is the verb *nâbaṭ* (נָבַח) [pronounced *naw^b-VAHT*], which means, *to look intently at, to examine carefully; to rest one's eyes upon [something]; to look, to behold; metaphorically, to regard, to consider; to bear patiently* (these are all Hiphil meanings). Strong's #5027 BDB #613. Therefore, Lot is being warned, not to turn around and look back with great intensity. Obviously, this warning applies to the rest of his family.

These orders are quite clear, and Lot's wife will disobey them. Interestingly enough, Lot and his two daughters will apparently keep on going. Whether they realize that Lot's wife has stopped or not is not revealed to us.

Our lives only go in one direction.
We do not get younger; and
circumstances change.

Looking backward would indicate negative volition toward God's plan and God's deliverance. Our lives only go in one direction. We do not get younger; and circumstances change. For the most part, we don't get to go back and have do-overs. In this case, Sodom and Gomorrah would be completely destroyed. There is no use in Lot or anyone else in his family looking back; that life is over with. It is done.

Genesis 19:17d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
'al (אֵל) [pronounced <i>al</i>]	<i>no, not; nothing; none; neither, nor; do not, let not [with a verb];; let there not be [with an understood verb];</i>	adverb of negation; conjunction of prohibiting, dehorting, deprecating, desire that something <i>not</i> be done	Strong's #408 BDB #39
'amad (עָמַד) [pronounced <i>gaw-MAHD</i>]	<i>to take a stand, to stand, to remain, to endure, to withstand</i>	2 nd person masculine singular, Qal imperfect	Strong's #5975 BDB #763
b ^e (בְּ) [pronounced <i>b^{eh}</i>]	<i>in, into, through; among, in the midst of; at, by, near, on, before, in the presence of, upon; with; to, unto, upon, up to; in respect to, on account of; by means of, about, concerning</i>	primarily a preposition of proximity; however, it has a multitude of functions	No Strong's # BDB #88
kôl (כֹּל) [pronounced <i>kohl</i>]	<i>the whole, all of, the entirety of, all; can also be rendered any of</i>	masculine singular construct followed by a definite article	Strong's #3605 BDB #481
kikâr (כִּכָּר) [pronounced <i>kik-KAWR</i>]	<i>a circle, a globe; a circular tract of land, a round district; a round loaf, a cake; a round weight, a round talent; a talent [of gold, silver, bronze]</i>	feminine singular noun with the definite article	Strong's #3603 BDB #503

Translation: ...and you will not remain in any of [this] circular district.

The verb here is not an imperative, but it acts like an imperative. In fact, this is the format for the Ten Commandments; a 2nd person masculine singular, imperfect verb is used preceded by the adverb of negation. So, one of the commandments would be, "You will not commit adultery." Here, they are not to make a stop anywhere in the circular district, which suggests that these towns are arranged in somewhat of a circle, that you could go from one town to the next and eventually end up back home without backtracking.

Although many of the translations render this final word *plain* or *valley*, neither BDB or Gesenius list this as a valid meaning of *kikâr*. What is emphasized is the circular nature of the object; in this case, a circular geographical area

where these cities were. However, because of the word that follows, it is suggested that they are presently in a valley region.

Staying out of the valley region suggests that there would be possibly a flood of hot petroleum which would come up. If they are up high enough, they will avoid this.

Genesis 19:17e			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
har (הַר) [pronounced <i>har</i>]	<i>hill; mountain, mount; hill-country, a mountainous area, mountain region</i>	masculine singular noun with the definite article and with the directional <i>hê</i>	Strong's #2022 (and #2042) BDB #249
mâlaṭ (מָלַט) [pronounced <i>maw-LAHṬ</i>]	<i>flee, escape; deliver yourself; go away in haste</i>	2 nd person masculine singular, [often a reflexive meaning in the] Niphal imperative	Strong's #4422 BDB #572
pen (פֶּן) [pronounced <i>pen</i>]	<i>lest, peradventure, or else, in order to prevent, or, so that [plus a negative]</i>	conjunction	Strong's #6435 BDB #814
çâphâh (שָׁפַח) [pronounced <i>saw-PHAWH</i>]	<i>to be taken away, to be swept away, to perish; to be destroyed; to hide away [in one's house]; to be captured</i>	3 rd person masculine singular, Niphal imperfect	Strong's #5595 BDB #705

Translation: ...Flee to the mountain region so that you do not perish.”

Although we would expect to see the sign of the direct object here, we do not. That indicates that the angel speaking is leaving out a word in order to speak quickly. The imperative *flee, escape, run away* is repeated. Again, although this appears to be directed specifically to Lot, he is the head of his family, so the orders delivered to him also apply to his wife and daughters. Calling twice for Lot to flee indicates that this is extremely important.

The last verb is the Niphal imperfect, 2nd masculine singular of çâphâh (שָׁפַח) [pronounced *saw-PHAWH*] and it appears to have two distinct meanings. It appears as though there is the connotation of *adding to*, which is found in Num. 32:14 Deut. 29:19 Isaiah 29:1 30:1, but there is also the connotation of *being consumed* or *being destroyed* as in Genesis 18:23, 24 Isaiah 7:20. The Niphal, again, is the passive voice and Lot would receive the destruction. The 2nd masculine singular means that the angel is speaking directly to Lot as they are hauling him and his family out of the city. This tells us why God sent two angels; two angels each have two hands, just enough to grab and haul Lot, his wife and two daughters out of there. However, at this point, Lot and family are on their own. They have specific instructions which they need to follow.

Gen 19:17 And as they brought them out, one [angel] said, "Escape for your life. Do not look back or stop anywhere in the valley. Escape to the hills, lest you be swept away."

Genesis 19:17 And so it is when the angels [lit., *they*] led them out of the city, one angel [lit., *he*] said, "Flee on behalf of your soul; do not look intently behind you; and you will not remain in any of [this] circular district. Flee to the mountain region so that you do not perish." (Kukis mostly literal translation)

Genesis 19:17 And when the angels led them out of the city, one of them said, "Flee for your life! Do not stop to look behind you. You will not stop anywhere in this general area; escape to the mountain region so that you do not perish." (Kukis paraphrase)

It is at this point that the angels will leave it up to Lot to take his family nearly to safety. Apart from the word *them*, every verb and every personal pronoun in this verse is a masculine singular. Lot is in command of his family, and one angel is giving him marching orders. This is not some family discussion which is taking place here.

However, to be clear, Lot and his family are not safe yet; and the angels are not taking them any further. At this point, they receive instructions—instructions that they must follow exactly—in order to be delivered. They are on the outskirts of Sodom, but they are clearly not in a safe place.

The angel delivers a series of emphatic commands. Lot and his family have never heard anything more serious than this, with a specific way to live. Whatever good memories are left behind; whatever physical goods are left behind—Lot and his family are to give no thought to these. That life is gone. They do not have time to look back longingly at anything.

MacLaren: The divine voice reiterates the angels' urgent command in still more stringent words: 'Escape for thy life.' There is to be no more angel-leading, but Lot's feet are to be made as hinds' feet by the thought of the flaming death that is pursuing. His lingering looks are sternly forbidden, since they would delay his flight and divide his heart. The direction of his flight is for the first time pointed out. The fertile plain, which had lured him down from the safe hills, is prohibited. Only on the mountain-side, probably the eastern mountains, where the morning red was beginning to blush, is there safety.⁹⁵

The destruction is going to come suddenly, and this appears to be either a volcanic explosion or an explosion of oil from beneath the ground. The reason I say this is, they are not to stop momentarily, or to look back fondly, or to take a rest anywhere in the valley. So the valley is going to be flooded. They have to get to the hills or they will be swept away. These are probably various kinds of oil products which are extremely hot and will explode out of the ground and drown this valley, as well as fiery sulfur rain down from the sky (which probably is a part of the explosion, as it is not unusual for sulfur to be found with naturally occurring petroleum products).

The emphasis continues to be on getting out of the valley and getting up into the hills.

This may seem horrendous, but apparently these people have been, for some time, raping and killing strangers who wandered into their city; and no mercy was afforded them. Rape and killing was just sport to these people—some participated and some were spectators. But this was a sport all the males of the town enjoyed. Therefore, God meets their ferocity and heartlessness with a greater ferocity.

As an application of this, when we deal with national enemies who are ferocious, then we meet them with a greater force (something which is taught throughout the Bible).⁹⁶

v. 17 reads: **And so it is when the angels [lit., they] led them out of the city, one angel [lit., he] said, "Flee on behalf of your soul; do not look intently behind you; and you will not remain in any of [this] circular district. Flee to the mountain region so that you do not perish."**

The 4 Angelic Commands Made to Lot

The angel gives Lot 4 clear commands:

1. Lot needs to run; he needs to flee; he needs to get out of there. The command is very personal directed toward Lot, but, quite obviously, this includes his entire family as well.
2. *Don't look back!* Although this is an imperfect rather than an imperative, it is understood to be an

⁹⁵ From <http://www.studylight.org/commentaries/mac/view.cgi?bk=0&ch=19> accessed August 13, 2014.

⁹⁶ You may saying to yourself, "What about 'Turn the other cheek'?" In context, that was reference to a personal conflict, not a national one. The same is true with **Love your enemies**. This does not mean that there is not a national application of these principles (which we correctly applied in the aftermath of WWII), but that is because we involved ourselves in WWII with a greater (not proportional) force.

The 4 Angelic Commands Made to Lot

- imperative. The Ten Commandments are expressed as 2nd person imperfects, just like this command.
3. He was not to remain in the circular district. This was the area that God was going to destroy.
 4. Finally, Lot was told to flee to the mountainous region which would take him and his family away from the destruction that would take place.

There was also a structure to the way that these commands were given:

- A 2nd person masculine singular, Niphal imperative is used. The result would be the protection of his life (soul).
- B The negative conjunction of prohibition is used with the 2nd person masculine singular imperfect verb.
- B The negative conjunction of prohibition is used with the 2nd person masculine singular imperfect verb.
- A 2nd person masculine singular, Niphal imperative is used. The result was the he would not perish.

Although [Whedon's Commentary](#) inspired this short doctrine, it was not used to write the doctrine. Accessed August 14, 2014.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Gen 19:17 And as they brought them out, one [angel] said, "Escape for your life. Do not look back or stop anywhere in the valley. Escape to the hills, lest you be swept away."

The word found here and often translated *valley* is actually kikâr (כִּקְאָר) [pronounced *kik-KAWR*], which means, a *circle, a globe; a circular tract of land, a round district*. This five cities made up somewhat of a circular tract of land. Strong's #3603 BDB #503

Recall from Genesis 14:10 **Now the Valley of Siddim was full of tar pits. When the kings of Sodom and Gomorrah fled, they fell into them, but some survivors fled to the hills.** (NET Bible). You will recall that the people of Sodom were not militarily prepared for their enemies from the east; they were not even trained on their own terrain (it appears that they attempted to use their land against the Kings of the East, except that the Kings from the East attacked them from the other side, so that their backs were to the Valley of Siddim—they were trying to set things up so it was the other way around). However, there was a great deal of petroleum and/or natural gas and/or sulfur there, some of which was gathered into pits in the valley near the Dead Sea. Their enemies used their own landscape against them, and now God would destroy them with their own landscape.

This may seem odd to you, for petroleum in various forms to be leaking out of the earth, but it is quite common, actually. From Wikipedia: *Petroleum seeps are quite common in such areas of the world...Natural products associated with these seeps include bitumen, pitch, asphalt and tar.*⁹⁷ Such seepage is found all over the world: *Oil residue in seafloor sediments that comes from natural petroleum seeps off Santa Barbara, Calif., is equivalent to between 8 to 80 Exxon Valdez oil spills, according to a new study by researchers at Woods Hole Oceanographic Institution (WHOI) and the University of California, Santa Barbara (UCSB).*⁹⁸ So this entire area of Sodom will apparently become flooded with these things. My point is, having natural gas (which can cause a great explosion), sulfur, and various petroleum products (called here *tar*) is not an impossible natural occurrence.

We do not know exactly what these angels will be doing, but perhaps *lighting a match*? Remember that the bodies of angels are made of light. Could they not concentrate their light where the natural gas is and cause an explosion? Lot and his family need to be far enough away from that explosion.

⁹⁷ From http://en.wikipedia.org/wiki/Petroleum_seep accessed September 12, 2012.

⁹⁸ From:

<http://www.isa.org/InTechTemplate.cfm?template=/ContentManagement/ContentDisplay.cfm&ContentID=76955> accessed September 12, 2012.

Several⁹⁹ have suggested that the angels pointed Lot and family toward the Moabite mountains to the east of the Salt Sea. That seems possibly a bit too far to me.

So, Lot has just observed all of his town turn against him and be willing to kill him; and he saw these men all struck blind. Next, these angels grab a hold of Lot and his family and begin to drag them to safety, and then Lot says...

Chapter Outline

Charts, Graphics and Short Doctrines

Lot Begs to Differ

And so says Lot unto them, “No, please, my lords. Genesis 19:18 **Then Lot said to them, “No, please, my lords.**

Then Lot answered them, saying, “No, I respectfully urge you, my lords.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so says Lot unto them, “No, please, my lords.
Targum of Onkelos	And Lot said to him, <u>I beseech of thee endure with me a little hour, until I have prayed for mercy from before the Lord.</u> [JERUSALEM. <u>Be steadfast here a little with us until I have besought mercy before the Lord.</u>]
Latin Vulgate	And Lot said to them: I entreat you, my Lord,...
Peshitta (Syriac)	And Lot said to them, I entreat you, my lords,...
Septuagint (Greek)	And Lot said to them, I pray, my lords,...

Significant differences: In the Hebrew, Lot begins with a clear negative. This does not match the Latin, Syriac or Greek. The targums have completely different phrases.

Thought-for-thought translations; paraphrases:

Contemporary English V.	Lot answered, "You have done us a great favor, sir. You have saved our lives, but please don't make us go to the hills. That's too far away. The city will be destroyed before we can get there, and we will be killed when it happens. The CEV combines several verses here.
Easy-to-Read Version	But Lot said to the two men, "Sirs, please don't force me to run so far!
<i>The Message</i>	But Lot protested, "No, masters, you can't mean it!
New Berkeley Version	Lot's response to them was, "O no, please, my master.
New Century Version	But Lot said to one of them, "Sir, please don't force me to go so far!

Partially literal and partially paraphrased translations:

American English Bible	But Lot said: 'I beg you, Lord;... In the text of the AEB, there is a portion of v. 19 included with v. 18.
Christian Community Bible	But Lot replied, "My lords, your servant has found favor with you,...
<i>God's Word</i> TM	Lot answered, "Oh no!
New American Bible	"Oh, no, my lords!" Lot replied to them.
New Jerusalem Bible	'Oh no, my lord!' Lot said to them,...
New Simplified Bible	»Oh no, my lords, please,« Lot begged.

⁹⁹ Whedon for one in <http://www.studylight.org/commentaries/whe/view.cgi?bk=0&ch=19> accessed August 14, 2014.

Revised English Bible Lot replied, 'No, sirs!

Mostly literal renderings (with some occasional paraphrasing):

HCSB But Lot said to them, "No, Lord--please.
 Judaica Press Complete T. And Lot said to them, "Please, do not, O Lord.
 New Advent Bible And Lot said to them: I beseech you, my Lord,...
 NET Bible® But Lot said to them, "No, please, Lord [Or "my lords." See the following note on the problem of identifying the addressee here. The Hebrew term is 'ādônāy (אָדוֹנָי) [pronounced *uh-doh-NAY*].!
 NIV, ©2011 But Lot said to them, "No, my lords [Or *No, Lord*; or *No, my lord*], please!

Literal, almost word-for-word, renderings:

The Amplified Bible And Lot said to them, Oh, not that, my lords!
 Concordant Literal Version And saying is Lot to them. "It must not be, pray, Yahweh!"
 Darby Translation And Lot said to them, Not [so], I pray thee, Lord;...
 English Standard Version And Lot said to them, "Oh, no, my lords.
 exeGeses companion Bible And Lot says to them,
 Oh I beseech, not so, my adonim:
 LTHB And Lot said to them, Please, no, Lord!
 Syndein {Verses 18-30:A Believer Out of Fellowship - Mentally Faints/Worries} And Lot kept on saying unto them, "Oh, not so, my lord {adown idiom: literally 'lord'}."
 Updated Bible Version 2.11 And Lot said to them, Oh, not so, my lord:...
 World English Bible Lot said to them, "Oh, not so, my lord.
 Young's Updated LT And Lot says unto them, "Not so , I pray you, my lord.

The gist of this verse: Even though they have been dragged out of the city and given explicit directions, Lot tells them, "No!"

Genesis 19:18			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'âmar (אָמַר) [pronounced <i>aw-MAHR</i>]	<i>to say, to speak, to utter; to say [to oneself], to think</i>	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
Lôwṭ (לוֹט) [pronounced <i>lohṭ</i>]	<i>hidden; a covering, a veil; wrapped up; transliterated Lot</i>	masculine singular proper noun	Strong's #3876 BDB #532
'el (אֵל) [pronounced <i>eh</i>]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied); with the 3 rd person masculine plural suffix	Strong's #413 BDB #39
'al (אֲלֵ) [pronounced <i>a</i>]	<i>no, not; nothing; none; neither, nor; do not, let not [with a verb];; let there not be [with an understood verb];</i>	adverb of negation; conjunction of prohibiting, dehorting, deprecating, desire that something <i>not</i> be done	Strong's #408 BDB #39

Genesis 19:18

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
nâ' (נָא) [pronounced naw]	<i>now; please, I pray you, I respectfully implore (ask, or request of) you, I urge you</i>	a primitive particle of incitement and entreaty	Strong's #4994 BDB #609
'ădônây (אֲדֹנָי) [pronounced uh-doh-NAY]	<i>Lord (s), Master (s), my Lord (s), Sovereign; my lord [master]; can refer to the Trinity or to an intensification of the noun; transliterated Adonai, adonai</i>	masculine plural noun with the 1 st person singular suffix	Strong's #113 & #136 BDB #10

There are actually 3 forms of this word: 'ădônây (אֲדֹנָי) [pronounced uh-doh-NAY]; 'ădônay (אֲדֹנַי) [pronounced uh-doh-NAY]; and 'ădônîy (אֲדֹנֵי) [pronounced uh-doh-NEE].

This is a form of Strong's #113, where there are three explanations given for the yodh ending: (1) this is a shortened form of the plural ending, usually written -îym (יָיִם) [pronounced eem], an older form of the *pluralis excellentiæ* (the plural of excellence), where God's sovereignty and lordship are emphasized by the use of the plural; (2) this is the actual, but ancient, plural of the noun, which refers to the Trinity; or (3) this is the addition of the 1st person singular suffix, hence, *my Lord* (the long vowel point at the end would distinguish this from *my lords*).

There are points of grammar which speak to the options above, but not so that we may unequivocally choose between the three. (1) When we find 'ădônay (אֲדֹנַי) [pronounced uh-doh-NAH] (note the difference of the vowel ending), it always means *my lords*. (2) Jehovah calls Himself 'ădônây (אֲדֹנָי) [pronounced uh-doh-NAY] in Job 28:28 Isaiah 8:7; however, many of the Job manuscripts read *Y^ehowah* and 8 ancient Isaiah manuscripts read *Y^ehowah* instead. This suggests, that either ancient Scribes were confused about this form of *Adonai* or that they simply substituted *Adonai* for *Y^ehowah*, which was not an abnormal practice (in oral readings, the ancient Tetragrammaton was not spoken, but *Lord* was said instead). And even if every manuscript read *Adonai*, then we may also reasonably conclude that one member of the Trinity is addressing another member of the Trinity (although the idea of God saying *my Lord* would be theologically confusing, even if addressing another member of the Trinity; although Jesus did refer to God the Father as *our Father*).

Translation: Then Lot said to them, “No, please, my lords.

Notice the contradiction in these words. Lot addresses the angel (or angels) with *my lord*, which indicates respect for their authority; but then he says, “No” or “Respectfully, no.” Like the employee who says to his boss, “You’re the boss” and then does exactly the opposite of what his boss has told him to do.

Keil and Delitzsch¹⁰⁰ spend a great deal of time discussing Lot referring to these angels as *adonai*; however, Lot has already made a determination of what he believes is best (yes, despite the fact that God sent these angels and they have laid out a plan for him, Lot thinks he can improve on that plan). *Why* Lot uses the word *adonai* here is fairly simple to figure out. He knows in simple human interaction, sometimes you cede one thing to get something else. Lot is acknowledging the authority of the angels, while, at the same time, looking to override their overall plan. God has a plan; and Lot has a slightly better plan. Therefore, he shows respect to these angels in order to launch his own plan.

I want you to think back to Abraham in Genesis 17. He is 100 years old, his wife is 99, and God tells him, “Circumcise yourself and all of the males in your household because Sarah is going to give birth to a new child next year.” Now, although Abraham first did lay on the ground and laughed, that very day, he circumcised all the

¹⁰⁰ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; Genesis 19:17–22.

males in his household and he was circumcised as well. He did not spend a week pondering that; he did not say to God, “Oh, no, please; let me offer you an alternative option here...” He just went ahead and did it.

First, even though Lot did go around to his family members and warn them of impending disaster, he returned home and dinked around the house so much that the angels finally had to grab all of them and forcefully lead them out of the city. Then, twice saying, “Flee” one angel gives very specific directions. There ought to be no doubt on anyone’s mind that this needs to be done immediately.

You will note I made a lot of comments about the words *my lords*. If you check the various translations, you will see that there are a myriad of ways of rendering this phrase, as there is little agreement on it.

Gen 19:18 And Lot said to them, "Oh, no, my lords.

Genesis 19:18 Then Lot said to them, “No, please, my lords. (Kukis mostly literal translation)

Genesis 19:18 Then Lot answered them, saying, “No, I respectfully urge you, my lords. (Kukis paraphrase)

Now, in the midst of all this, Lot wants to argue with the angels. Time is of the essence, to the point where the angels are hauling these people to safety, tells them just what they need to do, and then Lot stops the show, saying, “Oh, no, my lords.” Do you see why his testimony to his sons-in-law may not have been very strong? Even he has a difficult time buying into all of this. And remember what Lot has just witnessed—all of his male friends and neighbors were gathered out in front of his house ready to kill him and rape his guests, and they had all been struck blind. So, it was not a matter of these angels needing to hand him some sort of credentials.

Yet, notice what Lot wants to do. He wants to stop right there in the middle of everything and say, “Okay, let’s discuss our options, if you don’t mind.” He’s saying *no*, politely, but the word is still *no*.

In first reading this, I thought, said, “Are you kidding me?” I wanted to reach right into the narrative, grab Lot and shake him. As if I have never resisted the will of God.

Contrast Lot’s reaction with Abraham, who, when he was 100 and his wife was 99, and Isaac had not yet been born, and God tells him, “You need to circumcise all of the males in preparation for Isaac being born.” Did Abraham say, “Oh, no, my Lord; I’ve done a lot of stuff that You asked me to do, but circumcise all of the males who are associated with me, who work for me or who are my slaves? Are you kidding me?” However, if you will recall, that was not how Abraham reacted. But Lot—that is pretty much what he has been doing all along. And, here he does it when the very ground below him is about to explode.

This helps us to get a good understanding as to the difference between Abraham and Lot. To Abraham, what God required him to do, even though it was painful—and I guarantee you, few males would seriously contemplate circumcision past the age of 1—Abraham was told to do this, and so he did. Everyone, including him, got circumcised.

So, Lot continues this discussion with the angel who has latched onto his wrist:

Look, please, has attained your slave grace in your eyes and you have magnified graciousness with me which you keep alive my soul. And I am not able be delivered the hillward lest clings [to] me the evil and I have died.

Genesis
19:19

Listen, please: your servant has found grace in your sight and you have magnified graciousness in spite of me to keep [lit., which you kept] my soul alive. But I am unable to be delivered [out] toward the mountain range, so that the disaster [or, *the evil*] does not cling to me and I die.

Listen to me, please. It is clear that I have found grace in your sight and that you have magnified graciousness to me by keeping my soul alive. However, I am unable to be delivered in the mountain range, or the disaster will cling to me and I will die.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	Look, please, has attained your slave grace in your eyes and you have magnified graciousness with me to keep alive my soul. And I am not able be delivered the hillward lest clings [to] me the evil and I have died.
Targum of Onkelos	Behold, now, your servant has found mercy before You, and You have multiplied the kindness You have done me in saving my life, and I am not able to escape to the mountain, lest evil overtake me, and I die.
Latin Vulgate	Because your servant has found grace before you, and you have magnified your mercy, which you have shown to me, in saving my life, and I cannot escape to the mountain, lest some evil seize me, and I die.
Peshitta (Syriac)	Behold now, your servant has found mercy in your sight, and great is the favor which you have shown to me in saving my life; but I cannot escape to the mountain, lest evil overtake me and I die.
Septuagint (Greek)	...since your servant has found mercy before you, and you have magnified your righteousness, in what you do towards me that my soul may live, — but I shall not be able to escape to the mountain, lest perhaps the calamity overtake me and I die.
Significant differences:	The Greek and the Latin appear to be lacking <i>behold, please</i> (or, <i>behold, now</i>). The remainder is reasonably close.

Thought-for-thought translations; paraphrases:

Common English Bible	You've done me a favor and have been so kind to save my life. But I can't escape to the mountains since the catastrophe might overtake me there and I'd die.
Easy English	You have been very kind to me, your servant. And you have kindly saved my life. I cannot run away to the hills. If I do that, something bad will happen to me. And I shall die.
Easy-to-Read Version	You have been very kind to me, your servant. You have been very kind to save me. But I can't run all the way to the mountains. What if I am too slow and something happens? I will be killed!
<i>The Message</i>	I know that you've taken a liking to me and have done me an immense favor in saving my life, but I can't run for the mountains--who knows what terrible thing might happen to me in the mountains and leave me for dead.
New Century Version	You have been merciful and kind to me and have saved my life. But I can't run to the mountains. The disaster will catch me, and I will die.

Partially literal and partially paraphrased translations:

American English Bible	Your servant has been shown such mercy and you have shown such righteousness in the things you've done for me to save my life. However, I won't be able to make it to the mountains, because the [destruction] will likely catch up with me and kill me.
Ancient Roots Translinear	Please, your servant here found grace in your eyes! Your mercy grows with me and makes my soul live. But I can not escape to the mount, otherwise evil <i>will</i> join me, and I <i>will</i> die.
<i>God's Word</i> ™	Even though you've been so good to me and though you've been very kind to me by saving my life, I can't run as far as the hills. This disaster will overtake me, and I'll die.

NIRV	You have done me a big favor. You have been very kind to me by sparing my life. But I can't run to the mountains. This horrible thing that's going to happen will catch up with me. And then I'll die.
New Jerusalem Bible	'You have already been very good to your servant and shown me even greater love by saving my life, but I cannot flee to the hills, or disaster will overtake me and I shall die.
New Simplified Bible	»You have been so kind to me and saved my life, and you have granted me such mercy. But I cannot go to the mountains. Disaster would catch up to me there, and I would soon die.
Today's NIV	Your [The Hebrew is singular.] servant has found favor in your [The Hebrew is singular.] eyes, and you [The Hebrew is singular.] have shown great kindness to me in sparing my life. But I can't flee to the mountains; this disaster will overtake me, and I'll die.

Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English	See now, your servant has had grace in your eyes and great is your mercy in keeping my life from destruction, but I am not able to get as far as the mountain before evil overtakes me and death;...
Ferar-Fenton Bible	...let now your servant find favor in your sight, and increase kindness which you have done to me, to enliven my soul; for I am not able to escape the hills before the disaster will overtake me, and I shall die.
JPS (Tanakh—1985)	You have been so gracious to your servant, and have already shown me so much kindness in order to save my life; but I cannot flee to the hills, lest the disaster overtake me and I die.
Judaica Press Complete T.	Behold now, Your servant has found favor in Your eyes, and You have increased Your kindness, which You have done with me, to sustain my soul. But I cannot flee to the mountain, lest the evil overtake me, and I die.
NET Bible®	Your [The second person pronominal suffixes are singular in this verse (note "your eyes," "you have made great," and "you have acted"). Verse 18a seems to indicate that Lot is addressing the angels, but the use of the singular and the appearance of the divine title "Lord" 'ādônây (אֲדֹנָי) [pronounced <i>uh-doh-NAY</i>] in v. 18b suggests he is speaking to God.] servant has found favor with you [Heb "in your eyes."], and you have shown me great [Heb "you made great your kindness."] kindness [The Hebrew word <i>cheçed</i> (חֶסֶד) [pronounced <i>KHEH-sed</i>] can refer to "faithful love" or to "kindness," depending on the context. The precise nuance here is uncertain.] by sparing [The infinitive construct explains how God has shown Lot kindness.] my life. But I am not able to escape to the mountains because [Heb "lest."] this disaster will overtake [The Hebrew verb <i>dâbaq</i> (דָּבַק) [pronounced <i>daw^b-VAHK</i>] normally means "to stick to, to cleave, to join." Lot is afraid he cannot outrun the coming calamity.] me and I'll die [The perfect verb form with vav consecutive carries the nuance of the imperfect verbal form before it.].

Literal, almost word-for-word, renderings:

Concordant Literal Version	Behold, pray! Your servant finds grace in Your eyes, and magnifying are You Your kindness which You do to me in preserving alive my soul. Yet I, I cannot escape to the mountain, lest evil cling to me and I die.
Context Group Version	...now see that your slave has found favor in your sight, and you have magnified your family allegiance { Hebrew: <i>hesed</i> }, which you have shown to me in rescuing my life { soul }; and I can't escape to the mountain, or else evil will overtake me, and I will die.
exeGesés companion Bible	...behold I beseech, your servant found charism in your eyes

and you greatened your mercy,
 which you worked to me in preserving my soul alive;
 and I cannot escape to the mountain,
 lest some evil adhere and I die:.

LTHB Behold, now, Your servant has found grace in Your sight, and You have magnified Your mercy which You have done to me in saving my life. And I am not able to escape to the mountain lest some evil overtake me and I die.

New King James Version Indeed now, your servant has found favor in your sight, and you have increased your mercy which you have shown me by saving my life; but I cannot escape to the mountains, lest some evil overtake me and I die.

New RSV ...your servant has found favour with you, and you have shown me great kindness in saving my life; but I cannot flee to the hills, for fear the disaster will overtake me and I die.

Syndein "Behold now, your servant has found grace/favor {chen} in your eyes/sight {`ayin}, and you have magnified your mercy/'grace in action' {cheched}, which you have done/manufactured {'asah - out of God's grace} unto me in causing the saving my life/soul {nephesh}. I cannot keep on escaping to the mountain, lest some evil {ra`} keep on overtaking me, and I die." {Note: This is a picture of a baby believer out of fellowship and his confused thinking. God has just delivered him from danger and now he is afraid to be in the mountains!}.

updated Bible Version 2.11 ...now see that your slave has found favor in your sight, and you have magnified your loving-kindness, which you have shown to me in saving my life; and I can't escape to the mountain, or else evil will stick to me, and I will die:...

World English Bible See now, your servant has found favor in your sight, and you have magnified your loving kindness, which you have shown to me in saving my life. I can't escape to the mountain, lest evil overtake me, and I die.

Young's Updated LT Lo, I pray you, your servant has found grace in your eyes, and you make great your kindness which you have done with me by saving my life, and I am unable to escape to the mountain, lest the evil cleave to me, and I have died.

The gist of this verse: Lot then takes some time to tell these angels just how gracious they have been to him, but Lot still has to point out that, he cannot escape to the mountain; and that evil would grab him and he would die.

Genesis 19:19a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
hinnêh (הִנֵּה) [pronounced hin-NAY]	lo, behold, or more freely, observe, look here, look, listen, pay attention, get this, check this out	interjection, demonstrative particle	Strong's #2009 (and #518, 2006) BDB #243
nâ' (נָא) [pronounced naw]	now; please, I pray you, I respectfully implore (ask, or request of) you, I urge you	a primitive particle of incitement and entreaty	Strong's #4994 BDB #609
mâtsâ' (מָצָא) [pronounced maw-TSAW]	to attain to, to find, to detect, to happen upon, to come upon, to find unexpectedly, to discover; to meet (encounter)	3 rd person masculine singular, Qal perfect	Strong's #4672 BDB #592

Genesis 19:19a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
‘ebed (עֶבֶד) [pronounced ĠE ^B -ved]	<i>slave, servant</i>	masculine singular noun with a 2 nd person masculine singular suffix	Strong's #5650 BDB #713
chên (חֵן) [pronounced khayn]	<i>grace, favor, blessing</i>	masculine singular noun	Strong's #2580 BDB #336
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, at, by, near, on, with, before, against, by means of, among, within</i>	a preposition of proximity	No Strong's # BDB #88
‘êynayim (עֵינַיִם) [pronounced ġay-nah-YIM]	<i>eyes, two eyes, literal eye(s), spiritual eyes; face, appearance, form; surface</i>	feminine dual noun with the 2 nd person masculine singular suffix	Strong's #5869 (and #5871) BDB #744

This phrase is literally *in your eyes*, but it can be translated *in your opinion, in your estimation, to your way of thinking, as you see [it]*. The dual and plural forms of this word appear to be identical. Possibly, this could also mean, *as you please, as you want, as you desire, whatever you think is right*.

Translation: Listen, please: your servant has found grace in your sight...

God has given specific direction to these angels as to exactly what is going to be done. There is apparently a time frame which is applied here, which is obvious, because (1) God's timing is perfect and (2) they are hurrying Lot and his family along.

Now, interestingly enough, Lot is speaking directly to one angel and Lot talks only about himself. There is no "we" in anything that Lot says. What seems to be the case is, one angel is dragging Lot's 2 daughters and the other is dragging along Lot and his wife (or some combination like this).

Lot has been out running around all night trying to convince his family, who think that this is some prank that is being filmed for a reality television show, so they pretty much ignore Lot's pleas. However, Lot is thinking as he takes a few hours to go around to all of his relatives' houses (which appears to be two future sons-in-law and 1 home with a daughter and current son-in-law, and 2 sons' homes). So, while he goes about, and he warns them, he is thinking about his life there, and that it appears that he is going to be moved out of there. So, Lot, not really warming up to the idea, but at least contemplating it, begins to think about where he would like to move to.

You will notice just how obsequious Lot is being toward this one angel, thanking him over and over again.

Genesis 19:19b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
ġâdal (גָּדַל) [pronounced ġaw-DAHL]	<i>to make great, to cause to be lifted high, to magnify, to do great things (in a good or bad sense)</i>	2 nd person masculine singular, Hiphil imperfect	Strong's #1431 BDB #152

Genesis 19:19b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
cheçed (חֶסֶד) [pronounced KHEH-sed]	<i>grace, benevolence, mercy, kindness</i>	masculine singular noun with the 2 nd person masculine singular suffix	Strong's #2617 BDB #338
'ăsher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who, whom</i>	relative pronoun	Strong's #834 BDB #81
'âsâh (עָשָׂה) [pronounced çaw-SAWH]	<i>to do, to make, to construct, to fashion, to form, to prepare, to manufacture</i>	2 nd person masculine singular, Qal perfect	Strong's #6213 BDB #793
'îm (עִם) [pronounced çeem]	<i>with, at, by, near; like; from; against; toward; as long as; beside, except; in spite of</i>	preposition of nearness and vicinity with the 1 st person singular suffix	Strong's #5973 BDB #767
lâmed (ל) [pronounced l ^o]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
châyâh (חַיָּה) [pronounced khaw-YAW]	<i>to keep alive, to deliver from death, to grant life</i>	Hiphil infinitive construct	Strong's #2421 & #2425 BDB #310
'êth (אֶת) [pronounced ayth]	generally untranslated; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
nephesh (נֶפֶשׁ) [pronounced NEH-fesh]	<i>soul, life, living being, desire, volition</i>	feminine singular noun with the 1 st person singular suffix	Strong's #5315 BDB #659

Translation: ...and you have magnified graciousness in spite of me to keep [lit., which you kept] my soul alive.

Lot is recognizing that this angel has magnified graciousness to him; but he does not use the preposition *to*; he uses another which usually means *with*, but here appears to mean *in spite of*. So Lot is telling him, “You know, you have been really gracious to me, in spite of myself.”

Lot notes that this angel had kept him alive, and that is true. His house was surrounded that night by hundreds of homosexual rapists who would have raped Lot, not out of excitement, but just to show him a lesson. So Lot recognizes that he was saved here.

Lot realizes, but not as clearly, that he is being saved from the destruction to come to Sodom—but how well he believes this is questionable. At this point in time, there does not appear to be any fire and brimstone raining down from the skies. He has tried to convince his family of this impending judgment, and it appears as if they may have convinced him the other way.

Genesis 19:19c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
w ^e (or v ^e) (וּ, וְ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251

Genesis 19:19c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
ʾānôkîy (אֲנִי) [pronounced <i>awn-oh-KEE</i>]	<i>I, me;</i> (sometimes a verb is implied)	1 st person singular personal pronoun	Strong's #595 BDB #59
lô' (לֹא or לוֹ) [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
yâkôl (לָקַח) [also yâkôwl (לוֹקַח)] [pronounced <i>yaw-COAL</i>]	<i>to be able, can, to have the ability, to have the power to; to be able to bear; to be able to bring oneself [to do anything]; to be lawful, to be permitted; to be powerful, to prevail</i>	3 rd person masculine singular, Qal imperfect	Strong's #3201 BDB #407
With the negative, this means <i>to be unable to, to lack the ability to, to be powerless to, to lack permission to, to lack the power to.</i>			
lâmed (ל) [pronounced <i>l'</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
mâlaṭ (מָלַח) [pronounced <i>maw-LAHT</i>]	<i>to be delivered; to deliver oneself, to escape, to slip away, to slip through [or past]; to go away in haste</i>	Niphal infinitive construct	Strong's #4422 BDB #572
har (הַר) [pronounced <i>har</i>]	<i>hill; mountain, mount; hill-country, a mountainous area, mountain region</i>	masculine singular noun with the definite article and with the directional hê	Strong's #2022 (and #2042) BDB #249

Translation: *But I am unable to be delivered [out] toward the mountain range,...*

Now, for whatever reason, Lot looks out toward the mountain range—maybe it is too far away, maybe it is too desolate—whatever it is, Lot says he cannot be delivered there. *The hell he can't!* This is God's plan for him, so obviously, this would be the place of deliverance for Lot. However, he claims that he cannot be delivered there.

This is quite illogical. If God is saving him from the destruction of Sodom and Gomorrah, God is obviously able to look after Lot elsewhere in this area. God has a plan for Lot; the angel has expressed it; and Lot is rejecting it, in such a way as to call into question God's provision and foresight.

Matthew Henry: *It was Lot's weakness to think a city of his own choosing safer than the mountain of God's appointing.*¹⁰¹

Jamieson, Fausset and Brown: *What a strange lack of faith and fortitude, as if He who had interfered for his rescue would not have protected Lot in the mountain solitude.*¹⁰²

¹⁰¹ Matthew Henry, *Commentary on the Whole Bible*; from e-Sword, Genesis 19:15–23.

¹⁰² Robert Jamieson, A. R. Fausset and David Brown; *Commentary Critical and Explanatory on the Whole Bible*; 1871; from e-sword, Genesis 19:18–19.

Note that he does not say, “That is way, way far away” or “I could not sell this to my wife; she needs some sort of a city around” or “I really don’t want to move out to some forested area; we have so many comforts here.” Lot chooses to be vague with the angels at this point. We do not know if their instructions from God were specific or how much God told them. “Look, this ass Lot is going to resist, and you can let him call the shots here.”

Genesis 19:19d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
pen (פִּן) [pronounced <i>pen</i>]	<i>lest, peradventure, or else, in order to prevent, or, so that [plus a negative]</i>	conjunction	Strong's #6435 BDB #814
dâbaq (דָּבַק) [pronounced <i>daw^b-VAHK</i>]	<i>to cling, to cleave, to hold close, to keep close, to adhere</i>	3 rd person feminine singular, Qal imperfect with the 1 st person singular suffix	Strong's #1692 BDB #179
râ'âh (רָעָה) [pronounced <i>raw-ĠAW</i>]	<i>evil, misery, distress, disaster, injury, iniquity, aberration, that which is morally reprehensible</i>	feminine singular noun with the definite article	Strong's #7451 BDB #949
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
mûwth (מוּת) [pronounced <i>mooth</i>]	<i>to die; to perish, to be destroyed</i>	1 st person singular, Qal perfect	Strong's #4191 BDB #559

Translation: ...so that the disaster [or, the evil] does not cling to me and I die.

Lot claims that the impending disaster—and it does not appear that he knows what this disaster is—will grab him; it will cling to him, it will hold him close, and he will die.

The perfect tense simply indicates something which is certain to take place—in this case, in the future.

Lot liked living in Sodom and he is hoping for some kind of a compromise. Maybe if he settled in a smaller town with just a couple other families; maybe he could remain there instead. Lot is a master of compromise, which is why he found himself in Sodom to begin with and why he finds it hard to simply take direction from these angels.

Genesis 19:19 Listen, please: your servant has found grace in your sight and you have magnified graciousness in spite of me to keep [lit., which you kept] my soul alive. But I am unable to be delivered [out] toward the mountain range, so that the disaster [or, the evil] does not cling to me and I die. (Kukis mostly literal translation)

Genesis 19:19 Listen to me, please. It is clear that I have found grace in your sight and that you have magnified graciousness to me by keeping my soul alive. However, I am unable to be delivered in the mountain range, or the disaster will cling to me and I will die. (Kukis paraphrase)

Gen 19:18–19 Then Lot answered them, saying, “No, I respectfully urge you, my lords. Behold, your servant has found grace in your sight, and you have shown me great kindness in saving my life. But I cannot escape to the hills, lest the disaster overtake me and I die.

In other words, Lot is saying, “You have really done right by me, but this whole plan that you have laid out—well, it just doesn’t work for me. I will die up in those hills.”

Lot does not believe that he can make it to the hills. It is possible that the destruction of Sodom has already begun, and that Lot and his family can see it. However, Lot apparently does not believe that he is physically capable of escaping to the hills. Or, he believes that, upon arrival, he will die there—perhaps having no provisions with him. So, here, God is going to allow Lot to go his own way, and yet He will still preserve him.

Throughout all of this, you ought to be struck by how willful and bullheaded Lot is, who is constantly offering up his plan B to God's plan A. If it were up to me, Lot would have been now under 10 feet of fiery sulfur and boiling oil from underground; but God is a great deal more gracious than I am. God's graciousness explains a lot, because most of us have spiritual lives more similar to Lot's than to Abraham's.

It is with this chapter that you really begin to get a feel for just how different Lot and Abraham are. When God came to Abraham, Abraham listened, he believed, and he acted on his faith. God sends angels to Lot, makes certain that Lot recognizes that this is a supernatural situation (by blinding the homosexual rapists), which at once identifies these angels as being far more than men; as well as indicating that they are there to deliver Lot and his family.

Lot has a lot more evidence to deal with, and yet, he's come up with his own plan. "And you seem to be like a great guy," he says to the angel, "and you have been so gracious to me by saving me; so, if you would be so kind as to allow me to tweak your plan just a little, because otherwise, I would probably die."

Do you grasp this? Lot thinks that these angels—who have just blinded a dangerous mob of sexually-charged men and who are about to destroy this area—are not smart enough to give Lot a safe place to go to. "You guys are okay with this quelling the homosexual rapists, and what not; and I am sure you're going to do a fine job destroying this area, but I don't think you have really thought it out. You want me to zig, and I think it is most apparent that I ought to zag."

There are a lot of clear mandates in the Word of God. God has defined specific relationships and has set specific boundaries on some of these relationships. God's view of things may not be our view of things, because we have been raised up in a world where some things that the Word of God says sound—how should I put this?—*intolerant*. Let me give you a few examples: the man's dominance over a woman in marriage; the idea that the marriage of a husband and wife is the ideal place where children can be raised up; and the idea that homosexual activity is sinful and wrong. These are clear mandates from the Word of God. And yet our society is doing everything it can to abandon these principles.

So there is no misunderstanding, in every generation, there are things which do not jive with the Word of God; however, you always go with the Word of God; you do not go along with your society's norms and standards (which are often generational and often a matter of propaganda). When you find your thinking lining up more with your contemporary society than with the Word of God, then you are not getting enough spiritual food. When you find yourself trying to bend the Bible to fit to what you believe, rather than bending what it is you believe to be in accordance with Scripture, then you are not growing spiritually. As God tells us: "**For My thoughts are not your thoughts, and your ways are not My ways.**" This is the LORD's declaration. "**For as heaven is higher than earth, so My ways are higher than your ways, and My thoughts than your thoughts.**" (Isaiah 55:8–9; HCSB).

Up until now, Lot has been just going along with his society; and when God indicates that he is in the wrong place at the wrong time, and here is what he needs to do, Lot wants to discuss it and to bargain for a place that he believes to be more suitable.

It ought to be clear to you why God has chosen Abraham and not Lot. Had God come to Lot and told him that he needed to be circumcised, do you think there might have been some resistance? Do you think that Lot may have wanted to discuss his other options with God? Abraham obeyed God in this because he trusted God. Here, in the context of this narrative, despite all that has happened this night, Lot is still resistant to the will of God.

Look, please, the city the this [is] near to flee there. And she [is] small. I might escape please there. [Is] not she little? And lives my soul."

Genesis
19:20

Look, now, this city is near to flee to [lit., **there**]. And it [is] small. Let me escape there, please. [Is] it not small? Furthermore, my soul might be safe [there]."

Consider the city that is nearby, and it is a small city. Please allow me to escape there. Isn't it small? And my life would be safe there."

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	Look, please, the city the this [is] near to flee there. And she [is] small. I might escape please there. [Is] not she little? And lives my soul."
Targum of Onkelos	Behold, now, I pray, this city, it is a near habitation, <u>and convenient (for us) to escape there</u> ; and it is small, <u>and the guilt thereof light</u> . I will flee there, then. Is it not a little one? and my life shall be preserved.
Latin Vulgate	There is this city here at hand, to which I may flee, it is a little one, and I shall be saved in it: is it not a little one, and my soul shall live?
Peshitta (Syriac)	Behold now, this town is near to flee to, and it is a little one. Oh, let me escape there, and behold, because it is a little one my life will be spared.
Septuagint (Greek)	Behold, this city is near for me to escape to, which is a small one, and there shall I be preserved, is it not little? And my soul shall live because of you.

Significant differences: The targum adds some additional phrases.

Thought-for-thought translations; paraphrases:

Common English Bible	This city here is close enough to flee to, and it's small. It's small, right? Let me escape there, and my life will be saved."
Contemporary English V.	There's a town near here. It's only a small place, but my family and I will be safe, if you let us go there."
Easy English	There is a city near here. It is near enough so that we can get there. It is a very small city; so let me go there. It is such a small city and I shall be safe there.'
Easy-to-Read Version	Look, there is a very small town near here. Let me run to that town. I can run to that town and be safe."
Good News Bible (TEV)	Do you see that little town? It is near enough. Let me go over there---you can see it is just a small place---and I will be safe."
<i>The Message</i>	Look over there--that town is close enough to get to. It's a small town, hardly anything to it. Let me escape there and save my life--it's a mere wide place in the road."
New Living Translation	See, there is a small village nearby. Please let me go there instead; don't you see how small it is? Then my life will be saved."

Partially literal and partially paraphrased translations:

American English Bible	Look, there's a nearby town. a small one that I can escape to, where I can be spared. Isn't this just a little thing? If you [allow] this, you will save my life.'
Ancient Roots Translinear	Please, behold this nearest city (it's junior)--to flee there. Please escape to there! Is it not a junior? My soul will live."
Beck's American Translation	Here's this town near enough to flee to; and it's small. Let me flee there. Isn't it small? Then I'll say alive."

Christian Community Bible	Let me flee there: it is very small (that is why the town is called Zoar). So I will be safe."
God's Word™	Look, there's a city near enough to flee to, and it's small. Why don't you let me run there? Isn't it small? Then my life will be saved."
New Jerusalem Bible	That town over there is near enough to flee to, and is small. Let me flee there--after all it is only a small place -- and so survive.'
New Simplified Bible	»There is a small village nearby. Please let me go there instead. Do you see how small it is? Then my life will be saved.«
Revised English Bible	Look, here is a town, only a small place, near enough for me to get to quickly. Let me escape to this small place and save my life.'

Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English	This town, now, is near, and it is a little one: O, let me go there is it not a little one? so that my life may be safe.
Ferar-Fenton Bible	See now this city, it is easy to escape there, in a little time I can escape there; is it not a trifle? And my life will be preserved."
HCSB	Look, this town is close enough for me to run to. It is a small place. Please let me go there--it's only a small place, isn't it?--so that I can survive."
New Advent Bible	There is this city here at hand, to which I may flee, it is a little one, and I shall be saved in it: is it not a little one, and my soul shall live?.
NET Bible®	Look, this town [The Hebrew word 'tyr (רֵיט) [pronounced <i>gēer</i>] can refer to either a city or a town, depending on the size of the place. Given that this place was described by Lot later in this verse as a "little place," the translation uses "town."] over here is close enough to escape to, and it's just a little one [Heb "Look, this town is near to flee to there. And it is little."]. Let me go there [Heb "Let me escape to there." The cohortative here expresses Lot's request.]. It's just a little place, isn't it [Heb "Is it not little?"]? Then I'll survive [Heb "my soul will live." After the cohortative the jussive with vav conjunctive here indicates purpose/result.]."
NIV – UK	Look, here is a town near enough to run to, and it is small. Let me flee to it- it is very small, isn't it? Then my life will be spared.
<i>The Scriptures</i> 1998	"Look, please, this city is near enough to flee to, and it is small. Please let me escape there – is it not a small matter – and let my life be saved?"

Literal, almost word-for-word, renderings:

<i>The Amplified Bible</i>	See now yonder city; it is near enough to flee to, and it is a little one. Oh, let me escape to it! Is it not a little one? And my life will be saved!.
Concordant Literal Version	Behold, pray! This city is near to flee there, and it is inferior. Pray, escape shall I there--Is it not inferior?--and live shall my soul.
Kretzmann's Commentary	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. Whether the Lord had again joined the angels after Lot had left Sodom, or whether Lot spoke these words to the angels as Jehovah's representatives before they turned back to their gruesome work, is immaterial. But his prayer shows that fear, confusion, terror had reduced him to a state of gibbering helplessness, which caused him to appeal to the grace and mercy of the Lord in permitting him to flee into the little town of Bela. Lot's argument was that the city was so very small; surely, to save it from destruction would make little difference.
LTHB	Please, now, this city is near, to flee there, and it is a little one. Please let me escape there! Is it not a little thing, that my soul may live?.
Modern KJV	Behold now, this city is near to flee to, and it is a little one. Oh let me escape there (is it not a little one?) and my soul shall live.

Syndein {Human Viewpoint Trying To Overrule Divine Viewpoint} Behold now, this city of my neighbor is near to flee unto, and it is just a little time {meaning it is not far away}. Oh, let me escape there, (is it not a little time?) and my soul {nepesh} shall live..
 Young's Updated LT Lo, I pray you, this city is near to flee there, and it is little; let me escape, I pray you, there, (is it not little?) and my soul does live."

The gist of this verse: Lot chooses a small town nearby and asks to be able to flee to it.

Genesis 19:20a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
hinnêh (הִנֵּה) [pronounced hin-NAY]	lo, behold, or more freely, observe, look here, look, listen, pay attention, get this, check this out	interjection, demonstrative particle	Strong's #2009 (and #518, 2006) BDB #243
nâ' (נָא) [pronounced naw]	now; please, I pray you, I respectfully implore (ask, or request of) you, I urge you	a primitive particle of incitement and entreaty	Strong's #4994 BDB #609
'îyr (עִיר) [pronounced géer]	encampment, city, town	feminine singular noun with the definite article	Strong's #5892 BDB #746
zô'th (זֹאת) [pronounced zoth]	here, this, this one; thus; possibly another	feminine singular of zeh; demonstrative pronoun, adverb; with the definite article	Strong's #2063 (& 2088, 2090) BDB #260
qêrôbâh (קְרֹבָה) [pronounced k ^e -roh ^b -VAW]	near [in place or time], contiguous, imminent, within a short pace; short, shortness; near in relation, intimate acquaintance; that which is familiar to us; one who brings aide to another; soon, presently	feminine adjective; can be used as a substantive	Strong's #7138 BDB #898
lâmed (ל) [pronounced l ^e]	to, for, towards, in regards to	directional/relational preposition	No Strong's # BDB #510
nûwç (נוּחַ) [pronounced noose]	to flee, to flee from, to escape, to depart, to hasten quickly [away]	Qal infinitive construct	Strong's #5127 BDB #630
shâm (שָׁמָּה) [pronounced shawm]	there; at that time, then; therein, in that thing	adverb	Strong's #8033 BDB #1027

Translation: Look, now, this city is near to flee to [lit., there].

What Lot says appears to be broken up into a number of very small sentences, which would be typical of a person who is running or being pulled along and he is running to keep up. He is out of breath, and you ought to be able to imagine Lot huffing and puffing, taking in gulps of air in between each phrase.

We can only speculate as to why Lot has picked out this particular city. His huffing and puffing makes it sound as if he is having a difficult time with all of this physical exercise, and that perhaps, he looks to the mountain range that the angels have instructed him to run to, and then to this small city which is nearby, and Lot thinks he might not be able to hurry fast enough to get to the mountain range.

Recall that he and his family seemed to dink around for awhile before the angels grabbed them and got them out of there. Perhaps this was a topic of conversation. Maybe his wife complained of leaving their beautiful home and leaving all of the conveniences of a large city. Quite frankly, we do not know Lot's motivation—we can only speculate—what we know for certain is, God has plan A, so Lot is proposing plan B.

Genesis 19:20b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
hîy' (היא) [pronounced <i>hee</i>]	<i>she, it; also used as a demonstrative pronoun: that, this (one)</i>	3 rd person feminine singular, personal pronoun	Strong's #1931 BDB #214
mits ^e âr (מצער) [pronounced <i>mihts-GAWR</i>]	<i>smallness, little, few; a small thing, a little while</i>	masculine singular noun	Strong's #4705 BDB #859

Translation: And it [is] small.

Lot is conceding that perhaps the big city that he lived in, along with the other cities, were filled with sin and problems; and that this city—which perhaps is closer and has some basic city conveniences—might be a reasonable place for his family to go to.

The fact that this is a city and that Lot wants to live in a city because of Mrs. Lot, is all speculation on my part. I base this upon the fact that the family remained living in Sodom, despite the horrid things that occurred; and then because of Mrs. Lot looking back longingly¹⁰³ at Sodom (v. 26).

Genesis 19:20c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
mâlaṭ (מלט) [pronounced <i>maw-LAHT</i>]	<i>to be delivered; to deliver oneself, to escape, to slip away, to slip through [or past]; to go away in haste</i>	1 st person singular, Niphal imperfect with the cohortative hê	Strong's #4422 BDB #572
The cohortative expresses volition. In the English, we often render this with <i>let</i> or <i>may</i> ; in the plural, this can be <i>let us</i> . The cohortative is designed for the 1 st person, it can express a wish or a desire or purpose or an intent.			
nâ' (נא) [pronounced <i>naw</i>]	<i>now; please, I pray you, I respectfully implore (ask, or request of) you, I urge you</i>	a primitive particle of incitement and entreaty	Strong's #4994 BDB #609
shâm (שם) [pronounced <i>shawm</i>]	<i>there; at that time, then; therein, in that thing</i>	adverb	Strong's #8033 BDB #1027

Translation: Let me escape there, please.

¹⁰³ And I am assuming as well that she is looking *longingly* at Sodom.

For about the 10th time (I exaggerate), Lot uses the word *please*. It is beginning to aggravate me, and I am not even there.

Genesis 19:20d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
hă (ה) [pronounced <i>heh</i>]	interrogative particle which acts almost like a piece of punctuation, like the upside-down question mark which begins a Spanish sentence. The verb <i>to be</i> may be implied. This can be used in an indirect interrogation and translated <i>whether</i> .		Strong's #none BDB #209
lô' (לא or לוּל) [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
Hă lô' together expect an affirmative answer. In fact, these two words together present a question with an obvious, self-evident answer.			
mits ^e âr (מִצַּעַר) [pronounced <i>mihts-GAWR</i>]	<i>smallness, little, few; a small thing, a little while</i>	masculine singular noun	Strong's #4705 BDB #859
hîy' (אִיהַ) [pronounced <i>hee</i>]	<i>she, it; also used as a demonstrative pronoun: that, this (one)</i>	3 rd person feminine singular, personal pronoun	Strong's #1931 BDB #214

Translation: [Is] it not small?

Although I would like to interpret this as meaning, *isn't this a small thing to ask?*, that does not seem to be the meaning of this phrase. The feminine singular pronoun has already been used to refer to this city, and the adjective has been used to describe the city; so Lot is just reiterating what he has already said, but posing it as a question. "Isn't this city small [enough]?" Again, with his wheezing from running so much all of a sudden, it is reasonable that Lot would continue to speak in short, clipped phrases, with possible some of the words shaved off that would further develop his thinking.

However, the idea here could be, the *smallness of the city* also is indicative of the *smallness of his request*. "Listen," Lot says, "I am not asking for very much." However, actually he is—the people of Zoar, who ought to be destroyed, will remain alive because of Lot. And, as we will find out, Lot does not even remain with them but leaves this small town out of fear.

Genesis 19:20e			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
châyâh (חַיָּה) [pronounced <i>khaw-YAW</i>]	<i>to live, to have life, to revive, to recover health, to be healed, to be refreshed</i>	3 rd person feminine singular, Qal imperfect; apocopated	Strong's #2421 & #2425 BDB #310

Genesis 19:20e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
Apocopated means that the verb has been shortened. Generally, this means that the final hê (ה) and the vowel which precedes it are dropped. Apocopation is used when the verb functions as a jussive or when the verb is affixed to a wâw consecutive (here, it is affixed to a wâw conjunction).			
It means, ❶ <i>to live, to have life</i> ; ❷ <i>to continue safe and sound</i> (Joshua 6:17 Num. 14:38); ❸ <i>to live again, to revive</i> (I King 17:22 Ezekiel 37:5); ❹ <i>to recover health, to be healed</i> (Genesis 20:7 Joshua 5:8); ❺ <i>to be refreshed</i> when one is weary or sad (Genesis 45:27 Judges 15:19).			
nephash (נִפְשׁ) [pronounced <i>NEH-fesh</i>]	<i>soul, life, living being, desire, volition</i>	feminine singular noun with the 1 st person singular suffix	Strong's #5315 BDB #659

Translation: Furthermore, my soul might be safe [there].”

Lot has determined—and by what method, I could not tell you—that his soul would be safe in this particular city.

Lot seems to be unclear as to why Sodom is being destroyed along with the other four cities. He does not appear to recognize the full extent of its degeneracy. He thinks that the problem is the size of the city and that he just needs a house in a small town. He certainly has a reputation throughout Sodom and the rest of the area, and that reputation might buy him something (since he left all his belongings back in his home). He is also quite tired.

Genesis 19:20 Look, now, this city is near to flee to [lit., *there*]. And it [is] small. Let me escape there, please. [Is] it not small? Furthermore, my soul might be safe [there].” (Kukis mostly literal translation)

Genesis 19:20 Consider the city that is nearby, and it is a small city. Please allow me to escape there. Isn't it small? And my life would be safe there.” (Kukis paraphrase)

Gen 19:20 [Lot continues to *reason* with the angel] Behold, this city is near enough to flee to, and it is a little one. Let me escape there--is it not a little one?--and my life will be saved!”

Lot asks if the angels will allow him to escape to a small city which is nearby. It appears to be one of the 5 cities which God intended to overthrow. He is probably pointing out this particular city, explaining where it is.

We do not know what Lot's motivation was. Was he physically unable to escape into the hills? Did he simply want to have some sort of civilization, even if it is just a small town? Maybe a small city was in consideration for his wife? His stated reason was, the mountains were too far, so, just given him leave to go to this city, Zoar. However, bear in mind, the reason that Lot gives may or may not be the real reason *why* he wanted to go to Zoar. Whatever the motivation was, God said plan A and Lot decided to argue for plan B instead.

Gen 19:18–20 And Lot said to them, "Oh, no, my lords. Behold, your servant has found grace in your sight, and you have shown me great kindness in saving my life. But I cannot escape to the hills, lest the disaster overtake me and I die. Behold, this city is near enough to flee to, and it is a little one. Let me escape there--is it not a little one?--and my life will be saved!"

You may not realize it, but in the Hebrew, this is a number of very short, staccato phrases, typical of a person who has been running and is now out of breath.

Although this request will be granted, later on in this chapter, we read: Now Lot went up out of Zoar and lived in the hills with his two daughters, for he was afraid to live in Zoar. So he lived in a cave with his two daughters. (Genesis 19:30; ESV)

And so he says unto him, “Look, I have lifted up your faces also to the word the this: to not my overthrow the city [of] which you spoke.

Genesis
19:21

Then the angel [lit., *he*] said to him, “Look, I have lifted up your countenance even to this thing [or, *even with regards to this matter*]*—to not overthrow the city of which you spoke.*

Then the angel said to him, “Listen, I will grant your request to this thing*—to not overthrow the city that you spoke of.*

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so he says unto him, “Look, I have lifted up your faces also to the word the this: to not my overthrow the city [of] which you spoke.
Targum of Onkelos	And He said, Behold, I have accepted you in this matter also, that I will not overthrow the city for which you have spoken, to destroy it, that you may escape to it. This appears to take in a portion of v. 22a as well.
Latin Vulgate	And he said to him: Behold also in this, I have heard your prayers, not to destroy the city for which you have spoken.
Peshitta (Syriac)	And he said to him, See, I have granted you this thing also that I will not overthrow the city of which you have spoke.
Septuagint (Greek)	And he said to him, Behold, I have had respect to you also about this thing, that I should not overthrow the city about which you have spoken.

Significant differences: *Lifting up your faces* is interpreted rather than translated.

Thought-for-thought translations; paraphrases:

Common English Bible	He said to Lot, "I'll do this for you as well; I won't overthrow the city that you have described.
Contemporary English V. Easy English	"All right, go there," he answered. "I won't destroy that town. One *angel said to Lot, `I will be kind to you. I will not destroy the city that you are talking about.
Easy-to-Read Version <i>The Message</i>	The angel said to Lot, "Fine. I'll let you do that. I won't destroy that town. He said to him, "All right. If you insist. I'll let you have your way. And I won't stamp out the town you've spotted.
New Life Bible	The angel said to him, "See, I am doing what you ask. I will not destroy this town that you have spoken about.
New Living Translation	"All right," the angel said, "I will grant your request. I will not destroy the little village.

Partially literal and partially paraphrased translations:

American English Bible	And [the messenger] told him: 'Look; I will respect your wishes about this matter. I won't destroy the town that you are talking about.
Ancient Roots Translinear	He said to him, "Behold, I will also lift your face with this word: I will not transform this city for which you spoke.
Christian Community Bible	And the angel answered, "I grant you this favor as well by not destroying the town you speak of.
<i>God's Word</i> ™	The angel said to him, "Alright, I will grant you this request too. I will not destroy the city you're talking about.
NIRV	The Lord said to Lot, "All right. I will also give you what you are asking for. I will not destroy the town you are talking about.

New Simplified Bible	The angel said to him: »All right, I will grant you this request too. I will not destroy the city you are talking about.
Revised English Bible	He said to him, 'I grant your request. I shall not overthrow the town you speak of.

Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English	And he said, See, I have given you your request in this one thing more: I will not send destruction on this town.
Ferar-Fenton Bible	So one replied to him, "Yes, I will accept your presence, also for this thing, I will not destroy this town on behalf of which you have spoken.
HCSB	And he said to him, "All right, I'll grant your request about this matter too, and will not overthrow the town you mentioned.
JPS (Tanakh—1985)	He replied, "Very well, I will grant you this favor too, and I will not annihilate the town of which you have spoken.
Judaica Press Complete T.	And he said to him, "Behold I have favored you also as regards this matter, that I will not overturn the city that you have mentioned.
New Advent Bible	And he said to him: Behold also in this, I have heard your prayers, not to destroy the city for which you have spoken.
NET Bible®	"Very well," he replied, "I will grant [Heb "And he said, `Look, I will grant.'" The order of the clauses has been rearranged for stylistic reasons. The referent of the speaker ("he") is somewhat ambiguous: It could be taken as the angel to whom Lot has been speaking (so NLT; note the singular references in vv. 18-19), or it could be that Lot is speaking directly to the Lord here. Most English translations leave the referent of the pronoun unspecified and maintain the ambiguity.] this request too [Heb "I have lifted up your face [i.e., shown you favor] also concerning this matter."] and will not overthrow [The negated infinitive construct indicates either the consequence of God's granting the request ("I have granted this request, so that I will not") or the manner in which he will grant it ("I have granted your request by not destroying").] the town you mentioned.
NIV – UK	He said to him, Very well, I will grant this request too; I will not overthrow the town you speak of.

Literal, almost word-for-word, renderings:

<i>The Amplified Bible</i>	And [the angel] said to him, See, I have yielded to your entreaty concerning this thing also; I will not destroy this city of which you have spoken.
Concordant Literal Version	And saying is He to him, "Behold! Lifted up have I your face, even as to this matter, to avoid My overturning the city of which you speak.
English Standard Version	He said to him, "Behold, I grant you this favor also, that I will not overthrow the city of which you have spoken.
exeGesés companion Bible	And he says to him, Behold, I spare your face concerning this word also, that I not overturn this city for which you word.
Heritage Bible	And he said to him, See, I have accepted your face for this word also, that I will not overthrow this city for which you have spoken..
LTHB	And He said to him, See, I have lifted up your face also as to this thing, without overthrowing the city for which you have spoken.
Modern KJV	And He said to him, See, I have accepted you concerning this thing also, that I will not overthrow this city for which you have spoken.
NASB	He said to him, "Behold, I grant you this request [Lit thing] also, not to overthrow the town of which you have spoken.
Syndein	And he {the angel} kept on saying unto him {Lot}, "I have endured/sustained your presence/face {paniym} concerning this 'doctrine communicated categorically'

{dabar}. I will not overthrow this city, because of the doctrine you have communicated categorically {dabar}.
 World English Bible He said to him, "Behold, I have granted your request concerning this thing also, that I will not overthrow the city of which you have spoken.
 Young's Updated LT And he says unto him, "Lo, I have accepted your face also for this thing, without overthrowing the city for which you have spoken.

The gist of this verse: The angel agrees to grant his request, to not destroy the city Lot if referring to.

Genesis 19:21a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'âmar (אמר) [pronounced <i>aw-MAHR</i>]	<i>to say, to speak, to utter; to say [to oneself], to think</i>	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
'el (אל) [pronounced <i>ehl</i>]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied); with the 3 rd person masculine singular suffix	Strong's #413 BDB #39
hinnêh (הנה) [pronounced <i>hin-NAY</i>]	<i>lo, behold, or more freely, observe, look here, look, listen, pay attention, get this, check this out</i>	interjection, demonstrative particle	Strong's #2009 (and #518, 2006) BDB #243
nâsâ' (אשא) [pronounced <i>naw-SAW</i>]	<i>to lift up, to bear, to carry</i>	3 rd person masculine singular, Qal perfect	Strong's #5375 (and #4984) BDB #669
<p>Nâsâ' actually has a variety of Qal meanings: It means ❶ <i>to take up, to lift up, to bear up</i>; ❷ <i>to lift up someone's head</i> (this is used in a favorable way; i.e., it is mused to mean <i>to make one cheerful or merry</i>; ❸ <i>to lift up one's own countenance</i>, i.e., <i>to be cheerful, full of confidence</i>, ❹ <i>to bear, to carry</i>, ❺ <i>to lift up in a balance</i>, i.e., <i>to weigh carefully</i>; ❻ <i>to bear one's sin or punishment</i>, ❼ <i>to lift up the voice</i> (this can be used in the sense of bemoaning, crying, crying out, rejoicing, <i>to lift up any with the voice</i> (a song, an instrument); ❽ <i>to lift up the soul</i> (i.e., <i>to wish for, to desire</i>); ❾ <i>to have the heart lifted up</i> (i.e., they are ready and willing to do something); ❿ <i>to bear one's sin</i> (in such a way to expiate the sin, to make atonement for the sin, to pardon the sin). This list does not exhaust the various connotations for nâsâ'. BDB adds the following: <i>to support, to sustain, to endure; to take, to take away, to carry off, to forgive</i>.</p>			
pânîym (פנים) [pronounced <i>paw-NEEM</i>]	<i>face, faces, countenance; presence</i>	masculine plural noun (plural acts like English singular) with the 2 nd person masculine singular suffix	Strong's #6440 BDB #815
<p>When found by itself, pânîym, without a preposition preceding it and with a personal possessive pronoun, can be used for doing or saying something to someone, in front of someone or in their presence.</p>			
gam (גם) [pronounced <i>gahm</i>]	<i>also, furthermore, in addition to, even, moreover</i>	adverb	Strong's #1571 BDB #168

Genesis 19:21a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
lâmed (ל) [pronounced <i>l</i> ']	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
dâbâr (דָּבָר) [pronounced <i>daw^b-VAWR</i>]	<i>word, saying, doctrine, thing, matter, command</i>	masculine singular noun with the definite article	Strong's #1697 BDB #182
zeh (זֶה) [pronounced <i>zeh</i>]	<i>here, this, this one; thus; possibly another</i>	masculine singular demonstrative adjective with a definite article	Strong's #2088, 2090 (& 2063) BDB #260

Translation: Then the angel [lit., *he*] said to him, “Look, I have lifted up your countenance even to this thing [or, even with regards to this matter]...

Although the words in this verse may be difficult to get at first, they have a reasonable meaning which we can all grasp. The word usually translated *behold* is the demonstrative particle *hinnêh* (הִנֵּה) [pronounced *hin-NAY*] (the dagesh found in the “n” doubles it; one of the two primary uses of the dagesh when it comes to pronunciation. *Behold* is the proper way to translate this word, but it sounds so dated. It can be translated *lo!*, which suffers even further from anachronism. It is a word to grab your attention or to focus upon a certain person, thing or thought. A more updated version of this word might be *see here, observe, certainly, look at this if you will, see this, listen, listen up, witness*. A translated should communicate and keep the reader from becoming befuddled by meaning or distracted due to anachronistic words and phrases.

Literally, the next phrase reads, “I have lifted up your faces.” The idea is, Lot would be happy with the angel’s decision; his countenance will be lifted up (made happy). What would make Lot happy is the decision that the angel had come to with regards to this matter that Lot brought up.

The verb is the Qal perfect, 1st person singular of *nâsâ’* (נָסָא) [pronounced *naw-SAW*] and this verb means *to lift, to carry, to take, to lift up, to bear*. The perfect tense means that this is a completed action or an action viewed as a completed whole. 1st person singular means the subject of the verb is *I*. What has been lifted is *pânîym* (פָּנִים) [pronounced *paw-neem’*] which is the masculine plural with a 2nd masculine singular suffix. The word means *face, countenance, presence* and it is generally found in the plural, but the meaning as we are familiar with it is in the singular. Every language has words which are in the plural, but the meaning is generally singular; in the English we have the word *pants* as a for instance. The suffix should be translated *your* (singular). In the Hebrew, this is followed by the word for *also* and the preposition ל with a definite article and the masculine singular of *dâbâr* (דָּבָר) [pronounced *daw^b-VAWR*], which means *word, saying, doctrine, thing, matter, command*. The lâmed prefix means *for, with regard to, towards, with reference to*. This is followed by a demonstrative adjective which we usually translate as *this, that, which*.

Now to try and pull these components together: “*Observe, I have lifted up your countenance with regards to this thing.*” Lifting up the countenance means that the angel has made Lot smile, so to speak (the Hebrew language uses a great many specific actions which stand for emotions, thoughts and intangible concepts). Lifting up Lot’s face, means to do that which would make Lot happy. The angel is saying *you ask for it; you got it*.

God is continually gracious to Lot and allows him to stop at that small city. Since the actual location of Sodom is unknown, the location of Zoar is also unknown. Zoar means *small, insignificant*. The angels have been given specific instructions to withhold judgement of Sodom until after Lot and company have removed themselves (or, in this case, have been removed).

There are several widely varying ways of translating this phrase.

Emphasized Bible
English Standard Version
exeGesés companion Bible

Heritage Bible
Modern KJV
NASB
Matthew Poole
Syndein/Thieme

"Behold, I have lifted up your countenance [or, accepted thee] even as to this thing."
... "Behold, I grant you this favor also,..."
...Behold,
I spare your face concerning this word also,..."
...See, I have accepted your face for this word also,..."
...See, I have accepted you concerning this thing also,..."
... "Behold, I grant you this request [Lit thing] also,..."
I have lifted up thy face concerning this thing also..."
... "I have endured/sustained your presence/face {paniyim} concerning this 'doctrine communicated categorically' {dabar}.

Genesis 19:21b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
bill ^e tîy (יִתְּלֵב) pronounced bill ^e -TEE]	<i>not</i>	Adverb/particle of negation	Strong's #1115 BDB #116
hâphak ^e (פָּהַק) [pronounced haw-FAHK ^e]	<i>to turn [as a cake, a dish, one's hand or side], to turn oneself; to turn back, to flee; to overturn, to overthrow [e.g., cities]; to convert, to change; to pervert, to be perverse</i>	Qal infinitive construct with the 1 st person singular suffix	Strong's #2015 BDB #245
'êth (אֵת) [pronounced ayth]	generally untranslated; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
'îyr (רִיעַר) [pronounced géer]	<i>encampment, city, town</i>	feminine singular noun with the definite article	Strong's #5892 BDB #746
'âsher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who, whom</i>	relative pronoun	Strong's #834 BDB #81
dâbar (דָּבַר) [pronounced daw ^b -VAHR]	<i>to speak, to talk [and back with action], to give an opinion, to expound, to make a formal speech, to speak out, to promise, to propose, to speak kindly of, to declare, to proclaim, to announce</i>	2 nd person masculine singular, Piel perfect	Strong's #1696 BDB #180

Translation:...—to not overthrow the city of which you spoke.

The angels were to destroy 5 cities, including this one, apparently. The angel promises that this small city would not be overthrown.

Let me explain to you how this words. Lot, his wife and 2 daughters are not enough to preserve all of Sodom, Gomorrah and their surrounding cities. However, in a small town, even though Lot, his wife and 2 daughters are all immature believers, they will make up a larger percentage of the townsfolk. Therefore, based upon that, the angels will preserve this small city. We are not given any numbers here. Perhaps there are 10 people in this city and perhaps there are 100. We don't know. However, what we can surmise is, a larger pivot, percentage-wise,

can deliver a city. So, your family may not be large enough for, say, the city of San Francisco; however, if you move into Arkansas or Texas and find some small town of 200 people, then your family might be large enough to preserve that city.

Genesis 19:21 Then the angel [lit., *he*] said to him, "Look, I have lifted up your countenance even to this thing [or, *even with regards to this matter*]*—to not overthrow the city of which you spoke.* (Kukis mostly literal translation)

Genesis 19:21 Then the angel said to him, "Listen, I will grant your request to this thing*—to not overthrow the city that you spoke of.* (Kukis paraphrase)

Gen 19:21 He [the angel] said to him, "Behold, I grant you this favor also, that I will not overthrow the city of which you have spoken.

The angel agrees not to destroy the city that Lot desires to flee to. Why is this recorded in the Word of God? Why do we need to know that Lot can flee to a small city and that area will be preserved? When it comes to believers being the preservative of a geographical area, proportion seems to be involved. That is, Lot and his family were not large enough to preserve this entire area, or the city of Sodom. God, based upon Abraham's face to face prayer with Him, was willing to preserve all of the Sodom area if there were ten believers. But there were not. However, for a smaller city, the pivot of three (Lot and his two daughters) will be sufficient to preserve that small area.

I want you to notice that Lot's prayer here is very similar to Abraham's prayer. Abraham was, of course, praying directly to God; and Lot is speaking to angels who apparently have some leeway in how they deal with Lot and his family.

Matthew Henry: Observe what grace God showed to a true saint, though weak. Zoar was spared, to gratify him. Though his intercession for it was not, as Abraham's for Sodom, from a principle of generous charity, but merely from self-interest, yet God granted him his request, to show how much the fervent prayer of a [positionally] righteous man avails.¹⁰⁴

So, what is the difference between plan A and plan B? Under plan A, God may have the men who are really designed for Lot's daughters also living in those hills; that is, that might be where their right men are residing—at the time that Lot is told to go up to the mountains. Or, plan A could have been to eventually return to Abraham; and, again, there would have very likely been men for Lot's daughters. However, where the Lot family ends up, these daughters of Lot will give up on the idea of marriage and family. That is Lot's plan B, which is always inferior to God's plan A.

We are nearing the end of this first part of in Genesis 19. Here is what we have studied so far:

Gen 19:1–21 The two angels came to Sodom in the evening, and Lot was sitting in the gate of Sodom. When Lot saw them, he rose up to meet them and bowed himself with his face to the ground and said, "My lords, please turn aside to your servant's house and spend the night and wash your feet. Then you may rise up early and go on your way." They said, "No; we will spend the night in the town square." But he pressed them strongly; so they turned aside to him and entered his house. And he made them a feast and baked unleavened bread, and they ate. But before they lay down, the men of the city, the men of Sodom, both young and old, all the people to the last man, surrounded the house. And the men of Sodom called to Lot, "Where are the men who came to you tonight? Bring them out to us, that we may [sexually] know them." Lot went out to the men at the entrance, shut the door after him, and said, "I beg you, my brothers, do not act so wickedly. Behold, I have two daughters who have not known any man. Let me bring them out to you, and do to them as you please. Only do nothing to these men, for they have come under the shelter of my roof." But the men of Sodom said, "Stand back!" And they said, "This fellow came to sojourn, and he has become the judge! Now we will deal worse with you than with them." Then they pressed hard against the man Lot, and drew near to break the door down. But the men [the two angels] reached out their hands and pulled Lot into the house with them and shut the door. And they struck with blindness the men

¹⁰⁴ Matthew Henry, *Commentary on the Whole Bible*; from e-Sword, Genesis 19:15–23.

who were at the entrance of the house, both small and great, so that they wore themselves out groping for the door. Then the men [the angels] said to Lot, "Have you anyone else here? A son-in-law, sons, daughters, or anyone you have in the city, bring them out of the place. For we are about to destroy this place, because the outcry against its people has become great before the LORD, and the LORD has sent us to destroy it." So Lot went out and said to his sons-in-law, who were to marry his daughters, "Up! Get out of this place, for the LORD is about to destroy the city." But he seemed to his sons-in-law to be jesting. As morning dawned, the angels urged Lot, saying, "Up! Take your wife and your two daughters who are here, lest you be swept away in the punishment of the city." But he lingered. So the men seized him and his wife and his two daughters by the hand, on account of Y^ehowah grace being upon him, and they brought him out and set him outside the city. And as they brought them out, one [angel] said, "Escape for your life. Do not look back or stop anywhere in the valley. Escape to the hills, lest you be swept away." And Lot said to them, "Oh, no, my lords. Behold, your servant has found grace in your sight, and you have shown me great kindness in saving my life. But I cannot escape to the hills, lest the disaster overtake me and I die. Behold, this city is near enough to flee to, and it is a little one. Let me escape there--is it not a little one?--and my life will be saved!" He [the angel] said to him, "Behold, I grant you this favor also, that I will not overthrow the city of which you have spoken.

As we have studied, even in the midst of their running, Lot stops everything and tells the two angels that it is time to discuss where he wants to go.

Nate Wilson: According to the Biblical record, one would expect Zoar not to have been wiped out as were its sister cities, since Lot escaped to this town. Sure enough, historical evidence for a city named Zoar is to be found where only legend and speculation exist for her sister cities. "Josephus says that the Dead Sea extended from Jericho as far as Zoar (B.J., IV. VIII.4); and the Christian historian Eusebius, of the fourth century, confirms that statement and adds that a Roman garrison was there. Also the mosaic map found in a Greek church of Medeba, dated from the fifth or sixth century, places Zoar at the Southeast corner of the sea... In 1924... Drs. Albright and Kyle, explored the territory at the south end of the Dead Sea... they found the ruins of a Zoar of the Byzantine and Arabic periods, but believed that the site of the earlier Zoar had been submerged..." (NIV Study Bible). This site is also associated with Rast and Schaub's "Sufi" site (Shank P.36) (cf. Sanders I).¹⁰⁵

Hurry! Escape there-ward! For I am unable to do a word so long as your coming there-ward." Upon so is called a name of the city, Zoar.

Genesis
19:22

Quickly, Escape to there! For I am unable to do a thing until you have gone there." Therefore, the name of the city is called Zoar.

Quickly, escape to that city, for I am unable to do a thing until you have gone there." Therefore, the name of that city is called Zoar.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	Hurry! Escape there-ward! For I am unable to do a word so long as your coming there-ward." Upon so is called a name of the city, Zoar.
Targum of Onkelos	Hasten and flee there: for I cannot do any thing till you have entered there. Therefore he called the name of the city Zoar.
Latin Vulgate	Make haste, and be saved there: because I cannot do any thing till you go in there. Therefore the name of that city was called <u>Segor</u> .
Peshitta (Syriac)	Make haste and escape there; for I cannot do anything till you enter into it. Therefore the name of the city was called Zoar.
Septuagint (Greek)	Hurry, therefore, to escape there, for I shall not be able to do anything until you arrive there; therefore he called the name of that city, Zoar.

¹⁰⁵ From <http://www.natewilsonfamily.net/sodom.htm> accessed August 14, 2014.

Significant differences: The Latin name for this city seems so different, but it is a transliteration of Zoar.

Thought-for-thought translations; paraphrases:

Contemporary English V.	Hurry! Run! I can't do anything until you are safely there." The town was later called Zoar because Lot had said it was small.
Easy English	Hurry up. Run away to it. I cannot do anything until you are safe inside the city.' That is why the city is called Zoar. ('Zoar' in *Hebrew means 'small'.)
Easy-to-Read Version	But run there fast. I can't destroy Sodom until you are safely in that town." (That town is named Zoar [This name means "small.'], because it is a small town.)
Good News Bible (TEV)	Hurry! Run! I can't do anything until you get there." Because Lot called it small, the town was named Zoar.
<i>The Message</i>	But hurry up. Run for it! I can't do anything until you get there." That's why the town was called Zoar, that is, Smalltown.
New Century Version	But run there fast, because I cannot destroy Sodom until you are safely in that town." (That town is named Zoar,[a] because it is little.)
New Living Translation	But hurry! Escape to it, for I can do nothing until you arrive there." (This explains why that village was known as Zoar, which means "little place.")

Partially literal and partially paraphrased translations:

American English Bible	But hurry and escape, because I won't be able to do anything until you get there.' And from then on, he called that town Segor (small).
Ancient Roots Translinear	Hasten and escape there, for I can not do the word until you come there." So the name called over the city was Zoar (<i>young</i>).
Christian Community Bible	But flee fast for I can do nothing until you arrive there." The CCB logically placed the name of the city up in v. 20, where the word <i>small</i> is found.
<i>God's Word</i> TM	Run there quickly, because I can't do anything until you get there." (The city is named Zoar [Small].)
NIRV	But run there quickly. I can't do anything until you reach it." The town was named Zoar. Zoar means "small."
New Jerusalem Bible	Hurry, flee to that one, for I cannot do anything until you reach it.' That is why the town is named Zoar.

Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English	Go there quickly, for I am not able to do anything till you have come there. For this reason, the town was named Zoar.
Ferar-Fenton Bible	Be quick to escape there, for I am not able to do the thing until you arrive there." He accordingly called the name of that place Tzoar [which means, <i>trifle</i>].
Judaica Press Complete T.	Hasten, flee there, for I will not be able to do anything until you arrive there." Therefore, he named the city Zoar.
New Advent Bible	Make haste, and be saved there: because I cannot do anything till you go in there. Therefore the name of that city was called Segor
NET Bible [®]	Run there quickly [Heb "Be quick! Escape to there!" The two imperatives form a verbal hendiadys, the first becoming adverbial.], for I cannot do anything until you arrive there." (This incident explains why the town was called Zoar [Heb "Therefore the name of the city is called Zoar." The name of the place, Tsô'ar (צוֹאֵר) [pronounced <i>TSOH-ǰahr</i>] apparently means "Little Place," in light of the wordplay with the term "little" (mits'ê'âr (מִצְעָר) [pronounced <i>mihts-ǰAWR</i>]) used twice by Lot to describe the town (v. 20).].)
NIV – UK	But flee there quickly, because I cannot do anything until you reach it. (That is why the town was called Zoar.)

Literal, almost word-for-word, renderings:

exeGesés companion Bible	Hasten! Escape there! for I can work no word until you come there - so they call the name of the city Soar.
Heritage Bible	Flow like liquid; escape there, because I am not able to do a word until you have come there; and the name of the city was called Zoar.
Kretzmann's Commentary	Haste thee, escape thither; for I cannot do anything till thou be come thither. Therefore the name of the city was called Zoar. Thus did the Lord have compassion on Lot's weakness and magnify His grace upon him, even to the extent of delaying the entire judgment of destruction until Lot reached the haven of Zoar (little). Thus the believers are often full of doubt and timidity when they are placed before the necessity of renouncing everything that this world offers. But God bears patiently with their weakness and helps them in spite of themselves.
Syndein	Go quickly! Escape, for I cannot do/manufacture {‘asah - out of divine judgment} any 'declared decree' {dabar} till you be come {the angel needs Lot out of the way so he can fulfill the Word decreed by the Lord}. The name of the city was called Zoar {means insignificant}.
A Voice in the Wilderness	Hurry, escape there! For I cannot do anything until you arrive there. Therefore the name of the city was called Zoar.
World English Bible	Hurry, escape there, for I can't do anything until you get there." Therefore the name of the city was called Zoar.
Young's Updated LT	Haste, escape there, for I am not able to do anything till your entering there;" therefore has he calls the name of the city Zoar.

The gist of this verse: The angels to Lot to quickly run to that city; and it is given a name that means *little*.

Genesis 19:22a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
mâhar (מָהַר) [pronounced maw-HAHR]	<i>to hasten, to hurry, to make haste; its transitive use is to prepare quickly, to bring quickly, to do quickly</i>	2 nd person masculine singular, Piel imperative	Strong's #4116 BDB #554
mâlaṭ (מָלַט) [pronounced maw-LAHT]	<i>to be delivered; to deliver oneself, to escape, to slip away, to slip through [or past]; to go away in haste</i>	2 nd person masculine singular, Niphal imperative	Strong's #4422 BDB #572
shâm (שָׁם) [pronounced shawm]	<i>there; at that time, then; therein, in that thing</i>	adverb with the directional hê	Strong's #8033 BDB #1027

Translation: Quickly, Escape to there!

We do not know just how much direction God had given His angels. We do not know if they had general guidelines, specific instructions, or what. However, apparently, the angel who Lot spoke to had the authority to reassign Lot to a different place. So he is telling Lot to quickly move to this small village.

It suddenly occurs to me that this might be a welcome separation for these angels. "That's where you want to go? Go there quickly."

Genesis 19:22b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
kîy (כי) [pronounced kee]	<i>when, that, for, because</i>	explanatory conjunction; preposition	Strong's #3588 BDB #471
lô' (לֹא or לוֹל) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
yâkôl (לָקַי) [also yâkôwl (לוֹקַי)] [pronounced yaw-COAL]	<i>to be able, can, to have the ability, to have the power to; to be able to bear; to be able to bring oneself [to do anything]; to be lawful, to be permitted; to be powerful, to prevail</i>	1 st person singular, Qal imperfect	Strong's #3201 BDB #407
With the negative, this means <i>to be unable to, to lack the ability to, to be powerless to, to lack permission to, to lack the power to.</i>			
lâmed (ל) [pronounced le'	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
'âsâh (עָשָׂה) [pronounced gaw-SAWH]	<i>to do, to make, to construct, to fashion, to form, to prepare, to manufacture</i>	Qal infinitive construct	Strong's #6213 BDB #793
dâbâr (דָּבָר) [pronounced daw ^b -VAWR]	<i>word, saying, doctrine, thing, matter, command</i>	masculine singular noun	Strong's #1697 BDB #182
'ad (עַד) [pronounced gahd]	<i>while, so long as; to, even to [some certain limit]; even to [unto], unto; as far as, even to, up to, until</i>	preposition	Strong's #5704 BDB #723
bôw' (אוּב) [pronounced boh]	<i>to come in, to come, to go in, to go, to enter, to advance</i>	Qal infinitive construct with the 2 nd person masculine singular suffix	Strong's #935 BDB #97
shâm (שָׁמָּה) [pronounced shawm]	<i>there; at that time, then; therein, in that thing</i>	adverb with the directional hê	Strong's #8033 BDB #1027

Translation: For I am unable to do a thing until you have gone there.”

We have a clue here as to what these angels were authorized to do and what they were not authorized to do. Lot has to be safe before these angels can rain fire from the sky on the inhabitants of Sodom and Gomorrah.

Furthermore, this clearly tells us that no destruction has taken place yet.

God's grace toward Lot is quite amazing. Kretzmann writes: *Thus did the Lord have compassion on Lot's weakness and magnify His grace upon him, even to the extent of delaying the entire judgment of destruction until Lot reached the haven of Zoar (little). Thus the believers are often full of doubt and timidity when they are placed before the necessity of renouncing everything that this world offers. But God bears patiently with their weakness and helps them in spite of themselves.*¹⁰⁶

¹⁰⁶ From <http://www.studylight.org/commentaries/kpc/view.cgi?bk=0&ch=19> accessed August 13, 2014.

Genesis 19:22c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
‘al (עַל) [pronounced <i>gahl</i>]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5921 BDB #752
kên (כֵּן) [pronounced <i>kane</i>]	<i>so, therefore, thus; then, afterwards; upright, honest; rightly, well; [it is] so, such, so constituted</i>	adverb	Strong's #3651 BDB #485
Together, ‘al kên (עַל כֵּן) mean <i>so, upon the ground of such conditions, therefore, on this account, on account, for this reason.</i>			
qârâ' (קָרָא) [pronounced <i>kaw-RAW</i>]	<i>to call, to proclaim, to read, to call to, to call out to, to assemble, to summon; to call, to name [when followed by a lâmed]</i>	3 rd person masculine singular, Qal perfect	Strong's #7121 BDB #894
shêm (שֵׁם) [pronounced <i>shame</i>]	<i>name, reputation, character</i>	masculine singular construct	Strong's #8034 BDB #1027
‘îyr (עִיר) [pronounced <i>geer</i>]	<i>encampment, city, town</i>	feminine singular noun with the definite article	Strong's #5892 BDB #746
Tsô‘ar (צוֹר) [pronounced <i>TSOH-gahr</i>]	<i>to be small, to be insignificant; transliterated Zoar, Tsôar</i>	proper singular noun/location	Strong's #6820 BDB #858

Translation: Therefore, the name of the city is called Zoar.

This city was originally known as Bela, and was renamed here as Zoar. Gen 14:1–2 In the days of Amraphel king of Shinar, Arioch king of Ellasar, Chedorlaomer king of Elam, and Tidal king of Goiim, these kings made war with Bera king of Sodom, Birsha king of Gomorrah, Shinab king of Admah, Shemeber king of Zeboiim, and the king of Bela (that is, Zoar).

Genesis 19:22 Quickly, Escape to there! For I am unable to do a thing until you have gone there.” Therefore, the name of the city is called Zoar. (Kukis mostly literal translation)

Genesis 19:22 Quickly, escape to that city, for I am unable to do a thing until you have gone there.” Therefore, the name of that city is called Zoar. (Kukis paraphrase)

Gen 19:22 [The angel continues speaking to Lot] Escape there quickly, for I can do nothing till you arrive there.” Therefore the name of the city was called Zoar.

Obviously, the specific directions were for the angels to allow Lot and his family to escape before bringing judgment upon Sodom and Gomorrah. God protects and preserves His Own. And we may not care much for some of the people that God preserves, but God has preserved Lot for three reasons (1) he believes in Jehovah Elohim; (2) he is related to Abraham; and (3) Abraham prayed on Lot’s behalf. These things combined get Lot and his family a lot of slack. Grace by association is found again and again in Scripture.

If you are a growing believer—and the fact that you are reading this would suggest that you are—then take a look at your own life and the life of your family members. Generally speaking, you and your family members are going

to be more protected and more blessed than those around you. Your requests to God are often honored. In case you don't know why, God is glorified when He can honor a request from you. As you grow spiritually, your requests tend to be more in line with His plan. One reason that prayer is not answered is, we ask something which is outside the plan of God. The reason that we ask something outside the plan of God is that we do not apprehend the plan of God. We are ignorant of the plan of God. We learn the plan of God by learning Bible doctrine.

We have been studying the judgment of Sodom and the deliverance of Lot and his family from that judgment.

It ought to be clear that Lot does not have the same level of spiritual growth as Abraham. However, when faced with the situation, with what God requires, as told to him by the angels, note that Lot and his immediate family do respond. Not perfectly; but they did what God told them to do, more or less.

By this time, Lot ought to be as spiritually advanced as Abraham, but he is nowhere near Abraham. However, Lot is willing to obey God's clear commands, but with some modifications, however.

If you have ever been in management or you have owned a company, you know that, for some jobs that have to be done, if you choose Charlie Brown, that job is going to get done and done well; but if you choose Lucy Van Pelt, well, then, that is a whole other story. She might do the job and, in fact, she might do a wonderful job. However, she might not. You might give her an outline as to what you would like to see done, and you know that, much of the time, she is going to do something which falls outside of that outline. Or she will simply argue as to the end result.

That is like Lot and Abraham; and it is like you and _____. God has various things that are a part of His plan. You may wonder why you do not seem to have much of a place in his plan, but your friend _____ seems to have a lot going on. God knows who He can depend upon; God knows who is going to act within His will and who will not. Maybe I got you and your friend mixed up in this illustration?

Now, you may not think that you really want to participate. You may understand that you are saved and that God is not going to take that away from you (**eternal security**). And you're cool with that. However, what football fan would not rather be the one who actually catches that 50 yard pass, or sacks the quarterback before he gets one off; and do this before a crowd of millions? This is a choice that we all have in the spiritual life. You can be the most obsequious nobody in the world, and still play a pivotal part in the plan of God.

Look at Abraham, the most famous person from his time period. He had one son. He does not own any land, insofar as we know (apart from a small plot of land he will buy for a burial plot). He was not some great political figure. He was a great businessman and a very successful rancher, but that was about all. And yet, more people know who Abraham is than any other king or pharaoh from that same time period.

If you sat down and listed all of the celebrities that you know: the political figures, the movie stars, the philanthropists, the ultra-rich and well-known. Every single one of us has the ability to be more famous than any of these people. We can do things which, in essence, last forever, as we perform acts of divine good; and our impact on human history can be dramatic and permanent, even though there might be only 10 people out there right now who actually know us by name.

We all live in the Church Age at this point in time; and God has a plan for each one of us in this dispensation; and this plan is put into action by believing in Jesus Christ, by keeping short accounts with God with regards to your sins, by learning Bible doctrine, and by obedience to His Word. We all are given the Holy Spirit; therefore, every single one of us has great potential.

Rush Limbaugh has said, "People want to matter." They want to feel like their life has some meaning, some importance; so often, their involvement in the green movement makes them feel as if they are really doing something; that they are really saving the earth for future generations.

We know the great people of the past: Noah, Abraham, Moses, Joshua, David, Isaiah, Jeremiah, Peter, and Paul. There is absolutely no reason why your name cannot be among these names. You have every bit as much power and potential as any of these men had. Today all believers have the Holy Spirit and the complete Word of God. There is no excuse. We will stand before Jesus at the Great White Throne, and our works will be evaluated, whether they are human good that will be burned up or whether they are divine good that will not be destroyed (1Corinthians 3:9–15). Not only will there be millions who observe this, but there will be millions of witnesses to our acts of divine good when they occur (Hebrews 12:1). These acts will also be the basis for our rewards in heaven.

Rush Limbaugh has said, “People want to matter.” They want to feel like their life has some meaning, some importance; so often, their involvement in the green movement makes them feel as if they are really doing something; that they are really saving the earth for future generations. They recycle or they drive a Prius, thinking that they matter because they do that. In the plan of God, we actually do matter. In the Church Age, everyone has the same portfolio of **divine operating assets** to begin with along with one or more spiritual gifts. There is absolutely no reason why you cannot catch the 50 yard pass or sack the quarterback of the other team. And you have something that Abraham, David, Paul and Peter did not have: the completed Word of God. You also have the indwelling of the Holy Spirit. In fact, all of the divine operating assets that Jesus possessed in His humanity, you have; plus the completed Word of God.

So there is no misunderstanding, you do not necessarily have to be out there in front of the crowd; as that may not suit your personality. There are very few people like Billy Graham, who could present to gospel to millions. Also, there would not be that sort of response today; and that may not be your thing, and that is fine. What God intends for you is completely within your power and your ability and even your personality type. The keys are, you stay in fellowship for as long a period as possible, and **you grow in grace and the knowledge of our Lord Jesus Christ** (2Peter 3:18). When it comes to divine production, that is grace from God. If you are prepared, it will happen.

Abraham’s life mattered. His prayer to God had power. Without this prayer, it is unlikely that God would have saved Lot. You see, when it comes to Lot, most of his life will be inconsequential (although he will spend eternity in the presence of God). He is good for some illustrations of how not to do things.

Speaking of *how not to do things*, Lot has made a request to change his eventual direction. Going up to the mountains is too far; he can’t make it; and there is this little city of Zoar which is closer—that’s where he wants to go. This completely explains Lot’s life: God has plan A for Lot; Lot always wants to go with plan B.

Gen 19:21–22 He [the angel] said to him, “Behold, I grant you this favor also, that I will not overthrow the city of which you have spoken. Escape there quickly, for I can do nothing till you arrive there.” Therefore the name of the city was called Zoar.

Zoar means *to be small, to be insignificant*. We may surmise two things from this: (1) this was a very small village, which God would protect if Lot and his family are there; (2) this may be the word that we use to describe Lot’s place in the plan of God. On the one hand, you have Abraham, who is fundamental to human history; he is the father of the Jewish race. On the other hand, you have Lot, who is somewhat small and insignificant by comparison. Both men would have children who would become great races, but those who came from Lot (the Moabites and Ammonites) will eventually die out. Those who came from Abraham, the Jews, are with us to this day, 4000 years later. It is just like human good versus divine good. The difference is quite simple: when you follow God’s plan, results are permanent; when you follow your own plan, the results are temporary. As we will later find out, even Lot moving to Zoar (plan B) would be a temporary thing.

The sun had come forth upon the earth and Lot had come in Zoar-ward.

Genesis
19:23

The sun had risen over the land when Lot entered into Zoar.

As the sun rose over the land, Lot entered into Zoar.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	The sun had come forth upon the earth and Lot had come in Zoar-ward.
Targum of Onkelos	The sun had passed the sea, and come forth upon the earth, <u>at the end of three hours</u> , and Lot entered into Zoar.
Latin Vulgate	The sun was risen upon the earth, and Lot entered into Segor.
Peshitta (Syriac)	The sun was risen upon the earth when Lot entered into Zoar.
Septuagint (Greek)	The sun was risen upon the earth, when Lot entered into Zoar.

Significant differences: There is an extra phrase in the targum.

Thought-for-thought translations; paraphrases:

Contemporary English V. Easy-to-Read Version	The sun was coming up as Lot reached the town of Zoar,...
Good News Bible (TEV)	Lot was entering Zoar just as the sun was coming up.
<i>The Message</i>	The sun was rising when Lot reached Zoar.
New Berkeley Version	The sun was high in the sky when Lot arrived at Zoar.
New Century Version	Just after sunrise Lot entered Zoar.
New Life Bible	The sun had already come up when Lot entered Zoar.
New Living Translation	The sun had moved over the earth when Lot came to Zoar.
	Lot reached the village just as the sun was rising over the horizon.

Partially literal and partially paraphrased translations:

American English Bible	Well, the sun was already up when Lot reached Segor.
Ancient Roots Translinear <i>God's Word</i> ™	As the sun proceeded over the land, Lot came to Zoar.
New American Bible	The sun had just risen over the land as Lot came to Zoar.
New Jerusalem Bible	The sun had risen over the earth when Lot arrived in Zoar,...
Revised English Bible	The sun rose over the horizon just as Lot was entering Zoar.
	The sun had risen over the land as Lot entered Zoar.

Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English	The sun was up when Lot came to Zoar.
Complete Jewish Bible	By the time Lot had come to Tzo'ar, the sun had risen over the land.
Ferar-Fenton Bible	The sun had risen above the land when Lot entered into Tzoar.
HCSB	The sun had risen over the land when Lot reached Zoar.
Judaica Press Complete T. NET Bible®	The sun came out upon the earth, and Lot came to Zoar.
	The sun had just risen [The sun had just risen. There was very little time for Lot to escape between dawn (v. 15) and sunrise (here).] <u>over the land as Lot reached Zoar</u> [The juxtaposition of the two disjunctive clauses indicates synchronic action. The first action (the sun's rising) occurred as the second (Lot's entering Zoar) took place. The disjunctive clauses also signal closure for the preceding scene.].
NIV – UK	By the time Lot reached Zoar, the sun had risen over the land.

Literal, almost word-for-word, renderings:

Concordant Literal Version	The sun comes forth over the earth when Lot comes to Zoar.
LTHB	The sun had gone forth on the earth, and Lot came into Zoar.
World English Bible	The sun was risen on the earth when Lot came to Zoar.
Young's Updated LT	The sun has gone out on the earth, and Lot has entered into Zoar,...

The gist of this verse: Lot enters into Zoar as the sun rises over the land.

Genesis 19:23a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
shemesh (שֶׁמֶשׁ) [pronounced SHEH-mesh]	<i>sun; sunrise, sun-rising, east, sun-setting, west (of direction); openly, publically</i>	masculine or feminine singular noun with the definite article	Strong's #8121 BDB #1039
yâtsâ' (יָצָא) [pronounced yaw-TZAWH]	<i>to go out, to come out, to come forth; to rise; to flow, to gush up [out]</i>	3 rd person masculine singular, Qal perfect	Strong's #3318 BDB #422
'al (עַל) [pronounced gahl]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5921 BDB #752
'erets (אֶרֶץ) [pronounced EH-rets]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular noun with the definite article	Strong's #776 BDB #75

Translation: The sun had risen over the land...

This is an unusual Hebrew construction simply because it is just how we write things in the English. Subject then the verb and then the direct or indirect object. Furthermore, this is a compound sentence held together with a conjunction in the middle. I do not know what that means, other than there is an interesting parallel which is set up here.

In any case, the perfect tense of the verb here indicates a completed event. Just as it was growing light, Lot had been hustled out of Sodom. He was outside of Sodom fairly quickly—let's say less than an hour and probably more like 15 minutes. However, there was still a ways for Lot to God.

I do not know what commentators say about the time here; my guess is, the sun is no longer at the horizon, as the dawn, but over the land where they stood, suggesting that this might be around 10 am. So, this trip to Zoar took a few hours.

Here is an area which is sometimes dismissed by critics. We know that the sun does not actually rise and set, but this is language of accommodation, even used by the scientists of our day. However, as we have seen in our study of inspiration, in areas where the Bible deals with science, it is exceptionally accurate, revealing truths which were not known until the past couple hundred years.

To have a problem with the Bible speaking of the sun rising or setting would be like dismissing a weather report which includes the time or sunrise or sunset.

When Critics Ask on, *the Sun Rising in the Bible*

GENESIS 15:17 ; cf. 19:23 —Why does the Bible use unscientific terms such as “the sun going down”?

PROBLEM: Evangelical Christians claim that the Bible is the inspired and inerrant word of God. However, if the Bible is inerrant in all that it affirms, including historical and scientific facts, why do we find such unscientific terms as “the sun going down” or “the rising of the sun”?

SOLUTION: The Bible is not claiming that the sun actually sets or rises. Rather, it is simply employing the same kind of observational language that we employ even today. It is a regular part of any weather forecast to

When Critics Ask on, the Sun Rising in the Bible

announce the time of “sunrise” and “sunset.” To claim that the Bible is “unscientific,” or that there are scientific errors because of the use of such phrases, is a feeble argument. Such a charge would have to be equally leveled against virtually everyone today, including modern scientists who employ this type of language in normal conversation (see comments on Josh. 10:12–14).

Norman Geisler and Thomas Howe, *When Critics Ask*; Victor Books; taken from e-Sword, Genesis 19:23.

[Chapter Outline](#)

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Genesis 19:23b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
Lôwṭ (לוֹט) [pronounced <i>lohṭ</i>]	<i>hidden; a covering, a veil; wrapped up; transliterated Lot</i>	masculine singular proper noun	Strong's #3876 BDB #532
bôw' (אוּב) [pronounced <i>boh</i>]	<i>to come in, to come, to go in, to go, to enter, to advance</i>	3 rd person masculine singular, Qal perfect	Strong's #935 BDB #97
Tsô'ar (צוֹר) [pronounced <i>TSOH-gahr</i>]	<i>to be small, to be insignificant; transliterated Zoar, Tsôar</i>	proper singular noun/location; with the directional hê	Strong's #6820 BDB #858

Translation: ...when Lot entered into Zoar.

There is this parallel in these two sentences; they are set up exactly the same, and the verbs correspond. The first verb means *to go out* and the second verb means *to come in*; and these verbs are found together elsewhere in the Bible (I recall them being used when describing David's leadership over his army as they went out and came in).

This parallel is further continued with the subjects both being up front, which is not normal in the Hebrew.

In any case, Lot enters into *insignificance*, or Zoar. He played somewhat of an important secondary role, which had become less and less important as time continued on. What I get from this is, nothing really changes for Lot; he moves to a new city, but it is small and insignificant, which describes his life—at least in comparison to Abraham. He is going through a life-changing event here, and yet, Lot is not changed by this event.

Application: God sometimes brings us through dramatic events, e.g. the soldier who suddenly, out of nowhere, begins to pray to God for his deliverance, which God does. For some soldiers, this marks a dramatic turn in their lives; for others, well, sure, they prayed, but then, they were under a lot of pressure. It didn't mean anything, really. And their life goes on, unchanged. This is Lot's life.

Throughout this narrative, we continue to speak of what Lot is doing. At this point, Lot enters into Zoar. This is significant. Based upon what will happen in the next few verses, his daughters are with him, probably running behind him, but his wife is not. She has stopped along the way to stare.

Gen 19:23 The sun had risen on the earth when Lot came to Zoar.

Genesis 19:23 The sun had risen over the land when Lot entered into Zoar. (Kukis mostly literal translation)

Genesis 19:23 As the sun rose over the land, Lot entered into Zoar. (Kukis paraphrase)

Lot and family left at the crack of dawn (say, around 6 am), and it was probably somewhere between 10 and noon when they arrived in Zoar. This would have given them time to move away from the disaster to come.



Zoar means *insignificance*, so, this verse actually reads: **The sun had risen over the land when Lot entered into “Insignificance.”** This is pretty much a description of Lot’s entire life, after separating from Abraham.

Lot and his daughters enter the town of Zoar; Art by John Martin from [Photobucket](#), accessed August 9, 2014.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

The Destruction of Sodom and Gomorrah

And Y^ehowah rained upon Sodom and upon Gomorrah brimstone and fire from with Y^ehowah from the [two] heavens.

Genesis
19:24

Then Y^ehowah rained upon Sodom and Gomorrah brimstone [or, some combustible material like oil or natural gas] and fire directly from Y^ehowah from the heavens.

Then Jehovah caused brimstone and fire to rain down upon Sodom and Gomorrah, this judgment coming directly from Jehovah from the heavens.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

And Y^ehowah rained upon Sodom and upon Gomorrah brimstone and fire from with Y^ehowah from the [two] heavens.

Targum of Onkelos

And the Word of the Lord had caused showers of favour to descend upon Sedom and Amorah, to the intent that they might work repentance, but they did it not: so that they said, Wickedness is not manifest before the Lord. Behold, then, there are now sent down upon them sulphur and fire from before the Word of the Lord from Heaven.

Jerusalem targum

And the Word of the Lord Himself had made to descend upon the people of Sedom and Amorah showers of favour, that they might work repentance from their wicked works. But when they saw the showers of favour, they said, So, our wicked works

are not manifest before Him. He turned (then), and caused to descend upon them bitumen and fire from before the Lord from the heavens.

Latin Vulgate And the Lord rained upon Sodom and Gomorrhah brimstone and fire from the Lord out of heaven.

Peshitta (Syriac) Then the LORD rained upon Sodom and upon Gomorrah brimstone and fire from the presence of the LORD out of heaven.

Septuagint (Greek) And the Lord rained on Sodom and Gomorrah brimstone and fire from the Lord out of heaven.

Significant differences: Both targums are filled with lots of additional text for this verse.

Thought-for-thought translations; paraphrases:

Common English Bible ...and the LORD rained down burning asphalt from the skies onto Sodom and Gomorrah.

Contemporary English V. ...and the LORD sent burning sulfur down like rain on Sodom and Gomorrah.

Easy English The *Lord God immediately sent down *sulphur and fire on Sodom and Gomorrah from the sky.

Easy-to-Read Version At the same time, the Lord began to destroy Sodom and Gomorrah. The Lord caused fire and burning sulfur to fall out of the sky from the Lord.

Good News Bible (TEV) Suddenly the LORD rained burning sulfur on the cities of Sodom and Gomorrah...
The Message Then GOD rained brimstone and fire down on Sodom and Gomorrah--a river of lava from GOD out of the sky!--

New Life Bible Then the Lord poured fire from the heavens upon Sodom and Gomorrah.

Partially literal and partially paraphrased translations:

American English Bible Then Jehovah poured fire and sulfur from the sky upon Sodom and Gomorrah.

Ancient Roots Translinear Yahweh rained brimstone and fire over Sodom and over Gomorrah. Yahweh from heaven...

*God's Word*TM Then the LORD made burning sulfur and fire rain out of heaven on Sodom and Gomorrah.

New American Bible ...and the LORD rained down sulfur upon Sodom and Gomorrah, fire from the LORD out of heaven. Ps 9:6; 11:6; 107:34; Wis 10:7; Sir 16:8; Is 1:9; Lk 17:29; 2 Pt 2:6.

NIRV Then the Lord sent down burning sulfur. It came down like rain on Sodom and Gomorrah. It came from the Lord out of the sky.

New Jerusalem Bible Then Yahweh rained down on Sodom and Gomorrah brimstone and fire of his own sending.

Today's NIV Then the LORD rained down burning sulfur on Sodom and Gomorrah--from the LORD out of the heavens.

Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English Then the Lord sent fire and flaming smoke raining down from heaven on Sodom and Gomorrah.

Complete Jewish Bible Then ADONAI caused sulfur and fire to rain down upon S'dom and 'Amora from ADONAI out of the sky.

Ferar-Fenton Bible The EVER-LIVING then rained upon Sodom, and upon Gomorrah, lightning and fire from the EVER-LIVING from the skies,...

HCSB Then the LORD rained burning sulfur on Sodom and Gomorrah from the LORD out of the sky.

JPS (Tanakh—1985) ...the LORD rained upon Sodom and Gomorrah sulfurous fire from the LORD out of heaven.

NET Bible®

Then the LORD rained down [The disjunctive clause signals the beginning of the next scene and highlights God's action] sulfur and fire [Or "burning sulfur" (the traditional "fire and brimstone").] on Sodom and Gomorrah. It was sent down from the sky by the LORD [Heb "from the Lord from the heavens." The words "It was sent down" are supplied in the translation for stylistic reasons.] [The text explicitly states that the sulfur and fire that fell on Sodom and Gomorrah was sent down from the sky by the Lord. What exactly this was, and how it happened, can only be left to intelligent speculation, but see J. P. Harland, "The Destruction of the Cities of the Plain," BA 6 (1943): 41-54].

NIV – UK

Then the LORD rained down burning sulphur on Sodom and Gomorrah- from the LORD out of the heavens.

Literal, almost word-for-word, renderings:

Context Group Version

Then YHWH rained on Sodom and on Gomorrah brimstone and fire from YHWH out of the skies { or heavens };...

Kretzmann's Commentary

Then the Lord rained upon Sodom and upon Gomorrah brimstone and fire from the Lord out of heaven. The Lord, that is, the Son of God on earth, who had charge of this sentence of wrath, caused fire and brimstone to rain upon the doomed cities from the Lord out of heaven. This is no poetic description of a severe electrical storm, but the narrative of an actual event, of a cataclysm brought upon the sinful cities by a special act of God's avenging justice.

Syndein

Then Jehovah/God caused to be rained upon Sodom and upon Gomorrah brimstone {gophriyth - used for divine judgement from Jehovah} and fire from Jehovah/God out of heaven {shamayim}.

World English Bible

Then Yahweh rained on Sodom and on Gomorrah sulfur and fire from Yahweh out of the sky.

Young's Updated LT

...and Jehovah has rained upon Sodom and upon Gomorrah brimstone and fire from Jehovah, from the heavens.

The gist of this verse:

As Lot and his family enter into Zoar, God begins to rain down fire and sulfur from on high.

Genesis 19:24a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
mât̄ar (מָטַר) [pronounced <i>maw-TAHR</i>]	<i>to rain, to send rain, to pour down rain; to rain hail, to send hail</i>	3 rd person masculine singular, Hiphil perfect	Strong's #4305 BDB #565
‘al (עַל) [pronounced <i>‘ahl</i>]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5921 BDB #752
Sedum (שֶׁדֶם) [pronounced <i>seh-d-OHM</i>]	<i>burning; which is transliterated Sodom</i>	masculine singular locative noun	Strong's #5467 BDB #690

Genesis 19:24a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
‘al (עַל) [pronounced <i>gahl</i>]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5921 BDB #752
‘Ăămôrâh (עֲמֹרָה) [pronounced <i>guh-m-oh-RAW</i>]	<i>submersion; and is transliterated Gomorrah</i>	masculine singular feminine noun:	Strong's #6017 BDB #771

Translation: Then Y^ehowah rained upon Sodom and Gomorrah...

God's focus appears to be upon Sodom and Gomorrah, the two cities named here. However, there were several cities in this general area which were all under His judgment. God is not sending water, but what he sends comes down upon the inhabitants and buildings of these cities as if it were rain.

Genesis 19:24b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
gâph ^e rîyth (תִּירָפָג) [pronounced <i>goph^e-TEETH</i>]	<i>brimstone, sulphur, pitch, possibly oil, natural gas; figuratively of Jehovah's wrath, judgement or breath</i>	feminine singular noun	Strong's #1614 BDB #172
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
’esh (אֵשׁ) [pronounced <i>aysh</i>]	<i>fire, lightning, supernatural fire; presence of Y^ehowah, the attendance of a theophany</i>	feminine singular noun	Strong's #784 BDB #77
min (מִן) [pronounced <i>mihn</i>]	<i>from, off, out from, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
’êth (אֵת) [pronounced <i>ayth</i>]	<i>with, at, near, by, among, directly from</i>	preposition (which is identical to the sign of the direct object)	Strong's #854 BDB #85

Together, min ’êth mean *from proximity with, from with, from close proximity to, to proceed from someone*. A good up-to-date rendering might be *directly from*. The idea is, the person that these prepositions refer to is supposed to directly be involved in the action or in whatever is being requested.

YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
min (מִן) [pronounced <i>mihn</i>]	<i>from, off, out from, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577

Genesis 19:24b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
shâmayîm (שָׁמַיִם) [pronounced shaw-MAH-yim]	heavens, skies	masculine dual noun with the definite article; pausal form	Strong's #8064 BDB #1029

Translation: ...brimstone [or, some combustible material like oil or natural gas] and fire directly from Y^ehowah from the heavens.

Interestingly enough, the word *brimstone* occurs seven times in Scripture (Genesis 19:24 Deut. 29:23 Job. 18:15 Psalm 11:6 Isaiah 30:33 34:9 Ezekiel 38:22) and it appears to be associated with judgment from God. The actual material is probably some combustible petroleum product, e.g. oil or natural gas combined with sulfur. What has been supposed it, there were massive earthquakes in this area, which sent this natural gas or oil into the air, and it came down inflamed. We do not know if there was lightning which caused this or whether burning under the ground caused this to be sent up into the air already aflame.

Nate Wilson comments on the natural resources located in this area: *Geologists (including Fredrick Clapp) confirm huge quantities of salt, sulphur and bituminous material, also known as brimstone or asphalt, around the areas associated with Sodom and Gomorrah (Boyd p.51, 86, Wilson p. 67-68, Wood). And: It is generally agreed that there was a subterranean lake of oil beneath these cities. The area is located on a fault line, and natural gas would have poured out of fissures in a seismic disturbance. "A tremendous explosion took place, which carried burning sulphur, oil, and asphalt into the air above the cities. Mingled with salt, this brimstone and fire rained down upon the whole plain" (Boyd 51,86). Dense smoke suggests smoke from a petroleum-based fire. (cf. Wilson p.67, Kitchen p.47, Pfeiffer p.543, Library of Congress, Wood, Sanders II).*¹⁰⁷

As already suggested, the angels themselves could have set this off using their bodies of light to do that.

Clarke: *The word תִּרְפָּג gophrith, which we translate brimstone, is of very uncertain derivation. It is evidently used metaphorically, to point out the utmost degrees of punishment executed on the most flagitious criminals, in Deut. 29:23; Job. 18:15; Psalm 11:6; Isaiah 34:9; Eze. 38:22. And as hell, or an everlasting separation from God and the glory of his power, is the utmost punishment that can be inflicted on sinners, hence brimstone and fire are used in Scripture to signify the torments in that place of punishment. See Isaiah 30:33; Revelation 14:10; Revelation 19:20; Revelation 20:10; Revelation 21:8.*¹⁰⁸

Peter Pett: *The possibility from the description is that we are to see here volcanic action. But we are to recognise that it had been restrained by Yahweh until that very moment. Another strongly suggested alternative is that of a tectonic earthquake resulting in the release of inflammable gases, asphalt and petroleum, ignited by the heat. It may have resulted in the expansion of the Dead Sea at the Southern end. The Dead Sea area is today rich in deposits of asphalt and sulphur. There are references in later extra-Biblical literature to some kind of disaster in this area.*¹⁰⁹

MacLaren: *At that joyous hour, just when the sunshine struck down on the smiling plain, and lake and river gleamed like silver, and all things woke to new hopes and fresh life, then the sky darkened, and the earth sank, and horrible rain of fiery bitumen fell from the black pall, salt mud poured in streams, and over all hung a column of fat, oily smoke. It is not my province to discuss the physical cause of*

¹⁰⁷ From <http://www.ccmanitowoc.org/Library/Guglielmo-Joe/Studies/TH/01-GEN/TH3012.htm> accessed August 14, 2014.

¹⁰⁸ Adam Clarke, *Commentary on the Bible*; from e-Sword, Genesis 19:24.

¹⁰⁹ From <http://www.studydrive.org/commentaries/pet/view.cgi?bk=0&ch=19> accessed August 11, 2014.

the destruction; but I may refer to the suggestions of Sir J. W. Dawson, in his Egypt and Syria, and in The Expositor for May 1886, in which he shows that great beds of bituminous limestone extend below the Jordan valley and much of the Dead Sea, and that the escape of inflammable gas from these through the opening of a fissure along a great 'line of fault,' is capable of producing all the effects described. The 'brimstone' of the Authorised Version is probably rather some form of bituminous matter which would be carried into the air by such an escape of gas, and a thick saline mud would accompany the eruption, encrusting anything it reached. Subsidence would follow the ejection of quantities of such matter; and hence the word 'overthrew,' which seems inappropriate to a mere conflagration, would be explained.¹¹⁰

Throughout the Bible, God uses both natural and supernatural means by which to further His plan.

The Destruction of Sodom and Gomorrah, by John Martin, 1852. From [Wikipedia](#), accessed August 9, 2014.

Genesis 19:24 Then Y^ehowah rained upon Sodom and Gomorrah brimstone [or, some combustible material like oil or natural gas] and fire directly from Y^ehowah from the heavens. (Kukis mostly literal translation)



Genesis 19:24 Then Jehovah caused brimstone and fire to rain down upon Sodom and Gomorrah, this judgment coming directly from Jehovah from the heavens. (Kukis paraphrase)

Genesis 19:24 Then Y^ehowah rained upon Sodom and Gomorrah brimstone [or, some combustible material like oil or natural gas] and fire directly from Y^ehowah from the heavens.

With v. 24 we have an interesting figure of speech, which might help to explain what has occurred. It is called a hendiadys [pronounced *hen-DIE-a-dees*] which means from two things, only one thing or one idea is intended. This is what *brimstone and fire* are; they do not stand for two things coming out of the sky but one: *brimstone*, but not just brimstone—but *fiery brimstone*. I have heard this phrase many times and never really knew what was being spoken of, but knowing this figure of speech makes me inclined to believe that this could be a great earthquake accompanied by volcanic activity. Brimstone is an old English word for sulphur, a yellowish, non metallic substance which melts at 113° C and when burned, it gives off a noxious, suffocating sulphur dioxide gas. It is primarily found in the cap rock of the salt domes in the Gulf coast of the United States, in sedimentary beds and in regions where there has been volcanic activity.

The prepositions before Y^ehowah can be most accurately rendered *directly from*, which suggests that the judgment and the carrying out of this judgement, was directly from God. God, in making the earth, would have made these various combustible compounds as well which are found in the earth's crust. That these materials were naturally present in this area is confirmed by Genesis 14:10 Now the Valley of Siddim was full of bitumen pits, and as the kings of Sodom and Gomorrah fled, some fell into them, and the rest fled to the hill country. (ESV)

¹¹⁰ From <http://www.studylight.org/commentaries/mac/view.cgi?bk=0&ch=19> accessed August 13, 2014.

Clarke: *As all judgment is committed to the Son of God, many...have supposed that the words הוהיו vaihovah and הוהי תאמ meeth Yehovah imply, Jehovah the Son raining brimstone and fire from Jehovah the Father.*¹¹¹

The Bible itself appears to give testimony to Sodom and Gomorrah now being under the Salt Sea. We read in Genesis 14:3 **And all these joined forces in the Valley of Siddim (that is, the Salt Sea)**. At the time that this rebellion was fomented near Sodom, they gathered in the Valley of Siddim, which would be where Sodom and Gomorrah were. However, we have apparently a gloss, which adds *that is, the Salt Sea*. So the Valley of Siddim, where these rebels gathered, became a part of the Salt Sea because of the destruction in this chapter of Sodom and Gomorrah.

There has been a lot of discussion about the actual location of Sodom and Gomorrah. The Pulpit Commentary lays out a strong argument for this being in the southern portion of the Salt Sea. Some of these points have already been discussed in this chapter.

The Pulpit Commentary on the Southern Location of Sodom and Gomorrah

1. Josephus and Jerome, the one representing Jewish, and the other Christian, tradition, both speak of a Zoar as existing in that locality.
2. The difference of level between the northern and southern ends of the lake, the one according to Lynch being 1300 feet, and the other not more than 16 feet, seems to favor the idea that the latter is of recent formation, having been, in fact, submerged at the time of the overthrow of the cities.
3. A ridge of rock-salt on the west of the Yale of Salt is called by the name Jebel Usdum, in which a trace of the word Sodom is by some detected; and the pillars of salt that in that region have from time to time been detached from the salt cliffs have been designated by the name of Lot's wife (Bint Sheikh Lot).
4. The statement of Genesis 14:3 appears to imply that the Salt Sea now covers what was originally the vale of Siddim.
5. The expression "like the land of Egypt as thou comest to Zoar" (Genesis 13:10) is suggestive rather of the southern than of the northern extremity of the lake as the site of the Pentapolis. It may be added that this opinion has received the sanction of Robinson, Stanley, Porter, Thomson (The Land and the Book), and other eminent geographers. On the other hand, there are reasons for believing that the true site of the cities was at the north, and not the south, of the Dead Sea.

The Pulpit Commentary also gives arguments for a more northern location; but they are less convincing.

From *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, courtesy of e-sword, Genesis 19:28.

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¹¹¹ Adam Clarke, *Commentary on the Bible*; from e-Sword, Genesis 19:24.

To the inhabitants of Sodom and Gomorrah, this fuel on fire appeared to come out of the skies.



There has been no little discussion as to the actual locations of Sodom and Gomorrah. As you may recall, I have placed them south-southwest of the Dead Sea. There have been separate geological studies by Clapp and Harland which have revealed bitumen, petroleum and natural gas seepages south and southwest of the Dead Sea.¹¹² Since we pipe natural gas all over the United States, there are frequent natural gas explosions.

From **The 10 Things You Didn't Know about the Dead Sea**: *An unusual feature of the Dead Sea is its discharge of asphalt. From deep seeps, the Dead Sea constantly spits up small pebbles and blocks of the black substance. Asphalt coated figurines and bitumen coated Neolithic skulls from archaeological sites have been found.* Site accessed October 12, 2013.

Dead Sea Asphalt Discharge photo from **Flickr** accessed October 12, 2013.

Given the heartless nature of these men who would rape strangers, and the heartlessness of those around them who ignored these events, it seemed reasonable to God to rain down flaming petroleum products that fell upon their flesh and destroyed them, fire often indicating judgment in the Bible.

Gen 19:24 Then the LORD rained on Sodom and Gomorrah sulfur and fire from the LORD out of heaven.

Apparently, as they drew near to the city, God began to rain down sulfur and fire, which suggests to me a volcanic eruption of some sort, which apparently involved petroleum deposits, which might include natural gas. Given the heat of the earth, whatever fire had been lit beneath the earth (or had become lit as it reached the surface), the boiling hot oil and/or natural gas formed a gusher which was on fire as well. The amount of hot petroleum which came to the surface was enough to destroy all living things in this geographical area. However, the exact nature of this is unknown to us; we do not know, apart from what we read here, that sulfur and fire came from God out of the sky. Was this a supernatural event? Possibly, but I don't think that there needed to be a supernatural aspect to this.



¹¹²From http://www.etsjets.org/files/JETS-PDFs/27/27-4/27-4-pp385-400_JETS.pdf titled Sodom and Gomorrah Revisited, p. 395, which I accessed on the internet on February 25, 2012. Included there are additional references.

The Dead Sea Map¹¹³ on the right gives the possible locations of these 5 cities (I think that the locations on this map have them spread way too far apart). On this same [webpage](#) is a 28 min. film on Sodom and Gomorrah, along with many pictures of the area and even pictures of these sulfur balls which have been found.

There are quite a [number of websites](#) who make very [persuasive arguments](#) that the locations of Sodom and Gomorrah have been found; they are in the valley mostly south of the Dead Sea. And that burned sulfur has been found as well. Apparently there has been found balls of sulfur encased in a burned sulfur compound in these areas.

I have suggested that there were possible explosions of natural gas or various petroleum products which included sulfur as well. According to the Encyclopedia Britannica, *Coal, petroleum, and natural gas contain sulfur compounds*.¹¹⁴ Wikipedia tells us that *elemental sulfur was once extracted from salt domes where it sometimes occurs in nearly pure form*.¹¹⁵ Notice where this is all taking place; around the Salt Sea, which, if memory serves has the highest concentration of salts of any salt sea in the world. What happened to Lot's wife? She was turned into a pillar of salt (v. 26). So, even though we do not know exactly what occurred, it is not out of the question that there was an explosion of a huge natural gas deposit, which contained a great deal of sulfur, and that the sulfur rained down on the cities that God had judged. One more piece of corroborating evidence is that, under the Mediterranean Sea, less than 200 miles from these sites, there have been found huge deposits of natural gas.¹¹⁶

For some, this seems like such an unnatural event. However, there are a great many who have put together a fairly realistic series of events which make up the judgment of Sodom and Gomorrah.

Commentary on the Nature of the Judgement of Sodom and Gomorrah

Commentators	Commentary
Barnes	<i>[This] district was liable to earthquakes and volcanic eruptions from the earliest to the latest times. We read of an earthquake in the days of king Uzziah Amo. 1:1. An earthquake in 1759 destroyed many thousands of persons in the valley of Baalbec. Josephus (De Bell. Jud. iii. 10, 7) reports that the Salt Sea sends up in many places black masses of asphalt, which are not unlike headless bulls in shape and size. After an earthquake in 1834, masses of asphalt were thrown up from the bottom, and in 1837 a similar cause was attended with similar effects.</i> ¹¹⁷
Barnes	<i>Barnes continues: The lake lies in the lowest part of the valley of the Jordan, and its surface is about thirteen hundred feet below the level of the sea. In such a hollow, exposed to the burning rays of an unclouded sun, its waters evaporate as much as it receives by the influx of the Jordan. Its present area is about forty-five miles by eight miles. A peninsula pushes into it from the east called the Lisan, or tongue, the north point of which is about twenty miles from the south end of the lake. North of this point the depth is from forty to two hundred and eighteen fathoms. This southern part of the lake seems to have been the original dale of Siddim, in which were the cities of the vale. The remarkable salt hills lying on the south of the lake are still called Khashm Usdum (Sodom). A tremendous storm, accompanied with flashes of lightning, and torrents of rain, impregnated with sulphur, descended upon the doomed cities.</i> ¹¹⁸

¹¹³ From http://www.arkdiscovery.com/dead_sea2.jpg accessed October 2, 2012.

¹¹⁴ <http://www.britannica.com/EBchecked/topic/572661/sulfur-S/279407/Natural-occurrence-and-distribution> accessed October 2, 2012.

¹¹⁵ From <http://en.wikipedia.org/wiki/Sulfur> accessed October 2, 2012.

¹¹⁶ From <http://news.nationalgeographic.com/news/energy/2012/07/120703-israel-new-natural-gas/> accessed October 2, 2012.

¹¹⁷ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Genesis 19:24–26.

¹¹⁸ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Genesis 19:24–26.

Commentary on the Nature of the Judgement of Sodom and Gomorrah

Commentators	Commentary
The Bible Query	Q: In Gen 19:24-26, exactly how were Sodom and Gomorrah destroyed? A: The Bible simply says the LORD rained down burning sulfur, and that Lot's wife who stayed back became a pillar of salt. While we do not have more details, we know that the area is rich in pitch (petroleum) and asphalt on the surface. Image a storm, wind, and lightning that would ignite the pitch. The resulting fire would cause its own wind, and the whole areas is not somewhere you would want to be. ¹¹⁹
Clarke	1. Innumerable nitrous particles precipitated from the atmosphere. 2. The vast quantity of asphaltus or bitumen which abounded in that country: and, 3. Lightning or the electric spark, which ignited the nitre and bitumen, and thus consumed both the cities and the plain or champaign country in which they were situated. ¹²⁰
Gill	<i>This was not a common storm of thunder and lightning, with which often there is a smell of sulphur or brimstone; but this was a continued shower of sulphurous fire, or of burning flaming brimstone, which at once consumed those cities and the inhabitants of them; and the land adjacent being bituminous, or however some parts of it, full of slime-pits, or pits of bitumen, a liquid of a pitchy quality, Genesis 14:10; this flaming sulphur falling thereon, must burn in a most fierce and furious manner; and which utterly consumed not only houses, goods, and everything upon the land, but the land itself, and turned it into a bituminous lake, called to this day, from thence, the Lake Asphaltites, the Greek word for bitumen being "asphaltos".¹²¹</i>
Jamieson, Fausset and Brown	<i>The raining down of fire and brimstone from heaven is perfectly accordant with this idea since those very substances, being raised into the air by the force of the volcano, would fall in a fiery shower on the surrounding region. This view seems countenanced by Job [Job. 1:16 18:15].¹²²</i>

Although the Pulpit Commentary suggests¹²³ that this was clearly miraculous, I do not think that is necessarily the case. If by that, they meant that this is clearly from the LORD, that is true.

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The angels also appear to take part in this judgment in some way, although the Bible does not explain exactly what the angels do. They specifically said to Lot: "For we are about to destroy this place, because the outcry against its people has become great before the LORD, and **the LORD has sent us to destroy it.**" (Genesis 19:13). Then, when Lot asked if he could go to a small city instead of escaping into the hills, one angel said, "Behold, I grant you this favor also, that **I will not overthrow the city** of which you have spoken. **Escape there quickly, for I can do nothing until you arrive there.**" (Genesis 19:21–22). So, the angels clearly take part in this destruction, but we do not really know how these duties are divided up. Again, I believe that their bodies of light could also light combustible material.

God is said to destroy Sodom and Gomorrah as well. **Then Abraham said, "Oh let not the Lord be angry, and I will speak again but this once. Suppose ten are found there." The Lord answered, "For the sake of ten I will not**

¹¹⁹ Bible Query; March 2006 version. Copyright (c) Christian Debater(tm) 1997-2006. Genesis 19:24

¹²⁰ Adam Clarke, *Commentary on the Bible*; from e-Sword, Genesis 19:24.

¹²¹ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Genesis 19:24.

¹²² Robert Jamieson, A. R. Fausset and David Brown; *Commentary Critical and Explanatory on the Whole Bible*; 1871; from e-sword, Genesis 19:24.

¹²³ *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, courtesy of e-sword, Genesis 19:24.

destroy it." (Genesis 18:32). Then the Lord rained on Sodom and Gomorrah sulfur and fire from the LORD out of heaven. And He overthrew those cities, and all the valley, and all the inhabitants of the cities, and what grew on the ground (Genesis 19:24–25). What is likely the case is, God did this through intermediaries; through the angels. God gave the orders, and in that capacity, He was the One to rain down fire and sulfur. However, it is the angels who actually did whatever was necessary for this to actually happen.

In like manner, God uses us, believers in Jesus Christ, in His plan as well. There are few of us who will be called upon to destroy complete cities, but we all have a place in God's plan to do good works. However, in the Church Age, this means (1) we are believers in Jesus Christ; (2) we are in fellowship with God, and therefore filled with the Holy Spirit; and (3) we know the Word of God. Let me add to this, most believers, at some point in time, ought to have a clue as to what their spiritual gift (s) is (are). In many cases, this involves some preparation in that particular area. But, just as God uses the angels to destroy Sodom, God uses us as believers as well to forward His purpose in this world.

Keil and Delitzsch confirm that this was an historical event: *Even to the present day the Dead Sea, with the sulphureous vapour which hangs about it, the great blocks of saltpetre and sulphur which lie on every hand, and the utter absence of the slightest trace of animal and vegetable life in its waters, are a striking testimony to this catastrophe, which is held up in both the Old and New Testaments as a fearfully solemn judgment of God for the warning of self-secure and presumptuous sinners.*¹²⁴

Gen 19:1–24 The two angels came to Sodom in the evening, and Lot was sitting in the gate of Sodom. When Lot saw them, he rose up to meet them and bowed himself with his face to the ground and said, "My lords, please turn aside to your servant's house and spend the night and wash your feet. Then you may rise up early and go on your way." They said, "No; we will spend the night in the town square." But he pressed them strongly; so they turned aside to him and entered his house. And he made them a feast and baked unleavened bread, and they ate. But before they lay down, the men of the city, the men of Sodom, both young and old, all the people to the last man, surrounded the house. And the men of Sodom called to Lot, "Where are the men who came to you tonight? Bring them out to us, that we may [sexually] know them." Lot went out to the men at the entrance, shut the door after him, and said, "I beg you, my brothers, do not act so wickedly. Behold, I have two daughters who have not known any man. Let me bring them out to you, and do to them as you please. Only do nothing to these men, for they have come under the shelter of my roof." But the men of Sodom said, "Stand back!" And they said, "This fellow came to sojourn, and he has become the judge! Now we will deal worse with you than with them." Then they pressed hard against the man Lot, and drew near to break the door down. But the men [the two angels] reached out their hands and pulled Lot into the house with them and shut the door. And they struck with blindness the men who were at the entrance of the house, both small and great, so that they wore themselves out groping for the door. Then the men [the angels] said to Lot, "Have you anyone else here? A son-in-law, sons, daughters, or anyone you have in the city, bring them out of the place. For we are about to destroy this place, because the outcry against its people has become great before the LORD, and the LORD has sent us to destroy it." So Lot went out and said to his sons-in-law, who were to marry his daughters, "Up! Get out of this place, for the LORD is about to destroy the city." But he seemed to his sons-in-law to be jesting. As morning dawned, the angels urged Lot, saying, "Up! Take your wife and your two daughters who are here, lest you be swept away in the punishment of the city." But he lingered. So the men seized him and his wife and his two daughters by the hand, on account of Y^ehowah grace being upon him, and they brought him out and set him outside the city. And as they brought them out, one [angel] said, "Escape for your life. Do not look back or stop anywhere in the valley. Escape to the hills, lest you be swept away." And Lot said to them, "Oh, no, my lords. Behold, your servant has found grace in your sight, and you have shown me great kindness in saving my life. But I cannot escape to the hills, lest the disaster overtake me and I die. Behold, this city is near enough to flee to, and it is a little one. Let me escape there--is it not a little one?--and my life will be saved!" He [the angel] said to him, "Behold, I grant you this favor also, that I will not overthrow the city of which you have spoken. [The angel continues speaking to Lot] Escape there quickly, for I can do nothing till you arrive there." Therefore the name of the city was called Zoar. The sun had risen on the earth when Lot came to Zoar. Then the LORD rained on Sodom and Gomorrah sulfur and fire from the LORD out of heaven.

¹²⁴ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; Genesis 19:23–25.

The Angels came to Lot's family to rescue them and anyone related to them who chose to go with them. In the midst of being led to safety, Lot decides that he cannot go as far as the angels have told him to go, so he asked to go to the city of Zoar instead, which is an insignificant city. About the time that Lot arrived in Zoar, God rained down fire and sulphur on Sodom and Gomorrah. As discussed in the previous lesson, this probably involved natural gas or petroleum products as well as sulphur.

I was not aware that some have postulated that the Dead Sea became the Dead Sea because of this judgment of Sodom and Gomorrah.

Keil and Delitzsch on the Possible Origins of the Dead Sea

The rain of fire and brimstone was not a mere storm with lightning, which set on fire the soil already overcharged with naphtha and sulphur...[but] The words are to be understood quite literally, as meaning that brimstone and fire, i.e., burning brimstone, fell from the sky, even though the examples of burning bituminous matter falling upon the earth which are given in Oedmann's vermischte Sammlungen (iii. 120) may be called in question by historical criticism. By this rain of fire and brimstone not only were the cities and their inhabitants consumed, but even the soil, which abounded in asphalt, was set on fire, so that the entire valley was burned out and sank, or was overthrown (הרף) i.e., utterly destroyed, and the Dead Sea took its place.

Note: Whether the Dead Sea originated in this catastrophe, or whether there was previously a lake, possibly a fresh water lake, at the north of the valley of Siddim, which was enlarged to the dimensions of the existing sea by the destruction of the valley with its cities, and received its present character at the same time, is a question which has been raised, since Capt. Lynch has discovered by actual measurement the remarkable fact, that the bottom of the lake consists of two totally different levels, which are separated by a peninsula that stretches to a very great distance into the lake from the eastern shore; so that whilst the lake to the north of this peninsula is, on an average, from 1000 to 1200 feet deep, the southern portion is at the most 16 feet deep, and generally much less, the bottom being covered with salt mud, and heated by hot springs from below.

Barnes adds: From the injunction to Lot to "flee to the mountain," as well as from the nature of the soil, we may infer that at the same time with the awful conflagration there was a subsidence of the ground, so that the waters of the upper and original lake flowed in upon the former fertile and populous dale, and formed the shallow southern part of the present Salt Sea. In this pool of melting asphalt and sweltering, seething waters, the cities seem to have sunk forever, and left behind them no vestiges of their existence.¹²⁵

Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; Genesis 19:23–25.

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MacLaren: this event is [also] a prophecy. So our Lord has employed it; and much of the imagery in which the last judgment is represented is directly drawn from this narrative. So far from this story showing to us only the superstitions of a form of belief which we have long outgrown, its deepest meaning lies far ahead, and closes the history of man on the earth. We know from the lips which cannot lie, that the appalling suddenness of that destruction foreshadows the swiftness of the coming of that last 'day of the Lord.' We know that in literality some of the physical features shall be reproduced; for the fire which shall burn up the world and all its works is no figure, nor is it proclaimed only by such non-authoritative voices as those of Jesus and His apostles, but also by the modern possessors of infallible certitude, the men of science. We know that that day shall be a day of retribution. We know, too, that the crime of Sodom, foul and unnatural as it was, is not the darkest, but that its inhabitants {who have to face that judgment too} will find their doom more tolerable, and their sins lighter, than some who have had high places in the Church, than the Pharisees and wise men who have not taken Christ for their Saviour.¹²⁶

¹²⁵ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Genesis 19:24–26.

¹²⁶ From <http://www.studylight.org/commentaries/mac/view.cgi?bk=0&ch=19> accessed August 13, 2014.

The Dead Sea Scrolls:

The Dead Sea Scrolls are the most ancient manuscripts of the Old Testament which have been found. This is, relatively speaking, a recent discovery (1947); and it confirms the accuracy of the Old Testament manuscripts which we had used up until that time.

Before we move forward, a few things ought to be said about the Dead Sea Scrolls:

The National Geographic on the Discovery of the Dead Sea Scrolls

The Dead Sea scrolls are one of the greatest discoveries in archaeological history. The ancient texts first came to light in 1947, when a young goat herder stumbled upon some manuscripts hidden in a cave at Khirbat Qumran-about a dozen miles (19 kilometers) from the ancient West Bank city of Jericho.

The leatherbound papyrus manuscripts include hundreds of distinct works. The predominantly Hebrew writings are a wellspring of information about the Holy Land from the third century B.C. to the second century A.D., including the birth and growth of Christianity and the new faith's religious and social relationships to Judaism. As the scrolls' value became known, local Bedouin nomads and archaeologists raced to find more. To date the area has yielded scrolls from 11 different caves.

The finds include a nearly complete Hebrew Old Testament Bible, which has allowed scholars to date the existence of that text to no later than A.D. 70. In addition, the Copper Scroll was a sort of archaeological treasure map guiding scholars to dozens of other hidden texts. And the Temple Scroll contained detailed construction plans for the Temple of Jerusalem.

Many scholars believe that the documents belonged to a Hebrew religious sect that lived in the area during the first century A.D. The scrolls' guardians may have hidden them from the Romans during the First Jewish Revolt (A.D. 66 to 70).

Since their discovery the scrolls have often been a source of controversy among scholars. Texts of the more complete documents were published soon after their discovery but most of the scrolls have deteriorated into thousands of tiny fragments. Access to these texts was for many years tightly controlled by a small group of scholars working under the Jordan Department of Antiquities and later, after Israel took over the area in the 1967 Arab-Israeli War, the Israel Antiquities Authority. In 1991 the Huntington Library in San Marino, California, allowed scholars unlimited access to its complete collection of scroll photographs-finally opening the priceless texts to study by the larger community of eager scholars.

Photo at right is from the same National Geographic page as noted below.



Probably originally hidden during the Roman sack of Jerusalem around 70 A.D., the Dead Sea Scrolls are one of the most significant archaeological discoveries of the 20th century. Photograph copyright John C. Trever/The Dead Sea Scroll Foundation/Corbis

From http://www.nationalgeographic.com/lostgospel/timeline_19.html accessed August 16, 2014.

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There are many websites which deal with the Dead Sea Scrolls. I have appropriated some pertinent information from 3 of these sites.

Century One Bookstores 25 Fascinating Facts on the Dead Sea Scrolls

1. The Dead Sea Scrolls were discovered in eleven caves along the northwest shore of the Dead Sea between the years 1947 and 1956. The area is 13 miles east of Jerusalem and is 1300 feet below sea level. The mostly fragmented texts, are numbered according to the cave that they came out of. They have been called the greatest manuscript discovery of modern times. See a Dead Sea Scroll Jar.
2. Only Caves 1 and 11 have produced relatively intact manuscripts. Discovered in 1952, Cave 4 produced the largest find. About 15,000 fragments from more than 500 manuscripts were found.
3. In all, scholars have identified the remains of about 825 to 870 separate scrolls.
4. The Scrolls can be divided into two categories-biblical and non-biblical. Fragments of every book of the Hebrew canon (Old Testament) have been discovered except for the book of Esther.
5. There are now identified among the scrolls, 19 copies of the Book of Isaiah, 25 copies of Deuteronomy and 30 copies of the Psalms.
6. Prophecies by Ezekiel, Jeremiah and Daniel not found in the Bible are written in the Scrolls.
7. The Isaiah Scroll, found relatively intact, is 1000 years older than any previously known copy of Isaiah. In fact, the scrolls are the oldest group of Old Testament manuscripts ever found.
8. In the Scrolls are found never before seen psalms attributed to King David and Joshua.
9. There are nonbiblical writings along the order of commentaries on the OT, paraphrases that expand on the Law, rule books of the community, war conduct, thanksgiving psalms, hymnic compositions, benedictions, liturgical texts, and sapiential (wisdom) writings.
10. The Scrolls are for the most part, written in Hebrew, but there are many written in Aramaic. Aramaic was the common language of the Jews of Palestine for the last two centuries B.C. and of the first two centuries A.D. The discovery of the Scrolls has greatly enhanced our knowledge of these two languages. In addition, there are a few texts written in Greek.
11. The Scrolls appear to be the library of a Jewish sect. The library was hidden away in caves around the outbreak of the First Jewish Revolt (A.D. 66-70) as the Roman army advanced against the rebel Jews.
12. Near the caves are the ancient ruins of Qumran. They were excavated in the early 1950's and appear to be connected with the scrolls.
13. The Dead Sea Scrolls were most likely written by the Essenes during the period from about 200 B.C. to 68 C.E./A.D. The Essenes are mentioned by Josephus and in a few other sources, but not in the New Testament. The Essenes were a strict Torah observant, Messianic, apocalyptic, baptist, wilderness, new covenant Jewish sect. They were led by a priest they called the "Teacher of Righteousness," who was opposed and possibly killed by the establishment priesthood in Jerusalem.
14. The enemies of the Qumran community were called the "Sons of Darkness"; they called themselves the "Sons of Light," "the poor," and members of "the Way." They thought of themselves as "the holy ones," who lived in "the house of holiness," because "the Holy Spirit" dwelt with them.
15. The last words of Joseph, Judah, Levi, Naphtali, and Amram (the father of Moses) are written down in the Scrolls.
16. One of the most curious scrolls is the Copper Scroll. Discovered in Cave 3, this scroll records a list of 64 underground hiding places throughout the land of Israel. The deposits are to contain certain amounts of gold, silver, aromatics, and manuscripts. These are believed to be treasures from the Temple at Jerusalem, that were hidden away for safekeeping.
17. The Temple Scroll, found in Cave 11, is the longest scroll. Its present total length is 26.7 feet (8.148 meters). The overall length of the scroll must have been over 28 feet (8.75m).
18. The scrolls contain previously unknown stories about biblical figures such as Enoch, Abraham, and Noah. The story of Abraham includes an explanation why God asked Abraham to sacrifice his only son Isaac.
19. The scrolls are most commonly made of animal skins, but also papyrus and one of copper. They are written with a carbon-based ink, from right to left, using no punctuation except for an occasional paragraph indentation. In fact, in some cases, there are not even spaces between the words.
20. The Scrolls have revolutionized textual criticism of the Old Testament. Interestingly, now with manuscripts predating the medieval period, we find these texts in substantial agreement with the Masoretic text as well as widely variant forms.
21. Some of the Dead Sea Scrolls actually appeared for sale on June 1, 1954 in the Wall Street Journal. The advertisement read - "The Four Dead Sea Scrolls: Biblical manuscripts dating back to at least 200 BC are

Century One Bookstores 25 Fascinating Facts on the Dead Sea Scrolls

- for sale. This would be an ideal gift to an educational or religious institution by an individual or group.
22. Although the Qumran community existed during the time of the ministry of Jesus, none of the Scrolls refer to Him, nor do they mention any of His follower's described in the New Testament.
 23. The major intact texts, from Caves 1 & 11, were published by the late fifties and are now housed in the Shrine of the Book museum in Jerusalem.
 24. Since the late fifties, about 40% of the Scrolls, mostly fragments from Cave 4, remained unpublished and were inaccessible. It wasn't until 1991, 44 years after the discovery of the first Scroll, after the pressure for publication mounted, that general access was made available to photographs of the Scrolls. In November of 1991 the photos were published by the Biblical Archaeological Society in a nonofficial edition; a computer reconstruction, based on a concordance, was announced; the Huntington Library pledged to open their microfilm files of all the scroll photographs.
 25. The Dead Sea Scrolls enhance our knowledge of both Judaism and Christianity. They represent a non-rabbinic form of Judaism and provide a wealth of comparative material for New Testament scholars, including many important parallels to the Jesus movement. They show Christianity to be rooted in Judaism and have been called the evolutionary link between the two.

From <http://www.centuryone.com/25dssfacts.html> accessed August 16, 2014. This webpage has a number of graphics to accompany these *fascinating facts*.

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Here is a map of the various discovery sites of the Dead Sea Scrolls.

Leon Levy Dead Sea Scroll Discovery Sites

Qumran Caves

Early in 1949 archaeologists identified cave 1, triggering the beginning of an archaeological investigation of the area. Exploration of the cave, which lies one kilometer north of Wadi Qumran, yielded the remains of at least 70 manuscripts, including bits of the original seven Scrolls. The cave's discovery established the origin of the purchased Scrolls, while archaeological artifacts recovered there confirmed the Scroll dates suggested by paleographic analysis. At the same time the Bedouin continued to search for Scrolls, as these scraps of leather proved to be a lucrative source of income. Fresh material found by Bedouin in other caves proved that the Cave 1 discovery was not an isolated phenomenon in the desert; additional caves with manuscripts also existed.

The years between 1951 and 1956 were marked by accelerated activity in both the search for caves and the archaeological excavation of the Qumran site. An eight-kilometer-long strip of cliffs was thoroughly investigated. Of the 11 Qumran Caves that yielded written remains, five were discovered by Bedouin and six by archaeologists.



Later on, in this narrative, Lot and his remaining two daughters will live in some of the caves found near the Dead Sea.

From: http://www.deadseascrolls.org.il/learn-about-the-scrolls/discovery-sites?locale=en_US accessed August 16, 2014. The discoveries of each cave site can be found on that page.

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Back to the topics at hand...

And so He overturns the cities the these and all the circle and all those inhabiting the cities and growth of the ground.

Genesis
19:25

So He overthrew these cities and the entire [circular] district as well all those who inhabited the cities and all of the ground's vegetation.

So He overthrew these cities and the entire circular district, as well as all those who live in these cities and all of the vegetation in this area.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so He overturns the cities the these and all the circle and all those inhabiting the cities and growth of the ground.
Targum of Onkelos	And He overthrew those cities, and all the plain, and all the inhabitants of the cities, and the herbage of the earth.
Latin Vulgate	And he destroyed these cities, and all the country about, all the inhabitants of the cities, and all things that spring from the earth.
Peshitta (Syriac)	And he overthrew those cities and all the plain and all the inhabitants of the region and that which grew on the ground.
Septuagint (Greek)	And He overthrew these cities, and all the country round about, and all that dwelt in the cities, and the plants springing out of the ground.

Significant differences: None.

Thought-for-thought translations; paraphrases:

Common English Bible	The LORD destroyed these cities, the entire valley, everyone who lived in the cities, and all of the fertile land's vegetation.
Contemporary English V.	He destroyed those cities and everyone who lived in them, as well as their land and the trees and grass that grew there.
Easy English	The *Lord destroyed those cities. He destroyed the entire valley and he killed the people in it. He destroyed everything that was growin.
Easy-to-Read Version	So the Lord destroyed those cities. The Lord destroyed the whole valley—all the plants and all the people living in the cities.
Good News Bible (TEV)	...and destroyed them and the whole valley, along with all the people there and everything that grew on the land.
New Century Version	...and destroyed those cities. He also destroyed the whole Jordan Valley, everyone living in the cities, and even all the plants.
New Living Translation	He utterly destroyed them, along with the other cities and villages of the plain, wiping out all the people and every bit of vegetation.

Partially literal and partially paraphrased translations:

American English Bible	He destroyed those cities and all the countryside around them. all those who lived in the cities and [even] the plants that grew from the ground.
Ancient Roots Translinear	Yahweh from heaven transformed those cities, all the flats, and all the dwellings of the cities sprouting from the earth. The ART uses a portion of v. 24 here.
Christian Community Bible	...and he completely destroyed those towns and all the valleys and all the inhabitants of the towns and everything that grew there.
<i>God's Word™</i>	He destroyed those cities, the whole plain, all who lived in the cities, and whatever grew on the ground.
New American Bible	He overthrew* those cities and the whole Plain, together with the inhabitants of the cities and the produce of the soil. Dt 29:22; Is 13:19; Jer 50:40; Lam 4:6; Am 4:11.

Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English	And he sent destruction on those towns, with all the lowland and all the people of those towns and every green thing in the land.
Ferar-Fenton Bible	...and overwhelmed those towns, them and all the plain, and all the inhabitants of the towns, and the produce of the land.
JPS (Tanakh—1985)	He annihilated those cities and the entire Plane, and all the inhabitants of the cities and the vegetation of the ground.
Judaica Press Complete T.	And He turned over these cities and the entire plain, and all the inhabitants of the cities, and the vegetation of the ground.
New Advent Bible	And he destroyed these cities, and all the country about, all the inhabitants of the cities, and all things that spring from the eart.
NET Bible®	So he overthrew those cities and all that region [Or "and all the plain"; Heb "and all the circle," referring to the "circle" or oval area of the Jordan Valley.], including all the inhabitants of the cities and the vegetation that grew [Heb "and the vegetation of the ground."] from the ground.
NIV – UK	Thus he overthrew those cities and the entire plain, including all those living in the cities- and also the vegetation in the land.

Literal, almost word-for-word, renderings:

<i>The Amplified Bible</i>	He overthrew, destroyed, and ended those cities, and all the valley and all the inhabitants of the cities, and what grew on the ground.
Concordant Literal Version	And overturning is He these cities and the entire basin, and all dwelling in the cities and everything sprouting from the ground.
Updated <i>Emphasized Bible</i>	So he overthrew these cities, and all the circuit,—and all the inhabitants of the cities, and the produce of the ground.
exeGesés companion Bible	...and he overturns those cities and all the environs; and all who settle the cities and all that sprouts on the soil.
Heritage Bible	And he overthrew those cities, and all the region, and all those dwelling in the cities, and the sprouted branch of the soil.
Kretzmann's Commentary	And He overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground. It was a total destruction of the people with their cities and all their property, 2Peter 2:6-7. And not only were all things above the ground consumed, together with all vegetation, but the very ground, which contained many asphalt pits and naphtha deposits, was burned out. It seems also that the Sea of the Plain sank together with the surrounding country, forming, with its extension, what is now known as the Dead Sea. To this day that entire country

is a picture of utter desolation, with hardly a trace of animal or vegetable life. Sodom and Gomorrah, Admah and Zeboim, are an example of warning to the godless of all times. If they will not heed the Lord's call to repentance, they will find themselves engulfed on the last day in a cataclysm which will be a thousand fold greater than that of the vale of Siddim, casting them into everlasting destruction.

LTHB And He overthrew those cities, and all the plain, and all those living in the cities, and the produce of the ground.

NASB ...and He overthrew those cities, and all the valley [Lit circle], and all the inhabitants of the cities, and what grew on the ground.

World English Bible He overthrew those cities, all the plain, all the inhabitants of the cities, and that which grew on the ground.

Young's Updated LT And He overthrows these cities, and all the circuit, and all the inhabitants of the cities, and that which is shooting up from the ground.

The gist of this verse: The angels begin to destroy these cities and all of the people in them. There is so much that rains down on these cities that even the vegetation is destroyed.

Genesis 19:25a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced wah]	and so, and then, then, and; so, that, yet, therefore, consequently; because	wâw consecutive	No Strong's # BDB #253
hâphak ^e (פָּהַק) [pronounced haw-FAHK ^e]	to turn [as a cake, a dish, one's hand or side], to turn oneself; to turn back, to flee; to overturn, to overthrow [e.g., cities]; to convert, to change; to pervert, to be perverse	3 rd person masculine singular, Qal imperfect	Strong's #2015 BDB #245
'êth (אֵת) [pronounced ayth]	generally untranslated; occasionally to, toward	indicates that the following substantive is a direct object	Strong's #853 BDB #84
'îyr (עִיר) [pronounced ġeer]	encampment, city, town	feminine plural noun with the definite article	Strong's #5892 BDB #746
'êl (אֵל) [pronounced ale]	these, those	proun/demonstrative plural adjective (for masculine and feminine nouns)	Strong's #411 BDB #41

Translation: So He overthrew these cities...

Taking this with the previous verse suggests that it is God who is overthrowing these cities.

Keil and Delitzsch: *In addition to Sodom, which was probably the chief city of the valley of Siddim, Gomorrah and the whole valley (i.e., the valley of Siddim, Genesis 14:3) are mentioned; and along with these the cities of Admah and Zeboim, which were situated in the valley (Deut. 29:23, cf. Hos. 11:8), also perished, Zoar alone, which is at the south-eastern end of the valley, being spared for Lot's sake.*¹²⁷

¹²⁷ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; Genesis 19:23–25.

Genesis 19:25b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
w ^e (or v ^e) (וּ, וְ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
'êth (אֶת) [pronounced <i>ayth</i>]	generally untranslated; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
kôl (כֹּל) [pronounced <i>kohl</i>]	<i>the whole, all of, the entirety of, all; can also be rendered any of</i>	masculine singular construct followed by a definite article	Strong's #3605 BDB #481
kikâr (כִּכָּר) [pronounced <i>kik-KAWR</i>]	<i>a circle, a globe; a circular tract of land, a round district; a round loaf, a cake; a round weight, a round talent; a talent [of gold, silver, bronze]</i>	feminine singular noun with the definite article	Strong's #3603 BDB #503

Translation: ...and the entire [circular] district...

As previously discussed, it appears as if these cities are in a circular tract, allowing people to walk from one to the other and end up, eventually, back home. It is possible that they surrounded a wadi or a valley.

Genesis 19:25c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
w ^e (or v ^e) (וּ, וְ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
'êth (אֶת) [pronounced <i>ayth</i>]	generally untranslated; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
kôl (כֹּל) [pronounced <i>kohl</i>]	with a plural noun, it is rendered <i>all of, all; any of</i>	masculine singular construct with a masculine plural noun	Strong's #3605 BDB #481
yâshab (בָּשִׁי) [pronounced <i>yaw-SHAHBV</i>]	<i>those inhabiting, those staying, those dwelling in, the inhabitants of, the ones dwelling in, dwellers of, those sitting [here], the ones sitting</i>	masculine plural, Qal active participle; construct state	Strong's #3427 BDB #442
'îyr (עִיר) [pronounced <i>geer</i>]	<i>encampment, city, town</i>	feminine plural noun with the definite article	Strong's #5892 BDB #746

Translation: ...as well all those who inhabited the cities...

It was not just property which was damaged. The people of these cities were killed as well.

Genesis 19:25d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
tsemach (צֶמַח) [pronounced <i>TSEH-mahkh</i>]	<i>a sprout, a growth; things which sprout from the ground; [the process of] growth, vegetation</i>	masculine singular construct; used as a collective	Strong's #6780 BDB #855
'ădâmâh (אֲדָמָה) [pronounced <i>uh-daw-MAWH</i>]	<i>ground, soil, dirt, earth, tillable earth, land, surface of the earth</i>	feminine singular noun with the definite article	Strong's #127 BDB #9

Translation: ...and all of the ground's vegetation.

This disaster destroyed all of the vegetation on the ground. This place became uninhabitable.

V. 25 is an example of alternate parallelism:

- (a) The cities (and He overthrew)
- (b) The valley (and all of the valley)
- (a) The inhabitants of the cities
- (b) The produce of the valley

Many hundreds of years later, Moses reminds the children of Israel of this judgment: *And the next generation, your children who rise up after you, and the foreigner who comes from a far land, will say, when they see the afflictions of that land and the sicknesses with which the LORD has made it sick--the whole land burned out with brimstone and salt, nothing sown and nothing growing, where no plant can sprout, an overthrow like that of Sodom and Gomorrah, Admah, and Zeboiim, which the LORD overthrew in his anger and wrath--all the nations will say, 'Why has the LORD done thus to this land? What caused the heat of this great anger?'* (Deut. 29:22–24; ESV)

There seems to be additional verification of all this by heathen authors. Gill: *Of this conflagration some Heathen writers speak, as particularly Tacitus (f) who says, some large and famous cities, or, as some copies have it, Jewish ones, not far from Jordan, were struck with thunderbolts, and were fired "igni celesti", with fire from heaven, and were consumed; and so Solinus (g) relates, that, "at some distance from Jerusalem, a sorrowful lake appears, which the black ground testifies was stricken by heaven and turned into ashes; where were two towns, the one called Sodomum, the other Gomorrum." This was a righteous judgment on those cities, and a just retaliation for their sin; their sin was an unnatural one, and nature is inverted to punish them, fire comes down from heaven, or hell from heaven, as Salvian's words are, to consume them; they burned with lusts one against another, and flaming sheets of sulphurous fire fall upon them, burn and destroy them; and, in allusion to this terrible conflagration, hell is called the lake which burns with fire and brimstone, Jude 1:7 Revelation 20:14; and this destruction was brought upon them by Jehovah the Son of God, who had appeared to Abraham in an human form, and gave him notice of it, and heard all he had to plead for those cities, and then departed from him to Sodom, and was the author of this sad catastrophe; this amazing shower of fire and brimstone was rained by him from Jehovah his Father, out of heaven; so the Targums of Jonathan and Jerusalem both call him, the Word of the Lord.*¹²⁸

Gen 19:25 And He [God] overthrew those cities, and all the valley, and all the inhabitants of the cities, and what grew on the ground.

¹²⁸ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Genesis 19:24. His sources are: (f) Hist. l. 5. c. 7. (g) Polyhistor. c. 48.

Genesis 19:25 So He overthrew these cities and the entire [circular] district as well all those who inhabited the cities and all of the ground's vegetation. (Kukis mostly literal translation)

Genesis 19:25 So He overthrew these cities and the entire circular district, as well as all those who live in these cities and all of the vegetation in this area. (Kukis paraphrase)

Although the mechanics are not given here, that does not mean that God necessarily acted directly. That is, what we read could actually be what the angels do. Many times in Scripture, the person in charge is said to do something (like, for instance, David conquers Moab, but David does not personally even go to the battlefield). However, those under his command go to the battlefield and defeat the army of Moab. Those acting under her orders defeat Moab, and David, who issues the orders, is the person who ultimately is given credit for what he orders.

The cities of Sodom and Gomorrah were destroyed, and all of those in the cities. The sulfur and fire came to them out of heaven; however, it is possible that this was part of an eruption or that this fire ignited the springs of natural gas, oil and related liquids in this area. In any case, the valley and their fields of crops were destroyed. Throughout the Old Testament Bible and in ancient history as well, there are many examples of cities and geographical areas which have been absolutely destroyed and made inhabitable for centuries. This suggests that such a disaster is a judgment from God. Throughout the Bible, fire is associated with God's judgment.

*Matthew Henry: That fruitful valley remains to this day a great lake, or dead sea; it is called the Salt Sea, Num. 34:12. Travellers say that it is about thirty miles long and ten miles broad; it has no living creature in it; it is not moved by the wind; the smell of it is offensive; things do not easily sink in it. The Greeks call it Asphaltites, from a sort of pitch which it casts up. Jordan falls into it, and is lost there.*¹²⁹

*Lynch: The plain which is now covered by the Salt or Dead Sea shows in the great difference of level between the bottoms of the northern and southern ends of the lake--the latter being thirteen feet and the former thirteen hundred--that the southern end was of recent formation, and submerged at the time of the fall of the cities.*¹³⁰

Not everyone believes that the ruins of Sodom and Gomorrah are now underwater. Louis Felicien de Saulcy (1807-1880), a French numismatist, Orientalist, and archaeologist, claims that he found ruins of the 4 destroyed cities in the mid-1800's in a 4-square mile area, above ground.¹³¹ However, in a very brief wikipedia article on Saulcy, it is said that he mis-identified these ruins as being from Sodom and Gomorrah.¹³²

*The testimony of Keil and Delitzsch: Even to the present day the Dead Sea, with the sulphureous vapour which hangs about it, the great blocks of saltpetre and sulphur which lie on every hand, and the utter absence of the slightest trace of animal and vegetable life in its waters, are a striking testimony to this catastrophe, which is held up in both the Old and New Testaments as a fearfully solemn judgment of God for the warning of self-secure and presumptuous sinners.*¹³³

The ancient historian Tacitus writes: the fields, which were formerly fruitful, and inhabited by many cities, were burnt up with lightning; and there are traces (he adds) yet remain; the earth itself looks torrid, and has lost its fruitful virtue; for whatsoever grows up of itself, or is sown and rises up in the

¹²⁹ Matthew Henry, *Commentary on the Whole Bible*; from e-Sword, Genesis 19:24–25.

¹³⁰ Robert Jamieson, A. R. Fausset and David Brown; *Commentary Critical and Explanatory on the Whole Bible*; 1871; from e-sword, Genesis 19:27.

¹³¹ From <http://connection.ebscohost.com/c/articles/59620962/sodom-gomorrah-1851> accessed August 11, 2014.

¹³² From http://en.wikipedia.org/wiki/Louis_F%C3%A9licien_de_Saulcy accessed August 11, 2014.

¹³³ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; Genesis 19:23–25.

*plant or flower, or grows up to its usual species, becomes black and empty, and vanishes into ashes.*¹³⁴

Clarke gives a more up-to-date appraisal of this area.

Clarke on the Salt Sea and the Area of Sodom and Gomorrah

The truth is, the waters are exceedingly salt, far beyond the usual saltiness of the sea, and hence it is called the Salt Sea. In consequence of this circumstance bodies will float in it that would sink in common salt water, and probably it is on this account that few fish can live in it. But the monks of St. Saba affirmed to Dr. Shaw, that they had seen fish caught in it; and as to the reports of any noxious quality in the air, or in the evaporations from its surface, the simple fact is, lumps of bitumen often rise from the bottom to its surface, and exhale a fetid odor which does not appear to have any thing poisonous in it. Dr. Pococke swam in it for nearly a quarter of an hour, and felt no kind of inconvenience; the water, he says, is very clear, and having brought away a bottle of it, he "had it analyzed, and found it to contain no substances besides salt and a little alum."

As there are frequent eruptions of a bituminous matter from the bottom of this lake, which seem to argue a subterraneous fire, hence the accounts that this place was burning even after the days of the apostles. And this phenomenon still continues, for "masses of bitumen," says Dr. Shaw, "in large hemispheres, are raised at certain times from the bottom, which, as soon as they touch the surface, and are thereby acted upon by the external air, burst at once, with great smoke and noise, like the pulvis fulminans of the chemists, and disperse themselves in a thousand pieces. But this only happens near the shore, for in greater depths the eruptions are supposed to discover themselves in such columns of smoke as are now and then observed to arise from the lake. And perhaps to such eruptions as these we may attribute that variety of pits and hollows, not unlike the traces of many of our ancient limekilns, which are found in the neighborhood of this lake. The bitumen is in all probability accompanied from the bottom with sulphur, as both of them are found promiscuously upon the shore, and the latter is precisely the same with common native sulphur; the other is friable, yielding upon friction, or by being put into the fire, a fetid smell." The bitumen, after having been some time exposed to the air, becomes indurated like a stone. I have some portions of it before me, brought by a friend of mine from the spot; it is very black, hard, and on friction yields a fetid odor.

For several curious particulars on this subject, see Dr. Pococke's Travels, vol. ii., part 1, chap. 9, and Dr. Shaw's Travels, 4th. edit., p. 346, etc.

Prior to this, Clarke gives some of the rumors and stories of this area. However, what he presents here is quite objective and without the use of one's imagination.

Adam Clarke, *Commentary on the Bible*; from e-Sword, Genesis 19:25.

Chapter Outline

Charts, Graphics and Short Doctrines

I have included this because, at some point in my writings (probably in the book of Genesis), I have suggested that some of the things below were probably true, based upon the examination of some relief maps.

Whedon on the Salt Sea and the Water Flow in that Area

It has been supposed that the Jordan once flowed southwards through the Arabian Ghor, and emptied into the Red Sea through the Gulf of Akabah. But it is now generally conceded that this salt lake, now nearly 1,300 feet lower than the Mediterranean, and over 1,300 feet lower than the Red Sea, never communicated with the latter, but must have existed long before the age of Abraham. But very probably this ancient lake, which received the waters of the Jordan and many other streams, was very much smaller than the present Dead Sea. This latter, doubtless, covers much surface which was anciently a luxuriant plain. According to Major Wilson, of the Palestine Exploration Fund, "the basin of the Dead Sea has been formed without any influence from, or

¹³⁴ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Genesis 19:25. I don't know where he quoted Tacit us from.

Whedon on the Salt Sea and the Water Flow in that Area

communication with, the ocean; whence it follows that the lake has never been any thing but a reservoir for the rainfall, the saltness of which originally proceeded from the environs of the lake, and has greatly increased under the influence of incessant evaporation. At a later date volcanic eruptions have taken place to the north-east and east of the Dead Sea, and the last phenomena which affected its basin were the hot and mineral springs and bituminous eruptions which often accompany and follow volcanic action." It is the province of scientific research to bring to light all that can be ascertained as to the geological formation of this mysterious gulf. The destruction of the cities of Sodom and Gomorrah was, according to the obvious import of our narrative, miraculous. See the exposition below.

From <http://www.studylight.org/commentaries/whe/view.cgi?bk=0&ch=19> accessed August 14, 2014.

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[Charts, Graphics and Short Doctrines](#)

Genesis sets up the foundation for almost every major doctrine in the Word of God. Here is another example.

There is a doctrine known as the Stages of Discipline for a Nation (which R. B. Thieme, Jr. calls *the Cycles of Discipline*), and I want you to notice that we actually find the final 2 stages, plus one more, for Sodom, both here and in Genesis 14.

What we have done here is taken the information given to us about Sodom and putting this into a series of consecutive stages, which God used against nations which had gotten out of hand. God is dealing with Sodom as a corporate entity.

Sodom and the Final 3 Stages of National Discipline

Stage of Discipline	Text/Commentary
Stage 4: Control of a country by an external power.	In Genesis 14, the people of this general area were paying tribute to Chedorlaomer. This means that this king from the far east had come to this area and had conquered this degenerate people, and so they had to pay taxes (tribute) to him as part of their subjugation to him. Genesis 14:1–4 Leviticus 26:23–26.
Stage 5: Removal of the inhabitants of a country by an external power.	When they stopped paying tribute, Chedorlaomer came to this region with some of his friends, and they took the people of Sodom captive and were about to remove them from this land. Abraham intervened, as their savior, and preserved their lives. In their association with Abraham, these people were given some slack. Now, they could have turned toward the God that Abraham worshiped, and that would have changed everything for them. Genesis 14:5–16 Leviticus 26:27–38.
Stage 6: The destruction of a nation by an external power.	Finally here, in Genesis 19, these people have become so degenerate that God will absolutely destroy them. See also Jer. 10:25 Ezekiel 25:6–8 35:5–10

When we get to Leviticus 26, you may wonder, why don't we have this final stage of discipline named? Easy: God is not going to completely destroy Jerusalem or His holy mountain; God is not going to be destroying all of the Jews. Therefore, God did not have to warn the Jews of this final act of discipline.

*Guzik: the people of Sodom and Gomorrah saw more of the power, grace, and mercy of God than any of the other people of the region. They had been delivered from ruin by God's work through Abraham. They heard the testimony from Melchizedek and saw the example of Melchizedek and Abraham.*¹³⁵

¹³⁵ David Guzik's Commentary on the Old Testament; courtesy of e-sword; ©2006; Genesis 19:23–26.

Chapter Outline

Charts, Graphics and Short Doctrines

And just in case you would like to do some extra-credit study:

We should be aware that these stages of discipline, #1–5, were specifically designed by God for Israel. That means that, although our own nation may receive discipline, there is no requirement for it to follow these stages exactly. R. B. Thieme, Jr. coined the phrase the *5 cycles of discipline*.

Links to the 5 Cycles (Stages) of [National] Discipline

R. B. Thieme, Jr. chart (posted by Joe Griffin Ministries):

<http://admin.joegriffin.org/Visuals/Five%20Cycles%20of%20Discipline-Lev.26.pdf>

Denver Bible Church:

<http://www.realtime.net/~wdoud/topics/fivecycles.html>

Grace and Truth Bible Ministries:

<http://www.gtbm.org/prayer.php?date=2009-09-20>

R. B. Thieme, Jr. Ministries (taken from notes):

<http://www.freerepublic.com/focus/f-religion/1568429/posts>

Although we do not necessarily follow these stages exactly, these are a good indicator of where a nation is at any given time.

Chapter Outline

Charts, Graphics and Short Doctrines

Gen 19:25 And He [God] overthrew those cities, and all the valley, and all the inhabitants of the cities, and what grew on the ground.

Genesis 19:25 So He overthrew these cities and the entire [circular] district as well all those who inhabited the cities and all of the ground's vegetation. (Kukis mostly literal translation)

Genesis 19:25 So He overthrew these cities and the entire circular district, as well as all those who live in these cities and all of the vegetation in this area. (Kukis paraphrase)

God allows His judgments to stand for a very long time, so that we can see them with our own eyes and recognize what a judgment from God is like. As mentioned earlier, even Josephus said that there were signs of the judgment of Sodom and Gomorrah that he and his contemporaries could see 3000 years later.

Matthew Henry: *[This judgement of Sodom and Gomorrah] was designed for a standing revelation of the wrath of God against sin and sinners in all ages. It is, accordingly, often referred to in the scripture, and made a pattern of the ruin of Israel (Deut. 29:23), of Babylon (Isaiah 13:19), of Edom (Jer. 49:18), of Moab and Ammon, Zep. 2:9. Nay, it was typical of the vengeance of eternal fire (Jude 1:7), and the ruin of all that live ungodly (2Peter 2:6), especially that despise the gospel, Matthew 10:15. It is in allusion to this destruction that the place of the damned is often represented by a lake that burns, as Sodom did, with fire and brimstone.*¹³⁶

Nate Wilson: *"In the Middle Bronze Ila period (1900-1750BC), Bethel, Shechem, and Dothan and other cities associated with the Patriarchs flourished. At Jericho, tombs show that desert nomads at this time reoccupied cities that had been allowed to fall into ruins, but the main area of occupation was the hilly districts of Palestine and the Southern desert (Negeb) which Glueck's survey has proved to have been once thickly populated. Similar surveys show that Moab and Ammon were also inhabited*

¹³⁶ Matthew Henry, *Commentary on the Whole Bible*; from e-Sword, Genesis 19:24–25.

c.2000BC, but at the time of the destruction of Sodom, Gomorrah, and Zoar...the population hurriedly abandoned adjacent sites and returned to their semi-nomadic life. Sedentary occupation of the country east of Jordan is not found again until the 13th Century" (Wiseman) (cf. Sanders II) In other words, archaeology confirms the movement of shepherds like Lot into cities during Abraham's time period, then suddenly leaving the area uninhabited for several hundred years. This matches the biblical record! Nate Wilson continues: The site of Bab-edh-Dhra was discovered by Melvn Kyle in 1924 on the Lisan Peninsula in the southern Half of the Dead Sea. It has been excavated by others, including Wm. Albright. All the evidence points to a Cannanitish city dating from the time of Abraham which was burned and left uninhabited for several hundred years (Pfeiffer p.543). Several ancient historians also mention having seen the ruins: Tacitus History 5.7. Josephus Wars 4.4 (Unger's p.1201), and Strabo (Wilson p.66). The Ebla tablets also mention the names of the five cities, naming one of their kings as "Birsha," matching the Bible account (Wyatt).¹³⁷

The ancient geographer Strabo, who was born about half a century before Christ, wrote, that near Masada, "are to be seen rocks bearing the marks of fire; fissures in many places; a soil like ashes; pitch falling in drops from the rocks; rivers boiling up and emitting a fetid odor to a great distance; dwellings in every direction overthrown; whence we are inclined to believe the common tradition of the natives, that thirteen cities once existed there, the capital of which was Sodom, but that a circuit of about sixty stadia around it escaped uninjured. Shocks of earthquakes, however, eruptions of flames and hot springs, containing asphaltus and sulphur, caused the lake to burst its bounds, and the rocks took fire. Some of the cities were swallowed up; others were abandoned by such of the inhabitants as were able to make their escape." Book 16:2, 44. Bohn's Ed. Comp. Tacitus, Hist., 5:7, and Josephus, Ant., 1:11, 4, and Wars, 4:8, 4.¹³⁸

I believe that God uses natural disasters, like the tsunami that came up against Thailand and southeastern Asia; the Katrina disaster in New Orleans; it can be man-made destruction, like the atomic weapons used against Hiroshima and Nagasaki; and it can be a medical disaster, such as the AIDS virus. People can observe these things and have different impressions and offer different explanations, but these are judgments from God. These are not random events. We can choose to scoff (as Lot's sons-in-law did), or we can choose to become informed.

Last House Standing (Photograph). I realize that this is an unpopular concept to maintain today, but let me suggest to you that all natural disasters are judgments by God against a specific population, and that God also spares specific people in these judgments (just as we are seeing in Genesis 19). Many times we have seen, particularly in the Midwest as of late, such disasters turn the people of that area toward God. Even in heathen New York City, after the 9/11 attacks, the infrequently attended churches had many more who **began to attend church**. Pastors of churches, where various disasters have occurred, need to be ready with relevant, accurate messages of God's truth and judgment for times like these.



God does not just bring destruction to a geographical area to get more people in church or to get more people to turn towards Him; but it indicates that the people of that area are turning further and further away from Him. These are warnings from God, just as Sodom had successive warnings throughout her history. God also is able to protect that which is His,

¹³⁷ From <http://www.natewilsonfamily.net/sodom.htm> accessed August 14, 2014.

¹³⁸ From <http://www.studydrive.org/commentaries/whe/view.cgi?bk=0&ch=19> accessed August 14, 2014.

illustrated by this one lone house left out of an entire neighborhood turned to rubble on the Bolivar peninsula near Galveston. For those who do not know, this is a **photograph** of a neighborhood filled with houses which hurricane Ike devastated.

Chapter Outline

Charts, Graphics and Short Doctrines

Back to Lot and company:

Normally, in a chronological narrative, there are wâw consecutives followed by imperfect verbs all the way through. Although we do have some imperfect verbs, we do not have one following another. So what we find in vv. 23–26 are a number of incidents which occurred, but not in this order, necessarily. Often, a mixture of imperfect and perfect verb concentrates on the action of the verbs, but not the order of the events. A perfect verb sees the action as a completed event, even though it could take place over a period of time. An imperfect verb looks at the action as future, as ongoing, or as a process.

Recall that the angels told Lot and company to beat feet toward Zoar, and to not even look back. Well, apparently, in all of this running, Lot's wife fell behind, and then she looked back. Apparently Lot or his daughters were unaware. That is what this verse is all about.

And so looks intently, his woman, from after him and so she is a pillar of salt. Genesis 19:26 **But [lit., and so] his wife looked intently from behind him and she became a pillar of salt.**

But Lot's wife looked longingly back from behind him and she became a pillar of salt.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so looks intently, his woman, from after him and so she is a pillar of salt.
Targum of Onkelos	And his wife looked <u>after the angel, to know what would be in the end of her father's house, for she was of the daughters of the Sedomae; and because she sinned by salt (bemilcha) she was manifestly punished; behold, she was made a statue of salt.</u>
Jerusalem targum	<u>And because the wife of Lot was of the children of the people of Sedom, she looked behind her, to see what would be the end of her father's house: and, behold, she was made to stand a statue of salt, until the time of the resurrection shall come, when the dead shall arise.</u>
Latin Vulgate	And his wife looking behind her, was turned into a statue of salt.
Peshitta (Syriac)	But his wife looked back from behind him and she became a pillar of salt.
Septuagint (Greek)	And his wife looked back, and she became a pillar of salt.

Significant differences: Both targums have a lot of additional information in them. In the Latin, it appears to read *behind her*, but there is no 3rd person feminine singular suffix in the Hebrew.

Thought-for-thought translations; paraphrases:

Contemporary English V. Easy-to-Read Version	On the way, Lot's wife looked back and was turned into a block of salt. While they were running away, Lot's wife looked back at the city and became a block of salt.
Good News Bible (TEV) New Berkeley Version	But Lot's wife looked back and was turned into a pillar of salt.. But from behind him his wife looked back and became a pillar of salt. The salt the Dead Sea would accumulate around the body and permeate it.
New Century Version	At that point Lot's wife looked back. When she did, she became a pillar of salt.

New Life Bible	But Lot's wife behind him turned and looked toward the cities. And she was changed into salt.
New Living Translation	But Lot's wife looked back as she was following behind him, and she turned into a pillar of salt.

Partially literal and partially paraphrased translations:

American English Bible	However, [Lot's] woman looked back and she became an upright block of salt.
Ancient Roots Translinear <i>God's Word</i> TM	His woman looked after him, and she was a garrison of salt. Lot's wife looked back and turned into a column of salt.
NIRV	But Lot's wife looked back. When she did, she became a pillar made out of salt.

Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English	But Lot's wife, looking back, became a pillar of salt.
Ferar-Fenton Bible	But his wife looked back, and was transformed into a pillar of salt.
Judaica Press Complete T.	Lot's wife looked back [lit., "behind him"], and she thereupon turned into a pillar of salt.
New Advent Bible	And his wife looking behind her, was turned into a statue of salt. As a standing memorial to the servants of God to proceed in virtue, and not to look back to vice or its allurements. (Challoner)
NET Bible®	But Lot's [Heb "his"; the referent (Lot) has been specified in the translation for clarity.] wife looked back longingly [The Hebrew verb means "to look intently; to gaze" (see 15:5).] [Longingly. Lot's wife apparently identified with the doomed city and thereby showed lack of respect for God's provision of salvation. She, like her daughters later, had allowed her thinking to be influenced by the culture of Sodom.] and was turned into a pillar of salt.
<i>The Scriptures</i> 1998	But his wife looked back from behind him, and she became a post of salt.

Literal, almost word-for-word, renderings:

<i>The Amplified Bible</i>	But [Lot's] wife looked back from behind him, and she became a pillar of salt. Lot's wife not only "looked back" to where her heart's interests were, but she lingered behind; and probably overtaken by the fire and brimstone, her dead body became incrustated with salt, which, in that salt-packed area now the Dead Sea, grew larger with more incrustations--a veritable "pillar of salt." In fact, at the southern end of the Dead Sea there is a mountain of table salt called Jebel Usdum, "Mount of Sodom." It is about six miles long, three miles wide, and 1,000 feet high. It is covered with a crust of earth several feet thick, but the rest of the mountain is said to be solid salt (George T. B. Davis, <i>Rebuilding Palestine According to Prophecy</i>). Somewhere in this area Lot's wife looked back to where her treasures and her heart were, and "she became a pillar of salt." Jesus said, " Remember Lot's wife " (Luke 17:32).
Concordant Literal Version	Yet looking back is his wife from behind him, and becoming is she a monument of salt.
Context Group Version	But his woman { or wife } looked back from behind him, and she became a pillar of sal.
English Standard Version exeGesés companion Bible	But Lot's wife, behind him, looked back, and she became a pillar of salt. but his woman looks back from behind him and she becomes a statue of salt.
Modern KJV Syndein	But his wife looked back from behind him, and she became a pillar of salt. His wife/woman {ishshah} was caused {by her curiosity} to look back from behind him, and she became a pillar of salt.
Young's Updated LT	But his wife looked back and became a pillar of salt.

The gist of this verse: Lot's wife would look back longingly and become a pillar of salt.

Genesis 19:26a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
nâbaṭ (נָבַט) [pronounced <i>naw^b-VAHT</i>]	<i>to look intently at, to examine carefully; to rest one's eyes upon [something]; to look, to behold; metaphorically, to regard, to consider; to bear patiently</i>	3 rd person masculine singular, Hiphil imperfect	Strong's #5027 BDB #613
ʾishshâh (אִשָּׁה) [pronounced <i>eesh-SHAW</i>]	<i>woman, wife</i>	feminine singular noun with the 3 rd person masculine singular suffix	Strong's #802 BDB #61
mê'achar (מֵאַחַר) [pronounced <i>may-ah-KHAHR</i>]	<i>from, from after, from (being) after, from behind, from following</i>	compounded prepositions; with the 3 rd person masculine singular suffix	Strong's #4480 BDB #577 and Strong's #310 BDB #29
This is especially used when one leaves what one has been following.			

Translation: **But** [lit., *and so*] **his wife looked intently from behind him...**

By this time, Lot, his wife, and their two daughters were moving along on their own. What seems to be the case is, they hear the great explosions, and the wife, disobeying what the angels said (“**Don’t stop or look back**”), looked back to her city.

Lot’s wife looks intently—possibly even longingly—behind him. There is more occurring here than simply glancing back. So, what appears to be the case is, they are all running toward Zoar, but they are not held together as a unit as when the angels had grabbed their hands and pulled them along. Lot’s wife, for whatever reason, was tarrying behind Lot; and she stops at some point and looks behind her and keeps looking and staring. The imperfect tense of the verb here indicates a period of time over which this occurred. It is even possible, although it is not so stated, that she stopped, looked back; moved ahead, then looked back again.

We do not know what is going on in her head; we don’t know what she is missing or thinking about; when at the time that she is supposed to be hauling butt away from there, she is standing, turned around, and looking at Sodom. Did she doubt God’s judgment? Did she long for her possessions and home? The latter seems to be the case, as Jesus said, “**On that day, let the one who is on the housetop, with his goods in the house, not come down to take them away, and likewise let the one who is in the field not turn back. Remember Lot’s wife.**” (Luke 17:31–32; ESV) When the judgment comes down in the middle of the Tribulation, the saints in Jerusalem are to leave quickly, without a thought to their possessions. Since he mentions Lot’s wife, that must be what is in her head.

Genesis 19:26b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
hâyâh (הָיָה) [pronounced haw-YAW]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person feminine singular, Qal imperfect	Strong's #1961 BDB #224
n ^e tsîyb (בִּיצָן) [pronounced n ^e TZEE ^B V]	<i>pillar, prefect, garrison, post, outpost</i>	masculine singular construct	Strong's #5333 BDB #662
melach (מֶלַח) [pronounced MEH-lakh]	salt	masculine singular noun	Strong's #4417 BDB #571

Translation: ...and she became a pillar of salt.

This is an odd thing, but not necessarily difficult to explain. More accurately, this says, *and so she is a pillar of salt*. However, obviously, she was not before, so Lot's wife *became* someone that she was not before.

Coffman: *It is a mistranslation to make this read, "She was changed into a pillar of salt." Such a rendition turns the event into a vengeful retribution executed upon this poor woman, but it was no such thing. God was doing everything He could to save her, even sending angels to take her by the hand and lead her out of the place. The awful destruction, having already been commanded and in progress, was not sent upon Lot and his wife, but upon Sodom. Lot's wife entered the disaster zone contrary to the will of God and against His specific commandments. Thus, God did not "change her" into a pillar of salt, as in some magical tale; "she BECAME a pillar of salt," as a result of her own rash decision to enter the disaster zone.*¹³⁹

The word for *become* does not mean that her entire physical structure was changed into salt. We do not know what happened exactly and must speculate. She has somehow become encrusted or covered with salt to where she could not move. The area that she has come from is the valley around the Dead Sea, so the salt is there. *Look* is in the Hiphil stem (causative), imperfect tense (intermittent or continuous action). Whatever happened to Lot's wife seemed to freeze her in her tracks. She was possibly covered with a sulfurous explosion which included a great quantity of salt. A sulphurous rain of salt and molten sulphur which covered her and *froze* her in her tracks, leaving a statue of salt behind.

There have been ancient historians which claim that this salt statue was there for millenniums afterward, but I am not so certain that I buy that. Josephus claimed that he had seen a pillar, which was this crumbling, crystalline rock associated by tradition with Lot's wife.¹⁴⁰ Other writers of the first couple centuries A.D. claimed to have seen it themselves. This is not as weird as it might seem, because salt is a preservative, and some meats are preserved for a long time with salts; so it is not impossible to imagine a combination of salts preserving the body of Lot's wife.

In any case, soon thereafter, this formation was no longer to be found. Certainly what is involved here is divine discipline. Her continually looking back and stopping to look back was not one out of wonder and amazement concerning God's judgement of the four cities, but one of longing and desire. Her spiritual life was over and probably had been for some time. Much more importantly was she became a lesson taught by our Lord. In Luke 17:22–37, Jesus told the disciples about His second coming (which they were unlikely able to understand,

¹³⁹ From <http://www.studydrive.org/commentaries/bcc/view.cgi?bk=0&ch=19> accessed August 14, 2014.

¹⁴⁰ *Antiquities* I.xi.4

but someone remembered it well enough for Luke to record this). During mid-tribulation, when it is time to leave Jerusalem, the inhabitants are to leave immediately without stopping to make extensive plans, to return to take items ,etc. The point of the lesson here was to "*Remember Lot's wife.*" Much of the Old Testament was recorded for our benefit and edification, even though we are not under the Law. This is one of those passages which will have application in the far future. Many thousands of lives will be saved when the abomination of desolation goes up in the temple because they will remember Lot's wife and they will have read what our Lord told the disciples. The way that this will be understood and followed is, as people are leaving Jerusalem because of the abomination of desolation being set up, they will know to leave and keep going, and not to look back. Like many statements in the Old Testament, the full impact of this passage was not revealed until our Lord's first advent.

Matthew Henry gives 5 reasons for such a severe judgment being placed upon Lot's wife: 1. *She disobeyed an express command, and so sinned after the similitude of Adam's transgression, which ruined us all.* 2. *Unbelief was at the bottom of it; she questioned whether Sodom would be destroyed, and thought she might still have been safe in it.* 3. *She looked back upon her neighbours whom she had left behind with more concern than was fit, now that their day of grace was over, and divine justice was glorifying itself in their ruin. See Isaiah 66:24.* 4. *Probably she hankered after her house and goods in Sodom, and was loth to leave them. Christ intimates this to be her sin (Luke 17:31, Luke 17:32); she too much regarded her stuff.* 5. *Her looking back evinced an inclination to go back; and therefore our Saviour uses it as a warning against apostasy from our Christian profession. We have all renounced the world and the flesh, and have set our faces heaven-ward; we are in the plain, upon our probation; and it is at our peril if we return into the interests we profess to have abandoned.*¹⁴¹ Certainly, the first reason given is reason enough.

Gen 19:26 But Lot's wife, behind him, looked back, and she became a pillar of salt.

Genesis 19:26 But [lit., and so] his wife looked intently from behind him and she became a pillar of salt. (Kukis mostly literal translation)

Genesis 19:26 But Lot's wife looked longingly back from behind him and she became a pillar of salt. (Kukis paraphrase)

It says here that she became a pillar of salt. She was apparently struck dead. Usually, this verse is portrayed with her just standing there, and her body is suddenly transformed somehow into salt. However, it is possible that she was struck down with sulfur and was somehow preserved there whole. This is right in the general area of the Salt Sea, so, what may explain this is, she was struck dead, but in the process was infused with salt, which preserved her body for a long period of time. Therefore, this process does not need to be instantaneous. That is, there is no reason to think that, in one instant, she is alive, and in the next, she is a pillar of salt. The imperfect verb can suggest a process.

We have a similar approach suggested by the Amplified Bible: Lot's wife not only "looked back" to where her heart's interests were, but she lingered behind; and probably overtaken by the fire and brimstone, her dead body became incrustated with salt, which, in that salt-packed area now the Dead Sea, grew larger with more incrustations--a veritable "pillar of salt." In fact, at the southern end of the Dead Sea there is a mountain of table salt called Jebel Usdum, "Mount of Sodom." It is about six miles long, three miles wide, and 1,000 feet high. It is covered with a crust of earth several feet thick, but the rest of the mountain is said to be solid salt (George T. B. Davis, *Rebuilding Palestine According to Prophecy*). Somewhere in this area Lot's wife looked back to where her treasures and her heart were, and "*she became a pillar of salt.*" Jesus said, "*Remember Lot's wife*" (Luke 17:32).¹⁴²

Coffman writes a few points on this:

¹⁴¹ Matthew Henry, *Commentary on the Whole Bible*; from e-Sword, Genesis 19:26.

¹⁴² From <http://www.biblegateway.com/passage/?search=genesis%2019;&version=AMP> accessed September 4, 2012.

Coffman on "Remember Lot's Wife"

1. She is a warning to all who are tempted to sacrifice their safety in order to win or keep more of this world's
2. If we strive to possess the best of both worlds, we are likely to lose both.
3. She is a reminder that being "near safety" is not enough.
4. She is a warning that having begun to follow the Lord's Word, one may still turn back from the way and be lost.
5. Let me add to this that, Lot's wife was given a choice. She chose Sodom over the direction of God. There will be some who will die early on in the Tribulation because they reject the dire warnings of Jesus to leave Jerusalem immediately.

From <http://www.studylight.org/commentaries/bcc/view.cgi?bk=0&ch=19> accessed August 14, 2014.

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The word for pillar suggests that she is a garrison or an outpost (that is what the word actually means); she remained outside of Zoar for a time, looking. Lot entered into Zoar, probably with his family behind him, but, at some point, Lot's wife stopped. It may be a mile or two back. And she is staring at the city as God is destroying the cities, the people and even the vegetation. They had been warned to run all the way to Zoar, but Lot's wife did not. So, with all of the raining down of fire and sulphur, she is caught in this. She does not freeze like some statue, but she is killed by the hot fiery gas combined with sulphur that gushes out of the sky upon her, because she did not run all of the way to Zoar. Being that they are near the Dead Sea, her body is preserved to some extent by the salt that is there. Perhaps there are eruptions right there where she is, and these eruptions include the salt water from the Dead Sea. Perhaps she was knocked over into a salt marsh. Whatever the case, she is killed, but, to some extent, her body is preserved by salt.

*Barnes: Lot's wife lingering behind her husband, and looking back, contrary to the express command of the Lord, is caught in the sweeping tempest, and becomes a pillar of salt: so narrow was the escape of Lot. The dashing spray of the salt sulphurous rain seems to have suffocated her, and then encrusted her whole body. She may have burned to a cinder in the furious conflagration.*¹⁴³

*Matthew Henry: She was struck dead in the place; yet her body did not fall down, but stood fixed and erect like a pillar, or monument, not liable to waste nor decay, as human bodies exposed to the air are, but metamorphosed into a metallic substance which would last perpetually.*¹⁴⁴

*Keil and Delitzsch: We are not to suppose that she was actually turned into [a salt statue]...but having been killed by the fiery and sulphureous vapour with which the air was filled, and afterwards encrusted with salt, she resembled an actual statue of salt; just as even now, from the saline exhalation of the Dead Sea, objects near it are quickly covered with a crust of salt.*¹⁴⁵

*Nate Wilson: A strata of salt 150 feet thick is to be found in the area, including a veritable mountain of salt called Jebel Usdum (or translated from Arabic to English, "Mount Sodom.") Pillars of salt can be found all around the Dead Sea. That there are pillars of salt is indisputable, but could a human be turned into salt? Excavations in the Italian city of Pompeii demonstrate evidence that a volcano can indeed quickly cover human victims and preserve them. According to Boyd (p. 85), the bodies in Pompeii actually turned into salts during the process of the volcanic cataclysm. The Bible phrase concerning Mrs. Lot being "back from behind" indicates she was rather far behind the rest of her family and was covered by the fallout whereas her husband and daughters were not. (Boyd. p.86, Wilson p.69, Unger p.1206, NIV Study Bible).*¹⁴⁶

¹⁴³ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Genesis 19:24–26.

¹⁴⁴ Matthew Henry, *Commentary on the Whole Bible*; from e-Sword, Genesis 19:6.

¹⁴⁵ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; Genesis 19:26–28.

¹⁴⁶ From <http://www.natewilsonfamily.net/sodom.htm> accessed August 14, 2014.

Rom 11:22 **Note then the kindness and the severity of God: severity toward those who have fallen, but God's kindness to you, provided you continue in his kindness. Otherwise you too will be cut off.** (ESV) Towards Lot, God directed undeserved grace; but towards his wife, a sudden and severe end, making her a monument to God's righteous judgment.

J. Vernon McGee: *...when the Lord comes, my friend,...I have just one question to ask you: Will it break your heart to leave all of this down here? I have asked myself that question many times. To be honest with you, I am not anxious to leave. I would love to stay. I have my friends and loved ones whom I want to be with. And I have the radio ministry that I want to continue. I'll be frank with you, I hope the Lord will just let me stay here awhile longer. But I also want to be able to say that when He does call, I will not have a thing down here which will break my heart to leave - not a thing. I love my home too, but I would just as soon go off and leave it. How do you feel about that today? Mrs. Lot [did not want to leave, so she] turned and looked back.*¹⁴⁷

J. Vernon McGee: *[Lot's wife also] looked back is simply that she did not believe God. God had said, "Leave the city, and don't look back." Lot didn't look back; he believed God. But Mrs. Lot did not believe God. She was not a believer, and so she didn't really make it out of the city. She was turned to a pillar of salt.*¹⁴⁸

Gen 19:26 But Lot's wife, behind him, looked back, and she became a pillar of salt.

This suggests to me, along with many other passages in Genesis, that this book existed long before Moses came on the scene. It may not have been committed to writing, but many people knew it from memory; and there were things like Lot's wife as a pillar of salt that existed for many centuries which confirmed the historicity of Genesis.

Thomas Coke gives a simple explanation for Lot's wife becoming a pillar of salt: *As she looked back, or delayed, the storm overtook her; the lightning struck her dead, and stiffened her in the place where she stood (no uncommon effect of lightning); while the nitro-sulphureous matter, which descended, wrapt her body so thick around, as to candy it into a substance hard as stone, and left it like a pillar, or statue of metallic salt, which some affirm they have seen between Mount-Engedi and the Dead-sea...And as to the difficulty of salt's continuing undissolved in the open air so long, it is well known to naturalists, that rocks of salt are as lasting as any other rocks, nay more so; and that houses are built of them. Now there is reason to believe, from Deuteronomy 29:23 that much salt as well as sulphur fell down from heaven upon that devoted region: nor perhaps is the great saltiness of the sea of Sodom, beyond that of any other sea in the known world, without the least change from the perpetual influx of fresh water (of water remarkably sweet, as Diodorus Siculus observes) into it, a small presumptive proof of this. And as lightning stiffens all animals, which it strikes, in one instant, and leaves them dead in the same posture in which it found them alive, there is no sort of difficulty in conceiving how this unhappy woman's body, being prepared by heat, and penetrated and incrustated with salt, might long continue as a statue of salt, in the very posture in which this judgment from heaven found her.*¹⁴⁹

MacLaren writes: *The fate of the loiterer. Her backward look must have been more than momentary, for the destruction of the cities did not begin till Lot was safe in Zoar. She must have lingered far behind, and been overtaken by the eruption of liquid saline mud, which, as Sir J. W. Dawson has shown, would attend or follow the outburst of bituminous matter, so that her fate was the natural consequence of her heart being still in Sodom. As to the 'pillar of salt' which has excited cavils on the one hand and foolish legends on the other, probably we are to think rather of a heap than of a pillar. The word does not occur in either meaning elsewhere, but its derivation implies something raised above the level of the ground; and a heap, such as would be formed by a human body encrusted with*

¹⁴⁷ From https://archive.org/stream/01_Genesis/01-GENESIS_djvu.txt accessed August 11, 2014.

¹⁴⁸ From https://archive.org/stream/01_Genesis/01-GENESIS_djvu.txt accessed August 11, 2014.

¹⁴⁹ From <http://www.studydrive.org/commentaries/tcc/view.cgi?bk=0&ch=19> accessed August 13, 2014.

salt mud, would suit the requirements of the expression. Like a man who falls in a snowstorm, or, still more accurately, just as some of the victims at Pompeii stumbled in their flight, and were buried under the ashes, which still keep the outline of their figures, so Lot's wife was covered with the half-liquid slimy mud. Granted the delay in her flight, the rest is perfectly simple and natural. She was buried in a horrible tomb; and, in pity to her memory, no name has been written upon it. She remains to all generations, in a far truer sense than superstition dreamed of when it pointed to an upright salt rock as her prison and her monument, a warning of the danger of the backward look, which betrays the true home of the heart, and may leave us unsheltered in the open plain when the fiery storm bursts.
*'Remember Lot's wife.'*¹⁵⁰

The Bible Query offers a similar explanation.

The Bible Query on Lot's Wife Becoming a Pillar of Salt

Q: In Gen 19:26, do we know of others since then besides Lot's wife who have become "a pillar of salt"?

A: Physically, people (and dogs) have been instantly killed and covered with ash at Pompeii when Mt. Vesuvius erupted. Undoubtedly this happened during other major eruptions too.

Metaphorically, Lot's wife was hardened into insensibility by her love for the life left behind. Many since then, have been hardened by their love for the world too. As obvious examples, the drug addict, when looking for a fix, the alcoholic, when looking for a drink, are not really aware of the simple joys of life around them. Sin in general, or desiring anything above God, can make you less mindful of the good things God has given us. Clement of Alexandria (wrote 193-217/220 A.D.), was among the first to see this application in Exhortation to the Heathen ch.10 p.201.

From Bible Query - Introduction; March 2006 version. Copyright (c) Christian Debater(tm) 1997-2006. Genesis 19:26.

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Pillar of Salt—Is it Real? (by Glenn R Morton 2019)

Sometime late during that day, just as Lot and his family were approaching Zoar, a meteor zoomed into the atmosphere and in an airburst about 1 km high completed the destruction of the city and set in motion a sequence of physical events that led to Lot's wife being covered in salt.

Meteors entering the earth's atmosphere have extremely rapid velocities with respect to the earth. 15 to 20 km/s. When they hit the thicker part of the atmosphere, the pressure on the meteor exceeds the molecular forces holding the meteor together. At that point, the meteor will break into much smaller pieces and effectively dump their kinetic energy into the atmosphere. The altitude at which this happens depends upon the speed, the type of material the meteor is made of, the angle of entry and the density of the meteor. The thing to remember is that when this event happens megatons of TNT worth of energy are imparted to the air which causes high temperatures a blast wave to propagate downward. A good but short video with an explanation of what happened of the Chelyabinsk, Russia airburst and which shows some of the damage can be seen here [99](#).

Collins and Sylvia say that the airburst had to have happened around 650 m above sea level so as to contain the damage within the walls of the Dead Sea Vally. This would mean it was about 1 km above the Dead Sea plain. If it had happened at a higher altitude then it would have affected many more towns than were reported to have been destroyed. They estimate that airburst released 10 megatons of TNT of energy, which is enough to flatten the mudbrick buildings.²

¹⁵⁰ From <http://www.studydrive.org/commentaries/mac/view.cgi?bk=0&ch=19> accessed August 13, 2014.

Pillar of Salt—Is it Real? (by Glenn R Morton 2019)

The archaeologists also found melted rock and bubbles in melted zircons which would required a temperature of 8,000 to 12,000 deg C for a few milliseconds.² No wonder when Abraham went to the edge of the Dead Sea Valley the next day it is said, " the smoke of the land ascended like the smoke of a furnace ."

When the airburst hit the water of the Dead Sea, two things would happen in the blink of an eye, the surface level would become superheated water, meaning the water should boil but the pressure is too high for the water to boil (at that instant), and the surface of the water would be depressed sending a tsunami traveling south. The water's surface would rebound eventually and Dead Sea waters would cover the land in the north in a tsunami. Collin and Sylvia note that soil samples show evidence of top soil destruction and contamination with salt.

At the northern end of the Dead Sea, when the superheated water was relieved of its pressure, it would explode into steam and possibly melted salt or gaseous salt. Salt melts at 801 deg C and the boiling point of salt, not salt water, just salt is 1465 C.

If you recall, the angels told Lot to get to the mountain, don't stay in the plain. This was wise advice for the airburst was going to cause a tsunami of, well, Biblical proportions. It would superheat the surface water for quite a ways south. Lot and company were further south by the time the meteor struck, so the temperatures were less than that wickedly hot 12,000 C. Thus, if Lot's wife was lollygagging behind, looking back longingly at where her life had been, and she had not reached a sufficiently high elevation and distance from the event, she would have been hit with superheated water. When that water touched her relatively cold body (compared to the water temperature of 120 C or more), it would have deposited a layer of salt and anhydrite all over everything it touched, as the liquid exploded into steam. The salt and anhydrite would cool, turning her into a pillar of salt with a human body for a core. Lot's wife would look like a pillar of stone.

Since apparently Lot could see what happened to his wife, it means he and his daughters barely escaped the death zone. Surely his wife was not that far behind them. But Lot was spared along with his daughters, the only three survivors of Sodom's destruction.

Those who doubt the Scripture never seem to admit that maybe there is an explanation for these strange events. When one doesn't believe what Scripture says, one doesn't try to find explanations and thus, they miss out on the fun of discovery.

References

- 1.E. Lucas Bridges, *The Uttermost Part of the Earth*, (New York: Dutton, 1949), p.325
2. Steve Collins and Philip Sylvia, "The Civilization-Ending 3.7KYrBP Event: Archaeological Data, Sample Analyses, and Biblical Implications" Conference Paper, Nov 2015, p. 4

From <https://discourse.biologos.org/t/pillar-of-salt-is-it-real/40815> (Accessed June 7, 2024).

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There are ancient historians which bear witness of Lot's wife. Clarke writes: *Josephus says that this pillar was standing in his time, and that himself had seen it: Εἰς στηλην ἀλῶν μετεβαλεν, ἰστορηκα ὁ αὐτη· ἐτι γαρ και νυν διαμενει. Ant. lib. i., c. xi. 3, 4. St. Clement, in his First Epistle to the Corinthians, chap. 2, follows Josephus, and asserts that Lot's wife was remaining even at that time as a pillar of salt.*¹⁵¹ There are more recent reports which are certainly very suspect.

Jesus confirms her situation, warning some: **"Remember Lot's wife."** (Luke 17:32). Our Lord obviously believed in the historicity of this.

¹⁵¹ Adam Clarke, *Commentary on the Bible*; from e-Sword, Genesis 19:26.

Guzik explains this with: *no Christian should have a heart like Lot's wife as we see the end of the age, a heart that loves the world, and will in some sense, regret the judgment God will bring on it.*¹⁵²

You may think that Lot's wife becoming a pillar of salt is harsh on God's part. That means you don't really understand this portion of the narrative.

Was God too Harsh with Lot's Wife?

1. God made the requirements clear to Lot and his family. They had to escape, they had to escape quickly, and they were not to look back.
2. God sent two angels to rescue Lot and his wife and the rest of Lot's family.
3. God did all that He could; but He did not remove the volition of Lot's wife. That remained intact.
4. The angels brought Lot's family to the outskirts of Sodom and told them what to do next. At that point, the volition of these 4 individuals kicked in. 3 kept on going; but Lot's wife remained, looking longingly upon her former city.
5. We are not told how long she stared at Sodom, but it was clearly long enough for the judgment of Sodom to include her as well.
6. Lot's wife used her own volition to remain enamored of the city of Sodom.

We are responsible for our own volition.

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Photograph of Mount Sodom and Lot's Wife. From [Lot's Wife](#) in Wikipedia, accessed August 9, 2014. Although it is unlikely that this is really the remains of Lot's wife, it does at least give us a visual.



Salt-Encrusted Pillars at the Dead Sea. From My Jewish Learning [website](#); accessed August 9, 2014. This certainly reveals that things can become encrusted with salt in this region.



Many of us may wonder, *God destroyed Sodom and Gomorrah; why doesn't He destroy some of the nations in the Middle East?* There is a chance that this is coming. However, when I write this in 2014, despite all the ethnic cleansing which is going on throughout the Middle East and Africa, there are still many Christians who live in these nations, and who have lived in these nations as a people for hundreds and hundreds of years. During the time that I have been appending Genesis 19 with commentary from other exegetes, there have been **40,000 people trapped on a mountain**, with a radical Islamic army closing in on them. Many of those 40,000 are believers in the Lord Jesus Christ. God has not abandoned them, but, at the same time, God has not destroyed their country because they have been there all of this time.

¹⁵² David Guzik's *Commentary on the Old Testament*; courtesy of e-sword; ©2006; Genesis 19:23–26.

Personally, I believe that there are events occurring in Africa and in the Mid East which are going to result in a great war and massive destruction. I am not saying this as any sort of a prophet, as that gift does not exist in the post-canon period of the Church Age; but I say that as a person who recognizes historical trends as revealed in the Bible and God's judgment. The evil perpetrated by Islam will only go on for so long before God judges them.

V. 27 is our, *meanwhile, back at the ranch* verse:

Chapter Outline

Charts, Graphics and Short Doctrines

God Remembers the Prayer of Abraham

And so rises up Abraham in the morning unto the place where he stood there to faces of Y^ehowah.

Genesis
19:27

Then next morning, Abraham rose up and [went] to the place there where he stood in the presence of Y^ehowah.

The next morning, Abraham rose up and went to the place where he had stood before the presence of Jehovah.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so rises up Abraham in the morning unto the place where he stood there to faces of Y ^e howah.
Targum of Onkelos	And Abraham arose in the morning (and went) to the place where he had ministered in prayer before the Lord.
Latin Vulgate	And Abraham got up early in the morning, and in the place where he had stood before with the Lord.
Peshitta (Syriac)	And Abraham rose up early in the morning and went to the place where he had stood before the LORD.
Septuagint (Greek)	And Abraham rose up early to go to the place where he had stood before the Lord.
Significant differences:	None.

Thought-for-thought translations; paraphrases:

Common English Bible	Abraham set out early for the place where he had stood with the LORD,...
Contemporary English V.	That same morning Abraham got up and went to the place where he had stood and spoken with the LORD.
Easy-to-Read Version	Early that same morning, Abraham got up and went to the place where he stood before the Lord.
Good News Bible (TEV)	Early the next morning Abraham hurried to the place where he had stood in the presence of the LORD.
<i>The Message</i>	Abraham got up early the next morning and went to the place he had so recently stood with GOD.

Partially literal and partially paraphrased translations:

Ancient Roots Translinear <i>God's Word</i> TM	Abraham arose in the morning. He stood at the place there to Yahweh's face. Early the next morning Abraham came to the place where he had stood in front of the LORD.
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New Jerusalem Bible Next morning, Abraham hurried to the place where he had stood before Yahweh,...

Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English And Abraham got up early in the morning and went to the place where he had been talking with the Lord:...

NET Bible® Abraham got up early in the morning and went [The words "and went" are supplied in the translation for stylistic reasons.] to the place where he had stood before the LORD.

Literal, almost word-for-word, renderings:

The Amplified Bible Abraham went up early the next morning to the place where he [only the day before] had stood before the Lord.

Concordant Literal Version And early is Abraham rising in the morning to go to the place where he had stood before the face of Yahweh.

Darby Translation And Abraham rose early in the morning [and went] to the place where he had stood before Jehovah.

Heritage Bible And Abraham loaded up early in the dawn to go to the place where he stood before the face of Jehovah,...

LTHB And Abraham started up early in the morning, going to the place where he had stood there before Jehovah.

Modern KJV And Abraham got up early in the morning to the place where he stood before Jehovah.

Syndein Abraham was caused to get up early in the morning to the place where he stood in the presence/face of the Jehovah/God.

Young's Updated LT And Abraham rises early in the morning, unto the place where he has stood before the face of Jehovah.

The gist of this verse: Abraham, because of all that has happened, gets up the next morning and goes to where he stood with God the day before.

Genesis 19:27a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
shâkam (שָׁכַם) [pronounced <i>shaw-KAHM</i>]	<i>to start, to rise, to rise early, to make an early start; morning (in the Hiphil infinitive absolute)</i>	3 rd person masculine singular, Hiphil imperfect	Strong's #7925 BDB #1014
ʾAb ^e râhâm (אֲבִרְהָם) [pronounced <i>ahb^{ve}-raw-HAWM</i>]	<i>father of a multitude, chief of a multitude; transliterated Abraham</i>	masculine singular proper noun	Strong's #85 BDB #4
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, at, by, near, on, with, before, against, by means of, among, within</i>	a preposition of proximity	No Strong's # BDB #88
bôqer (בֹּקֶר) [pronounced <i>BOH-ker</i>]	<i>morning, daybreak, dawn; the next morning</i>	masculine singular noun with a definite article	Strong's #1242 BDB #133

Translation: Then next morning, Abraham rose up...

We make a sudden change of location, going from where Lot and his family are, making a run to Zoar, to Abraham's compound. Abraham has obviously been thinking about Lot and Sodom and Gomorrah. He talked to God and he was pretty sure that he talked God out of destroying Sodom; but he began to add up the number of believers and he is obviously having second thoughts about the total of ten believers. So, he gets up in the morning with this on his mind.

Genesis 19:27b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
'el (אל) [pronounced eh]l]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
mâqôwm (מקום) [pronounced maw-KOHM]	<i>place, situated; for a soldier, it may mean where he is stationed; for people in general, it would be their place of abode (which could be their house or their town)</i>	masculine singular noun with the definite article	Strong's #4725 BDB #879
'ăsher (אשר) [pronounced ash-ER]	<i>that, which, when, who, whom</i>	relative pronoun	Strong's #834 BDB #81
'amad (עמד) [pronounced ġaw-MAHD]	<i>to take a stand, to stand, to remain, to endure, to withstand</i>	3 rd person masculine singular, Qal perfect	Strong's #5975 BDB #763
shâm (שם) [pronounced shawm]	<i>there; at that time, then; therein, in that thing</i>	adverb	Strong's #8033 BDB #1027
'êth (אֶת) [pronounced ayth]	generally untranslated; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
pânîym (פנים) [pronounced paw-NEEM]	<i>face, faces, countenance; presence</i>	masculine plural construct (plural acts like English singular)	Strong's #6440 BDB #815
Pânîym preceded by the generally untranslated 'êth means <i>before, in presence of</i> .			
YHWH (יהוה) [pronunciation is possibly yhoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217

Translation: ...and [went] to the place there where he stood in the presence of Y^ehowah.

Abraham had apparently walked off a ways with Y^ehowah and the two messengers, so he went back to this place where he stood before God. The verb *to go* is implied by the text.

We do not know if Abraham could hear what is going on, because around dawn, God is raining down fiery sulfurous products from the sky in huge amounts. It is possible that Abraham wanted to see God once again, so that he goes back to where he last was with God. However, he apparently can see from there what is going on in Sodom—or, at least, in the skies over where Sodom and Gomorrah once were.

Recall that Abraham heard from God and from the angels of the judgment that was to come upon Sodom. Abraham had petitioned God that He not destroy Sodom if there were but 10 righteous men found within that city. It turns out that there were not that many. No doubt, Sodom has been on Abraham's mind throughout the night, which is why he gets up early and goes to where he was the previous day.

Gen 19:27 And Abraham went early in the morning to the place where he had stood before the LORD.

Genesis 19:27 Then next morning, Abraham rose up and [went] to the place there where he stood in the presence of Y^ehowah. (Kukis mostly literal translation)

Genesis 19:27 The next morning, Abraham rose up and went to the place where he had stood before the presence of Jehovah. (Kukis paraphrase)

So far, we have seen God's will overruling Lot and his family, despite their persistence to stay out of God's will. The angels grabbed their hands and pulled them out of their home. Then we had the permissive will of God, where God said, "I want you to go up into the hills" and they requested to go to Zoar, a small city, instead. So, even faced with a great disaster, with proofs that they saw with their own eyes, and they still argue with God's will. Then Lot's wife turned around, disobeying the Lord, and was killed and eventually turned into a pillar of salt.

However, in contrast, notice what Abraham does. He goes to the place where he stood before the Lord before. Abraham, of his own volition, desires to speak to God again and he goes to the place where he last spoke to God. This is God's will.

The modern-day equivalent to this is Bible class. We do not have a place where we literally speak with God, but there is a place where He speaks to us, and that is Bible class, whether this is around a computer, where an MP3 file is played, ideally gathered with others, or in a brick and mortar building, where someone is teaching the Word of God live (whenever possible, we ought to all physically attend a **doctrinal church**).

When Abraham does this—walking over to the place where he previously stood before the Lord—he is exercising his desire to know God's will; he is desiring to speak to God; he is desiring to hear from God. For us, this ought to be daily.

And so he looks out upon faces of Sodom and Gomorrah and upon all faces of land of the circle. And so he sees and, behold, had gone up smoke of the land like smoke of the furnace.

Genesis
19:28

Then he looked out upon the face of Sodom and Gomorrah and upon the face of all the land of the circular region, and, behold, he sees [that] smoke of the land had gone up, like the smoke of a [smelting] furnace.

Then Abraham looked out toward Sodom and Gomorrah and in the direction of the circular region of land, and he could see that smoke had gone up from that land like the smoke of a smelting furnace.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

And so he looks out upon faces of Sodom and Gomorrah and upon all faces of land of the circle. And so he sees and, behold, had gone up smoke of the land like smoke of the furnace.

Targum of Onkelos

And he looked towards Sedom and Amorah, and all the land of the plain, and saw, and, behold, the smoke of the land went up as the smoke of a furnace.

Latin Vulgate

He looked towards Sodom and Gomorrhah, and the whole land of that country: and he saw the ashes rise up from the earth as the smoke of a furnace.

Peshitta (Syriac)	And he looked toward Sodom and Gomorrah and toward all the region of the plain, and beheld, 1o, the smoke of the country went up like the smoke of a furnace.
Septuagint (Greek)	And he looked towards Sodom and Gomorrah, and towards the surrounding country, and saw, and behold, a <u>flame</u> went up from the earth, as the smoke of a furnace.

Significant differences: *Looking upon the land of the circle* is given some interpretation in the Latin and the Greek (see the NET Bible translation below). The Greek mentions a *flame*, but the Hebrew has only *smoke*.

Thought-for-thought translations; paraphrases:

Contemporary English V.	He looked down toward Sodom and Gomorrah and saw smoke rising from all over the land--it was like a flaming furnace.
Easy English	Abraham looked down over Sodom and Gomorrah. And he looked down over all the valley. He saw the smoke that was rising. It was like the smoke from a very big oven. (That means an oven that people used to burn something.)
Easy-to-Read Version	Abraham looked down toward the cities of Sodom and Gomorrah. Abraham looked at all the land in the valley. Abraham saw much smoke rising from the land. It looked like smoke from a very big fire.
<i>The Message</i>	He looked out over Sodom and Gomorrah, surveying the whole plain. All he could see was smoke belching from the Earth, like smoke from a furnace.
New Life Bible	He looked down toward Sodom and Gomorrah and toward all the land of the valley. And he saw the smoke of the land going up like the smoke from a place where there is much fire.
New Living Translation	He looked out across the plain toward Sodom and Gomorrah and watched as columns of smoke rose from the cities like smoke from a furnace.

Partially literal and partially paraphrased translations:

American English Bible	But when he looked toward Sodom, Gomorrah, and the surrounding countryside, he saw flames and smoke (like a furnace) coming from the land!
Ancient Roots Translinear	He overlooked toward the front of Sodom and Gomorrah, and toward the face of all the land of the flats, and saw and beheld the vapor of the land ascending as the vapor of a kiln.
<i>God's Word</i> ™	When he looked toward Sodom and Gomorrah and all the land in the plain, he saw smoke rising from the land like the thick smoke of a furnace.
New American Bible	As he looked down toward Sodom and Gomorrah and the whole region of the Plain,* he saw smoke over the land rising like the smoke from a kiln. Rev 9:2; 14:10-11.
Revised English Bible	As he looked over Sodom and Gomorrah and all the wide extent of the plain, he saw black smoke rising from the earth like smoke from a kiln.

Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English	And looking in the direction of Sodom and Gomorrah and the lowland, he saw the smoke of the land going up like the smoke of an oven.
Complete Jewish Bible	...and looked out toward S'dom and 'Amora, scanning the entire plain. There before him the smoke was rising from the land like smoke from a furnace!
Ferar-Fenton Bible	...and looked out towards Sodom and Gomorrah, and towards all the land of the plain, he saw and perceived a stench and smoke rise up from the country, like the smoke from a furnace.

Judaica Press Complete T.	And he looked over the face of Sodom and Gomorrah and over the entire face of the land of the plain, and he saw, and behold, the smoke of the earth had risen like the smoke of a furnace.
NET Bible®	He looked out toward [Heb "upon the face of."] Sodom and Gomorrah and all the land of that region [Or "all the land of the plain"; Heb "and all the face of the land of the circle," referring to the "circle" or oval area of the Jordan Valley.]. As he did so, he saw the smoke rising up from the land like smoke from a furnace. Heb "And he saw, and look, the smoke of the land went up like the smoke of a furnace." It is hard to imagine what was going on in Abraham's mind, but this brief section in the narrative enables the reader to think about the human response to the judgment. Abraham had family in that area. He had rescued those people from the invasion. That was why he interceded. Yet he surely knew how wicked they were. That was why he got the number down to ten when he negotiated with God to save the city. But now he must have wondered, "What was the point?"

Literal, almost word-for-word, renderings:

<i>The Amplified Bible</i>	And he looked toward Sodom and Gomorrah, and toward all the land of the valley, and saw, and behold, the smoke of the country went up like the smoke of a furnace. Not only were Sodom and Gomorrah blazing ruins, but also Admah and Zeboiim (Deut. 29:23; Hos. 11:8), as well as all the towns in the Valley of Siddim; Zoar was the lone exception.
Concordant Literal Version	And gazing is he on the surface of Sodom and Gomorrah and on all the surface of the land of the basin, and is seeing, and behold! Up go the fumes of the land as the fumes of a limekiln.
Context Group Version	...and he looked toward Sodom and Gomorrah, and over the entire surface of the land { or earth } (of the [Jordan] valley), and looked, and saw that the smoke of the land { or earth } went up as the smoke of a furnace.
English Standard Version	And he looked down toward Sodom and Gomorrah and toward all the land of the valley, and he looked and, behold, the smoke of the land went up like the smoke of a furnace.
exeGesés companion Bible	...and he looks at the face of Sodom and Amorah and at the face of all the land of the environs; and sees, and behold, the smoke of the land ascends as the smoke of a furnace.
Heritage Bible	And he leaned out over the face of Sodom and Gomorrah and the face of all the land of the region, and he saw, and lo, the smoke of the earth ascended as the smoke of a furnace.
Modern KJV	And he looked toward Sodom and Gomorrah, and toward all the lands of the plain, and saw, and, lo, the smoke of the country went up as the smoke of a furnace.
Syndein	He was caused to keep on looking down on the presence/face {paniyim} of Sodom and Gomorrah, {and} the presence/face {paniyim} of all the land of the plain, and he kept on seeing/observing {ra'ah}, and, lo, the thick smoke {qiytower} of the country went up like the thick smoke of a furnace/kiln/smelting forge {kibshan}. {Note: Seems like a good description of a nuclear event.}
Young's Updated LT	And he looks on the face of Sodom and Gomorrah, and on all the face of the land of the circuit, and sees, and lo, the smoke of the land went up as smoke of the furnace.

The gist of this verse: Abraham can see the general area of Sodom and Gomorrah from where he is, enough to see clouds of smoke rising from there as if this were a huge kiln.

Genesis 19:28a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
shâqaph (שָׁקַף) [pronounced <i>shaw-KAHF</i>]	<i>to look out [forth, down] [from a window], to look down upon</i>	3 rd person masculine singular, Hiphil imperfect	Strong's #8259 BDB #1054
‘al (עַל) [pronounced <i>‘ahl</i>]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5921 BDB #752
pânîym (פְּנֵי) [pronounced <i>paw-NEEM</i>]	<i>face, faces, countenance; presence</i>	masculine plural construct (plural acts like English singular)	Strong's #6440 BDB #815
Together, ‘al and pânîym mean <i>upon the face of, facing, in front of, before (as in preference to), in addition to, overlooking</i> .			
Sedum (שְׂדֹמ) [pronounced <i>sehd-OHM</i>]	<i>burning; which is transliterated Sodom</i>	masculine singular locative noun	Strong's #5467 BDB #690
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
‘Ămôrâh (עֲמֹרָה) [pronounced <i>‘uhm-oh-RAW</i>]	<i>submersion; and is transliterated Gomorrah</i>	masculine singular feminine noun:	Strong's #6017 BDB #771

Translation: [Then he looked out upon the face of Sodom and Gomorrah...](#)

Abraham knew that he could trust whatever God had said, but when God left, Abraham had no assurances that God would simply let his nephew Lot live. Abraham knows that God is faithful and that he can trust God. However, it is clear that Abraham had some misgivings or second thoughts, and therefore, came out to see what he could see.

Genesis 19:28b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
‘al (עַל) [pronounced <i>‘ahl</i>]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5921 BDB #752
kôl (כֹּל) [pronounced <i>kohl</i>]	<i>with a plural noun, it is rendered all of, all; any of</i>	masculine singular construct with a masculine plural noun	Strong's #3605 BDB #481
pânîym (פְּנֵי) [pronounced <i>paw-NEEM</i>]	<i>face, faces, countenance; presence</i>	masculine plural construct (plural acts like English singular)	Strong's #6440 BDB #815

Genesis 19:28b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
Together, 'âl and pâniym mean <i>upon the face of, facing, in front of, before (as in preference to), in addition to, overlooking.</i>			
'erets (אֶרֶץ) [pronounced EH-rets]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular construct	Strong's #776 BDB #75
kikâr (כִּכָּר) [pronounced kik-KAWR]	<i>a circle, a globe; a circular tract of land, a round district; a round loaf, a cake; a round weight, a round talent; a talent [of gold, silver, bronze]</i>	feminine singular noun with the definite article	Strong's #3603 BDB #503

Translation: ...and upon the face of all the land of the circular region,...

Abraham is looking in the general direction of that circular region, and it appears as if he is able to look down to see what is going on.

This implies that Abraham had climbed to a high place, where he was with God, and from this place, he could see, to a limited degree, the general area of Sodom and Gomorrah.

Genesis 19:28c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
râ'âh (רָאָה) [pronounced raw-AWH]	<i>to see, to look, to look at, to view, to behold; to perceive, to understand, to learn, to know</i>	3 rd person masculine singular, Qal imperfect	Strong's #7200 BDB #906
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
hinnêh (הִנֵּה) [pronounced hin-NAY]	<i>lo, behold, or more freely, observe, look here, look, listen, pay attention, get this, check this out</i>	interjection, demonstrative particle	Strong's #2009 (and #518, 2006) BDB #243
'âlâh (אָלַעַ) [pronounced gaw-LAWH]	<i>to go up, to ascend, to come up, to rise, to climb</i>	3 rd person masculine singular, Qal perfect	Strong's #5927 BDB #748
qîyṭôwr (קִיטֹוֹר) [pronounced kee-TOHR]	<i>clouds, dark clouds [which precede a storm]; dark overcast sky; vapor; thick smoke</i>	masculine singular construct	Strong's #7008 BDB #882

Genesis 19:28c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
'erets (אֶרֶץ) [pronounced EH-rets]	earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]	feminine singular noun with the definite article	Strong's #776 BDB #75

Translation: ...and, behold, he sees [that] smoke of the land had gone up,...

What Abraham can see is a great amount of smoke coming up from that land. This is in the perfect tense, so the implication is, the destruction had already occurred and the smoke was hanging over this place.

Genesis 19:28d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
kaph or k ^e (כ) [pronounced k ^e]	like, as, just as; according to; about, approximately	preposition of comparison or approximation	No Strong's # BDB #453
qīyṭōwr (קִיטֹוֹר) [pronounced kee-TOHR]	clouds, dark clouds [which precede a storm]; dark overcast sky; vapor; thick smoke	masculine singular construct	Strong's #7008 BDB #882
kib ^e shân (כִּבְשָׁן) [pronounced kihb-SHAWN]	a kiln for lime or pottery; furnace [for smelting metal]	masculine singular noun with the definite article	Strong's #3536 BDB #461

Translation: ...like the smoke of a [smelting] furnace.

Abraham had apparently seen a smelting furnace before, and the smoke that he saw appeared to be smoke from a smelting furnace.

If Abraham is settled in around the hills of Jerusalem, when he looks down, he is going to be looking at the north or west side of the Dead Sea, or the southwestern portion of the Dead Sea. Abraham may be further south in Hebron, and looking out toward Sodom and Gomorrah from there.

In any case, this tells us that the destruction of these five cities was tremendous and could be seen for miles around. This was not a quiet plague or a small amount of devastation—4 cities were completely destroyed.

Peter Pett: *We are not told what he thought, that is left to each imagination. The writer's concern is that we know that Abraham finally witnessed the judgment that God had warned him of, and to depict the awfulness of it.*¹⁵³

Coffman: *Nowhere in the Bible does there appear the skill, genius, and inspiration of the sacred author...any more dramatically than in these two verses. What a picture they present! We are not told what thoughts must have surged in the mind of the great patriarch. Were there not even ten righteous souls in Sodom? What became of Lot? How complete was the destruction? How awful is the judgment of God upon evil! All of the answers lay in that terrible cloud of smoke that lay above the whole Plain.*

¹⁵³ From <http://www.studylight.org/commentaries/pet/view.cgi?bk=0&ch=19> accessed August 11, 2014.

In the loneliness of Faith, Abraham appears here, awe-stricken, stunned, speechless, and grieving over the fate of a city that he had sought to save through prayer.¹⁵⁴

Genesis 19:28 Then he looked out upon the face of Sodom and Gomorrah and upon the face of all the land of the circular region, and, behold, he sees [that] smoke of the land had gone up, like the smoke of a [smelting] furnace. (Kukis mostly literal translation)

Genesis 19:28 Then Abraham looked out toward Sodom and Gomorrah and in the direction of the circular region of land, and he could see that smoke had gone up from that land like the smoke of a smelting furnace. (Kukis paraphrase)

Gen 19:28 And he looked down toward Sodom and Gomorrah and toward all the land of the valley, and he looked and, behold, the smoke of the land went up like the smoke of a furnace.

The destruction in Sodom and Gomorrah was so great that, Abraham was able to see the smoke from it from where he lived. He could see the smoke rising up, as if these cities were great furnaces. No doubt, these cities were consumed with fire in all of this. It is great enough to be observed from a distance of several miles.

Hackett: From the height which overlooks Hebron, where the patriarch stood, the observer at the present day has an extensive view spread out before him towards the Dead Sea. A cloud of smoke rising from the plain would be visible to a person at Hebron now, and could have been, therefore, to Abraham as he looked toward Sodom on the morning of its destruction by God.¹⁵⁵

Abraham had made intercession for Lot and God delivered Lot. However, Abraham cannot see that from his vantage point—he can see what is clearly the destruction of Sodom and Gomorrah.

Application: Once we have prayed, from that point on, we must leave it all in the hands of God. We must trust God, based upon His character and essence, that our prayers, when properly made, are never in vain. 1John 5:14–15 *This is the confidence which we have before Him, that, if we ask anything according to His will, He hears us. And if we know that He hears us in whatever we ask, we know that we have the requests which we have asked from Him.* (NASB)

The Salt Sea, which may have been, in part, formed by this destruction, is described by a traveler named Maundrell.

Maundrell's First-hand Description of the Salt Sea

On our approaching that sea, we passed through a kind of coppice of bushes and reeds; and on our arrival at it, found that it is inclosed on the east and west by very high mountains. On the north it is bounded by the plain of Jericho, on which side it receives the water of Jordan; and on the south it extends farther than the eye can reach. This lake is said to be twenty-four leagues in length, and six or seven in breadth. On the shore of this sea or lake we found a black sort of pebbles, that burn on being held in the flame of a candle, yielding a smoke of an intolerable stench; but though they lose their weight in burning, they do not at all decrease in bulk. The neighbouring hills abound with these sulphureous stones; and I saw pieces of them at the convent of St. John in the wilderness, which were two feet square, carved in basso-relievo, and polished to as great a lustre as black marble is capable of. These were designed for the ornaments of a new church and convent. It is a common tradition, that all the birds which attempt to fly over this lake drop down dead into it, and that no fish or any other animal can support life within these deadly waters; but I actually saw several birds flying about and over this lake, without any visible injury. I also observed among the pebbles on the shore two or three shells of fish resembling those of oysters cast up by the waves. The water I found to be very limpid, and not only salt, but

¹⁵⁴ From <http://www.studydrive.org/commentaries/bcc/view.cgi?bk=0&ch=19> accessed August 14, 2014.

¹⁵⁵ Robert Jamieson, A. R. Fausset and David Brown; *Commentary Critical and Explanatory on the Whole Bible*; 1871; from e-sword, Genesis 19:27.

Maudrell's First-hand Description of the Salt Sea

also extremely bitter and nauseous; and being willing to make an experiment of its strength, I went into it, and found that it bore me up in swimming with uncommon force: but as to what is said by some authors, that persons wading in it were buoyed up to the top as soon as the water reached the navel, I found it false by experience. As for the bitumen, for which this lake has been long famous, there was none at the place where we were, though it is gathered near the mountains on both sides in great plenty. I had several lumps of it brought me to Jerusalem, and found that it exactly resembled pitch, from which I could no otherwise distinguish it than by its sulphureous taste and smell.

Being desirous of seeing if there were any remains of the cities anciently situated in this place, and made the dreadful example of the Divine displeasure, I carefully surveyed the waters as far as my eye could reach, but could not see any heaps of ruins, nor any of that smoke ascending above the surface, which is usually mentioned in the writings of geographers. I was told, however, by the Father Guardian, and the procurator of Jerusalem, both of whom were men in years, and to appearance neither destitute of sense nor probity, that once they actually saw some of these ruins, which were so near the shore, and the water at that time so shallow, that they, with some Frenchmen, went to them, and found several pillars and other fragments of buildings; but they were now probably concealed by the height of the water. On the west side of the lake is a small promontory, near which our guide told us is the monument of Lot's wife metamorphosed into a pillar of salt; but we did not give credit enough to the report, to take the trouble of going to seek for it. As to the apples of Sodom, of which so much has been said, I neither saw nor heard of any about this place; nor was there any tree to be seen near the lake, from which any such kind of fruit might be expected.

Taken from <http://www.studylight.org/commentaries/tcc/view.cgi?bk=0&ch=19> accessed August 13, 2014. Thomas Coke took it from Maudrell's Travels through the Holy Land.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

And so he is in a destruction of Elohim cities of the circular district. And so remembers Elohim Abraham and so He sends Lot from a midst of the overthrow in an overthrow of the cities where stayed in them Lot.

Genesis
19:29

And so it is when Elohim destroyed the cities of the circular district that Elohim remembered Abraham. Consequently, He sent Lot away from the midst of the destruction [lit., *overthrow*] when He overthrew the cities which Lot live in [lit., *lived in them*].

Consequently, it came about that, when God destroyed the cities of the plain, He remembered Abraham. Therefore, God sent Lot out from the midst of this destruction when He destroyed the cities in which Lot lived.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

And so he is in a destruction of Elohim cities of the circular district. And so remembers Elohim Abraham and so He sends Lot from a midst of the overthrow in an overthrow of the cities where stayed in them Lot.

Targum of Onkelos

And it was when the Lord destroyed the cities of the plain, that He remembered the righteousness of Abraham, and sent forth Lot from the midst of the overthrow, when He overthrew the cities wherein Lot had dwelt.

Latin Vulgate

Now when God destroyed the cities of that country, remembering Abraham, He delivered Lot out of the destruction of the cities wherein he had dwelt.

Peshitta (Syriac)	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 devastated region, when he overthrew the cities wherein Lot dwelt.
Septuagint (Greek)	And it came to pass, that when God destroyed all the cities of the region round about, that God remembered Abraham, and sent Lot out of the midst of the overthrow, when the Lord overthrew those cities in which Lot dwelt.

Significant differences: None.

Thought-for-thought translations; paraphrases:

Common English Bible	When God destroyed the cities in the valley, God remembered Abraham and sent Lot away from the disaster that overtook the cities in which Lot had lived.
Contemporary English V.	When God destroyed the cities of the valley where Lot lived, he remembered his promise to Abraham and saved Lot from the terrible destruction.
Easy English	When God destroyed the cities in the valley, he thought about Abraham. God loved Abraham. God did destroy the cities where Lot lived. But before that, he sent Lot away out of danger.
Easy-to-Read Version	God destroyed the cities in the valley. But when God did this, he remembered Abraham {and did not destroy Abraham's nephew}. Lot had been living among the cities in the valley. But God sent Lot away from there before he destroyed those cities.
Good News Bible (TEV)	But when God destroyed the cities of the valley where Lot was living, he kept Abraham in mind and allowed Lot to escape to safety.
<i>The Message</i>	And that's the story: When God destroyed the Cities of the Plain, he was mindful of Abraham and first got Lot out of there before he blasted those cities off the face of the Earth.
New Century Version	God destroyed the cities in the valley, but he remembered what Abraham had asked. So God saved Lot's life, but he destroyed the city where Lot had lived.
New Life Bible	But when God destroyed the cities of the valley, He remembered Abraham. He sent Lot out of the center of the danger, when He destroyed the cities where Lot lived.
New Living Translation	But God had listened to Abraham's request and kept Lot safe, removing him from the disaster that engulfed the cities on the plain.

Partially literal and partially paraphrased translations:

American English Bible	So, this is how it happened. For when God destroyed all the cities around there, He remembered AbraHam and brought Lot out of the midst of the destruction, when Jehovah overthrew those cities where Lot was living.
Ancient Roots Translinear	God was destroying the cities of the flats, transforming those cities in which Lot dwelled. God remembered Abraham and sent Lot from the midst of the transformation.
New Simplified Bible	When God destroyed the cities of the valley where Lot was living, he kept Abraham in mind and allowed Lot to escape to safety.
Revised English Bible	Then it was, when God destroyed the cities of the plain, he took thought for Abraham by rescuing Lot from the total destruction of the cities where he had been living.
Today's NIV	So when God destroyed the cities of the plain, he remembered Abraham, and he brought Lot out of the catastrophe that overthrew the cities where Lot had lived.

Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English	So it came about that when God sent destruction on the towns of the lowland, he kept his word to Abraham, and sent Lot safely away when he put an end to the towns where he was living.
Ferar-Fenton Bible	Thus it was that GOD destroyed the cities of the plain. But God remember Abraham, and sent Lot beyond the reach of the destruction with which He destroyed those towns where Lot lived.
HCSB	So it was, when God destroyed the cities of the plain, He remembered Abraham and brought Lot out of the middle of the upheaval when He overthrew the cities where Lot had lived.
Judaica Press Complete T.	And it came to pass, when God destroyed the cities of the plain, that God remembered Abraham, and He sent Lot out of the midst of the destruction when He overturned the cities in which Lot had dwelt.
New Advent Bible	Now when God destroyed the cities of that country, remembering Abraham, he delivered Lot out of the destruction of the cities wherein he had dwel.
NET Bible®	So when God destroyed [The construction is a temporal clause comprised of the temporal indicator, an infinitive construct with a preposition, and the subjective genitive.] the cities of the region [Or "of the plain"; Heb "of the circle," referring to the "circle" or oval area of the Jordan Valley.], God honored [Heb "remembered," but this means more than mental recollection here. Abraham's request (Gen 18:23-32) was that the Lord not destroy the righteous with the wicked. While the requisite minimum number of righteous people (ten, v. 32) needed for God to spare the cities was not found, God nevertheless rescued the righteous before destroying the wicked.] [God showed Abraham special consideration because of the covenantal relationship he had established with the patriarch. Yet the reader knows that God delivered the "righteous" (Lot's designation in 2 Pet 2:7) before destroying their world - which is what he will do again at the end of the age.] Abraham's request. He removed Lot [God's removal of Lot before the judgment is paradigmatic. He typically delivers the godly before destroying their world.] from the midst of the destruction when he destroyed [Heb "the overthrow when [he] overthrew."] the cities Lot had lived in.
NIV, ©2011	So when God destroyed the cities of the plain, he remembered Abraham, and he brought Lot out of the catastrophe that overthrew the cities where Lot had lived.

Literal, almost word-for-word, renderings:

<i>The Amplified Bible</i>	When God ravaged and destroyed the cities of the plain [of Siddim], He [earnestly] remembered Abraham [imprinted and fixed him indelibly on His mind], and He sent Lot out of the midst of the overthrow when He overthrew the cities where Lot lived.
Concordant Literal Version	And coming is it, as Yahweh Elohim wrecks all the cities of the basin, remembering also is the Elohim Abraham and is sending Lot from the midst of the overturning when Yahweh overturns the cities in which Lot dwelt.
English Standard Version	So it was that, when God destroyed the cities of the valley, God remembered Abraham and sent Lot out of the midst of the overthrow when he overthrew the cities in which Lot had lived.
exeGesés companion Bible	And so be it, as Elohim ruins the cities of the environs, Elohim remembers Abraham; and sends Lot from midst the overturning in overturning the cities in which Lot settled:
NASB	Thus it came about, when God destroyed the cities of the [z]valley, that God remembered Abraham, and sent Lot out of the midst of the overthrow, when He overthrew the cities in which Lot lived.
Syndein	And it came to pass, when 'Elohiym/Godhead intensely ruined/destroyed the cities of the plain, that 'Elohiym/Godhead kept on remembering {His promise to}

Abraham, and kept on intensely sending Lot out of the middle of the overthrow/destruction, when he overthrew/destroyed the cities in which Lot dwelt in blessing {yashab}. {Note: So God had honored the intent of the intercessory prayer of Abraham to preserve Lot. There were NOT ten righteous in Sodom so Sodom was destroyed. At this point, Abraham assumed that Lot and his family were now dead. This will take a mature believer - Abraham - a mature believer - to be disillusioned. That is the story of Chapter 20.}

World English Bible

It happened, 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 which Lot lived.

Young's Updated LT

And it comes to pass, in God's destroying the cities of the circuit, that God remembers Abraham, and sends Lot out of the midst of the overthrow in the overthrowing of the cities in which Lot dwelt.

The gist of this verse:

This is a summary statement, that God remembered Abraham while destroying the cities of Sodom and Gomorrah, so that He remembered to deliver Lot from this destruction.

Genesis 19:29a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
hâyâh (הָיָה) [pronounced <i>haw-YAW</i>]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person masculine singular, Qal imperfect	Strong's #1961 BDB #224
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, at, by, near, on, with, before, against, by means of, among, within</i>	a preposition of proximity	No Strong's # BDB #88
shâchath (שָׁחַת) [pronounced <i>shaw-KHAHTH</i>]	<i>to destroy, to ruin, to lay waste [to]; to spoil, to corrupt; to deal corruptly [with]; to act wickedly</i>	Piel infinitive construct	Strong's #7843 BDB #1007

The infinitive construct, when combined with the bêyth preposition, can often take on a temporal meaning and may be rendered *when [such and such happens]*. It can serve as a temporal marker that denotes an event which occurs simultaneously with the action of the main verb.

ʿĒlôhîym (אֱלֹהִים) [pronounced <i>el-o-HEEM</i>]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun	Strong's #430 BDB #43
ʿêth (אֶת) [pronounced <i>ayth</i>]	generally untranslated; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
ʿîyr (עִיר) [pronounced <i>geer</i>]	<i>encampment, city, town</i>	feminine plural construct	Strong's #5892 BDB #746

Genesis 19:29a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
kikâr (כִּכָּר) [pronounced kik-KAWR]	<i>a circle, a globe; a circular tract of land, a round district; a round loaf, a cake; a round weight, a round talent; a talent [of gold, silver, bronze]</i>	feminine singular noun with the definite article	Strong's #3603 BDB #503

Translation: [And so it is when Elohim destroyed the cities of the circular district...](#)

At this point, we sum up this chapter. Abraham has looked out over this valley and he sees this great billowing clouds of smoke that had come up, so, for awhile, he did not know what had happened to Lot. However, at some point in time, Abraham finds out that God did deliver his nephew Lot.

So the summation of this narrative looks back at this time when God had destroyed these cities.

Genesis 19:29b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
zâkar (זָכַר) [pronounced zaw-KAHR]	<i>to remember, to recall, to call to mind</i>	3 rd person masculine singular, Qal imperfect	Strong's #2142 BDB #269
ʿĒlôhîym (אֱלֹהִים) [pronounced el-o-HEEM]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun	Strong's #430 BDB #43
ʿêth (אֶת) [pronounced ayth]	generally untranslated; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
ʿAb ^e râhâm (אֲבִרָאם) [pronounced ahb ^{ve} -raw-HAWM]	<i>father of a multitude, chief of a multitude; transliterated Abraham</i>	masculine singular proper noun	Strong's #85 BDB #4

Translation: [...that Elohim remembered Abraham.](#)

Why is this important? Why is the Bible telling us that God remembered Abraham? Of course God remembered Abraham; He is all-knowing. God does not forget who Abraham is or even who we are. The point of this final phrase is, we are being told that God has answered Abraham's prayer. Abraham spoke with God about Lot and his family in this area and had prayed for Lot's deliverance. Now the way that Abraham did this may seem different than you or I would. Abraham tried to get God to agree not to destroy this area if there were 10 believers in the circular district and God agreed to this.

When we petition God in prayer, there is the thing for which we pray and the desire which is behind that petition. What Abraham was praying for was the cities where Lot lived not to be destroyed. However, Abraham's concern was for his nephew Lot and his family. God answered Abraham's prayer in this way: the petition of his prayer was

not granted; God did destroy these cities; however, the desire behind the petition—that Lot and his family is saved—was answered.

So, we are told that God remembers Abraham—an anthropopathism—to indicate that God did what He did in answer to Abraham's prayer.

Application: Do not forget to pray for your friends and loved ones.

Genesis 19:29c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
shâlach (שָׁלַח) [pronounced <i>shaw-LAKH</i>]	<i>to send, to send off, to send away, to dismiss, to give over, to cast out, to let go, to set free, to shoot forth [branches], to shoot [an arrow]</i>	3 rd person masculine singular, Piel imperfect	Strong's #7971 BDB #1018
'êth (אֵת) [pronounced <i>ayth</i>]	generally untranslated; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
Lôwt̄ (לוֹט) [pronounced <i>lohṯ</i>]	<i>hidden; a covering, a veil; wrapped up; transliterated Lot</i>	masculine singular proper noun	Strong's #3876 BDB #532
min (מִן) [pronounced <i>mihn</i>]	<i>from, off, out from, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
tâvek ^e (תְּבֵק) [pronounced <i>taw-VEK^E</i>]	<i>midst, among, middle</i>	masculine singular construct	Strong's #8432 BDB #1063
With the min preposition, this can mean <i>from the midst [of anything]; out from, out of.</i>			
hăphêkâh (הִפְתָּךְ) [pronounced <i>huf-ay-KAW</i>]	<i>overthrow, overturning</i>	feminine singular noun with the definite article	Strong's #2018 BDB #246

Translation: [Consequently, He sent Lot away from the midst of the destruction](#) [lit., *overthrow*]...

Because God remembered Abraham's prayer, He delivered Lot from the midst of all this destruction. As we recall from the narrative, this wasn't easy. God had to send two angels and they had to grab Abraham and his family and haul them out of there forcefully.

Application: There are things which occur in our lives which are unpleasant, and sometimes these things force us to do this or that. What we are forced to do is for our benefit. For some of you, the geographical location in which you now find yourself is because you were forced to move due to unpleasant circumstances. You may even be there as an answer to prayer.

Genesis 19:29d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, at, by, near, on, with, before, against, by means of, among, within</i>	a preposition of proximity	No Strong's # BDB #88
hâphak ^e (פָּהַק) [pronounced haw-FAHK ^e]	<i>to turn [as a cake, a dish, one's hand or side], to turn oneself; to turn back, to flee; to overturn, to overthrow [e.g., cities]; to convert, to change; to pervert, to be perverse</i>	Qal infinitive construct	Strong's #2015 BDB #245
The infinitive construct, when combined with the bêyth preposition, can often take on a temporal meaning and may be rendered <i>when [such and such happens]</i> . It can serve as a temporal marker that denotes an event which occurs simultaneously with the action of the main verb.			
'êth (אֶת) [pronounced ayth]	generally untranslated; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
'îyr (רִיעַ) [pronounced géer]	<i>encampment, city, town</i>	feminine plural noun with the definite article	Strong's #5892 BDB #746
'âsher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who, whom</i>	relative pronoun	Strong's #834 BDB #81
yâshab (בָּשַׁב) [pronounced yaw-SHAH ^B V]	<i>to remain, to stay; to dwell, to live, to inhabit; to sit</i>	3 rd person masculine singular, Qal perfect	Strong's #3427 BDB #442
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, at, by, near, on, with, before, against, by means of, among, within</i>	a preposition of proximity with the 3 rd person feminine plural suffix	No Strong's # BDB #88
Lôwt̄ (טוֹל) [pronounced loh̄t̄]	<i>hidden; a covering, a veil; wrapped up; transliterated Lot</i>	masculine singular proper noun	Strong's #3876 BDB #532

Translation: ...when He overthrew the cities which Lot lived in [lit., lived in them].

Giving a literal translation of this portion of v. 29 is difficult. To be grammatically correct, we may render this *...when He overthrew the cities in which Lot lived*. That is not an exact word-for-word rendering, but it is accurate. These cities of the plain or in this circular district were completely out of control, and God had to quell this rebellion. Their sin natures were so far out of line, that God had to destroy these cities altogether.

A minor point of syntax in v. 29; sometimes a plural is used, but only a singular is meant; this is often cleared up by putting in the words *one of*. Lot did not live in all the cities that God overthrew; he lived in one of the cities that God overthrew. However, they cities were all in close approximation with each other, so they were treated as a whole. This is a figure of speech known as a **synecdoche** [pronounced *sih-NEK-duh-kee*], wherein the whole is used rather than the part, even though the part is what is meant. A similar use is found in Genesis 8:4 Judges 12:7 and Nehemiah 3:8 (as examples). This figure of speech can also be used when the part is used rather than the whole. When we read about David defeating this or that army, it is *David's army* that defeats this or that army. *David* is the part, but he represents the whole.

Others instead see this as elliptical, with some key words left out. However, although we could supply some words, the actual Hebrew precludes this. That is, we cannot give a literal translation and add in a few words to fill up what is missing.

Notice that Lot is not delivered because he is a believer, but he is delivered because Abraham is a mature believer and he has prayed on behalf of Lot. This is blessing by association. We can be associated with mature believers in a number of different ways and received mercy because of that.

A Few Points on Sodom and Gomorrah

- ❑ God would have delivered Sodom if there had been even just 10 believers living there (Genesis 18:32). This is blessing and protection by geographical association.
- ❑ God delivered Lot because he was related to Abraham and because Abraham prayed on his behalf (Genesis 19:29). This is blessing by being related to a mature believer. There is nothing inherent in Lot, apart from believing in the Revealed God, which would cause God to deliver him.
- ❑ Those associated with a mature pastor-teacher are blessed by association in two ways: (1) they are blessed by his accurate teaching and (2) they are blessed by just being in the same congregation with him.
- ❑ Those who are associated with a mature believer in the workplace, by family, in a social circle, in any kind of an organization or geographical area: any of those associations with a mature believer result in blessing given by God to these people.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

[Gen 19:29](#) So it was that, when God destroyed the cities of the valley, God remembered Abraham and He therefore sent Lot out of the midst of the overthrow when he overthrew the cities in which Lot had lived.

Genesis 19:29 And so it is when Elohim destroyed the cities of the circular district that Elohim remembered Abraham. Consequently, He sent Lot away from the midst of the destruction [lit., *overthrow*] when He overthrew the cities which Lot live in [lit., *lived in them*]. (Kukis mostly literal translation)

Genesis 19:29 Consequently, it came about that, when God destroyed the cities of the plain, He remembered Abraham. Therefore, God sent Lot out from the midst of this destruction when He destroyed the cities in which Lot lived. (Kukis paraphrase)

Since God is omniscient, He does not *remember* anything; He knows everything. The word *remember* is an anthropopathism, ascribing to God human characteristics which He does not possess in such a way that we might better understand His actions.

With v. 29, we look back in time, a few days. That God remembered Abraham means, Abraham reasoned with God about the preservation of Sodom and Gomorrah. Abraham had a prayer and a desire behind that prayer. He figured that Lot would be protected because he assumed that there were enough believers in Sodom and Gomorrah to preserve those cities. God knew that the desire behind Abraham's prayer was to protect his nephew and family, and that is why God did. God took Lot and family out of Sodom and Gomorrah and then destroyed these cities. So God did not answer Abraham's prayer exactly, but He did answer Abraham's desire.

During the first century, the Jewish historian Josephus recorded the visible evidence of the existence of Sodom and Gomorrah in his day: "Now this country is then so sadly burnt up, that nobody cares to come at it...It was of old a most happy land, both for the fruits it bore and the riches of its cities, although it be now all burnt up. It is related how for the impiety of its inhabitants, it was burned by lightning; in consequence of which there are still the remainders of the divine fire; and the traces of the five cities are still to be seen." (Josephus in his "Wars Of The Jews", Book IV, Chapter VIII, written nearly 2000 years after this judgment).

Sodom and Gomorrah have inspired hundreds of various artworks. This one struck me as interesting: **Sodoma E Gomorra - Gala Dell'anonimia Alla Corte Di re Bursa** by **Alessandro Bavari**. Mixed technique, Photographic paper. From [Celeste Artworks](#) accessed August 9, 2014.



With this, we have completed the first part of Genesis 19. However, Sodom and Gomorrah loom large over the rest of Scripture, so, before we return to Genesis 19, we need to take a look at further references to both Lot and the cities of Sodom and Gomorrah.

Sodom and Gomorrah Postscript

This will continue for a half-dozen or so lessons:

We have just completed the first part of Genesis 19, where God has destroyed Sodom and Gomorrah by means of two angels; and after these angels first saved the remnants of Lot's family.

It should have struck you as odd that, for several chapters, we have focused on Abraham and the expected birth of his son by Sarah; and suddenly, we have gone off on this Sodom and Gomorrah tangent. We are only months away, in the Abrahamic narrative, of his son of promise being born, and suddenly, we find ourselves with Lot in Sodom. Part of the reason for this is, there must appear to be the insertion of time between the promises of Isaac's birth and His actual birth, as this parallels the birth of our Lord (a long period of time passes between the final prophecies of our Lord and His incarnation). Isaac's birth is parallel to our Lord's incarnation, something that we will study off in the future.

In other words, the Author of this portion of Genesis inserts the illusion of time in a literary way between the promises and birth of Isaac; whereas this time insertion will be real between the Old Testament prophecies and the birth of our Lord.¹⁵⁶

What we find with Abraham's soon-to-be-born son and with Lot living at ground zero before the judgment, is that these are disparate clusters of human events taking place in history along side one another. In one place, there is Abraham, waiting on God, expecting to somehow being able to impregnate his wife, even though neither of them is physically able to produce a child. And at the very same time, just down the road from them, where Lot (Abraham's nephew) and his family live, Sodom and 4 other cities have descended deeply into lawlessness, to a point where divine judgment is called for.

God is at work in both places. God is with Abraham on his ranch and God is going to Sodom to judge them for their sinfulness. This sort of thing occurs today in adjacent areas, all over the world. God is involved, whether man is faithful or degenerate. Jesus Christ controls history for the glory of God. And the key is not God's love but God's justice. But that is a topic also for the future.

¹⁵⁶ That the completion of the Old Testament took place hundreds of years before the birth of Jesus Christ is not disputed by any historian that I am aware of.

Lot and Sodom and Gomorrah are mentioned many times in the Old and New Testaments. They are used over and over again as warnings to believers in the Age of Israel and to us believers in the Church Age. For this reason, we have spent a great deal of time on this portion of Genesis 19. If Jesus talks about Sodom and Gomorrah, if Paul mentions it, and if both Peter and John find it worth talking about, then Sodom and Gomorrah ought to be something that you ought to know a lot about (this is why we will spend nearly 20 lessons on this topic).

Lot is mentioned twice in the New Testament. Jesus uses him in an illustration in Luke 17:28–32; however, to understand what is being said, we need to back up and understand the entire context. And, in order to understand the context, we need to understand some terminology and some eschatology (which is, *the doctrine of future things*).

All disciplines require a vocabulary. No matter what profession you are in, you have learned a vocabulary specific to that profession. In most professions, you could string together a number of words into a sentence that those in your profession would understand, but that those outside your profession would not fully grasp. In this study of Genesis, you will note that an important part of this study is the development of a theological vocabulary, because with this theological vocabulary comes spiritual understanding. A concept is developed and explained, and then it is given a name. Or, there are things about which you are already aware, but you need to know the proper names for them, so that the concept itself is then easy to refer to.

In order to understand what Jesus is teaching, we need to understand a number of things first:

Eschatological Vocabulary

Vocabulary	Explanation
First Advent	The 1 st Advent is the incarnation of Jesus Christ. It is when our Lord walked on this earth as a man. This is roughly between 5 B.C. and A.D. 30.
Dispensation	This word literally refers to the <i>administration of a household</i> . However, it has come to mean in modern theology an epoch during which God has a particular plan for that era, e.g., the Age of Israel or the Church Age. Ephesians 1:7–10 3:1–10 Colossians 1:23–29. For this reason, when we see the word <i>dispensation</i> in the Bible, we need to not think of it as an epoch but as the way that God administers His household. However, outside of the Bible, the word also includes the idea of a period of time. See the Doctrine of Dispensations (HTML) (PDF) for more information.
The Dispensation of the Hypostatic Union	The time period is at least 3–4 years of our Lord’s public ministry, and it may take in His entire physical life. This time period might be seen as a hinge between the Age of Israel and the Church Age. During this period of time, Jesus Christ fulfills all of the Mosaic Law and all of the prophecies of the Old Testament, while simultaneously living the spiritual life that would be utilized by believers today in the Church Age. As R. B. Thieme, Jr. used to say, our Lord <i>test drove</i> the spiritual life for us. We draw upon the exact same spiritual assets as our Lord did during His earthly ministry.
Church Age	This is the era in which we live right now, where God works through the church universal, which is through those who believe in Him. God also works primarily through the local church through the power of His Word and the power of the Holy Spirit. These are the means by which believers grow spiritually. Most divine good is produced in this age as a result of the correct function of the local church in guiding believers to grow in grace and knowledge of our Lord Jesus Christ.

Eschatological Vocabulary	
Vocabulary	Explanation
Mystery doctrines	Doctrines which are specific to the Church Age, e.g., the filling of the Holy Spirit, the baptism of the Spirit, the universal priesthood. Like many technical words found in the Pauline epistles, Paul appropriated this word from another discipline and applied it to Christian doctrine. Originally, this word refers to <i>doctrines and principles known within a particular cult or organization, but not known to outsiders</i> . Paul used this word to apply the Church Age doctrines, which would not have been known to those in the Age of Israel. The word <i>mystery</i> simply refers to some aspect of Church Age doctrine. Revelation 16:25–26 1Corinthians 2:7–8
Rapture	The rapture is when Jesus returns for believers in the Church Age. We will meet our Lord in the air. 1Corinthians 15:51–54 1Thessalonians 4:15–17 2Thessalonians 2:1–3 ¹⁵⁷
Tribulation	The Tribulation will occur after the termination of the Church Age, which is the removal of all believers from planet earth via the rapture. The Tribulation will be a shortened 7 years prior to the 2 nd Advent, which is then followed by the Millennium. The Tribulation is actually the final 7 years of the Age of Israel, which was interrupted by the Church Age (which concept will be more thoroughly explained below). Matthew 24:15–31
Second Advent	Different from the rapture (which occurs at the beginning of the Tribulation), the 2 nd Advent is when Jesus returns and cleanses the earth of unbelievers at the end of the Tribulation and begins the next dispensation with His Millennial reign (which is presented in the gospels as <i>the Kingdom of God</i>). Matthew 24:27, 30–31, 36–39 Mark 14:61–62 Luke 9:26–27 17:30 Acts 1:11 Colossians 3:4 1Thessalonians 5:2–4 Revelation 1:7 3:11. The 2 nd Advent in connection with the Tribulation is often called, <i>the Day of the Lord</i> .
The Day of the Lord	This can refer to a portion of the Tribulation or to the return of Jesus Christ when He will destroy all of the armies who are converging upon nation Israel. Jer. 46:10 Acts 2:20 1Thessalonians 5:2 (This phrase is also used for the end of the Millennium in 2Peter 3:10)

¹⁵⁷ The key Greek word in 2Thessalonians 2, is *apostasia* (ἀποστασία) [pronounced *ahp-os-tahs-EE-ah*], is often translated *a falling away, defection, forsaking, abandonment*; and transliterated *apostasy*; but it means *departure*. Strong's #646.

Eschatological Vocabulary

Vocabulary	Explanation
Intercalation	<p>In many Old Testament passages as well as in at least one New, the two advents of our Lord (His incarnation and then His return to this earth for judgment and reward) are presented as one event. That is, we go directly from the 1st Advent to the 2nd. However, <i>intercalated</i> between these two events is the Church Age. Examples of this: Psalm 2:6–9 22:22–23 96:11–13 110:2–3 146:7–10 Isaiah 40:3–5 42:1 Jer. 33:14–16 Luke 17:22–30.</p> <p>Intercalation is the key to understanding Luke 4:16–21, where Jesus is reading Scripture in a synagogue and He stops mid-verse, and rolls the scroll back up. He stopped reading mid-verse in Isaiah 61:2, and then said, “Today, this Scripture is fulfilled in your hearing.” The rest of the verse, which Jesus did not read, continued on into the 2nd Advent of Christ. There are many more examples found in the Doctrine of Intercalation (HTML) (PDF) (where I have color-coded the 1st and 2nd advents). If you are unaware of this concept, when you see these verses laid out—two dozen of them—where the 1st and 2nd advents are placed together but clearly distinguished by color-coding, it will be as if your eyes have just been opened. Let’s just say you will have a new-found respect for eschatology and the Word of God.</p>
Baptism of Fire	<p>The baptism of fire is when the earth is cleansed at the 2nd advent of all unbelievers. This is when all unbelievers are removed from the earth prior to the beginning of the Millennium. Malachi 3:2–3 Matthew 3:11 24:40–51 Luke 3:16–17 2Thessalonians 1:7–10 1Peter 1:12 4:7. Some people confuse rapture passages with baptism of fire passages. With the rapture, believers are removed from the earth, and they meet the Lord in the air. Then the Tribulation begins with unbelievers only on the earth. In the baptism of fire, which occurs a shortened 7 years later, unbelievers are removed from this earth and believers are left behind. The Millennium then begins with believers only.</p>
Millennium	<p>The Millennium is the 1000 year reign of Jesus Christ on this earth. This is the Kingdom of God which Jesus offered to the Jews and which they rejected during His 1st Advent. This is a time of perfect environment. However, at the very end of the Millennium, Satan will be loosed from his bonds and he will lead a rebellion against God and against perfect environment. Psalm 72 Isaiah 11:1–9 John 8:44 Revelation 20:1–3.</p>

Explaining each of these words completely and going over the passages where they are found would expand this one lesson by 10-fold. However, notice which two predilections of man are dealt with. Have you known unbelievers who think that their lives would be so much better if God was removed from it? They will go to all sorts of trouble to keep even crosses from being seen (in [Skinner Butte](#), at the [site of 9/11](#)). In the Tribulation, unbelievers will have the chance to show how they can, with Satan’s help, run the world. Although this time period will begin with unbelievers only; believers will emerge (something that unbelievers will try to stamp out). Another concern of mankind is the idea of perfect environment. We tend to think that, if we could just make our environment better, then our lives would be good. In the Millennium, mankind will live in perfect environment some will still rebel against Jesus Christ in the end (Revelation 20:7–11).

There are some believers who do not believe in dispensationalism. However, it is very difficult to explain the use of the words *mystery* or *dispensation* or *epoch (age)* in the Bible without using dispensational theology. However, the very fact that your pastor does not haul a baby lamb in front of the congregation and slice his throat open every Saturday should offer the simple observable proof that things are done differently in the Old and New Testaments, in the Age of Israel as over against the Church Age.

You will notice that some of these words and phrases are used in the Bible (*day of the Lord*) and some are not (like *intercalation*). It is not unusual for theology to develop theological terms not found in the Bible (such as, the word *Trinity*).

One of the more thorough listings of Scripture for the 2nd Advent:

<http://www.jesusiscoming.com/Scripture.htm> accessed July 4, 2012.

The **Doctrine of Intercalation**, which includes not only a listing of all the Scripture, but how it is broken down between the 1st and 2nd Advents: ([HTML](#)) ([PDF](#)).

The **Doctrine of the Baptism of Fire** is found [here](#) and [here](#).

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Eschatology, in a nutshell: Jesus was born of a virgin, had a 3 year public ministry and died on the cross for our sins—this was His *1st Advent*. His life is sometimes called the *Dispensation of the Hypostatic Union*. After Jesus died physically, was resurrected and finally ascended, the *Church Age* began (Acts 1:7–9). The *church age* continues until believers in the Church Age are *raptured* from this earth, where we meet the Lord in the air (1Thessalonians 4:17). The *Age of Israel* is then continued¹⁵⁸ and concluded, and the final 7 years of the *Age of Israel* occurs, which is known as the *Tribulation* (Matthew 24:21). Then Jesus will return to the earth, to the Mount of Olives (Zechariah 14:4), which is His *2nd Advent* (the *Tribulation* and *2nd Advent* together are known as the *Day of the Lord*). At this time, He will cleanse the earth with fire (the *baptism of fire*) after killing millions who have come to destroy Israel (Revelation 14:20).¹⁵⁹ In the Old Testament, there was no clear separation between the *1st and 2nd Advents* of our Lord; however, *intercalated* between these advents is the *Church Age*. After the *baptism of fire*, which removes all the unbelievers from the earth, then the *Millennial* reign of Christ will commence. Now, understanding this terminology and the outline of the end times, we can proceed.

Sodom and Gomorrah in the New Testament

Sodom is found 10 times in the New Testament in 9 different passages. The New Testament passages with Lot and/or Sodom are found below. When covering these passages, we will begin early enough to understand that context and then follow them out to a logical conclusion. So we will study more than just the references, but the passages themselves, and how Lot and/or Sodom is related to the message that is being taught.

Luke 17:22–24 And Jesus said to the disciples, "The days are coming when you will desire to see one of the days of the Son of Man [i.e., the 2nd advent], and you will not see it. And they will say to you, 'Look, there!' or 'Look, here!' Do not go out or follow them. For as the lightning flashes and lights up the sky from one side to the other, so will the Son of Man be in His day.

Jesus, speaking to His disciples, tells them that false Christ's will arise, and that they are not to follow such persons. When Jesus returns, it will be like lighting flashes that light up the sky. The 2nd Advent will be known throughout the world; it will not be the result of rumors flying about.

Luke 17:25–30 But He [Jesus is referring to the Messiah, speaking of Himself in the 3rd person] must first suffer many things and be rejected by this generation. Just as it was in the days of Noah, so will it be in the days of the Son of Man. They were eating and drinking and marrying and being given in marriage, until the day when Noah entered the ark, and the flood came and destroyed them all. Likewise, just as it was in the days of Lot—they were eating and drinking, buying and selling, planting and building, but on the day when Lot went out from Sodom, fire and sulfur rained from heaven and destroyed them all—so will it be on the day when the Son of Man is revealed.

¹⁵⁸ I have glossed over this part, but there is a reasonable explanation [here](#), [here](#) and [here](#). These all give roughly the same explanation, based upon Daniel's 70 weeks (or, Daniel's 70 sevens).

¹⁵⁹ When I first heard this as a young Christian, it seemed odd that so many powers on this earth would combine to attack Israel. Then, after seeing the [racial changes](#) occurring in Europe (search Muslim Demographics in YouTube if this has been removed) and the incredible hatred expressed by the various Muslim nations, this is not so difficult to believe any more.

However, before this all occurs (the Tribulation), Jesus would be rejected by this generation, who would crucify Him (**He must suffer many things and be rejected by this generation**). Then Jesus, in the tradition of the Old Testament, seamlessly moves from the 1st Advent to His 2nd. Let's repeat our Lord's quote, but color-code it: **And Jesus said to the disciples, "The days are coming when you will desire to see one of the days of the Son of Man, and you will not see it. And they will say to you, 'Look, there!' or 'Look, here!' Do not go out or follow them. For as the lightning flashes and lights up the sky from one side to the other, so will the Son of Man be in his day. But first He must suffer many things and be rejected by this generation. Just as it was in the days of Noah, so will it be in the days of the Son of Man. They were eating and drinking and marrying and being given in marriage, until the day when Noah entered the ark, and the flood came and destroyed them all. Likewise, just as it was in the days of Lot—they were eating and drinking, buying and selling, planting and building, but on the day when Lot went out from Sodom, fire and sulfur rained from heaven and destroyed them all—so will it be on the day when the Son of Man is revealed.** The brighter red is the 1st advent. Therefore, Jesus, in the **grand tradition of the Old Testament**, teaches the 1st and 2nd Advents together, without indicating that there will be a passage of time intercalated between them (the Church Age). There are a couple dozen passages from the Old Testament which are just like this, where the 1st and 2nd Advents of our Lord are run together, as if one event. Had Jesus been accepted by Israel as their Messiah, then He would have suffered for their sins and then the Tribulation followed by the Millennium would have begun. However, because the Jews rejected Him and the Kingdom of God, which He offered them, these things did not come to pass. Since they rejected the Kingdom of God, they could not receive the Kingdom of God. This is paralleled by our faith in Jesus Christ: if we exercise faith in Jesus, we will be saved; if we reject Him, we will not be saved. God respects our free will.

Note that the people are *eating, drinking, marrying and giving in marriage* is simply normal human behavior in the end times; their lives are filled with various activities that do not include God. The same thing is true in the days of Lot (our actual topic here), where people are engaged in normal activities prior to the destruction of Sodom. Sinful activity in particular is not in view here; just day to day activity apart from God. All the people of Sodom were destroyed (except for Lot and his two daughters).

Jesus here is setting up an analogy between the end of the Tribulation and the judgment of Sodom. Apart from the great evil of Sodom, people simply went about their day-to-day business, completely apart from God. At the end of the Tribulation, despite all of the catastrophes which are taking place, people will be *eating and drinking, marrying and giving in marriage*; that is, they will be involved in day-to-day human activity without a thought to God.

Luke 17:31–33 On that day, let the one who is on the housetop, with his goods in the house, not come down to take them away, and likewise let the one who is in the field not turn back. Remember Lot's wife. Whoever seeks to preserve his life will lose it, but whoever loses his life will keep it.

When it becomes clear that the day of the Lord is near (*day* does not always refer to a literal 24-hour period of time), then there are steps which must be taken immediately. Just as Lot's wife looks wistfully back at the life she had for 23 years and dies, so it will be in the end times. If you try to preserve your life (the things in your possession), then you will lose your life (your physical life). The destruction in the end time is going to come upon them suddenly, just as it did in Sodom. Lot's wife looked back wistfully and was caught up in the destruction of her city.

Luke 17:34–35 I tell you, in that night there will be two in one bed. One will be taken and the other left. There will be two women grinding together. One will be taken and the other left."

The final scene of the baptism of fire is that unbelievers will be removed from the earth; two people are in bed, one is taken and one remains. Two people are working side-by-side; one is taken and one remains. The one who remains goes into the Millennium (2Thessalonians 1:5–10). The one who is taken will eventually be thrown into the Lake of Fire (Revelation 20:6–15).

Now, it may seem odd that we are examining the end times, but Jesus uses Sodom and Gomorrah as a parallel to the end times. When their judgment came, they were not expecting it.

As an aside, and making this personal, we have no idea how quickly such an economic judgment could come upon the United States. We have the same debt ratio as European nations which are in chaos now (Greece). We are close to a point where politicians cannot simply pull excess monies out of Social Security anymore because there are no excess monies in Social Security; and we have no idea how far we are from a time when nations refusing to lend to our government. However, that day could come upon us as a thief in the night, just as it happened in Sodom: people are buying and selling, marrying and giving in marriage, and suddenly, the dollar is no longer the strong currency of the world, which would bring economic chaos to our country (it is the strength of the dollar which has kept our country afloat, despite our great debt).

There are many times I have thought that Americans would not riot or do crazy things like the Greeks have; but then, there were teachers **marching** the streets of Chicago, unhappy in part with their \$76,000 average salaries during a time that our president calls the worst economic disaster since the Great Depression (which it is not). So, at a time when people ought to feel lucky that they have a job, they are, instead, marching in the street for more taxpayer-funded benefits (obviously confident that they cannot lose their jobs). So, it is not difficult to imagine rioting in the streets by people demanding that their lives be subsidized more by the government when the government spigot of money and benefits is finally turned off (and that time has to occur). That scenario is no longer that far-fetched any more. We have baby boomers retiring by the thousands each day in America, expecting to be paid from social security and other retirements, and the money for those programs is not there (social security is not like a savings account; the money is **not** there in some kind of lockbox or bank account and we draw from it). Nearly since the day that social security was instituted, politicians have been raiding that fund, in order to pay off promises, constituencies and donors. So, if people who are making \$76,000 march the streets in protest in the middle of a time of great unemployment, what will millions of seniors do when they go to draw their meager social security benefits, and they aren't there? Or the benefits that they receive are not enough to buy food with, because of the decreased value of the dollar?

The key to what will happen in America will be the spiritual state of the citizens. Do we know and understand the Word of God or are we dependent upon the government as our god?

We are studying Sodom and Gomorrah, and how these cities are spoken of elsewhere in the Bible. What we have picked up so far is, Sodom has been under divine review for quite a long time, enduring for nearly a decade the 4th stage of national discipline and almost falling into the 5th stage of national discipline. In the end, because of the absolute lawlessness of the people of Sodom and their homosexual degeneracy, it was destroyed in the 6th stage of national discipline, which is the complete destruction of a nation and its people. In fact, this was so complete that 2000 years later, the historian Josephus is an actual witness to its devastation.

Although many different geographical areas came under God's judgment from time to time, this is the one first noted in the Bible, so that we understand that, before God, we have an individual and a corporate responsibility (the latter responsibility is nearly ignored in the teaching of our local churches today¹⁶⁰).

We have also, from time to time, taken note of the difference between the spiritual impact of Abraham versus that of Lot. Lot had virtually no spiritual impact on the people around him, despite holding a high political office; Abraham had a dramatic effect upon the people around him, even though he was fairly independent and not wedded to any particular nation or group.

The previous lesson included a list of eschatological terms; and if you feel weak in this area, then please refer back at this terminology in this and the next lesson.

As in the previous lesson, we will start back far enough in these passages to get the context and move to a logical conclusion, so that you are not left hanging.

Great spiritual works done in a city can turn that city around:

¹⁶⁰ Unless they teach some form of socialism (which some churches do), confusing government largess with compassion and responsibility toward the poor).

Sodom (or, *Sodom and Gomorrah*) is also mentioned in the book of Matthew, where Jesus used these cities to illustrate certain truths to His disciples. Jesus, while giving His disciples direction as to what they will do when they carry out the great commission (to evangelize and teach the world), will look back to the time of Sodom's destruction in order to teach His disciples.

Matt. 10:12 [Jesus is speaking to His disciples here]: “As you enter the house, greet it. (This narrative is repeated in Luke 10:10–16).

The disciples were not in the business of speaking to houses. They were not being ordered to greet an inanimate object here. *Greeting the house* means, they greet those who live in the house. Greeting the *house* meant to greet the inhabitants of the house (*house* is called a *metonym*; it is a metonym for the *inhabitants of the house*). This is a figure of speech, and the Bible is **filled** with common as well as sophisticated figures of speech. Most of the time, these figures of speech are so ingrained in our thinking, that we read a verse like this and we do not even think about it unless it is pointed out.

Matt. 10:13 And if the house is worthy, let your peace come upon it, but if it is not worthy, let your peace return to you.

Again, the disciples were not determining the structural worthiness of the house, but of the response to the gospel from those within the house.

The word *peace* refers to peace between man and God, which is salvation.¹⁶¹ When a house is worthy, that means the occupants are interested in salvation or they want to know the Word of God. Essentially, the disciples, based upon the reputation of Jesus, would go about as His disciples, and they would go to houses, where people would be gathered, and they would speak the same messages to these people as Jesus spoke. A house is worthy if they responded with positive volition; a house is unworthy if they had no interest in what was being taught. When people of a community had no interest in the teaching of the disciples, they simply moved on. No peace between God and man was established there.

Matt. 10:14 And if anyone will not receive you or listen to your words, shake off the dust from your feet when you leave that house or town.

The people would say, “We’ve heard about your Jesus and we just are not interested.” So, the disciples were to just move on.

Matt. 10:15 Truly, I say to you, it will be more bearable on the day of judgment for the land of Sodom and Gomorrah than for that town.”

A city where there is no interest in the gospel of Jesus Christ, would be a city which would be under corporate judgment from God. In this time period, the Jews would eventually revolt against the Romans, and they would be slaughtered. The Roman slaughtering of the Jews was so vicious that it is **remembered to this day**. After being slaughtered, **they would be held under punishment until the day of judgment** (2Peter 2:9b).

A city is a group of people gathered to a particular geographical area, and these people make up a corporate body. Obviously they do not all think alike; however, if none of them are interested in either the gospel or the teaching of the Word of God, the disciples were to move on. These people form a corporate witness, and in the example given, if no one wants to hear the words of the disciples, the disciples were supposed to get out of town, as God would deal with them corporately. There are some cities that would be under great judgment as a result;

¹⁶¹ That is its primary New Testament use. The teaching of the New Testament takes some words used in the Old Testament (*peace, deliverance*) and gives them a distinctly spiritual meaning beyond what they had in the Old Testament. *Peace* in the Old Testament usually refers to *peace, prosperity*; but in the New, it is more likely to be a reference to *peace between God and man*. When the latter understanding is then taken back to Old Testament and applied, the meaning of the Old Testament passage is often dramatically changed.

and a judgment against them in eternity. Such a judgment would result in sometimes temporal judgment and always an eternal judgment.

Remember how it was for Sodom—God destroyed them with hailstones of burning sulfur, but delivered the righteous (which was a total of 3 people).

Matt. 11:20–22 Then He [Jesus] began to denounce the cities where most of His mighty works had been done, because they did not repent [i.e., change their minds about Jesus]. "Woe to you, Chorazin! Woe to you, Bethsaida! For if the mighty works done in you had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I tell you, it will be more bearable on the day of judgment for Tyre and Sidon than for you.

Chorazin and Bethsaida were cities in which Jesus proclaimed the coming kingdom and offered Himself as their Messiah and Savior. Yet, He was rejected by these cities (apart from a few disciples who lived in Bethsaida—John 1:44).

This does not mean that those in Sodom would have observed the great miracles of Jesus and be saved by exercising faith in Jesus Christ. Jesus is simply saying that, He could have imposed a presence which would have curbed their behavior. For instance, the men of Sodom may have had a strong desire to rape males who came into their city, but, after a few of them are executed, they no longer will commit such crimes. We have many instances of history where rioting crowds have been quelled and law and order subsequently enforced (the end of the French Revolution is an example of this).

Jesus says the same thing to the inhabitants of Capernaum:

Mat 11:23–24 And you, Capernaum, will you be exalted to heaven? You will be brought down to Hades. For if the mighty works done in you had been done in Sodom, it would have remained until this day. But I tell you that it will be more tolerable on the day of judgment for the land of Sodom than for you."

Capernaum is a metonym for the people who live there. The city itself will not be brought down to Hades; the people of the city would be.

Our Lord paints a pretty tough picture for the people of Capernaum; there are not many things worse than fire and brimstone being rained down upon you from the sky. What He is speaking of is, eternal judgment. They have seen the Lord; they have heard the truth; and yet they rejected Him. John 3:36 **He who believes on the Son has everlasting life, and he who does not believe the Son shall not see life, but the wrath of God abides upon him.** (MKJV).

This certainly will cause us to ask, *could Sodom have been saved? Could Sodom have remained a city even to the day of our Lord?* Jesus appears to be saying that it could. Therefore, let me give you a modern-day illustration: New Orleans. For many years, this city had become filled with crime and gangs and people who lived on the government dole.¹⁶² Both the city and the state were known for government corruption. However, when Hurricane Katrina came, it washed much of that away. It had somewhat of a cleansing effect on this city. Much of the population of New Orleans, particularly those who lived on the government dime, left that city, and lived on the government dime elsewhere (such as, here in Houston). At the same time, New Orleans is emerging as a vibrant city again. When people take part in the rebuilding of their own city and their own homes, this is revitalizing. The same sort of transformation could have taken place in Sodom, where the population was constrained by law and order and/or partially removed, and replaced by those drawn to Sodom. After all, if the Lord did His marvelous works in Sodom, there would be people with positive volition who would come from other cities to Sodom to see them.

¹⁶² Government supports and pays for single mothers; single mothers tend to raise more criminals than does a family with a mother and a father, so these things are closely related: gangs, crime and women living off the government dole.

An analogous situation was experienced in Houston, which was a boom town for many years, where people came from all over the world to make their fortune in Houston (when I moved here, people were moving to Houston at the rate of **1000/week**). Part of the reason for some people moving to Houston was Berachah Church, where Bible doctrine was being taught faithfully, in some decades, as much as 10x a week. At this time, we have at least 3 doctrinal churches in the Houston area. Positive volition toward the Word of God brought people to this city from all over.

To be clear, we credit the boom in Houston to doctrinal teaching in this way: Houston, as a geographical area, was blessed greatly by God. This then acted as a magnet to pull in people from all over the United States to participate in this great blessing. Associated with this would be people who were drawn in part or in full to Berachah Church, for the doctrinal teaching that occurred there. I personally moved here simply for a job; but explored the possibility of moving to the Houston area only because Berachah Church was here. I did not have this overwhelming desire to move here and move in next door to Berachah Church (I think that they called that Berachah barracks at the time?). However, the blessing which God gave to this geographical area made moving here and finding work quite easy to do. I recall talking to one school secretary on the phone, calling her from California, and she told me, “Just come on down here, put in your application to a few schools, and you will have a job.” After trying to get a teaching job in California for 4 years, that sounded like quite a deal to me. In retrospect, I know that this was clearly God’s geographical will for me.

So, what Jesus is saying is, had these same works been done in Sodom and had law and order been enforced, as well as some judgment upon this city, what remained would have been controlled by law and order; and people would be drawn to this city by the promises of seeing or speaking to God-Incarnate. Just as New Orleans was transformed, so would Sodom have been transformed. It does not mean that the people who were destroyed by fire and sulphur would have changed their minds and believed in the Revealed Member of the Trinity; it just means that this city would have been restored by law and order and an influx of new blood, pulled in due to the great works of God done in the city.

Quite obviously, in our much larger cities, there is bound to be a number of believers (particularly in the United States); in various stages of growth (many in flat-out infancy). A serious judgment often results in a change of attitude, albeit often very temporary, in these people.

Sodom and Gomorrah are evidence of a future, eternal judgment:

Let’s go to the book of Jude for the next passage:

Jude 5 **Now I want to remind you, although you once fully knew it, that Jesus, Who delivered a people out of the land of Egypt, afterward destroyed those who did not believe.**

Jude reminds the believer that, even though the Revealed Member of the Trinity (= God the Son = the Angel of the Lord) led 2 million people out of Egypt in the exodus, He later destroyed those who were faithless—that is, those who had originally trusted in God but had turned from Him, and therefore, they died the sin unto death; their bodies dropping like flies in the desert. This was, in fact, a generational thing. There was *Gen X*, those who were 20 and above who marched out of Egypt with Moses; and there was the *generation of promise*, who were the children 20 and younger who were with them at the exodus. All of them had believed in the Second Person of the Trinity—all of those who left Egypt with Moses. However, Gen X did not exercise faith as God brought them toward the Land of Promise. God told them what to do, and they refused to do it, crying about the giants in the land (Num. 13–14). So God killed off that first generation, which series of judgments are represented by the rebellion that takes place in Num. 16 and additional deaths recorded in Num. 20–21). However, the *generation of promise*; the children who left Egypt with Moses) believed God—not only for salvation but in their subsequent lives—and therefore, they went into the Land of Promise and took the land of Palestine away from the many groups of heathen who lived there.

Gen X was like Lot—they were saved by faith, but they did not advance spiritually. The GOP was like Abraham; they not only believed in Y^ehowah Elohim, but they trusted His guidance through the leadership of Moses.

Those *who did not believe* does not refer to unbelievers, as all of the Jews who followed Moses had believed in Jehovah Elohim (because they all followed God's instructions for the Passover—Exodus 12); however, they did not engage their faith in the spiritual life. They were saved—the Gen X'ers believed in Y^ehowah Elohim—but they did not parlay their salvation into a vigorous spiritual life. When tested, they simply fell apart, despite all of the signs and wonders that they observed.¹⁶³

You may want to also notice that Jude tells us it is *Jesus* Who delivered the Jews from Egypt (another one of the many passages which confirms that Jesus is the Revealed Member of the Trinity and known as the Angel of the Lord in the Old Testament).

Jude 6 **And the angels who did not stay within their own position of authority, but left their proper dwelling, He has kept in eternal chains under gloomy darkness until the judgment of the great day--...**

Jude then speaks of the angels who had sexual relations with mankind in Genesis 6, how God has placed them in restraints until the final judgment.

Jude 6 **And angels, who did not remain within [the bounds of] their proper authority, but left their own realm, God has kept in perpetual bondage, under [thick] darkness, awaiting judgment on the Great Day [when they will be punished].** (AUV–NT)

There are universal laws for angels, just as there are for human society; and one of them is to remain within and among themselves. In **Genesis 6** ([HTML](#)) ([PDF](#)) ([WPD](#)), we studied how angels had the ability to have sexual relations with human women, and thereby corrupted almost the entire human race. God has placed these angels in a perpetual bondage as a result, and they will be judged in the end times with the rest of the fallen angels.

Jude continues with the topic of God's judgment, and speaks of Sodom and Gomorrah. What ties the two events together is, both involve sexual behavior which is unrestrained, rampant and out of bounds; and the eventual judgment of God.

Jude 7 **...just as Sodom and Gomorrah and the surrounding cities, which likewise indulged in sexual immorality and pursued unnatural desire, serve as an example by undergoing a punishment of eternal fire.**

The judgment of Sodom and Gomorrah, where God rained down fire upon them, serves as an illustration of the final judgment of God.

Application: It is innate in the human spirit to call for a final justice or a final reckoning. We have all watched movies where the hero, after having been beat down and beat down again by evil, rise up and kick evil's butt. We like that in a movie. When we see someone in front of us driving like a jerk, we hope and pray that some police car happens to see them. Or if we are driving the speed limit, and in the right lane, someone speeds by us at 20 mph over, we often hope that there is a cop car out ahead, sitting on the side of the road with his radar on. It is how we are made by God. God put this into us, because there will be a final reckoning; there will be a final judgment. Our innate spirit tells us that there must be a final judgment. Sodom and Gomorrah show us that God will judge the world.

Our innate spirit tells us that there must be a final judgment. Sodom and Gomorrah show us that God will judge the world.

¹⁶³ It should be noted that the signs and wonders which God performed in Egypt were designed so that a wide audience could observe these signs and wonders. These were big things which God did. These things were known throughout the ancient world. That God was with Israel was well-known.

As an aside, there are some groups who believe that God simply burns up unbelievers and they are gone. If this were the case, there would be no need for an eternal [never-ending] fire. The fire would burn up the unbelievers and then it would no longer be needed. However, the Bible teaches both eternal reward and eternal judgment, and all that a person must do to avoid eternal fire is, take a few seconds out of their life and believe in Jesus. Salvation is free; it is instantaneous and it is permanent.

We continue in the 3rd lesson of the New Testament references to Sodom. Again, you may have to go back to lesson #211 if there are confusing vocabulary words. Also, in each passage, we will go back far enough in the passage to both pick up the context and to take the passage to a reasonable conclusion.

God knows how to preserve the righteous and to level judgment on the wicked.

Peter mentions Lot as an aside. He goes back to the book of Genesis and covers several historical events. He will demonstrate historically how God is able to preserve the righteous and yet judge the wicked, using Sodom and Gomorrah as an example.

He first points out that God did not spare the angels who sinned.

2Peter 2:4 (most of this is the ESV translation) **For if God did not spare angels when they sinned, but cast them into hell and committed them to chains of gloomy darkness to be kept until the judgment;...**

God did not preserve the pre-flood world when true humanity was nearly destroyed. The angels responsible for the mixing of angels with man were placed into chains of gloomy darkness. This means that they are under lock and key at this moment, but that there will be a final judgment in the future of these angels. We studied this back in **Genesis 6**.

2Peter 2:5 **...[and] if He did not spare the ancient world, but preserved Noah, a herald of righteousness, with seven others, when He brought a flood upon the world of the ungodly;...**

There is a point at which God will destroy a huge population, or a geographical sector; and yet preserve the remnant from that area. Noah was preserved in the flood and Lot and his daughters were preserved from the destruction of Sodom.

Noah and his family were righteous because they had believed in the Revealed God. They were the only ones remaining who flesh had not been corrupted (they had not intermingled with the fallen angels). Furthermore, they had done as God had required.

The *ungodly* are those who did not believe in the revealed God and who had become corrupted by the fallen angels. This is the adjective *asebês* (ἀσεβής) [pronounced *as-ehb-ACE*], which means, *destitute of reverential awe towards God, condemning God, impious*. This is a person who lacks a spiritual relationship with God. In some cases, this may describe a person who is actively anti-God. Strong's #765. We have the adjective used in v. 5 and the verbal cognate used at the end of v. 6.

2Peter 2:6 **...[and] if by turning the cities of Sodom and Gomorrah to ashes He condemned them to extinction, making them an example of what is going to happen to the ungodly;...**

What God does is often illustrative of spiritual truths. God destroyed Sodom and Gomorrah, and their legacy is an example to the ungodly (those who have not believed in Jesus Christ).

The people of Sodom and Gomorrah to us are like unbelievers to God (the ungodly). *Extinction* here is the feminine noun *katastrophê* (καταστροφή) [pronounced *kat-as-trof-AY*], which means, *1) overthrow, destruction; 1a) of cities; 2) metaphorically of the extinction of a spirit of consecration*. Quite obviously, this is the word transliterated *catastrophe*. Thayer definitions only. Strong's #2692. God condemned these cities to be

overthrown, which meant, the people in these cities would be made extinct (the 6th stage of national discipline). For those people who are ungodly, this is their final end on earth as well.

Lot, as we know, was not someone who was of a high moral quality. The people who surrounded his home and who desired to rape the two angels, had little respect for Lot. Lot was so in fear for his own life, that he offered up his own daughters to try to placate the mob outside his door. In every way possible, Lot was spiritually inferior to Abraham. As we found out, even his sons-in-law-to-be were unsaved. When Lot came to his future sons-in-law to warn them, they did not take what he had to say seriously.

2Peter 2:7 ...and if He rescued righteous Lot, greatly distressed by the sensual conduct of the wicked...

Although we are not told this in Genesis, Peter tells us that Lot was greatly distressed by the immoral behavior of the townsfolk. We know in Genesis that Lot was aware of it, and we know that he tried to protect the two angels (who Lot saw as men) from such a vicious sexual attack.

So there is no confusion concerning the righteousness of Lot, he is righteous by faith in Y^ehowah Elohim. There were certainly times when his relative righteousness was greater than those around him, but that is not why God preserved him. God preserved Lot for three reasons: (1) he had believed in the Lord (his obedience in Genesis 19 reveals his faith in Jehovah God); (2) he was associated with Abraham, and much of the blessing that Lot received was an overflowing of blessing from Abraham; (3) Abraham prayed on Lot's behalf and God answered this prayer. The only thing that is in view here is #1, Lot's righteous based upon his faith in Jehovah God.

By the way, the description of Lot is the adjective dikaios (δίκαιος) [pronounced *DIH-kai-oss*], which means *righteous, just, upright; law-abiding, faultless, guiltless, innocent; approved by [or acceptable to] God; perfect righteousness*. Strong's #1342. Again, his righteousness is imputed. We have seen in this chapter that Lot has his good points and his bad points.

The word that describes how Lot felt is the verb kataponeō (καταπονέω) [pronounced *kat-ap-on-EH-o*], which means, *1) to tire down with toil, exhaust with labour; 1a) to afflict or oppress with evils; 1b) to make trouble for; 1c) to treat roughly*. Thayer definitions only. Strong's #2669. As Lot stood at the door, with his homosexual rapist neighbors, he was treated roughly. When the people there committed acts of rape and killed strangers, Lot was oppressed with such evil. By the way that these men treated Lot at his own front door, you can tell that even his life is in danger.

What distressed or afflicted Lot was the *filthy behavior* or *depraved conduct* of the men of Sodom, who surrounded him. The word *conduct* is anastrophê (ἀναστροφή) [pronounced *an-as-trof-AY*], which means, *manner of life, conduct, behaviour, deportment*. Thayer definition only. Strong's #391. This seems to be a pretty neutral term. However, it is described with the feminine noun aselgeia (ἀσέλγεια) [pronounced *as-ELG-i-a*], which means, *unbridled lust, excess, licentiousness, lasciviousness, wantonness, outrageousness, shamelessness, insolence*. There are no restrictions on their desires. Strong's #766. What is right in their minds is fulfilling their desires; what is wrong is anyone who stands in their way.

2Peter 2:8 ...(for as that righteous man lived among them day after day, he was tormenting his righteous soul over their lawless deeds that he saw and heard);...

Peter confirms that Lot is a believer by calling him righteous. Righteousness comes to all of us when we exercise faith in Jesus Christ. This is a **positional righteousness**; it is not necessarily an **experiential righteousness**.

All of the time that Lot lives in this culture, it wears away on him. For me, quite frankly, it doesn't take much. When I hear someone constantly swear—particularly if they use profanity (using God's name in a trivial manner), I just want to be somewhere else. I don't really want to spend a lot of time with such folks. Or, you may see a movie, and it is the kind of movie that makes you want to shower afterwards. Lot apparently put up with this daily, and it apparently affected him more than it did his wife.

The verb used to describe how Lot felt is *basanizō* (βασανίζω) [pronounced *bas-an-IHD-zoh*], which means, 1) to test (metals) by the touchstone, which is a black siliceous stone used to test the purity of gold or silver by the colour of the streak produced on it by rubbing it with either metal; 2) to question by applying torture; 3) to torture; 4) to vex with grievous pains (of body or mind), to torment; 5) to be harassed, distressed; 5a) of those who at sea are struggling with a head wind. Thayer definition only. Strong's #928. He was tormented by their behavior, which seemed to get worse.

Lot knew what was right and wrong. If the male townsfolk gang-raped strangers, you can imagine the kind of morally reprehensible behavior that they engaged in regularly. These acts of violence distressed the soul of Lot. He was not a spiritual giant, by any means, but what these people did shocked him. Recall that he spent a couple of decades with his uncle Abraham, and he would have seen a lot of personal integrity in action by observing his uncle (Abraham was positionally righteous and he exhibited experiential righteousness).

2Peter 2:9 ...then the Lord knows how to rescue the godly from trials, and to keep the unrighteous under punishment until the day of judgment,...

Mixed together in Sodom was Lot and his family—declared righteous by Peter—in the midst of a city of sexual degenerates. God is able to preserve the righteous while judging the unrighteous. God is more than able to distinguish and separate people in a time of geographical catastrophe.

Therefore, since God delivered Lot in this circumstance, we know that God will deliver those in the midst of trials (whether they be personal or historic) and that God will keep the unrighteous under punishment until the day of judgement, which would be when the devil and his fallen angels are thrown into the Lake of Fire and those who have followed Satan (Revelation 20).

2Peter 2:10 ...and especially those who indulge in the lust of defiling passion and despise authority. Bold and willful, they do not tremble as they blaspheme the Glorious Ones [that is, the Members of the Trinity].

Peter characterizes those who are the unrighteous: they continually walk after or pursue lusts. If they desire something (sex, power, money, drugs, alcohol), they pursue these lusts without any deference to morality. For them, they have the lust for something, and right and wrong in their minds is defined by what satiates that lust. If something moves them toward their lusts, that something is good; whatever impedes this progress toward their lusts is defined as bad. Politically, some of these people are often called *one-issue voters*. They will vote for the candidate which moves them toward satiating their personal lusts.

The same degeneracy that we read about in Genesis 19, many of us have personally observed, but with a different object of lust. As an example, people addicted to certain drugs will do anything in order to have those drugs. Furthermore, the same ones despise authority. They do not want anyone *judging* them or telling them not to do that which leads to them having what it is that they lust after.

Such men are daring and presumptuous, arrogant and self-willed as they blaspheme that which should be glorified or that which is majestic. They scoff at the idea that there should be any limits placed upon their behavior.

We had a wonderful example of power lust in the 2012 election (nearly every election is an example in power lust). Mitt Romney is a very moral person and has been so for most of his life. However, he desired the presidency so much that, in the primary, he destroyed his opponents with negative political ads—most of which were distorted or untrue about his opponents. Whereas, he could have put a stop to such ads (even though they were put out mostly by Super PACS), he chose not to, allowing vicious attack ads to be the key to his primary victory in Florida. On the one hand, I can guarantee you that such an approach was an affront to Romney's character; but his lust for power was so great that he allowed such ads to be run. Interestingly enough, Romney himself was later defeated in the general election, in part, by a huge number of dishonest, negative political ads, which defined him as a very unsavory person (which he is not) of questionable character (he was accused of indirectly killing a man's wife, of being out of touch, of having no heart). Whereas none of these things are true, how do you accuse your opponent of an unsavory campaign after you have done the exact same thing against your primary opponents?

Back to our passage:

2Peter 2:10 ...and especially those who indulge in the lust of defiling passion and despise authority. Bold and willful, they do not tremble as they blaspheme the Glorious Ones [that is, the Members of the Trinity].

We will continue with this category of people, as these are the sorts of people who were in Sodom and Gomorrah when God destroyed those cities. They follow their lusts, which lead them to degrading acts, as well as exhibiting animosity toward authority (Lot was a judge in Sodom).

2Peter 2:11 Whereas angels, though greater in might and power, do not pronounce a blasphemous judgment against them before the Lord,...

It is not the elect angels which condemn unrepentant mankind. In God's dealings mankind, He calls all of the shots; angels do not. Fallen angels may act under God's permissive will (see Job 1–2). However, they will be eventually judged.

2Peter 2:12 ...these, however, like irrational animals, creatures of instinct, born to be caught and destroyed, blaspheming about matters of which they are ignorant, will also be destroyed in their destruction,...

These people have become like animals, which have no self-control, which act only on instinct and desire. These types had given themselves over to lascivious behavior; therefore, for this reason God gave them up to dishonorable passions. For their women exchanged natural relations for those that are contrary to nature; and the men likewise gave up natural relations with women and were consumed with passion for one another, men committing shameless acts with men and receiving in themselves the due penalty for their error. And since they did not see fit to acknowledge God, God gave them up to a debased mind to do what ought not to be done (Romans 1:26–28).

There are some animals which are out of control and dangerous to mankind—obviously, much more of a problem during Peter's day than during ours. There is nothing that can be done to convince, say, a deadly lion (which did inhabit that part of the Middle East during Peter's time) who was a danger to mankind in a certain geographical area. The only option was to hunt this animal and kill it. Men who behave in a similar fashion, who do whatever they want to do without exercising much self-control, will also be destroyed. These types will be destroyed in the destruction; whether their nation or city is destroyed or whether they are, at the end, cast into the Lake of Fire, which was prepared for the devil and his angels (Revelation 20:10–15).

2Peter 2:13 ...suffering wrong as the wage for their wrongdoing. They count it pleasure to revel in the daytime. They are blots and blemishes, reveling in their deceptions, while they feast with you.

They receive the appropriate wages for their wrongdoing (that is, they will receive a just payment for what they do). They are so comfortable with the evil they do, they will revel in the daytime (meaning in public). They do not try to hide their evil behavior. They will celebrate it; they will flaunt it. This describes perfectly the militant homosexuals in some parts of the United States and elsewhere in the world. This describes a gay pride parade.

Meanwhile, they will deceive you—lie to your face—as they feast with you. *Feast* simply refers to any sort of public celebration, and can be reasonably extended to simply public interaction. As you will find, those who celebrate evil have no problems lying to you when necessary in order to “sell” their evil or to make it palatable to you.

As an example, I have had lengthy online discussions with those who celebrate the homosexual lifestyle, and they will intentionally misrepresent their personal free will in relationship to their behavior; the number and frequency of their partners while they argue for *marriage equality*. They will similarly deny the relationship of homosexuality to AIDS; and the close relationship between homosexuality and their desire to infiltrate public schools by any means possible. They are pushing today are bullying programs in the schools, which programs try to instill pro-homosexual bias in children before they even understand what sexuality is. In the future, there will be a push for

men to have paid positions as counselors for “homosexual” children in our schools. This will be pushed as if these are “special needs” children.

For those who have viewed our last election of 2012 with some concern; there were many areas to be concerned about. If memory serves, two states voted for same-sex marriage by a popular vote (I believe this is the first time this has occurred; as even California in 2008 voted against this). Along the same lines, marijuana use was decriminalized in two states, which will undoubtedly increase marijuana use among adults and young people alike in those two states. These are votes to allow people to satiate their lusts (although the same-sex marriage is more about gaining a political foothold to go after churches and to infiltrate schools).

Let's return to the key verse, 2Peter 2:6 **By turning the cities of Sodom and Gomorrah to ashes, the Lord condemns them to extinction, making them an example of what is going to happen to the ungodly.**

The overall point that Peter is making is, God has, in the past, made cataclysmic judgments of various parts of the world, where the righteous have been preserved. Therefore, we should logically expect Him to do this at some point in time to the world itself. There will come a time when the world will suffer cataclysmic judgment, which is the Tribulation. Those who will be preserved in the world will be believers, and God will remove the unbelievers from the earth through the baptism of fire. As this sort of cataclysmic judgment occurred in Sodom and Gomorrah, so it will happen to the entire world.¹⁶⁴ God can and will judge the world.

This is a principle that cannot be overemphasized: what we find in the history of the Bible is not just history, but it is also illustrative of great spiritual truths. Over and over again, Jesus went back to the Old Testament and explained a passage or interpreted that passage or applied it to current circumstances. This same thing is found in the writings of the Apostles and early disciples of our Lord.

Sodom is used to denote sexual deviance of the Beast in the end times:

The final mention of Sodom occurs in the Revelation, written by John the Apostle:

Rev 11:3–6 **And I will grant authority to My two witnesses, and they will prophesy for 1,260 days, clothed in sackcloth." These are the two olive trees and the two lampstands that stand before the Lord of the earth. And if anyone would harm them, fire pours from their mouth and consumes their foes. If anyone would harm them, this is how he is doomed to be killed. They have the power to shut the sky, that no rain may fall during the days of their prophesying, and they have power over the waters to turn them into blood and to strike the earth with every kind of plague, as often as they desire.**

It has been supposed by some that God will resuscitate Moses and Elijah, and that they would be the two witnesses. This is believed, in part, because, when God was glorified, Moses and Elijah were with Him (Luke 9:28–35). However, it is possible that these are just two great evangelists in the Tribulation who have enormous power over the elements.

In Revelation, they are called lampstands because they reveal truth (light is often used to illustrate truth). They are called olive trees because they would bear fruit (that is, they would speak the truth about Jesus Christ and that particular time in Biblical eschatology and people will believe).

These men will also have miraculous powers, with perhaps even greater control over nature than **Al Gore** or **Barack Obama**.

Except for the first century, when the Apostles were establishing their authority, we do not have miracle workers or healers. An evangelist does not walk through the doors of a hospital and begin to heal one man after another, and then proclaim the gospel of Jesus Christ. This was done in the first century so that those men who were

¹⁶⁴ Robbie Dean makes these general points in his notes, Genesis lesson 102b 19 08/30/05.

picked by Jesus were able to prove that the power of God is with them. These sign gifts established their authority, because there was no New Testament yet to be the source of their authority (however, as the New Testament began to be written, these sign gifts began to diminish). Furthermore, there was a great change taking place, from God working within the nation Israel to working within the body of believers (the church universal; as well as the local church). The great sign gifts gave credence to those Apostles proclaiming the risen Lord, the gospel and the mystery dispensation. However, once the canon of Scripture was completed, and its authority well understood, then there was no longer a need for sign gifts (which actually began to fade from view before John wrote the final epistles and Revelation).

In our era, the post-canon portion of the Church Age, our authority and power rests in the Word of God. It has been established and has stood as the most powerful thing on this earth for 20 centuries. The evangelist Billy Graham did not have to heal a few people or perform a miracle in order to proclaim the gospel of Jesus Christ. He only needed to open his mouth and proclaim what was in the Bible, and millions were saved. God, through Billy Graham, changed 2 or 3 generations of the United States. I have a personal friend who is an unbeliever, insofar as I know, and yet was drawn to Billy Graham and watched him speak on many occasions on television. The power of the Holy Spirit can be very powerful indeed.

However, on the other hand, in the Tribulation, these two evangelists will be endowed with miraculous powers and perform miracles even greater than what Jesus did. The Tribulation is a shortened period of time, so what occurs then is intensified. “Do you not understand the judgment of God?” these witnesses might say. “I will show you the judgment of God.” And a river nearby will be turned to blood or a city may be struck with a debilitating disease.

Why does this happen in the Tribulation, but not now? In the Tribulation, the time remaining for man to change his mind is a scant 7 years. Everything is incredibly intensified during those 7 years. Human history is drawing to a close.

Furthermore, every time there is some major change in God’s program on earth, there are signs and miracles to accompany the change (e.g., when God brought the Jews out of Egypt).

Rev 11:7 **And when they have finished their testimony, the beast that rises from the bottomless pit will make war on them and conquer them and kill them,...**

In any case, the beast rises up from the pit to kill them. So, despite their great powers, they will still be killed in the Tribulation.

Rev 11:8 **...and their dead bodies will lie in the street of the great city that is symbolically [or, spiritually] called Sodom and Egypt, where their Lord was crucified.**

There are disagreements as to whether this will be the modern Rome or the modern Jerusalem. Jesus was crucified in Jerusalem, but under the authority of the Romans.

In any case, Sodom brings great sexual deviance into the picture whereas Egypt represents a non-Christian religious world empire, one which is generally hostile toward Jews and Christians. The king of the end times will reject God and he will reject the desire of women (Daniel 11:37)—and therefore, he will be a perfect representative of Sodom and of Egypt. He himself will expect to be worshiped.

There are times in our history that it would have seemed unfathomable for these two witnesses to be killed, whose sole crime appears to have been, speaking the truth. However, with what we have observed in Muslim countries as of late (I write this in 2012), the idea of seeing them display the dead bodies of Christian evangelists **does not seem too weird** for **them**. We do not know if those in the end times who follow this king are Muslim; however, if the Tribulation came to pass over the next 10 or 20 years, then that would likely be the case.

Rev 11:9–10 For three and a half days some from the peoples and tribes and languages and nations will gaze at their dead bodies and refuse to let them be placed in a tomb, and those who dwell on the earth will rejoice over them and make merry and exchange presents, because these two prophets had been a torment to those who dwell on the earth.

By simply being evangelists, these prophets so upset the heathen that they had to destroy them, and after destroying them, they celebrate and even exchange presents (for which we have recent contemporary **precedent**).

For most of us, the idea of celebrating the deaths of innocents is abhorrent; however, there are cultures living today who, if they kill a family of Jews, they will celebrate it as a great victory of Allah.

Offensive Nativity Scene (Cartoon). The cartoon gives a contemporary example of people who are very offended by such things as a nativity scene (particularly in front of a school, state building, or whatever) but have no problem when far more vile things are made public.

Simply telling the truth—simply speaking the gospel of Jesus Christ—is so offensive so that, people in the Tribulation will celebrate the deaths of the two prophet-evangelists.



This completes our study of Sodom in the New Testament. It was named in at least 5 different contexts, but with a clear reference back to the Sodom (and Gomorrah) that we have studied for many lessons. Next time we will look at how the Old Testament uses the example of Sodom.

Sodom and Gomorrah in the Old Testament

We have just completed a brief study of the mentions of Sodom in the New Testament; and now we will see how it is spoken of in the Old Testament. These lessons will be slightly longer than usual, in order to complete this section in a relatively short time.

In this first increment, we will have a look at what Moses says about Sodom (and Gomorrah), which would have been about 400 years after the fact. As we did previously, we will back up far enough to get the context of a passage, and follow it out to a satisfactory end.

Sodom and Gomorrah lay in ruins for the entire history of ancient Israel, as a warning to them of God's judgment.

Moses, in his final sermon to the people of Israel, warned them against idolatry and warned them that the destroyed city of Sodom is a witness to God's wrath:

Deut. 29:16 "You know how we lived in the land of Egypt, and how we came through the midst of the nations through which you passed.

Israel had traveled along the eastern border of the land that God was going to give to them, and they were going to enter the land from the east, after they had gotten just north of the Dead Sea. In order to do this, they had to travel through several different countries which bordered the Land of Promise.

Deut. 29:17 *And you have seen their detestable things, their idols of wood and stone, of silver and gold, which were among them.*

What the Israelites were supposed to notice is how these nations, many of which they had to defeat militarily as they traveled north around the Dead Sea, worshiped idols which they had made with their own hands. In God's sight, such things are detestable.

Deut. 29:18–19 *Be sure there is no man, woman, family, or tribe among you today whose heart turns away from the LORD our God to go and worship the gods of those nations. Be certain that there is no root among you bearing poisonous and bitter fruit. When someone hears the words of this oath, he may bless himself in his mind, thinking, 'I will have peace even though I follow my own stubborn heart.' This will lead to the destruction of the well-watered *land* as well as the *dry land*. (HCSB)*

This root that bore poisonous fruit was their idolatry. It is this poison of worshiping another God that would destroy the people of Israel from within. Some Israelites refused to give up this idolatry and it plagued them throughout their history.

A good modern example of this is Mary-worship or pope-worship among some in the Catholic church. Mary statues hanging in a car in order to be protected—this is idolatry. Jesus should be worshiped; men should not. People, in this era, often worship the things for which they lust: money, power, sex, marijuana (have you not seen students who draw marijuana leaves on everything they have?).

Peace in this passage, refers to peace with God; and some believe that they can have peace with God, even though they give into the arrogance of their own thinking. If the nation as a whole turns against God in this way, God will destroy all sectors of their economy—those sectors which are doing well (the *well-watered land*) and those which are not (the *dry ground*).

This certainly has a contemporary application: when we as a nation turn away from God, all of these things which we have placed our faith in will be destroyed.

The number of believers in the United States is waning; and the number of believers who understand much about the Word of God is a small fraction of believers. There are churches in the United States that base their church doctrine on liberation theology, which is communist revolutionary propaganda (which was quite successful in South America); we have churches where the sin of homosexuality is excused and even celebrated.¹⁶⁵

Application: So that there is no misunderstanding—I have dealt with homosexual lust in great detail in this chapter. That does not mean that I believe myself to be better or superior to a believer who finds those of the same gender sexually attractive. All people have lusts; all people—Christian or not—have lusts which beset them. Just because the things which I lust after are different than the things that you lust over, that does not make me a better Christian. We stand or fall before our own master, God. I wrote a great deal about homosexuality because that is in part the topic of this chapter; and because that is a major social issue of today. Satan's plan for this world is to do everything possible to discredit God, God's plan, and the laws of divine establishment.

Deut. 29:20 *The LORD will not be willing to forgive him, but rather the anger of the LORD and His jealousy will smoke against that man, and the curses written in this book will settle upon him, and the LORD will blot out his name from under heaven.*

Those Jews which fall into idolatry are in danger of having their names blotted out of history. The lives and families of the Jews are closely tied to the earth and to the Land of Promise. Many of these family lines will be continued into the Millennium. Moses here warns that some will not. In fact, some families will come to a complete end.

¹⁶⁵ No church should go out of its way to exclude any sort of sinner; however, when sins are celebrated, that is a bad place for a local church to be.

Deut. 29:21 **And the LORD will single him out from all the tribes of Israel for calamity, in accordance with all the curses of the covenant written in this Book of the Law.**

There is a section in Deuteronomy of the curses and the blessings, which is what Moses has just taught the people (Deut. 28). This was presented in a somewhat different format in Leviticus 26 where Moses lays out the stages of national discipline for Israel.

Deut. 29:22–23 **And the next generation, your children who rise up after you, and the foreigner who comes from a far land, will say, when they see the afflictions of that land and the sicknesses with which the LORD has made it sick— the whole land burned out with brimstone and salt, nothing sown and nothing growing, where no plant can sprout, an overthrow like that of Sodom and Gomorrah, Admah, and Zeboiim, which the LORD overthrew in his anger and wrath—...**

If one generation fails, the next generation is suppose to rise up, recognize this failure, and return to God.

In the southern portion of Israel is Sodom and Gomorrah (and Admah and Zeboiim), the cities which God destroyed with fire and brimstone. These cities, now destroyed and the land desolate, were to stand as a warning to the people of Israel. It appears that this destroyed piece of land stood as a warning for many centuries after Abraham and Lot. Even Josephus mentions it, and he wrote history in the first century A.D. Therefore, for the entire history of Israel, they were able to view the ruins of Sodom and Gomorrah and know that judgment that God brought upon those cities.

Jewish historian Flavius Josephus wrote in the first century: "God then cast a thunderbolt upon the city, and set it on fire, with its inhabitants; and laid waste the country with the like burning, as I formerly said when I wrote the Jewish War. But Lot's wife continually turning back to view the city as she went from it, and being too nicely inquisitive what would become of it, although God had forbidden her so to do, was changed into a pillar of salt; for I have seen it, and it remains at this day." (Flavius Josephus. *Antiquities of the Jews*. Book 1, chapter 11, section 4; <http://www.ccel.org/>).¹⁶⁶ It is difficult to argue against an ancient historian who actually saw the ruins of Sodom and Gomorrah with their own eyes.

Salt in the land made it impossible to grow anything in that land. So the destruction of Sodom and Gomorrah stood for a very long time—at least for 2000 years. And it was always there. When the Jews doubted the power and justice of God, they could take a trip down to Sodom and Gomorrah and view the destruction with their own eyes. Furthermore, we know this to be true throughout the history of Israel because author after author; speaker after speaker referred to it. These books of the Bible and the testimonies therein would not have been accepted as true if a trip to that area yielded no signs of divine devastation.

Deut. 29:24 **...all the nations will say, 'Why has the LORD done thus to this land? What caused the heat of this great anger?'**

Israel is supposed to be forewarned, so that other nations do not look at Israel as a nation which has been destroyed by the Lord's anger. Sodom and Gomorrah stood for many years as a testimony to God's wrath (Moses writes this about 400 years after the time of Abraham and Josephus would later be an actual witness to the devastated remains of Sodom and Gomorrah 1500 years later after Moses). Moses here looks down the corridors of time and says that nations for centuries would look at Sodom and ask, "What caused God to be so angry with these cities?" However, Moses is applying this to Israel in general; not to Sodom and Gomorrah. If Israel turns away from God, then God would destroy them in His anger, and nations for years would ask, "Why has Y^ehovah done this to the land of Israel?"

Deut. 29:25–26 **Then people will say, 'It is because they [the people of Israel] abandoned the covenant of the LORD [their contract or agreement with God], the God of their fathers, which He made with them when He brought**

¹⁶⁶ Taken from <http://www.ccel.org/jjosephus/works/ant-1.htm> accessed December 3, 2012.

them out of the land of Egypt, but they went and served other gods and worshiped them, gods whom they had not known and whom He had not allotted to them.

People will recognize that Israel abandoned the covenant which God made with them, and understand that, this is why they have been destroyed as a nation. Their covenant was with the Revealed Member of the Trinity (Jesus Christ in His pre-incarnate form).

Although God gave bits and pieces of this covenant at different times to different people (to Abraham, Isaac, Jacob, Moses, David), it was a covenant between God and the people of Israel).

Bear in mind that, while Moses delivers this warning to the Jews, these Jews have not yet actually entered the land. Moses is warning them about the destruction of their nation that did not yet exist if they turned away from God and His covenants with them. There is no nation Israel when Moses delivers this message.

However, Israel would fall into idolatry on many occasions. To update this concept, idolatry is not just worshipping a god other than Jesus; idolatry can simply be putting other things before God and the Word of God—your career, your desires, your family, material things, and, of course, any false system of spirituality or any lying philosophy (like humanism).

Deut. 29:27–28 *Therefore the anger of the LORD was kindled against this land, bringing upon it all the curses written in this book, and the LORD uprooted them from their land in anger and fury and great wrath, and cast them into another land, as they are this day.'*

Therefore, the curses which Moses delivered to them, the curses which would be recorded in a book, would befall the nation Israel. The curses on Israel, recorded in at least 2 different places, are the stages of national discipline that God uses to warn Israel that they are drifting away from truth.

You may have noticed the word *book*. This is the word *ṣêpher* (סֵפֶר) [pronounced *SAY-fur*], which means *missive, book, document, writing, scroll, tablet*. It occurs once in Genesis (Genesis 5:1) and then almost 200 times after that (e.g., Exodus 17:14 24:7 32:32 Num. 5:23 1Kings 11:41). This word does not really emphasize the material from which a scroll, tablet, or book was made, but emphasizes more that it was a *writing receptor*, just as an *engraving tool* emphasizes its function rather than the material from which it is made. Strong's #5612 BDB #706. Moses was to write down that which God told him, and this was to be preserved (see Exodus 24:7 Deut. 17:18 Joshua 1:8).

The greatest stage of discipline for Israel was being defeated militarily and then being removed from their land. Nothing is a great discipline than for Israel to be taken off of the land which God will give to them. We know this as the 5th stage of national discipline (which R. B. Thieme, Jr. called the **5th cycle of discipline**).

God judged Sodom; and He will judge His people if they engage in similar behavior.

Moses also wrote a song for Israel (Deut. 31:30), in which he again speaks of Sodom and Gomorrah:

Deut. 32:20–21 *And He said, 'I will hide My face from them; I will see what their end will be, For they are a perverse generation, children in whom is no faithfulness. They have made Me jealous with what is no-god; they have provoked Me to anger with their idols. So I will make them jealous with those who are no-people [that is, those who are not My people]; I will provoke them to anger with a foolish nation.'*

Again, God is provoked to anger by idolatry, where the Jews worship that which is not God instead of worshipping God. One may reasonably assume that anything that you place before God is an idol of sorts. So, our idols today may not be what we bow down before and do obeisance to, but they can certainly be the things in our lives which we value more than God.

Let me caveat that with, the Bible is not anti-possession; the Bible is not telling you to give all of your possessions to the poor and then to wander about homeless looking for God. It is a matter of priority, and whatever you put before God (or before the teaching of Bible doctrine) is your idol. As Jesus said, **"You cannot serve both God and money."** (Matthew 6:24b). See also James 4:4 1John 2:15. Too many people take Jesus' mandate to the rich young ruler, to sell all his goods, give the proceeds to the poor, and then to follow Him (Matthew 19:21); as something all rich people should do (liberals try to use this to convince conservatives that the rich ought to be taxed more—if they really thought this, then they would be demanding that the rich be taxed at 100%). That is a complete misunderstanding of that meeting, as well as wilfully ignoring the context (Matthew 19:16–22). We know that the Bible is not against having possessions, as Abraham, David and Solomon were all quite rich. At no time, did God come to them and say, "Well, if you want to be perfect, you need to sell all this stuff and give the money to the poor."

Back to Moses, speaking as if for God:

Deut. 32:22 **For a fire is kindled by My anger, and it burns to the depths of Sheol, devours the earth and its increase, and sets on fire the foundations of the mountains.**

V. 22 speaks of the spreading judgment of God over Israel (and, by application, over us).

Although Moses is writing these words, he is doing it in the power of the Holy Spirit, and speaking from the standpoint of God. In fact, that is one of the keys to the book of Deuteronomy: that Moses, while empowered by the Spirit, was speaking the Word of God. In Exodus, Leviticus and Numbers, Moses was very careful to quote the words that God was speaking. By the book of Deuteronomy, what Moses said which was recorded was inspired Scripture.

God through Moses is addressing Israel in His anger.

Deut. 32:23–24 **"And I will heap disasters upon them; I will spend My arrows on them; they shall be wasted with hunger, and devoured by plague and poisonous pestilence; I will send the teeth of beasts against them, with the venom of things that crawl in the dust.**

This is the discipline that God lays upon Israel: natural disasters and war. The Jews would suffer hunger and disease. In the modern era, for client nations under discipline, this would be recessions and depressions. Attacks by beasts and snakes today are relatively rare, but this today may be carried over to natural or personal disasters.

Deut. 32:25 **Outdoors the sword shall bereave, and indoors terror, for young man and woman alike, the nursing child with the man of gray hairs.**

God's judgment would reach all, young and old, men and women. When facing great national discipline by God, there is no peace. People are afraid of outside armies and people are afraid of the danger of crime within their own country. In fact, the discipline is so great that, many people will live in a state of fear or paranoia concerning their own lives and the world around them.

Deut. 32:26–27 **I would have said, 'I will cut them to pieces; I will wipe them from human memory,' had I not feared provocation by the enemy, lest their adversaries should misunderstand, lest they should say, 'Our hand is triumphant, it was not the LORD who did all this.'** "

Obviously, God is now speaking of intense discipline, where He destroys large segments of a population.

However, God must also take into consideration that, those who would overrun Israel would do so, believing their gods to be more powerful than the God of the Universe. He cannot allow that, of course.

Deut. 32:28 **"For they are a nation void of counsel, and there is no understanding in them.**

The key is understanding. The key is knowledge of doctrine. When a nation lacks the love of the truth, these things herein described befall them.

Deut. 32:29 *If they were wise, they would understand this; they would discern their latter end!*

What does it mean to be wise here? It means to understand Bible doctrine. It means to be able to look around and to discern what is happening to your nation as a whole.

We can see this generation by generation. In the 1950's, both Democrats and Republicans were anti-communist; and the family was exalted as a part of the popular culture (which represents divine establishment). As a result, this was a relatively peaceful and prosperous time in our history. The Billy Graham revivals attracted hundreds of thousands of people, and millions by means of television.

The 1960's was filled with people who had become anti-establishment, anti-authority and anti-marriage. A significant number of people began to pursue eastern religions and many indulged in drugs. As a result, the United States began to have trouble within and without. There was lawlessness, riots in many major cities, and failure abroad in foreign policies and war.

Deut. 32:30 *How could one have chased a thousand, and two have put ten thousand to flight, unless their Rock had sold them, and the LORD had given them up?*

God points out (through Moses) that one man could chase 1000 because the Lord is with him. If that is no longer the case, then the Lord is no longer with you. This indicates success on the battlefield.

Deut. 32:31 *For their rock is not as our Rock; our enemies are by themselves.*

The Rock, of course, is Jesus Christ (Matthew 16:18 Ephesians 2:20 1Peter 2:5–6). Their *rock* is what the heathen nations trust in, that which is not-God.

Deut. 32:32–33 *For their vine comes from the vine of Sodom and from the fields of Gomorrah; their grapes are grapes of poison; their clusters are bitter; their wine is the poison of serpents and the cruel venom of asps.*

The power of Israel's enemies comes from the vine of Sodom and the fields of Gomorrah. At this time, these fields were laid waste; nothing could be planted there. The few things that grew produced awful tasting fruit. The idea is, the rejection of God by the heathen comes from the vine of Sodom; it is produced in the fields of Gomorrah. That which the heathen produces is akin to bad fruit coming from the fields of the destroyed Sodom.

Drinking the wine made from the grapes of Sodom and Gomorrah is like drinking the poison of serpents.

Deut. 32:34–35 *"Is not this laid up in store with Me, sealed up in My treasures? Vengeance is Mine, and recompense, for the time when their foot shall slip; for the day of their calamity is at hand, and their doom comes swiftly.'*

God will bring vengeance against those who have done harm to Israel. All Israel needs to do is to turn toward the Lord.

Deut. 32:36 *For the LORD will vindicate His people and have compassion on His servants, when He sees that their power is gone and there is none remaining, bond or free.*

God will vindicate Israel on many occasions, and eventually in eternity.

Deut. 32:37–38 *Then He will say, 'Where are their gods, the rock in which they took refuge, who ate the fat of their sacrifices and drank the wine of their drink offering? Let them rise up and help you; let them be your protection!*

These are the false gods; the gods that Israel depended upon when in **reversionism** (a state of reverting back to their lives as unbelievers); the gods which their enemies depend upon in their own state of evil.

God is saying, if Israel depends upon another god than Y^ehowah, then let that false god rise up and protect them.

To make this statement more relevant to today: let those things which you put before God rise up and save you from historical disaster or from divine judgment. "Let your disastrous economic policies and humanism rise up and save you, O United States." (If Moses were speaking to us today).

In the United States, we are teetering on the brink of great disaster. We have the greatest military in the world spread throughout the world; but then, a century or two ago, Great Britain ruled over about a fourth or fifth of the entire world, and now they are a tiny nation teetering on the edge themselves.

One tiny event would destroy us: the United States dollar is accepted all over the world. Our current debt level and our out-of-control spending, along with quantitative easing (printing money out of thin air) could cause the dollar to lose strength and to even be rejected as payment; and the United States would fall into an economic crash as we have never seen before. However, at the root of this is spiritual decline. What has protected us over the past few decades has been the spiritual growth of our very small pivot (believers who are maturing spiritually or have reached spiritual maturity).

Deut. 32:39 "See now that I, even I, am He, and there is no god beside Me; I kill and I make alive; I wound and I heal; and there is none that can deliver out of My hand.

There is no other God besides Y^ehowah (Jesus Christ). There are no pluralities of ways to go to God (Buddhism, Islam, etc.); there is only one way, and that is through Jesus Christ (John 14:6). This is a principle repeated many times in the Bible. If you understand how you are saved, then this makes perfect sense. If Jesus is just some religious teacher to you, then you are not saved, and the idea of exclusivity confuses you. Jesus did not come to simply teach us a better way to behave. He came to die for our sins.

Deut. 32:40 For I [God] lift up My hand to heaven and swear, As I live forever,

Now God the Son is speaking, and He is making a vow that all of this is true, based upon His eternal existence.

Deut. 32:41–42 if I sharpen my flashing sword and My hand takes hold on judgment, I will take vengeance on my adversaries and will repay those who hate Me. I will make My arrows drunk with blood, and My sword shall devour flesh-- with the blood of the slain and the captives, from the long-haired heads of the enemy.'

God would destroy His enemies, including the long-haired reversionists.

Deut. 32:43 "Rejoice with Him, O heavens; bow down to Him, all gods, for He avenges the blood of his children and takes vengeance on His adversaries. He repays those who hate Him and cleanses his people's land."

All are to bow down before God the Son, who avenges the blood of His Own and cleanses the land of promise (from reversionism).

Again, *reversionism*, is a believer reverting to his unbeliever ways; or a person who understands the laws of divine establishment and reverts back to anti-establishment thinking. He is a dog returning to his vomit (2Peter 2:22).

We will cover a brief history of Israel as well as the time and place for the prophets in this lesson along with the sermons of Isaiah, when he speaks of Sodom (and Gomorrah). He spoke about Sodom and Gomorrah enough times to warrant an entire lesson.

In order to understand the rest of the prophecies found in the Old Testament which relate to Sodom and Gomorrah, it will be helpful to know some basic history of Israel.

The 4th stage of national discipline is being ruled over by another country.

The 5th stage of national discipline is being removed from the land of promise by a foreign power.

Sodom went through these stages of discipline before God removed the city and her population from history as a city-nation (the 6th stage of national discipline, which is not applicable to Israel).

A Brief History of Israel

Dates	Events	Books of the Bible
2100–1885 B.C.	Abraham moved to the land of Canaan, as God had told him to do. At age 100, he fathers Isaac, who is heir to the promises God made to Abraham. Isaac has twins, one of whom—Jacob—is heir to the promises. Jacob has 12 sons. Abraham, Isaac, Jacob and Jacobs sons and daughters-in-law are Jews, heirs to the promises of God.	Genesis 12–40
1885–1859 B.C.	Joseph, a son of Jacob, is made prime minister of Egypt. Because of a drought, his father and 11 brothers move to Egypt.	Genesis 41–50
1859–1480 B.C.	At some point, the Jews become enslaved to the people of Egypt and remained their slaves for about 400 years.	No Scripture written. References to this in several places in the Bible.
1480–1440 B.C.	After the Jews have been enslaved to the Egyptians for the larger portion of 400 years, Moses leads the children of Israel out of Egypt and they spend 40 years in the desert. God uses that time in the desert to administer the sin unto death to the adults who left Egypt.	Exodus, Leviticus, Numbers, Deuteronomy
1440–1050 B.C.	After 40 years in the desert, the Jews moved into the Land of Promise (also called the Land of Canaan) and that land became Israel. They took the land by military force. There was no king in Israel during this time period.	Joshua, Judges, Ruth, the first portion of 1Samuel
1050–930 B.C.	Israel was a united kingdom under kings Saul, David and Solomon. The Ark of God was separated from the Tabernacle before Saul; and David later brought the Ark to Jerusalem. The Temple is built by Solomon, and the Ark and the Tabernacle were kept there at Solomon's Temple.	1Samuel 2 Samuel 1Kings 1–11 1Chronicles 10–2Chronicles 9 Psalms Proverbs Ecclesiastes Song of Solomon
930–721 B.C.	The northern kingdom (Ephraim, sometimes called Israel, and later known as Samaria) separates from the southern kingdom (Judah). Both nations continue as two separate countries; but both are client nations to God.	2Kings 12–16 Jonah, Amos and Hosea minister mostly to the northern kingdom; Obadiah (?) and Joel to the southern kingdom.
721 B.C.	Assyria administers the 5 th stage of national discipline to the northern kingdom (i.e., the people are removed from their land and killed or made slaves).	2Kings 17

A Brief History of Israel

Dates	Events	Books of the Bible
721–586 B.C.	Judah continues as an autonomous kingdom and client nation to God. However, during this time, Assyria threatened Judah in the same way as it threaten the northern kingdom, and it was the people who responded to Isaiah's ministry which led to the neutralizing of the threat of Assyria (2Samuel 19:35 Isaiah 37:36).	2Kings 18–24 2Chronicles 10–36 Prophets: Isaiah, Micah, Nahum, Jeremiah, Zephaniah, Habakkuk.
612 B.C.	Nineveh, the capitol of Assyria, was destroyed by the Babylonians. The city of <i>Nineveh</i> may sound familiar because Jonah was sent there by God earlier to sound the warning of national discipline, and the people responded positively. However, about two centuries later, the people rejected God and were destroyed.	See the book of Jonah
586 B.C.	The 5 th stage of national discipline is administered to Judah: Jerusalem is destroyed by the Babylonians after two previous deportations of Jews out of Judah. The Temple and city walls of Jerusalem are destroyed.	2Kings 25
586–516 B.C.	The Jews are held in captivity by Babylon, and then by the Medo-Persian empire, which defeated the Babylonians in 539 B.C. ¹⁶⁷ In 536 B.C., Cyrus decrees that Jews can begin to return to Jerusalem.	Esther, Daniel, Ezekiel (?) Nehemiah, Ezra
516–167 B.C.	The Temple was rebuilt , and the Jews resided in the land of promise, but under a variety of rulers (the Persians, the Greek or Macedonian empire, the Egyptian empire, the Syrian empire). They never came out from under the 4 th stage of national discipline during this time period.	Haggai, Zechariah, Malachi Old Testament canon closed around 400 B.C.
167–63 B.C.	The Jews appear to have briefly emerged from the 4 th stage of national discipline and were under the Maccabean empire for about a century.	The Old Testament was both codified and translated into Greek, which would have been the dominant language in Israel.
63 B.C.–70 A.D.	The Jews were ruled over by the Roman empire. Herod rebuilds the Temple . The Romans finally administer the 5 th stage of national discipline to the Jews in A.D. 70, and they destroy Herod's Temple.	The New Testament

The dates above are sometimes approximate and many came from *The Narrated Bible*.

You may find it helpful to look back at this table when reading through the words of the various prophets.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

¹⁶⁷ Cyrus the Great on the Cyrus Cylinder recorded these words: "...I am Cyrus. King of the world. When I entered Babylon...I did not allow anyone to terrorize the land...I kept in view the needs of the people and all its sanctuaries to promote their well-being...I put an end to their misfortune. The Great God has delivered all the lands into my hand; the lands that I have made to dwell in a peaceful habitation..." From cyrusthegreat.net accessed October 10, 2012.

Also, here is a **Chart of the Prophets**, so that you can keep them straight in your mind.

	Pre-Exilic Prophets			Exilic Prophets	Post-Exilic Prophets	
	9 th century B.C.	8 th century B.C.	7 th century B.C.	6 th century B.C.	6 th century B.C.	5 th century B.C.
To Gentile Nations	Obadiah (853–841 B.C.) (605–586 B.C.)	Jonah (~725 B.C.)	Nahum (663–612 B.C.)			
To the Northern Kingdom (Israel)		Hosea (760–710 B.C.) Amos (760–750 B.C.)				
5 th stage of national discipline applied to northern kingdom in 721 B.C.						
To the Southern Kingdom (Judah)	Joel (9 th cent. B.C.) (6 th cent. B.C.)	Micah (750–686 B.C.) Isaiah (701–681 B.C.)	Habakkuk (640–609 B.C.) Zephaniah (640–609 B.C.) Jeremiah (626–586 B.C.)	Daniel (530 B.C.) Ezekiel (593–571 B.C.)	Haggai (520 B.C.) Zechariah (520–519 B.C.)	Malachi (433 B.C.)
The Exile (in the heading) refers to Judah, the southern kingdom. Exiled (removed from the land) in 586 B.C.; Returned to the land 516 B.C.						

Dates were taken from the NIV Study Bible notes. Some of the dates require more nuance than is found in this chart. The NIV Study Bible lists Hosea simply as the middle of the 8th century B.C.

The notes for the NASB place Obadiah as an exilic prophet. His time period is disputed. The time period of Joel’s prophetic ministry is also disputed.

You may notice that there a lot more prophets coming to the southern kingdom than the northern kingdom. The northern kingdom was plagued with apostasy, which is why they were removed under the 5th stage of national discipline. There was more positive volition toward the Word of God down south, so the prophets spoke primarily to those in the south.

It is worth noting that there are missionaries (prophets) who went out to gentile nations and cities. The gospel message of the God of Israel would have gone out probably throughout the world.

General layout from:

<http://noisydove.com/wp-content/uploads/chart-of-ot-writing-prophets2.jpg>

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

These two charts can be accessed from here and downloaded and printed:

<http://kukis.org/page5.html>

Believers should recognize the power of the Lord.

Psalm 107:1 [Oh give thanks to the LORD, for he is good, for his steadfast love \[= grace\] endures forever!](#) (ESV; capitalized; and so throughout this psalm)

Psalm 107:31 [Let them thank the LORD for His steadfast love, for His wondrous works to the children of man!](#)

Psalm 107:32 [Let them extol Him in the congregation of the people, and praise Him in the assembly of the elders.](#)

Psalm 107:33 He turns rivers into a desert, springs of water into thirsty ground,
 Psalm 107:34 a fruitful land into a salty waste, because of the evil of its inhabitants.

Sodom and Gomorrah are not mentioned even by name, as they are incidental, and more evidence of God's grace and His power. However, this is evidence that God will destroy evil from this earth.

Psalm 107:35 He turns a desert into pools of water, a parched land into springs of water.

Isaiah warns of the 5th stage of national discipline.

This section will include a passage in Romans which looks back to this sermon of Isaiah's.

Isaiah began his ministry while the northern kingdom was still in existence, but it was about to go out under the 5th stage of national discipline. Isaiah's ministry was to the southern kingdom. Isaiah speaks about Sodom and Gomorrah as well:

Isa 1:1–7 The vision of Isaiah the son of Amoz, which he saw concerning Judah and Jerusalem in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah: "Hear, O heavens, and give ear, O earth; for the LORD has spoken: 'Children have I reared and brought up, but they have rebelled against Me [these are the children of Israel]. The ox knows its owner, and the donkey its master's crib, but Israel does not know, My people do not understand.' Ah, sinful nation, a people laden with iniquity, offspring of evildoers, children who deal corruptly! They have forsaken the LORD, they have despised the Holy One of Israel, they are utterly estranged. Why will you still be struck down? Why will you continue to rebel? The whole head is sick, and the whole heart faint. From the sole of the foot even to the head, there is no soundness in it, but bruises and sores and raw wounds; they are not pressed out or bound up or softened with oil. Your country lies desolate; your cities are burned with fire; in your very presence foreigners devour your land; it is desolate, as overthrown by foreigners.

Isaiah is speaking, but God is speaking through him. The people of Israel have continued to rebel against God. They act with less intelligence than an ox or a donkey, both of which at least know their owner. But Israel does not know God, the Founder of nation Israel.

Isa 1:8–10 And the daughter of Zion is left like a temporary shelter in a vineyard, like a lodge in a cucumber field, like a besieged city. If the LORD of hosts had not left us a few survivors, we should have been like **Sodom**, and become like **Gomorrah**. Hear the word of the LORD, you rulers of **Sodom**! Give ear to the teaching of our God, you people of **Gomorrah**!

This is the very first chapter of Isaiah, and already, he is speaking of Sodom and Gomorrah. God preserved a remnant of Israel (called the *daughter of Zion*), or else they would have been like Sodom and Gomorrah—completely wiped out.

Paul will quote this passage in Romans 9, where he explains, in part, the place of Israel in the Church Age, and the transfer of Godly responsibilities from Israel to the church.

Rom 9:6–13 It is not as though the word of God has failed. For not all who are descended from Israel belong to Israel, but not all of them are children of Abraham because they are his natural offspring, but, "In Isaac shall your Seed be called." This means that it is not the children according to the flesh who are the children of God, but the children of the promise are considered to be his [spiritual] offspring. For this is the word of promise: "At this time I will come and Sarah shall have a son." And not only this, but when Rebekah also had conceived by one, by our father Isaac (for the children had not yet been born, neither had done any good or evil; but that the purpose of God according to election might stand, not of works but of Him who called,) it was said to her, "The elder shall serve the younger." As it is written, "Jacob have I loved, but Esau have I hated." (OT references: Genesis 21:12 18:10 25:23 Mal. 1:2)

In the change of dispensations, God will be working through the church and not through the nation Israel. Paul explains that, the key even to the Jewish race was regeneration and not being genetically related to Abraham. You had to have a relationship with God as Abraham did, not a genetic relationship with Abraham, in order to be a true Jew.

We will study this later in the book of Genesis, but Abraham already had a son (Ishmael) by Little Egypt (Hagar), but he is not the spiritual heir of Abraham. It is Abraham and then his son Isaac, who is about to be born (in our study) who are the heirs to God's promises. And then Isaac will have twins—one will be a Jew (Jacob) and one will not (Esau). And, looking at Jacob and Esau objectively, Esau was probably a much nicer person than Jacob was—but the line of promise goes through Jacob. Abraham, Isaac and Jacob were all regenerated through faith in Y^ehowah Elohim, as were Jacob's sons, who head the 12 tribes of Israel.

People do not have a relationship with God because they are of the physical seed of Abraham. They are called because of their faith in the God of Israel (which is why, for instance, Rahab the Prostitute, Ruth the Moabitess, and the Queen of Sheba—all gentile women—were made righteous.

Rom 9:14–15 **What shall we say then? Is there not unrighteousness with God? Let it not be! For He said to Moses, "I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion."** (Exodus 33:19)

Paul asks the question, *Is God unrighteous?* When God chose Jacob over Esau, does this make God unrighteous? God's grace is a matter of His righteousness. God gives us grace because we have trusted in His Son. Jacob, despite his many shortcomings, wanted to be heir to the promises of God; Esau did not. These promises stretched out far after Jacob's lifetime (these are the promises which we have studied that God made to Abraham). They had value to Jacob; these promises did not have value to Esau.

Now, there will come times when it will appear that God has cast Israel aside:

Rom 9:27–29 **Isaiah also proclaimed with great emotion [this] concerning Israel, "Though the number of the sons of Israel is as the sands of the sea, a remnant shall be preserved. For He is bringing the matter to an end, and cutting short in righteousness, because the Lord will make a short work on the earth." And as Isaiah predicted, "If the Lord of hosts had not left us offspring, we would have been like Sodom and become like Gomorrah."** (Isaiah 10:22–23)

What happened to Sodom and Gomorrah? They have no posterity; there is no one who lives after them. They were completely destroyed. However, if God had not been gracious to the Jews, they would have been like the people of Sodom and Gomorrah. In fact, God maintains a remnant of Jews even now, even those who have rejected Jesus Christ as their Savior. This is why today you know a number of Jews but you do not know any Edomites (descendants of Esau). And, quite obviously, you do not know anyone who was descended from the people of Sodom or Gomorrah, because all of their inhabitants were destroyed.

Then Paul lays out exactly what differentiates the gentiles through whom God will work as over against the Jews, through whom God will not work:

Rom 9:30–31 **What shall we say then? [Simply this]: That the Gentiles, who did not attempt to become right with God [by how they lived] were made right with God, and this was the result of their faith [in Christ]. But the Israelites, who were attempting to become right with God by [conformity to] the law of Moses, never achieved [this righteousness] by that law.** (AUV–NT)

The key is faith; the gentile believer has a righteousness bestowed upon him because he has exercised faith in Jesus Christ. The Jew who is not saved has tried to obey the Mosaic Law, which he is unable to fully keep. The Gentile, who did not try to keep the Mosaic Law, but believed in Him who justifies the ungodly—that gentile is saved (Romans 4:4–5).

Romans 9:32 **Why? Because they did not** [attempt to do it] **by faith** [in Him], **but by trying to fulfill all the requirements** [of the law]. **So, they stumbled over “the stumbling stone,”** [i.e., the Jews refused to become obedient to Christ. See I Pet. 2:6-8]. (AUV–NT)

Jesus Christ is the *stumbling stone*. The key to regeneration is having faith in Him. However, the Jews instead have stumbled over Him while attempting to keep the Law of Moses. Jesus fully kept the Law of Moses; legalistic Jews stumble over Him, as they try and fail to keep the Law.

God has graciously allowed a remnant of Israel to remain. If not for that, because of their sinfulness, Israel would have been like Sodom and Gomorrah, destroyed as a people forever.

Israel will reap the evil of their own sin, as did Sodom.

Both the nation Israel and the nation Judah (the northern and southern kingdoms) were often acting against God. Most often, that was illustrated by their pursuing other gods of other nations.

Isa 3:8 **For Jerusalem has stumbled, and Judah has fallen, because their speech and their deeds are against the LORD, defying his glorious presence.**

Isaiah ministered to the southern kingdom, Judah, warning them of the 5th stage of national discipline. Israel sins openly against God; they proclaim their sin as Sodom did, indicating that they did not even try to hide it.

Isa 3:9–10 **For the look on their faces bears witness against them; they proclaim their sin like Sodom; they do not hide it. Woe to them! For they have brought evil on themselves. Tell the righteous that it shall be well with them, for they shall eat the fruit of their deeds.**

All the calamity that was brought upon Israel was because they brought this evil upon themselves.

It is one thing to sin; it is completely another to sin out in the open as though it is a good thing to do (picture a gay pride parade at this juncture). We all sin; but it is far worse to sin and for that to be something that you take pride in.

God will judge unbelieving Jews, both in time and eternity. God will judge Babylon.

Isaiah warns Judah in Isaiah 13:

Isa 13:9, 11 **Behold, the day of the LORD comes, cruel, with wrath and fierce anger, to make the land a desolation and to destroy its sinners from it. I will punish the world for its evil, and the wicked for their iniquity; I will put an end to the pomp of the arrogant, and lay low the pompous pride of the ruthless.**

Isaiah warns of the coming 5th stage of national discipline. The 4th stage is when a foreign entity comes into the Land of Promise and reigns over Israel; and the 5th stage is when a foreign power removes the Jews from the land that God gave them.

Isaiah is speaking for God here. It is not unusual for a prophet to suddenly begin speaking in the 1st person, as if they are God. Since God the Holy Spirit is speaking through the prophet, what is said is direct communication from God to the people of Israel.

Isa 13:13 **“Therefore I will make the heavens tremble [Isaiah is speaking in the place of God], and the earth will be shaken out of its place, at the wrath of the LORD of hosts in the day of His fierce anger. And like a hunted gazelle, or like sheep with none to gather them, each will turn to his own people, and each will flee to his own land. Whoever is found will be thrust through, and whoever is caught will fall by the sword. Their infants will be dashed**

in pieces before their eyes; their houses will be plundered and their wives raped. Behold, I am stirring up the Medes against them, who have no regard for silver and do not delight in gold. Their bows will slaughter the young men; they will have no mercy on the fruit of the womb; their eyes will not pity children.”

The discipline which Judah, the southern kingdom was facing, is described above, the most graphic aspect being, having their very children dashed into pieces. This is all because the Jews of Judah had turned away from God.

However, God will deal with those who have brought this harm against Israel:

Isa 13:19 **And Babylon, the glory of kingdoms, the splendor and pomp of the Chaldeans, will be like Sodom and Gomorrah when God overthrew them.**

Babylon is the geographical location and for a time, it was known as the Chaldean Empire or the neo-Babylonian empire (626–539 B.C.). Prior to this, Babylon was ruled over by the Assyrians.

Although Babylon had been under the control of several groups of people, this was because it was a great geographical area at one time (this is the modern-day Iraq). Babylon, ruled over by the Chaldeans, will, according to Isaiah, become like Sodom and Gomorrah. Do you know any Chaldeans or Babylonians (or, Assyrians)? And yet, Babylon was, at one time, the greatest city of the world, and the Chaldeans and the Assyrians were two of the greatest kingdoms in the history of mankind.

What Isaiah is saying is, God is going to overthrow the splendor and pomp of the great Chaldean Empire, and that great empire and its great city and its inhabitants will completely disappear from history. Today, most people could not go to a map of Iraq and say, “Here is where the city of Babylon used to be.”¹⁶⁸ At the peak of the Chaldean empire, Isaiah says they will be destroyed like Sodom and Gomorrah (meaning that they will be removed from history as a people).

This would be very much like saying that New York City will become vacant and desolate, with wild wolves inhabiting the buildings. Babylon was long-established as the capitol of the world, as per human viewpoint.

But this is, In fact, what God said about the city of Babylon:

Isa 13:20–22 **It will never be inhabited or lived in for all generations; no Arab will pitch his tent there; no shepherds will make their flocks lie down there. But wild animals will lie down there, and their houses will be full of howling creatures; there ostriches will dwell, and there wild goats will dance. Hyenas will cry in its towers, and jackals in the pleasant palaces; its time is close at hand and its days will not be prolonged.**

In the next lesson, we will see Jeremiah’s warnings to Babylon, and then see how these prophecies were fulfilled historically.

The previous lesson has the basic history of Judah (the southern kingdom) and Israel (the northern kingdom) along with a list of the prophets and the time of their ministries. This is provided for historical context.

Unlike other faiths, Christianity (and true Y^ehowah worship before it) is based first and foremost upon actual historical events. You take away the historical background, and there is nothing upon which Christianity stands. Our God is real. He created the universe; He takes an active part in the lives of individuals and in the lives of nations. These nations are real and all of the events described throughout the Old and New Testaments are actual historical incidents.

You may have wondered in the past, why are there four gospels? This is because, these gospels provides us 4 separate witnesses to the historicity of Jesus Christ, Whose life, public ministry and death on the cross should have gone unnoticed (if He were merely a man). Even as a religious figure, Jesus taught for a very short period

¹⁶⁸ Admittedly, most people today could not go to a map and even find Iraq.

of time, over a very limited geographical area, and He wrote nothing down Himself. That there is any history of such a man is both remarkable and unique; that there are 4 separate histories of Him written by His contemporaries is quite amazing. Two of the gospels were written by eyewitnesses and two were composed by men who had close associations with eyewitnesses. Is there anyone before the printing press who had 4 biographers who either knew the subject of their biography or knew people who personally knew him? My guess is, no.

You may not realize it, but before Jesus, there were at least two “messiah” figures and in the 1st century, there were as many as five. After Jesus, there were one or two dozen more claimants. We know little or nothing about these men because they were not God come in the flesh (John 1:1–3, 14). Given the smattering amount of information that we have of these various men, Jesus should have been similarly remembered (from human viewpoint). His public ministry was quite brief and over a very limited geographical area. But there are 4 biographers and 12 Apostles who fearlessly proclaimed the name of Jesus, even though, when He had been grabbed up by the Romans in the Garden of Gethsemane, most of these same disciples gutlessly ran for their lives. As a result, we know about the true historical Jesus and precious little about the false messiahs of Israel.

Similarly, the Age of Israel is based upon 3 real historical figures—Abraham, Isaac and Jacob—whose lives and history should have passed over unnoticed, as these men were not kings or famous men in any way. No one memorialized them on a wall or a stele. They were 3 ranchers who lived in Palestine at the beginning of the second millennium B.C. We only know about them because of the Word of God, which God preserved. Built upon this foundation of these 3 real men was the nation Israel—a real nation with a real history recorded in the Bible.

No doubt, you have heard many times that, the history of the Bible is contradicted by the ancient history that we know and by archeological finds that we have made. This is not actually true. Whereas there are a few places where the history of the Bible does not match exactly with ancient history, that does not make the Bible wrong. The documents upon which we base ancient history are much less trustworthy than the Bible.

We also have the testimony of noted historian Will Durant,¹⁶⁹ who wrote: *The discoveries here summarized [in his first volume of “The Story of Civilization”] have restored considerable credit to those chapters of Genesis that record the early traditions of the Jews. In its outlines, and barring supernatural incidents, the story of the Jews as unfolded in the Old Testament has stood the test of criticism and archeology; every year adds corroboration from documents, monuments, or excavations...We must accept the Biblical account provisionally until it is disproved.*¹⁷⁰ This is a man who did not believe in supernatural events, who was, insofar as we know, not a Christian or a devout Jew, but who knew far more about ancient history than you and I and our closest 100 friends and associates put together. He stands by the historicity of the Old Testament—including Genesis, except for the supernatural events. I will tend to take the testimony of a dispassionate historian who has written 11,000 pages on ancient history before I take the word of some skeptic who has a web page of 20 2-page documents, most of which he cut and paste from another webpage.

Jeremiah speak of the destruction of Babylon.

Jeremiah, who prophesied about 100 years after Isaiah, also spoke against Babylon and tied their end to Sodom and Gomorrah:

Jer 50:35–43 "A sword against the Chaldeans, declares the LORD, and against the inhabitants of Babylon, and against her officials and her wise men! A sword against the diviners, that they may become fools! A sword against her warriors, that they may be destroyed! A sword against her horses and against her chariots, and against all

¹⁶⁹ Durant is known for his multi-volume set *The Story of Civilization*. Although he also wrote philosophical works, he is not associated with any church that I am aware of.

¹⁷⁰ *The Story of Civilization; 1. Our Oriental Heritage*, by Will Durant; MJF Books, c1963; p. 300 (footnote). Note that Durant clearly rejects the supernatural elements of Genesis.

the foreign troops in her midst, that they may become women! A sword against all her treasures, that they may be plundered! A drought against her waters, that they may be dried up! For it is a land of images, and they are mad over idols. Therefore wild beasts shall dwell with hyenas in Babylon, and ostriches shall dwell in her. She shall never again have people, nor be inhabited for all generations. **As when God overthrew Sodom and Gomorrah** and their neighboring cities, declares the LORD, so no man shall dwell there, and no son of man shall sojourn in her. Behold, a people comes from the north; a mighty nation and many kings are stirring from the farthest parts of the earth. They lay hold of bow and spear; they are cruel and have no mercy. The sound of them is like the roaring of the sea; they ride on horses, arrayed as a man for battle against you, O daughter of Babylon! The king of Babylon heard the report of them, and his hands fell helpless; anguish seized him, pain as of a woman in labor.”

From [Wikipedia](#) on Babylon: *Under Alexander [the Great], Babylon again flourished as a centre of learning and commerce. But following Alexander's death in 323 BC in the palace of Nebuchadnezzar, his empire was divided amongst his generals, and decades of fighting soon began, with Babylon once again caught in the middle.*

The constant turmoil virtually emptied the city of Babylon. A tablet dated 275 BC¹⁷¹ states that the inhabitants of Babylon were transported to Seleucia, where a palace was built, as well as a temple given the ancient name of Esagila. With this deportation, the history of Babylon comes practically to an end, though more than a century later, it was found that sacrifices were still performed in its old sanctuary.¹⁷² By 141 BC, when the Parthian Empire took over the region, Babylon was in complete desolation and obscurity.¹⁷³

Or, as Isaiah prophesied: **Babylon will never be inhabited or lived in for all generations; no Arab will pitch his tent there; no shepherds will make their flocks lie down there. But wild animals will lie down there, and their houses will be full of howling creatures; there ostriches will dwell, and there wild goats will dance. Hyenas will cry in its towers, and jackals in the pleasant palaces; its time is close at hand and its days will not be prolonged.** Isaiah spoke around 700 B.C. when Babylon was probably the greatest city (in human terms) on earth. Most historians agree that the Old Testament canon was closed out around 400 B.C. (a translation from the Hebrew into the Greek was made around 200 B.C.); and we find this prophecy fulfilled even after that.

Because of the shifting Euphrates River, now much of the city of Babylon is today under water.¹⁷⁴

As an aside, there are a few prophecies here and there which some historians and skeptics nitpick, and some claim that the prophecy came after the event. However, a prophecy like this cannot be explained in this way. We know the history of the Old Testament, when it was closed out, when it was translated into other languages, and that the Jews believed it to be divinely inspired. Either these prophets made a tremendous number of lucky guesses, or, the Bible is the divinely inspired Word of God.

Josh McDowell devotes a chapter of *Evidence That Demands a Verdict, Volume I* to Old Testament prophecies and their fulfillment. Since our topic is specifically Sodom and Gomorrah, we mention the fulfillment of these prophecies when related to Sodom and Gomorrah.

God gives those on negative volition and under discipline a second chance, and they still do not turn toward Him.

¹⁷¹ I am sure that was not the actual date on the tablet itself. :)

¹⁷² Chisholm, Hugh, ed. (1911). "Babylon". Encyclopædia Britannica (11th ed.). Cambridge University Press. Citation taken from <http://en.wikipedia.org/wiki/Babylon> accessed September 18, 2012.

¹⁷³ From <http://en.wikipedia.org/wiki/Babylon> accessed September 18, 2012.

¹⁷⁴ From <http://en.wikipedia.org/wiki/Babylon#Archaeology> accessed September 18, 2012.

Amos (public ministry circa 750 B.C.) also mentions Sodom and Gomorrah with regards to the northern kingdom (Israel):

Amos 4:1 "Hear this word, you cows of Bashan, who are on the mountain of Samaria [the northern kingdom, also called *Israel* and *Ephraim*], who oppress the poor, who crush the needy, who say to your husbands, 'Bring, that we may drink!'

Amos, speaking for God, identifies the recipients of his message as *the cows of Bashan who are on the mountain of Samaria*. Bashan is the northeastern portion of Israel, where the tribes of Reuben, Gad and a half-tribe of Manasseh originally settled. These are well-fed, fat cows, indicating that God has taken care of those in the northern kingdom.

Amos 4:2–3 The Lord GOD has sworn by his holiness that, behold, the days are coming upon you, when they shall take you away with hooks, even the last of you with fishhooks. And you shall go out through the breaches, each one straight ahead; and you shall be cast out into Harmon [possibly, a *high fortress?*]," declares the LORD.

God warns them that the King of Assyria will remove them from their land like a fish is removed from water. The breaches refer to holes in the city walls made by the Assyrian army; however, it is not altogether clear what *Harmon* (a transliteration) stands for (according to BDB, it means *high fortress*).

Amos 4:4–5 "Come to Bethel, and transgress; to Gilgal, and multiply transgression; bring your sacrifices every morning, your tithes every three days; offer a sacrifice of thanksgiving of that which is leavened, and proclaim freewill offerings, publish them; for so you love to do, O people of Israel!" declares the Lord GOD.

Bethel and Gilgal are in the northern kingdom. Amos lists God's grievances against them above, spoken in irony.

Amos 4:6 "I gave you cleanness of teeth in all your cities, and lack of bread in all your places, yet you did not return to me," declares the LORD.

The idea is, they will find it easy to clean their teeth, as God will not give them any bread to eat. This marks the beginning of corporate discipline on the northern kingdom.

Amos 4:7–8 "I also withheld the rain from you when there were yet three months to the harvest; I would send rain on one city, and send no rain on another city; one field would have rain, and the field on which it did not rain would wither; so two or three cities would wander to another city to drink water, and would not be satisfied; yet you did not return to me," declares the LORD.

Holding back rain, to an agricultural economy, is an economic recession. Depending upon the severity of the lack of rain, this appears to be the 1st stage of national discipline (as found in Leviticus 26). This is God disciplining the northern kingdom for their evil. It is God trying to gain the attention of those living in the northern kingdom. Sometimes He uses a recession in order to do that.

As a client nation to God, we in the United States are also subject to similar sets of discipline—which could include crop failures, but is more likely to be a recession coupled with great natural disasters.

Amos 4:9 "I struck you with blight and mildew; your many gardens and your vineyards, your fig trees and your olive trees the locust devoured; yet you did not return to Me," declares the LORD.

Destruction of their existing crops is more discipline and warning of greater discipline to come. This sounds like the 2nd stage of national discipline (I have not yet enumerated the first 3 stages¹⁷⁵). This is a natural disaster which has great economic impact on Israel.

¹⁷⁵ However, many others have: [R. B. Thieme, Jr.](#); [Westbank Bible Church](#); [grace notes](#) (probably from R. B. Thieme, Jr.'s Bible classes; and [Ken Ford](#) (there are many others who have posted this doctrine).

Amos 4:10 "I sent among you a pestilence after the manner of Egypt; I killed your young men with the sword, and carried away your horses, and I made the stench of your camp go up into your nostrils; yet you did not return to me," declares the LORD.

At this point, we appear to be up to the 3rd stage of national discipline, where there is widespread sickness and defeat in battle. The other acts of discipline continue and even intensify along with these things.

Amos 4:11 "I overthrew some of you, **as when God overthrew Sodom and Gomorrah**, and you were as a brand plucked out of the burning; yet you did not return to Me," declares the LORD.

This is the 4th stage of national discipline. God overthrowing some of them as He overthrew Sodom and Gomorrah—you will recall that first the kings of the east defeated these cities and were dragging the people off into slavery when Abraham rescued them (Genesis 14). Many of the inhabitants of the northern kingdom have been similarly rescued, and yet they did not return to God.

In the Old Testament, the Jews had this rich historical record of what God did to Sodom and Gomorrah (Genesis 19) and the stages of discipline that God reserved for Israel (Leviticus 26). If they knew Bible doctrine and knew what was going on all around them, they could easily match the prophecies and historical trends to their lives. We are able to do much the same thing, as long as we *know* these things. **And Jesus said to them, "When it is evening, you say, 'It will be fair weather, for the sky is red.' And in the morning, 'It will be stormy today, for the sky is red and threatening.' You know how to interpret the appearance of the sky, but you cannot interpret the signs of the times."** (Matthew 16:2–3). The believer with doctrine in his soul ought to be able to watch a news broadcast or pick up a newspaper and understand where a nation stands with regards to God's blessing or cursing.

As an aside, you will note that I spend a great deal of time speaking of the importance of knowing Bible doctrine; of knowing God's Word. That is because we are in the epoch of conscience. Adam, as the federal head of the human race, ate from the fruit of the Tree of Knowledge of Good and Evil (Right and Wrong); and that meant that we entered into a world of moral decisions, by choice. We need to know what that morality is because we have, by imputation, also chosen to take of the fruit of that tree.

Let's take an analogy: when your child is age 1, you do not make any attempts to teach him fundamental morality, because he is still in innocence, despite having a sin nature. However, around age 3, you begin to teach your child some fundamental concepts of right and wrong. You cannot just let a kid do whatever from age 2 on up, because that will have some horrendous consequences. You have to teach him, which involves knowledge and a vocabulary (which vocabulary always begins with the word *no*).

Similarly, we as believers in Jesus Christ must also learn with knowledge and vocabulary what is right and wrong. You cannot just allow a person to believe in Jesus and then do whatever comes natural after that. Believers have sin natures just as unbelievers do. What comes natural is often sin and human viewpoint thinking. Hence the need for knowledge of Bible doctrine. The believer who just goes off on his own after salvation is just like a 2-year old who is given complete control of his moral choices from that point on.

Back to the final verse in Amos:

Amos 4:12 "Therefore thus I will do to you, O Israel; because I will do this to you, prepare to meet your God, O Israel!"

God warns them of the coming 5th stage of national discipline which will come upon them.

The people of the southern kingdom to become like Sodom and Gomorrah to God as had already happened to the northern kingdom.

There is a big difference between Isaiah and Jeremiah—the people of the southern kingdom listened to Isaiah and they were not destroyed. However, a century later, Judah, the southern kingdom, did not listen to Jeremiah, who was also proclaiming God's judgment. Therefore, the southern kingdom would suffer the 5th stage of national discipline during Jeremiah's lifetime (as did the northern kingdom).

Jeremiah (public ministry between 626–580 B.C.) speaks of Sodom and Gomorrah:

Jer 23:9 Concerning the prophets: My heart is broken within me; all my bones shake; I am like a drunken man, like a man overcome by wine, because of the LORD and because of his holy words.

The prophets are saying things which are false.

Jer 23:10 For the land is full of adulterers; because of the curse the land mourns, and the pastures of the wilderness are dried up. Their course is evil, and their might is not right.

In the Old Testament, and adulterer is often used symbolically to stand for Israel or Judah going after different gods than Y^ehowah.

Jer 23:11 "Both prophet and priest are ungodly; even in my house I have found their evil, declares the LORD.

Those who are supposed to teach the truth have turned against God. Evil, in the Bible, often refers to human viewpoint thinking.

Jer 23:12 Therefore their way shall be to them like slippery paths in the darkness, into which they shall be driven and fall, for I will bring disaster upon them in the year of their punishment, declares the LORD.

These prophets live in darkness. God will bring disaster upon them for lying to His people.

Jeremiah speaks of the false prophets in the northern kingdom (Samaria):

Jer 23:13 "In the prophets of Samaria I saw moral bankruptcy: they prophesied by Baal and led My people Israel astray.

This would have occurred in the past, and this was something that Jeremiah and the people who listened to him were aware of. When Jeremiah spoke, a century had passed since the northern kingdom (Samaria) was taken into captivity by the Assyrians.

He also warned about the false prophets in the southern kingdom:

Jer 23:14 But in the prophets of Jerusalem I have seen a horrible thing: they commit adultery and walk in lies; they strengthen the hands of evildoers, so that no one turns away from his evil; **all of them have become like Sodom to Me, and its inhabitants like Gomorrah.**"

Committing adultery is generally a reference to the Jewish people worshiping (chasing after) a false god.

The evil practiced by the prophets in the southern kingdom actually supports the evil behavior of the people of Judah, so that they have become to God like Sodom and Gomorrah (you will note that Jeremiah, like the other prophets, speaks as if God is speaking through him).

Jer 23:15–17 Therefore thus says the LORD of hosts concerning the prophets: 'Behold, I will feed them with bitter food and give them poisoned water to drink, for from the prophets of Jerusalem ungodliness has gone out into all the land.' Thus says the LORD of hosts: "Do not listen to the words of the prophets who prophesy to you, filling you with vain hopes. They speak visions of their own minds, not from the mouth of the LORD. They say

continually to those who despise the word of the LORD, 'It shall be well with you'; and to everyone who stubbornly follows his own heart, they say, 'No disaster shall come upon you.'"

But God warned them that, if they follow the false prophets, the prophets who tell them that everything is fine, their prophets will become like Sodom and the inhabitants of Jerusalem will become like Gomorrah.

We have one more set of prophecies involving Sodom and Gomorrah to examine.

It ought to be quite remarkable as to just how foundational the destruction of Sodom and Gomorrah is. We have spent 20 lessons on the destruction of Sodom and Gomorrah and about a half-dozen lessons on where this destruction is later referenced in subsequent Scriptures. It is with Sodom that we first have an illustration of the 4th and 5th stages of national discipline (being controlled by an outside power; and then being driven out of your homeland by an outside power). Sodom illustrates the 6th stage of national discipline as well (the complete destruction of the people of a nation).

Please bear in mind that all of these sermons by the prophets concerning Sodom and Gomorrah would have meant diddly-squat had not the people known about Sodom and Gomorrah, having the very evidence of the destruction of these cities right before their very eyes.

God, through Jeremiah, laments the future destruction of Judah:

Jeremiah also wrote Lamentations, and he spoke of what would happen to Zion, which is a metonym for God's people, the Jews:

Lam 4:6–8 For the chastisement of the daughter of My people **has been greater than the punishment of Sodom**, which was overthrown in a moment, and no hands were wrung for her. Her princes were purer than snow, whiter than milk; their bodies were more ruddy than coral, the beauty of their form was like sapphire. Now their face is blacker than soot; they are not recognized in the streets; their skin has shriveled on their bones; it has become as dry as wood.

The discipline that they would face would be greater than the punishment of Sodom. However, God would always allow a remnant of Jews to remain on this earth.

The wringing of the hands indicates great sadness for the destruction of Sodom that no one felt. The princes named here refer to the leaders of Judah, who were, at one time, attractive to both God and men (in their souls), but now were repulsive. One can no longer tell that these are the people of God.

Ezekiel Hammers the Northern and Southern Kingdoms, Referencing Sodom:

Ezekiel (public ministry 593–570 B.C.) mentions Sodom several times in the same sermon. He speaks for God in this diatribe against Judah, the **southern kingdom**:

Ezek. 16:36–37 Thus says the Lord GOD, Because your lust was poured out and your nakedness uncovered in your whorings with your lovers, and with all your abominable idols, and because of the blood of your children that you gave to them, therefore, behold, I will gather all your lovers with whom you took pleasure, all those you loved and all those you hated. I will gather them against you from every side and will uncover your nakedness to them, that they may see all your nakedness.

Ezekiel is speaking metaphorically. All of Judah's lovers would be the false gods which Judah embraced instead of their God. Uncovering Judah's nakedness is showing Judah to be morally bankrupt for rejecting the husband (God) of her youth and pursuing after these meaningless lovers.

Ezek. 16:38–41 And I will judge you as women who commit adultery and shed blood are judged, and bring upon you the blood of wrath and jealousy. And I will give you into their hands, and they shall throw down your vaulted chamber and break down your lofty places. They shall strip you of your clothes and take your beautiful jewels and leave you naked and bare. They shall bring up a crowd against you, and they shall stone you and cut you to pieces with their swords. And they shall burn your houses and execute judgments upon you in the sight of many women. I will make you stop playing the whore, and you shall also give payment no more.

God, through Ezekiel, speaks of very harsh judgment which would come against the southern kingdom.

Ezek. 16:42–43 So will I satisfy My wrath on you, and My jealousy shall depart from you. I will be calm and will no more be angry. Because you have not remembered the days of your youth, but have enraged me with all these things, therefore, behold, I have returned your deeds upon your head, declares the Lord GOD. Have you not committed lewdness in addition to all your abominations?

The days of Israel's youth refers back to better times; for instance, when the generation of promise entered into the land; or the people of Israel under David and Solomon. *Remembering* means that they think back to the relationship between God and Israel—they remember the truths taught to Abraham and to Moses and to David. They remember Bible doctrine. However, the problem is, they do not remember any of these things; they do not know who they are; they do not know Who God is.

Ezek. 16:44–47 "Behold, everyone who uses proverbs will use this proverb about you: 'Like mother, like daughter.' You are the daughter of your mother, who loathed her husband and her children; and you are the sister of your sisters, who loathed their husbands and their children. Your mother was a Hittite and your father an Amorite. And your elder sister is Samaria, who lived with her daughters to the north of you; and your younger sister, who lived to the south of you, is **Sodom** with her daughters. Not only did you walk in their ways and do according to their abominations; within a very little time you were more corrupt than they in all your ways.

The Jews hated the Hittites and the Amorites; they even looked down on Samaria, which had gone out under the 5th stage of national discipline. And they particularly despised Sodom as being incredibly corrupt. However, God is saying that the Jews in the southern kingdom were equally corrupt. They are just like the people that they despise. This is a terrible insult to the Jews.

Ezek. 16:48–50 As I live, declares the Lord GOD, your sister **Sodom** and her daughters have not done as you and your daughters have done. Behold, this was the guilt of your sister **Sodom**: she and her daughters were arrogant, they had an excess of food and prosperous ease, but did not aid the poor and needy. They were haughty and did an abomination before me. So I removed them, when I saw it.

The sins named here are being prosperous, but without giving any care to the poor and needy. The implication is that, Judah (and Sodom) had both enjoyed great prosperity; but that they were heartless in their prosperity. Their heartlessness was proof of their rejection of God.

Ezek. 16:51–54 Samaria has not committed half your sins. You have committed more abominations than they, and have made your sisters appear righteous by all the abominations that you have committed. Bear your disgrace, you also, for you have intervened on behalf of your sisters. Because of your sins in which you acted more abominably than they, they are more in the right than you. So be ashamed, you also, and bear your disgrace, for you have made your sisters appear righteous. "I will restore their fortunes, both the fortunes of **Sodom** and her daughters, and the fortunes of Samaria and her daughters, and I will restore your own fortunes in their midst, that you may bear your disgrace and be ashamed of all that you have done, becoming a consolation to them.

Remember, Samaria is the **northern kingdom** and God, through Ezekiel, is saying that those in the southern kingdom have committed far more sins. Ezekiel is warning Judah about the fast approaching 5th stage of national discipline (which occurs during Ezekiel's life).

Ezek. 16:55–57 As for your sisters, **Sodom** and her daughters shall return to their former state, and Samaria and her daughters shall return to their former state, and you and your daughters shall return to your former state. Was not your sister **Sodom** a byword in your mouth in the day of your arrogance, before your wickedness was uncovered? Now you have become an object of reproach for the daughters of Syria and all those around her, and for the daughters of the Philistines, those all around who despise you.

Sodom being a byword meant that many people knew about Sodom, its destruction; and that it had entered into even day-to-day language.

Returning to your former state is essentially the definition of **reversionism**, a term coined by R. B. Thieme, Jr. They have reverted to their former evils; they revert back to their human viewpoint thinking. They are the **dog returning to his vomit** (Proverbs 26:11 2Peter 2:22), to see if perhaps there may have been some worthwhile goodies that he left behind.

Ezek. 16:58–60 You bear the penalty of your lewdness and your abominations, declares the LORD. "For thus says the Lord GOD: I will deal with you as you have done, you who have despised the oath in breaking the covenant, yet I will remember My covenant with you in the days of your youth, and I will establish for you an everlasting covenant.

Religion, in that day, was often closely related to the phallic cults and with child sacrifice.

Allow me a tangent here, because some people read this and think, *well, this has no relationship to me or to my society today*. However, it does. Just because the phallic cults are not associated with religion anymore, does not mean that this is not a problem in our society. We live in a highly sexualized society where we have actually affected the age at which girls enter into puberty in my own lifetime. Our pagan worship of sex in this society is the phallic cult, but in a different incarnation.

In many Muslim countries, children are raised for the earliest age to hate Jews, Israel and the United States. They learn from cartoons at the earliest age **to desire to be martyrs** for their country and for Islam. Some children are even used as **suicide bombers**. This is modern-day child sacrifice.

The covenant spoken of in the Ezekiel passage, is the Palestinian covenant, where God has given a land grant to the people of Israel. This also takes in the Abrahamic and Davidic Covenants.

Ezek. 16:61–63 Then you will remember your ways and be ashamed when you take your sisters, both your elder and your younger, and I give them to you as daughters, but not on account of the covenant with you. I will establish My covenant with you, and you will know that I am the LORD, that you may remember and be confounded, and never open your mouth again because of your shame, when I atone for you for all that you have done, declares the Lord GOD."

You will note that God will atone for the sins of Judah—that is the cross of Christ. Judah is undeserving of what God does for her, just as we are undeserving of what God does for us.

Prophets use Sodom and Gomorrah to show that God will judge the nations:

Prophets, on many occasions, spoke of judgments against other nations. Zephaniah (public ministry between 630–620 B.C.) on Moab:

Zephaniah is going to tell us what will happen to the country of Moab. Actually, we have stopped our march through Genesis 19 and have not come to Moab yet. Moab will be descended from one of Lot's daughters and Lot himself. At the end of Genesis 19, there will be two acts of incest which will result in the tribes of Moab and Ammon. Preview of coming attractions: Lot's two daughters will have sex with their father in order to bear children; and those children will become heads of the nations Moab and Ammon, mentioned in this passage.

Zeph. 2:9–11 Therefore, as I live," declares the LORD of hosts, the God of Israel, "**Moab will become like Sodom, and the Ammonites like Gomorrah**, a land possessed by nettles and salt pits, and a waste forever. The remnant of my people will plunder them, and the survivors of my nation will possess them. This will be their lot in return for their pride, because they taunted and boasted against the people of the LORD of hosts. The LORD will be awesome against them; for he will famish all the gods of the earth, and to him will bow down, each in its place, all the lands of the nations."

Moab and Ammon would eventually go the way of degeneration, and they would be destroyed.

Moab seems to have disappeared from history, although, at one time, it was a fierce nation that David faced in battle; a nation which had its ups and downs with respect to Israel. However, after being taken captive by the Chaldeans, there never appears to be a time when these people or this nation ever existed again as independent entities.

According to ISBE: At a later date Moab was overrun by the Nabathean Arabs who ruled in Petra and extended their authority on the east side of Jordan even as far as Damascus (Josephus, Ant., XIII, xv, 1, 2). The Moabites lost their identity as a nation and were afterward confounded with the Arabs, as we see in the statement of Josephus (XIII, xiii, 5), where he says that Alexander (Janneus) overcame the Arabians, such as the Moabites and the Gileadites. Alexander built the famous stronghold of Macherus in Moab, on a hill overlooking the Dead Sea, which afterward became the scene of the imprisonment and tragical death of John the Baptist (Josephus, BJ, VII, vi, 2; Ant., XVIII, v, 2; Mark 6:21-28). It was afterward destroyed by the Romans. Kir became a fortress of the Crusaders under the name of Krak (Kerak), which held out against the Moslems until the time of Saladin, who captured it in 1188 A.D.

Jeremiah (public ministry between 626–580 B.C.) mentions Sodom in His judgment of Edom. Edom is a country which is founded by Esau, who is the twin brother of Jacob, one of the patriarchs (Jacob is the son of Isaac who is the son of Abraham). God would love Jacob, but He would hate Esau, even though these men are twins (Mal. 1:3 Romans 9:13, which passages we have already studied).

Jer 49:17–18 "Edom will become a horror. Everyone who passes by it will be horrified and will hiss because of all its disasters. As when **Sodom and Gomorrah** and their neighboring cities **were overthrown**, says the LORD, no man will dwell there, no man will sojourn in her.

According to The Wycliffe Bible **Commentary** on Obadiah:¹⁷⁶ Soon after this time, Edom was pushed out of her ancient home by the Nabatæans, so that she had to move to the west side of the Dead Sea. Hebron was made the capital of her new home in south Judah. The Maccabees, especially John Hyrcanus (c. 125 BC), subdued and Judaized the Edomites (that is, they learned about the Redeemer-Creator God, Y^ehowah). Both the Edomites, who later rejected the Messiah of the Jews; were finally destroyed with the Jews in 70 AD by the Roman general Titus. However, this does not appear to be exactly the case.

Clarifying Christianity had the following information about the fulfillment of this and other prophecies in the Bible against Edom: *The history books tell us that Edom did OK for perhaps a hundred years after their final warning from God's prophets. Then, during the fifth century (400-499) B.C. the "Edomites" were overwhelmed by other Arab groups. In turn, these groups were taken over by the Nabatæans, who started living in the area sometime around 312 B.C. By the way, the Nabataeans, not the Edomites, are the people who cut the temples in the sandstone walls of Petra. Under the Nabataeans, the city of Petra flourished until 106 A.D., when the Romans conquered Petra. From that time it slid into disuse, to the point that Edom was almost uninhabited from the 7th to the 12th century A.D. It revived slightly in the 12th century when the crusaders built a castle there called Sel.*

¹⁷⁶ From <http://www.thomaswilliamson.net/edom.htm> accessed September 18, 2012.

Afterward, it remained so forgotten that it had to be rediscovered in 1812 by Swiss traveler Johann L. Burckhardt.¹⁷⁷

As you can see, by all of the references made to Sodom and Gomorrah throughout the Old and New Testaments, this is a very significant event, and something that all nations from that area could relate to. This is why we spent a great deal of time on Genesis 14 and 19, as these chapters are, in many ways, foundational to God’s dealings with nations.

With this, we will return to Genesis 19 to complete this chapter in the next few lessons.

At this point, we return to Genesis 19, to see the epilogue for the life of Lot. First of all, this will be the final historical note on Lot. We will not follow him to his death; we will not follow the lives of his daughters, except to find out that they will have two sons by incest. Finally, and we will find out nothing about the sons personally, except for their names, and, in later books of the Bible, their descendants, and only as they interact with Israel.

Apart from a few later mentions in Scripture, this will be the final narrative of Lot’s life.

Chapter Outline

Charts, Graphics and Short Doctrines

There will be a final judgment. Unless otherwise noted, the ESV; capitalized is used below.

Prophets Speak of the Last Judgment

Citation	Text/Commentary
Isa 2:12–21	For the LORD of hosts has a day against all that is proud and lofty, against all that is lifted up-- and it shall be brought low; against all the cedars of Lebanon, lofty and lifted up; and against all the oaks of Bashan; against all the lofty mountains, and against all the uplifted hills; against every high tower, and against every fortified wall; against all the ships of Tarshish, and against all the beautiful craft. And the haughtiness of man shall be humbled, and the lofty pride of men shall be brought low, and the LORD alone will be exalted in that day. And the idols shall utterly pass away. And people shall enter the caves of the rocks and the holes of the ground, from before the terror of the LORD, and from the splendor of his majesty, when he rises to terrify the earth. In that day mankind will cast away their idols of silver and their idols of gold, which they made for themselves to worship, to the moles and to the bats, to enter the caverns of the rocks and the clefts of the cliffs, from before the terror of the LORD, and from the splendor of his majesty, when he rises to terrify the earth.
Ezek. 7:5–9	"Thus says the Lord GOD: Disaster after disaster! Behold, it comes. An end has come; the end has come; it has awakened against you. Behold, it comes. Your doom has come to you, O inhabitant of the land. The time has come; the day is near, a day of tumult, and not of joyful shouting on the mountains. Now I will soon pour out my wrath upon you, and spend My anger against you, and judge you according to your ways, and I will punish you for all your abominations. And My eye will not spare, nor will I have pity. I will punish you according to your ways, while your abominations are in your midst. Then you will know that I am the LORD, who strikes.

¹⁷⁷ From: <http://www.clarifyingchristianity.com/fulfill.shtml> accessed September 18, 2012. Additional references found on that page.

Prophets Speak of the Last Judgment

Citation	Text/Commentary
Joel 1:15–20	Alas for the day! For the day of the LORD is near, and as destruction from the Almighty it comes. Is not the food cut off before our eyes, joy and gladness from the house of our God? The seed shrivels under the clods; the storehouses are desolate; the granaries are torn down because the grain has dried up. How the beasts groan! The herds of cattle are perplexed because there is no pasture for them; even the flocks of sheep suffer. To you, O LORD, I call. For fire has devoured the pastures of the wilderness, and flame has burned all the trees of the field. Even the beasts of the field pant for You because the water brooks are dried up, and fire has devoured the pastures of the wilderness.
Joel 2:1–3	Blow a trumpet in Zion; sound an alarm on my holy mountain! Let all the inhabitants of the land tremble, for the day of the LORD is coming; it is near, a day of darkness and gloom, a day of clouds and thick darkness! Like blackness there is spread upon the mountains a great and powerful people; their like has never been before, nor will be again after them through the years of all generations. Fire devours before them, and behind them a flame burns. The land is like the garden of Eden before them, but behind them a desolate wilderness, and nothing escapes them.
Amos 8:9–12	"And on that day," declares the Lord GOD, "I will make the sun go down at noon and darken the earth in broad daylight. I will turn your feasts into mourning and all your songs into lamentation; I will bring sackcloth on every waist and baldness on every head; I will make it like the mourning for an only son and the end of it like a bitter day. "Behold, the days are coming," declares the Lord GOD, "when I will send a famine on the land-- not a famine of bread, nor a thirst for water, but of hearing the words of the LORD. They shall wander from sea to sea, and from north to east; they shall run to and fro, to seek the word of the LORD, but they shall not find it.
Mal 4:1–3	"For behold, the day is coming, burning like an oven, when all the arrogant and all evildoers will be stubble. The day that is coming shall set them ablaze, says the LORD of hosts, so that it will leave them neither root nor branch. But for you who fear my name, the sun of righteousness shall rise with healing in its wings. You shall go out leaping like calves from the stall. And you shall tread down the wicked, for they will be ashes under the soles of your feet, on the day when I act, says the LORD of hosts.
1Thess. 5:2–3	For you yourselves are fully aware that the day of the Lord will come like a thief in the night. While people are saying, "There is peace and security," then sudden destruction will come upon them as labor pains come upon a pregnant woman, and they will not escape.
Jude 1:10–13	But these people blaspheme all that they do not understand, and they are destroyed by all that they, like unreasoning animals, understand instinctively. Woe to them! For they walked in the way of Cain and abandoned themselves for the sake of gain to Balaam's error and perished in Korah's rebellion. These are hidden reefs at your love feasts, as they feast with you without fear, shepherds feeding themselves; waterless clouds, swept along by winds; fruitless trees in late autumn, twice dead, uprooted; wild waves of the sea, casting up the foam of their own shame; wandering stars, for whom the gloom of utter darkness has been reserved forever.
Rev. 16:1–4	Then I heard a loud voice from the temple telling the seven angels, "Go and pour out on the earth the seven bowls of the wrath of God." So the first angel went and poured out his bowl on the earth, and harmful and painful sores came upon the people who bore the mark of the beast and worshiped its image. The second angel poured out his bowl into the sea, and it became like the blood of a corpse, and every living thing died that was in the sea. The third angel poured out his bowl into the rivers and the springs of water, and they became blood.

This is simply a taste of the many passages of the end judgment which are found in the Bible.

[Chapter Outline](#)

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[Chapter Outline](#)

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Incest Begins the Tribes of Moab and Ammon

And so goes up Lot from Zoar and so he dwells in the mountain and two of his daughters with him (for he had feared to dwell in Zoar). And so he dwells in the cave, he and two of his daughters.

Genesis
19:30

Lot went up from Zoar and he lived in the mountain with his two daughters [lit., *and his two daughters with him*] (because he was afraid to live in Zoar). Consequently, he and his two daughters lived in a cave.

Lot went up from Zoar and lived in the mountains with his two daughters (because he was afraid to live in Zoar). Consequently, he and his two daughters lived in a cave.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so goes up Lot from Zoar and so he dwells in the mountain and two of his daughters with him (for he had feared to dwell in Zoar). And so he dwells in the cave, he and two of his daughters.
Targum of Onkelos	And Lot went up from Zoar, and dwelt in the mountain, and his two daughters with him; because he feared to reside in Zoar. And he dwelt in a cavern, he and his two daughters.
Latin Vulgate	And Lot went up out of Segor, and abode in the mountain, and his two daughters with him (for he was afraid to stay in Segor) and he dwelt in a cave, he and his two daughters with him.
Peshitta (Syriac)	And Lot went up out of Zoar and dwelt in the mountain, and his two daughters were with him; for he was afraid to live in Zoar; and he dwelt in a cave, both he and his two daughters.
Septuagint (Greek)	And Lot went up out of Zoar, and dwelt in the mountain, he and his two daughters with him, for he feared to dwell in Zoar; and he dwelt in a cave, he and his two daughters with him.
Significant differences:	None.

Thought-for-thought translations; paraphrases:

Contemporary English V.	Lot was afraid to stay on in Zoar. So he took his two daughters and moved to a cave in the hill country.
Easy English	Then Lot left Zoar. He lived in the hills with his two daughters. He was afraid to live in Zoar. He and his two daughters lived in a cave.
Easy-to-Read Version	Lot was afraid to stay in Zoar. So he and his two daughters went to live in the mountains. They lived in a cave there.
Good News Bible (TEV)	Because Lot was afraid to stay in Zoar, he and his two daughters moved up into the hills and lived in a cave.

Partially literal and partially paraphrased translations:

American English Bible	[Then later], Lot and his daughters left Segor and went to live in the mountains, because he was afraid to live in Segor. So, he and his daughters lived in a cave.
Ancient Roots Translinear	Lot ascended from Zoar and dwelled in the mount with his two daughters. He feared to dwell in Zoar, so he and his two daughters dwelled in a cave.
Beck's American Translation	Lot and His daughters But Lot left Zoar because he was afraid to live there, and with his two daughters he went to live in the hills. He and his two daughters lived in a cave.
God's Word™	Lot left Zoar because he was afraid to stay there. He and his two daughters settled in the mountains where they lived in a cave.
New American Bible	<i>Moabites and Ammonites.</i> This Israelite tale about the origin of Israel's neighbors east of the Jordan and the Dead Sea was told partly to ridicule these ethnically related but rival nations and partly to give popular etymologies for their names. The stylized nature of the story is seen in the names of the daughters ("the firstborn" and "the younger"), the ease with which they fool their father, and the identical descriptions of the encounters. Since Lot was afraid to stay in Zoar, he and his two daughters went up from Zoar and settled in the hill country, where he lived with his two daughters in a cave.
New Jerusalem Bible	After leaving Zoar Lot settled in the hill country with his two daughters, for he dared not stay at Zoar. He lived in a cave, he and his two daughters.
Revised English Bible	Because Lot was afraid to stay in Zoar, he went up from there and settled with his two daughters in the hill-country, where he lived with them in a cave.

Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English	Then Lot went up out of Zoar to the mountain, and was living there with his two daughters, for fear kept him from living in Zoar: and he and his daughters made their living-place in a hole in the rock.
HCSB	Lot departed from Zoar and lived in the mountains along with his two daughters, because he was afraid to live in Zoar. Instead, he and his two daughters lived in a cave.
New Advent Bible	And Lot went up out of Segor, and abode in the mountain, and his two daughters with him (for he was afraid to stay in Segor) and he dwelt in a cave, he and his two daughters with him.
NET Bible®	Lot went up from Zoar with his two daughters and settled in the mountains because he was afraid to live in Zoar. So he lived in a cave with his two daughters.

Literal, almost word-for-word, renderings:

Concordant Literal Version	And up is Lot going from Zoar, and dwelling in the mountain, and his two daughters with him, for he fears to dwell in Zoar. And dwelling is he in a cave, he and his two daughters with him.
English Standard Version	Now Lot went up out of Zoar and lived in the hills with his two daughters, for he was afraid to live in Zoar. So he lived in a cave with his two daughters.
exeGesés companion Bible	...and Lot ascends from Soar and settles in the mountain with his two daughters; for he awes to settle in Soar: and he settles in a cave - he and his two daughters.
Green's Literal Translation	And Lot went up out of Zoar and lived in the mount. And his two daughters were with him. For he feared to live in Zoar. And he lived in a cave, he and his two daughter.
Syndein	And Lot kept on going up {alah} out of Zoar, and dwelt in blessings/prosperity {yashab} in the mountain, and his two daughters with him. For he feared to dwell in blessings {yashab} in Zoar. He dwelt in blessing {yashab} in a cave {with} his two daughters.

Young's Updated LT

And Lot goes up out of Zoar, and dwells in the mountain, and his two daughters with him, for he has been afraid of dwelling in Zoar, and he dwells in a cave, he and his two daughters.

The gist of this verse:

Lot decides that he is too fearful to live in Zoar, so he and his daughters move up into the mountains and they live in a cave.

Genesis 19:30a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
ʿâlâh (עָלָה) [pronounced <i>gaw-LAWH</i>]	<i>to go up, to ascend, to come up, to rise, to climb</i>	3 rd person masculine singular, Qal imperfect	Strong's #5927 BDB #748
Lôwṭ (לוֹט) [pronounced <i>lohṭ</i>]	<i>hidden; a covering, a veil; wrapped up; transliterated Lot</i>	masculine singular proper noun	Strong's #3876 BDB #532
min (מִן) [pronounced <i>mihn</i>]	<i>from, off, out from, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
Tsôʿar (צֹעַר) [pronounced <i>TSOH-gahr</i>]	<i>to be small, to be insignificant; transliterated Zoar, Tsôar</i>	proper singular noun/location	Strong's #6820 BDB #858

Translation: Lot went up from Zoar...

As a result of all that happened, Lot left Zoar. You will recall that in the midst of all that commotion, when the angels are trying to drag him out of Sodom, and Lot has to stop and bargain with them, requesting earnestly to allow him and his family to move to Zoar instead. The angels allowed for this, and, as we will find out, destroyed 4 of the 5 cities, but did not destroy Zoar.

Genesis 19:30b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
yâshab (בָּשַׁב) [pronounced <i>yaw-SHAH^BV</i>]	<i>to remain, to stay; to dwell, to live, to inhabit; to sit</i>	3 rd person masculine singular, Qal imperfect	Strong's #3427 BDB #442
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, at, by, near, on, with, before, against, by means of, among, within</i>	a preposition of proximity with the 3 rd person feminine plural suffix	No Strong's # BDB #88
har (הַר) [pronounced <i>har</i>]	<i>hill; mountain, mount; hill-country, a mountainous area, mountain region</i>	masculine singular noun with the definite article	Strong's #2022 (and #2042) BDB #249

Genesis 19:30b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
w ^e (or v ^e) (וּ, וְ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
sh ^e tayim (שְׁתַּיִם) [pronounced <i>sh^et-TAH-zyim</i>]	<i>two, two of, a pair of, a duo of</i>	feminine numeral construct	Strong's #8147 BDB #1040
Spelled here sh ^e ttêy (שְׁתַּיִ) [pronounced <i>sh^eht-TAY</i>].			
bath (בַּת) [pronounced <i>bahth</i>]	<i>daughter; village</i>	feminine plural noun with the 3 rd person masculine singular suffix	Strong's #1323 BDB #123
‘îm (עִם) [pronounced <i>geem</i>]	<i>with, at, by, near; like; from; against; toward; as long as; beside, except; in spite of</i>	preposition of nearness and vicinity with the 3 rd person masculine singular suffix	Strong's #5973 BDB #767

Translation: ...and he lived in the mountain with his two daughters [lit., and his two daughters with him]...

Lot's wife stood as a pillar of salt looking back longingly toward Sodom. Therefore, the only people to escape the destruction of Sodom was Lot and his two daughters.

Genesis 19:30c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
kîy (כִּי) [pronounced <i>kee</i>]	<i>when, that, for, because</i>	explanatory conjunction; preposition	Strong's #3588 BDB #471
yârê' (יָרֵא) [pronounced <i>yaw-RAY</i>]	<i>to fear, to be afraid; to fear-respect, to reverence, to have a reverential respect</i>	3 rd person masculine singular, Qal perfect	Strong's #3372 BDB #431
lâmed (ל) [pronounced <i>l^e</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
yâshab (בָּשַׁב) [pronounced <i>yaw-SHAH^{BV}</i>]	<i>to remain, to stay; to dwell, to live, to inhabit; to sit</i>	Qal infinitive construct	Strong's #3427 BDB #442
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, at, by, near, on, with, before, against, by means of, among, within</i>	a preposition of proximity	No Strong's # BDB #88
Tsô'ar (צוֹר) [pronounced <i>TSOH-gâhr</i>]	<i>to be small, to be insignificant; transliterated Zoar, Tsôar</i>	proper singular noun/location	Strong's #6820 BDB #858

Translation:...(because he was afraid to live in Zoar).

It is interesting that we do not find out why Lot is afraid to live in this city that he begged for the angels to let him go to. He has already lived in a city of degenerate and aggressive homosexuals. Does Zoar have a similar

population? We actually don't know (although I would suspect that they did, as God was going to destroy them). My guess is, based upon what happened, Lot and his two daughters would always be in fear that God would destroy Zoar and its population in the same way. Or, in the alternative, Lot was afraid that this population might threaten him as the people did in Sodom.

Most people fear either for pain or for death, so my guess is that Lot was in fear for his own life. He knew that if he was outside of the city, it would not be destroyed in God's judgment.

Genesis 19:30d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
yâshab (בָּשַׁב) [pronounced yaw-SHAH ^{bV}]	<i>to remain, to stay; to dwell, to live, to inhabit; to sit</i>	3 rd person masculine singular, Qal imperfect	Strong's #3427 BDB #442
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, at, by, near, on, with, before, against, by means of, among, within</i>	a preposition of proximity	No Strong's # BDB #88
m ^e ârâh (הַרְעָמָה) [pronounced m ^e -ġaw-RAW]	<i>cave, den, hole</i>	feminine plural noun with the definite article	Strong's #4631 BDB #792
hûw' (אוּהוּ) [pronounced hoo]	<i>he, it; himself as a demonstrative pronoun: that, this (one)</i>	3 rd person masculine singular, personal pronoun	Strong's #1931 BDB #214
w ^e (or v ^e) (וּ, וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
sh ^e tayim (שְׁתַּיִם) [pronounced sh ^e t-TAH-zyim]	<i>two, two of, a pair of, a duo of</i>	feminine numeral construct	Strong's #8147 BDB #1040
Spelled here sh ^e ttêy (שְׁתַּיִ) [pronounced sh ^e ht-TAY].			
bath (בָּת) [pronounced bahth]	<i>daughter; village</i>	feminine plural noun with the 3 rd person masculine singular suffix	Strong's #1323 BDB #123

Translation: Consequently, he and his two daughters lived in a cave.

Therefore, there was a mountain range nearby and Lot and his daughters lives up there in a cave. You should note just how far Lot has fallen. At one time, he and his uncle Abraham had so much by way of wealth that their workers would argue over whose cattle was whose. And now, Lot is living up in a cave with his two daughters, hiding from the small population of Zoar.

Thomas Coke writes: *That country, being very mountainous, abounded with large caves, which the people often used for dwellings, especially in times of danger: the Scripture and Jewish histories afford numberless examples. In one of these caves Lot took up his abode with his daughters, terrified at the dire calamity which they had so marvellously escaped. It is most probable, that this cave was in that*

*mountain to which the angel had directed him (Genesis 19:17) which was one of a range of mountains that lay in the country beyond the Dead-sea, and which was afterwards called Moab, from one of the children begotten here.*¹⁷⁸

The two angels, having been given permission by God, had given Zoar for Lot to live in. However, the severe destruction of Sodom and the turning of his wife into a pillar of salt caused Lot to worry a great deal. God had just rescued him from the greatest destruction and judgement of his time and now Lot does not trust God enough to remain in Zoar. Obviously, he recognizes that there is a depravity in Zoar similar to that in Sodom; however, Lot was not fully cognizant of God's plan and was unable to understand the way that God worked. Since they lived in the hills in a cave, Lot's daughters did not have a great deal of social life. Lot no longer had any sons and his daughters, having lost their fiancées in the destruction of Sodom, never quite recovered. So Lot has separated from sin and from sinners (which is what believers often think they must do) and that choice has not been helpful or wise.

Recall that it was not too long ago when Lot and Abraham were at odds because they both had too many possessions and they could not keep track of their wealth and there was not enough land to feed all of their flocks. Notice what Lot has now: two daughters and a home in a cave. Lot never showed any outward signs that he had grown much as a believer. He was a believer for about the same time as Abraham was a believer. At the beginning, he saw everything that Abraham saw. Both of them failed many times and Abraham grew and Lot did not. Lot is not unlike that person in church who has been a Christian for twenty years and has an outward moral life, yet is filled with legalism.

Genesis 19:30 Lot went up from Zoar and he lived in the mountain with his two daughters [lit., and his two daughters with him] (because he was afraid to live in Zoar). Consequently, he and his two daughters lived in a cave. (Kukis mostly literal translation)

Genesis 19:30 Lot went up from Zoar and lived in the mountains with his two daughters (because he was afraid to live in Zoar). Consequently, he and his two daughters lived in a cave. (Kukis paraphrase)

Gen 19:30 Now Lot went up out of Zoar and lived in the hills with his two daughters, for he was afraid to live in Zoar. So he lived in a cave with his two daughters.

*J. Vernon McGee: Lot did not do well in moving down to the city of Sodom. He lost everything except his own soul. His life is a picture of a great many people who will not judge the sins of their lives. They are saved, "yet so as by fire." The Lord has said in a very definite way to these folk who have put all their eggs in a basket like this that if they will not judge their sin down here, He will judge it. Apparently, that was the case in Lot's story.*¹⁷⁹

We are given precious little information about Zoar, apart from it being small and not too far from Sodom and Gomorrah. Zoar, as a destination city, is God's second choice for Lot. You may recall that the two angels were leading Lot and his family out of Sodom, and they were told to evacuate to a set of mountains, and Lot asked if he could go to Zoar, which was closer, instead. Gen 19:17–22 As soon as the angels got them [Lot and his family] outside, one of the angels said, "Run for your lives! Don't look back and don't stop anywhere on the plain! Run to the mountains, or you will be swept away!" But Lot said to them, "No, my lord--please. Your servant has indeed found grace in your sight, and you have shown me great kindness by saving my life. But I can't run to the mountains; the disaster will overtake me, and I will die [that is, "The mountains are too far away and I will die trying to get to them."]. Look, this town is close enough for me to run to. It is a small place. Please let me go there--it's only a small place, isn't it?--so that I can survive." And the angel acquiesced, saying, "All right, I'll grant your request about this matter too, and will not overthrow the town you mentioned. Hurry up! Run there, for I cannot do anything until you get there." Therefore the name of the city is Zoar [= tiny, insignificant].

¹⁷⁸ From <http://www.studydrive.org/commentaries/tcc/view.cgi?bk=0&ch=19> accessed August 13, 2014.

¹⁷⁹ From https://archive.org/stream/01_Genesis/01-GENESIS_djvu.txt accessed August 11, 2014.

Zoar both describes the town and the spiritual impact that Lot has had in his life.

However, at this point in the narrative, Lot has left Zoar, the city which he begged the angels not to destroy, so that he could live there. It is possible that Lot observes similar lawless behavior in Zoar. Maybe he did not quite catch it at first, but after living in Sodom, thinking back on all that happened, and then seeing similar things occur in Zoar, Lot probably figured that moving out of town was his best choice. Or, perhaps his life just sucked in Zoar. Remember, Lot came to Zoar with just the clothes on his back and Zoar was a city that possibly should have been destroyed by God. This would suggest that *Christian kindness* was not what Zoar was known for. Whatever the case, Lot left Zoar. This was not God's place for Lot, and Lot eventually agreed with God.

Notice the incredible change of fortune. Not but a few decades ago, Lot of was rich—so rich that his stuff could not be kept separate from the possessions of Abraham, his uncle, so that they had to separate (**Genesis 13:1–11**). And now, Lot is living with his 2 daughters in a cave, outside a small city where their life was not quite working out. Furthermore, it appears that they have no real prospects for the future. That is, they are left with a day-to-day existence trying to just scratch out a life, and not much of a life at that.

Gen 19:30 Now Lot went up out of Zoar and lived in the hills with his two daughters, for he was afraid to live in Zoar. So he lived in a cave with his two daughters.

We do not know why Lot was afraid of the people in Zoar. I suspect that their sexual sins were similar to those in Sodom, although they may have had a different brand of sexual sin. It is not out of the question that Lot was afraid for his daughters.¹⁸⁰

In most Muslim countries, women cannot just wander about—particularly in western dress—or they made find themselves being subject to rape, the men being “overpowered” by their own **sexual lusts**. It is possible that this was the case for Zoar. However, the Bible never specifically tells us this why Lot was afraid.

Why didn't Lot go to stay with Abraham? My guess is, Lot had too much pride. They parted as equals, but Lot came to find out that he was blessed because he was closely associated with Abraham.¹⁸¹ His blessing was with Abraham and not off somewhere else. The few cattle they disagreed about—who cares about that? They were inconsequential by comparison to the life that Lot now leads. Lot's servants could have allowed every dispute to go in favor of Abraham, and Lot would have been a 100x better off had he stayed with Abraham.

The lesson to us is quite simple: Abraham followed Y^ehowah God and he was greatly blessed; Lot did not (although he believed in Y^ehowah God), and God allowed him to live, but not extravagantly. God preserved Lot, but not on the basis of his own spiritual life.

Perhaps Lot could not face his Uncle Abraham. Perhaps he was ashamed. So, Lot's solution was to live in a cave with his two daughters.

For some people, what follows is going to be confusing. God has just destroyed Sodom and 3 other cities because of the sexual degeneracy of the people there. However, Lot and his two daughters are going to commit a sin which is quite shocking (at least, for most people). God is going to let this sin go, more or less. At least, God is not going to rain down fire and brimstone upon Lot and his daughters. So, as we study this, ponder on the difference between the sins of Sodom, which we have observed already, to the sin of incest which will follow.

¹⁸⁰ Even though Lot offered up his daughters to the mob outside of his house, people who have reverted back to sinful behavior from the past are not necessarily consistent.

¹⁸¹ This is an observation that we have made; Lot probably did not come to this conclusion himself.

And so says the firstborn unto the younger, "Our father has become old and a man [there is] not in the earth to come in upon us as a manner of all the earth.

Genesis
19:31

The firstborn [daughter] said to the younger [daughter], "Our father has become old and there is not a man in the earth to come in upon us as [is] the manner of all the earth.

One day, the firstborn daughter said to her younger sister, "Our father has become old and there is no man on earth who would come in to us [as husbands] as is the manner of all the earth.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so says the firstborn unto the younger, "Our father has become old and a man [there is] not in the earth to come in upon us as a manner of all the earth.
Targum of Onkelos	And the elder said to the less, Our father is old, and there is no man in the land to come to us after the way of the whole earth.
Jerusalem targum	And there is not a man in the land who may come with us after the law of all the earth.
Latin Vulgate	And the elder said to the younger: Our father is old, and there is no man left on the earth, to come in unto us after the manner of the whole earth.
Peshitta (Syriac)	And the first-born said to the younger, Behold our father is old and there is not a man in the land to take us for wives after the manner of all the earth.
Septuagint (Greek)	And the elder said to the younger, Our father is old, and there is no one on the earth who shall come in to us, as it is fit in all the earth.

Significant differences: I don't know if the Jerusalem targum lacks that first couple phrases or not. But none of these are dramatically different.

Thought-for-thought translations; paraphrases:

Common English Bible	The older daughter said to the younger, "Our father is old, and there are no men in the land to sleep with us as is the custom everywhere.
Contemporary English V.	One day his older daughter said to her sister, "Our father is old, and there are no men anywhere for us to marry.
Easy English	So the older daughter said to her younger sister, "Our father is old. There is no man anywhere in this area to have sex with us.
Easy-to-Read Version	One day the older daughter said to the younger, "Everywhere on the earth, men and women marry {and have a family}. But our father is old and there are no men around here to give us children.
Good News Bible (TEV)	The older daughter said to her sister, "Our father is getting old, and there are no men in the whole world to marry us so that we can have children.
<i>The Message</i>	One day the older daughter said to the younger, "Our father is getting old and there's not a man left in the country by whom we can get pregnant.
New Berkeley Version	The older said to the younger, "Our father is aging and there is not a man in the land to marry us in the usual way.
New Century Version	One day the older daughter said to the younger, "Our father is old. Everywhere on the earth women and men marry, but there are no men around here for us to marry.

Partially literal and partially paraphrased translations:

American English Bible	[It was there that] the eldest [daughter] said to the younger: 'Our father is old, and no one in the land will come to us here where we're living.
Ancient Roots Translinear	The firstborn said to the younger, "No man in the land <i>will</i> come toward our way from all the land, and our father is-old.

Beck's American Translation	The older one said to the young, "Our father is old, and there's no man in the country to marry us as everybody else is doing in the world.
God's Word™	The older daughter said to the younger one, "Our father is old. No men are here. We can't get married as other people do.
New American Bible	The firstborn said to the younger: "Our father is getting old, and there is not a man in the land to have intercourse with us as is the custom everywhere.
NIRV	One day the older daughter spoke to the younger one. She said, "Our father is old. There aren't any other men around here to make love to, as people all over the earth do.
New Jerusalem Bible	The elder said to the younger, 'Our father is an old man, and there is no one here to marry us in the normal way of the world.
New Simplified Bible	The older daughter said to her sister: »Our father is getting old. There are no men in the whole world to marry us so we can have children.

Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English	And the older daughter said to her sister, Our father is old, and there is no man to be a husband to us in the natural way:...
Ferar-Fenton Bible	And the elder said to the younger, "Our father grows old, and there is not a man in the country to come to us as others do all the world over.
HCSB	Then the firstborn said to the younger, "Our father is old, and there is no man in the land to sleep with us as is the custom of all the land.
JPS (Tanakh—1985)	And the older one said to the younger, "Our father is old, and there is not a man on earth to consort with us in the way of all the world.
Judaica Press Complete T.	And the elder said to the younger, "Our father is old, and there is no man on earth to come upon us, as is the custom of all the earth.
NET Bible®	Later the older daughter said [Heb "and the firstborn said."] to the younger, "Our father is old, and there is no man anywhere nearby [Or perhaps "on earth," in which case the statement would be hyperbolic; presumably there had been some men living in the town of Zoar to which Lot and his daughters had initially fled.] to have sexual relations with us [Heb "to enter upon us." This is a euphemism for sexual relations], according to the way of all the world.
NIV – UK	One day the older daughter said to the younger, Our father is old, and there is no man around here to lie with us, as is the custom all over the earth.

Literal, almost word-for-word, renderings:

<i>The Amplified Bible</i>	The elder said to the younger, Our father is aging, and there is not a man on earth to live with us in the customary way.
Concordant Literal Version	And saying is the firstborn to the inferior in station, "Our father is old, and man there is none in the earth to come on us as is the way of the entire earth.
Context Group Version	And the first-born said to the younger, Our father is old, and there is not a man on the land { or earth } to come in to us after the manner of all the land { or earth }:...
English Standard Version	And the firstborn said to the younger, "Our father is old, and there is not a man on earth to come in to us after the manner of all the earth.
Syndein	{Verses 31-38: A Believer Out of Fellowship - No Resistance to Sin Away from Sodom, Imitates the People of Sodom} And the firstborn daughter {bekiyrah - the oldest daughter} kept on saying {amar} unto the younger daughter {tsa`iy}, "Our father is old. There is not a man in the earth to come in unto us after the manner of all the earth."
Young's Updated LT	And the first-born says unto the younger, "Our father is old, and a man there is not in the earth to come in unto us, as is the way of all the earth.

The gist of this verse: The older sister tells the younger that their father is getting old and it does not appear that they will get married.

Genesis 19:31a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'âmar (אָמַר) [pronounced <i>aw-MAHR</i>]	<i>to say, to speak, to utter; to say [to oneself], to think</i>	3 rd person feminine singular, Qal imperfect	Strong's #559 BDB #55
b ^e kîyrâh (בְּרִיכָה) [pronounced <i>b^e-kee-RAW</i>]	<i>firstborn [always of women]</i>	feminine singular noun with the definite article	Strong's #1067 BDB #114
'el (אֶל) [pronounced <i>ehl</i>]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
tsâ'îyr (צָעִיר) [pronounced <i>tzaw-GEER</i>]	<i>little, insignificant, young, youngest, least</i>	feminine singular adjective used as a substantive; with the definite article	Strong's #6810 BDB #859

Translation: [The firstborn \[daughter\] said to the younger \[daughter\],...](#)

At some point in time—we are not told when—the two daughters of Lot begin talking about their situation. We do not know how they are surviving; we do not know how they are getting food. We simply know that Lot and his two daughters live in a cave up in the mountains (where the angels told them to go in the first place). We do not know how much time has passed.

Genesis 19:31b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'âb (אָב) [pronounced <i>aw^bv</i>]	<i>father, both as the head of a household, clan or tribe; founder, civil leader, military leader</i>	masculine singular noun with the 1 st person plural suffix	Strong's #1 BDB #3
zâqên (צָקַן) [pronounced <i>zaw-KANE</i>]	<i>to become old, to become aged</i>	3 rd person masculine singular, Qal perfect	Strong's #2204 BDB #278

Translation:...[“Our father has become old...](#)

The first statement is undoubtedly true, however, it is interesting, because Abraham has not yet had a son by Sarah, and that will happen in the near future, and then Abraham will live another 75 years. So, despite the fact that Lot's older uncle has still nearly half of his life to go, Lot himself is old.

Now, remember that his daughters are saying this, so, heck, Lot could be 50 years old and they might make this observation.

However, why does the older daughter lead off with this? What is her point? I think that what she is proposing includes the fact that, her plan will not be something that they can do at any time. She will propose incest in order to raise up children. This plan does not work if Lot is too old to sire children. So, the younger daughter might think that this is a bad plan, or say, “Let’s think about it;” but Lot being old limits the time frame.

Genesis 19:31c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s #
w ^e (or v ^e) (ו, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong’s # BDB #251
îysh (אִישׁ) [pronounced eesh]	<i>a man, a husband; anyone; a certain one; each, each one, everyone</i>	masculine singular noun (sometimes found where we would use a plural); with the definite article	Strong’s #376 BDB #35
’êyn (אֵין) [pronounced ān]	<i>nothing, not, [is] not; not present, not ready; expresses non-existence, absence or non-possession; [there is] no [none, not one, no one, not]</i>	particle of negation; substantive of negation	Strong’s #369 BDB #34
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, at, by, near, on, with, before, against, by means of, among, within</i>	a preposition of proximity	No Strong’s # BDB #88
’erets (אֶרֶץ) [pronounced EH-rets]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular noun with the definite article	Strong’s #776 BDB #75

Translation: ...and there is not a man in the earth...

And then the older one says, “There is not a man on this earth.” My guess is, every woman, at one time or another, has said something like this. She’s dated 20 losers and she has decided, there is no decent man left on this earth. For the older sister, it is a matter of living in a cave with their father—marriage just is not going to happen for them, in her opinion.

Insofar as the older sister has determined, there is no man left on earth for them. Whether they believe that the male population is decimated or they are too old, or whatever. Again, what woman has not thought this from time to time?

We do not know at what point in time this takes place. Is this a month later? 10 years later? At this point, I don’t see any clues in the text to reveal this. Even if this happens within 5 years of the destruction of Sodom and Gomorrah, these are women of a marriageable age who had been promised previously to husband-to-be. A few years cannot change many things, apart from their own outlook on life.

Why do we know that this is wrong? How do we know that the thinking of the older daughter is wrong? Later on in the book of Genesis, both Jacob and Isaac will bring their brides from long distances away. However, there is the distinct possibility that, their father being old means that these women are too old to expect to ever get married.

Genesis 19:31d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
bôw' (אוּב) [pronounced boh]	<i>to come in, to come, to go in, to go, to enter, to advance</i>	Qal infinitive construct	Strong's #935 BDB #97
'al (עַל) [pronounced gah ^l]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity with the 1 st person plural suffix	Strong's #5921 BDB #752
kaph or k ^e (כ) [pronounced k ^e]	<i>like, as, just as; according to; about, approximately</i>	preposition of comparison or approximation	No Strong's # BDB #453
derek ^e (דֶּרֶךְ) [pronounced DEH- <i>rek</i> ^e]	<i>way, distance, road, path; journey, course; direction, towards; manner, habit, way [of life]; of moral character</i>	masculine singular construct	Strong's #1870 BDB #202
kôl (כֹּל) [pronounced koh ^l]	<i>the whole, all of, the entirety of, all; can also be rendered any of</i>	masculine singular construct followed by a definite article	Strong's #3605 BDB #481
'erets (אֶרֶץ) [pronounced EH- <i>rets</i>]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular noun with the definite article	Strong's #776 BDB #75

Translation: ...to come in upon us as [is] the manner of all the earth.

The older sister specifies what such a man would do. He would come in upon us as is the manner of the earth. This would include, of course, marriage, then sex and then children (an order which our society has, of late, tried to change around).

Application: There is the correct kind of separation and the incorrect type of separation. This is not the way to do it. With doctrine and growth, Lot and his daughters could have lived within the city limits and all could have remained spiritually pure. However, none of the three got with the program; none of them grew spiritually. There are very small pockets of believers who go off the deep end because they do not have the opportunity to be taught by a mature pastor-teacher and they do not have other Christians which will help to keep them focused. I knew a lot of people who listened the Thieme's tapes and, when given the opportunity to gather with other believers who were listening to his tapes, chose not to and they are the ones who often seemed to be a bit askew; a little off the deep end. Association with other believers, when possible, is absolutely necessary. Without this fellowship, we will see Lot and Lot's daughters act in a very peculiar manner.

Application: When you are separate from other believers, too often you go off on weird tangents. I have seen it with my own eyes, a variety of believers, even those with doctrine, who get confused, or on the wrong path, or take detours; when being around other solid believers keeps them a bit more sane and focused. This is particularly important in United States of America 2014, when our country could become really creepy. Many believers understand that we live in a unique country with a wonderful heritage; but that could all change, and we don't get to revolt against our government just because it used to be good and now it's crappy.

Application: Some believers, like missionaries, get separated from their home church and must live and function in very odd cultures and societies. This is why it is important for all missionaries to be squared away on the Word of God. Just having a fire in your belly is not enough.

Although we know very little about these women, it is reasonable to suppose that they have trusted in the Revealed God; and that they have seen destruction around them that God has delivered them from. So, they should have reason to have faith in the Revealed God. However, they do not. The older sister sees herself as being in a hopeless situation.

Genesis 19:31 The firstborn [daughter] said to the younger [daughter], "Our father has become old and there is not a man in the earth to come in upon us as [is] the manner of all the earth. (Kukis mostly literal translation)

Genesis 19:31 One day, the firstborn daughter said to her younger sister, "Our father has become old and there is no man on earth who would come in to us [as husbands] as is the manner of all the earth. (Kukis paraphrase)

Gen 19:31 And the firstborn said to the younger, "Our father is old, and there is not a man on earth to come in to us after the manner of all the earth.

Lot's daughters desire children. Even though God has rescued them from certain doom, they see their lives as meaningless, and they desire children, even though they are not married. It is the eldest sister who puts this plot together.

She makes the observation that, given their current circumstances, no man is going to come and marry them. This could refer to their station in life, living in a cave, and to the fact that Lot has no ability to provide a dowry for them.

Furthermore, it is obvious that they have no faith in God and no understanding of blessing by association. They have lived under blessing by association for decades, and they did not see it. When they were with Abraham, they were rich; and now that Lot chose to separate from Abraham, they have become poor to the point of destitution. Sometimes, God reduces to poverty and restraint those who have abused their liberty and plenty.¹⁸² Their relationship with Abraham was the key to all of this, and he does not live that far away.

As an aside, there is a parallel here between the relationship of Lot and his two daughters with Abraham, and our relationship with Jesus Christ. The closer Lot was to Abraham (a shadow image of our Lord), the greater his blessing. The further away Lot was from Abraham, the less blessing that came his way. His life was preserved, but little else.

So it is with our lives and Jesus Christ; the closer He is, the greater our blessing; the further away that He is, the less blessing we receive. Even as believers out of fellowship, we receive some consideration (grace) from God, but it is sometimes minimal (illustrated by God sending two angels to rescue Lot and his family from Sodom).

Now, this is an option which these women do not appear to even consider: why not go to their great uncle Abraham and say, "Whatever you need us to do, we will do. Whatever job you can provide for us, we will do that. You want us as slave girls? We will do slave labor then." Abraham is well-connected, and he is well-respected. Their association with him would have probably brought them husbands. But this apparently does not occur to them.

Also, there is one aspect of their relationship to Abraham which is not found in the Bible: what did Lot say about Abraham? Given the time period that Lot has been separated from Abraham, his girls would have been children or possibly into their late teens when living with Abraham. What their father Lot said about Abraham would have had a lot of impact on how they felt about Abraham. I cannot say that Lot spoke evil of his Uncle Abraham to his

¹⁸² Paraphrased from Matthew Henry, *Commentary on the Whole Bible*; from e-Sword, Genesis 19:30–38.

girls, because that is not recorded in Scripture; but moving to live with Abraham does not seem to even be an option with these women.

People who are out of fellowship and have little or no spiritual growth cannot make simple decisions which make sense. Living in a cave and having sex with their father? This is their decision? This is their solution to their circumstances? Only women trapped in human viewpoint would make such a decision; and yet, people do this every day. People make the same decisions in their lives over and over again, decisions which harm their very psyche, and yet, they cannot seem to make good decisions regarding their own lives.

Now, you may say, "Well, their idea of committing incest is just foolish; anyone should have known better." However, remember that they lived in a highly sexualized society—not one like we have, as these women were still virgins—but heavily sexualized nonetheless. So we do not know exactly what their societal influences had been, but if homosexual rape had become some kind of sport to these people, then who knows how far they had wandered from truth and in which direction.

There are distortions of sex in all societies and with many peculiarities confined to that society or geographical area. A woman in western clothing might find herself subject to rape in a Muslim country; homosexuality may be promoted in other areas, promiscuity in another. My point here is, the way that sex was distorted in that time and place can be very specific as well as, to our way of thinking, very odd. As we have studied, in Sodom, homosexual rape had become a sport of sorts, attracting the entire town (of men) to observe the rape.

Back to this idea that Lot's daughters have that incest is a good idea. Have you ever noticed that you find it quite simple to solve the problems of the lives of other people, but your own problems seem to be far more difficult? In fact, solving the problems of others is often just common sense. Most of that has to do with the fact that, you do not have the weaknesses of that other person or their human viewpoint thinking (in that area). So it should be obvious to us, that there are a variety of other things that these women might do to have children legitimately; and that Lot has so many options other than living in a cave—the chief sensible option is just to go to Abraham. However, since they have ruled out the most sensible, logical, divine viewpoint option, what remains is, human viewpoint solutions—solutions that, in our society, we find repugnant.

No doubt that pride plays a part in all of this. Lot separated from Abraham, and, 20+ years later, Lot has nothing but the clothes on his back and he lives in a cave, while Abraham is still rich and prosperous, and will live another 75 years on top of all that. After being such a colossal failure in his own life, Lot probably could not even face his Uncle Abraham.

Gen 19:31 And the firstborn said to the younger, "Our father is old, and there is not a man on earth to come in to us after the manner of all the earth.

There is a time frame here that is not carefully laid out. Did all of this occur over the space of a week or so? Is the narrative staying with Lot and his two daughters over the period of a few months or a few years? We are not told how long it was before these women came to this conclusion.

It is interesting that these women have just witnessed something that most of us will never see—the raining down of God's wrath upon 4 cities to where they are destroyed along with all of the people and even all of their crops and foliage—and yet, they do not believe that God is capable of bringing men into their lives in order to preserve the family line.

Come! We will give to drink to our father wine and let us lie down with him and we will cause to live from our father seed."

Genesis
19:32

Come! We will give wine to our father and [then] let us lie with him [so] that we [may] preserve the seed of our father."

Come now! We will make our father a little drunk and then let us lie down with him so that we may preserve our father's line."

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	Come! We will give to drink to our father wine and let us lie down with him and we will cause to live from our father seed."
Targum of Onkelos	...come, let us make our father drink wine, and <u>when he is drunken</u> we will lie with him, and raise up sons from our father.
Latin Vulgate	Come, let us make him drunk with wine, and let us lie with him, that we may preserve seed of our father.
Peshitta (Syriac)	Come, let us make our father drink wine and we will lie with him so that we may raise an offspring from our father.
Septuagint (Greek)	Come, let us make our father drink wine, and let us sleep with him, and let us raise up seed from our father.

Significant differences: The targum adds an additional phrase (which is implied in the narrative).

Thought-for-thought translations; paraphrases:

Common English Bible	Come on, let's give our father wine to drink, lie down with him, and we'll have children from our father."
Contemporary English V. Easy English	Let's get our father drunk! Then we can sleep with him and have children." Let us make our father *drunk with wine, so that we can have sex with him. Then we can have children from our father.'
Easy-to-Read Version	So let's get our father drunk with wine. Then we can have sexual relations with him. That way we can use our father to keep our family alive!"
Good News Bible (TEV)	Come on, let's get our father drunk, so that we can sleep with him and have children by him."
<i>The Message</i>	Let's get our father drunk with wine and lie with him. We'll get children through our father--it's our only chance to keep our family alive."
New Berkeley Version	Come on, let us get our father to drink wine and let us lie with him, so as to perpetuate our family through our father." Lot's daughters had done well to preserve their virginity in their wicked environment; but the moral degradation of their community had told on their character
New Century Version	Let's get our father drunk and have sexual relations with him. We can use him to have children and continue our family."
New Life Bible	Come, let us make our father drink wine. Let us lie with him, so we may keep our family through our father."
New Living Translation	Come, let's get him drunk with wine, and then we will have sex with him. That way we will preserve our family line through our father."

Partially literal and partially paraphrased translations:

American English Bible	So, let's get our father drunk with wine and sleep with him, so we can have the seed of our father.'
Ancient Roots Translinear Beck's American Translation	Go water our father with wine and lie with him, that the seed of our father lives." Come, let's give our father a drink of wine, and we'll lie with him, so that our father will give us children."
Christian Community Bible	Come, let us make our father drunk with wine; we shall lie with him and have the race survive through our father."

God's Word™	Let's give our father wine to drink. Then we'll go to bed with him so that we'll be able to preserve our family line through our father."
New American Bible	Come, let us ply our father with wine and then lie with him, that we may ensure posterity by our father."
NIRV	So let's get our father to drink wine. Then we can make love to him. We can use our father to continue our family line."
New Jerusalem Bible	Come on, let us ply our father with wine and sleep with him. In this way we can preserve the race by our father.'
New Simplified Bible	»Come, let us get our father drunk. Then we can sleep with him and have children by him.«

Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English	Come, let us give our father much wine, and we will go into his bed, so that we may have offspring by our father, ...
Ferar-Fenton Bible	Come on, let us make our father drunk with wine, and cohabit with him; and it may be that we shall have children by our father."
HCSB	Come, let's get our father to drink wine so that we can sleep with him and preserve our father's line."
JPS (Tanakh—1985)	Come, let us make our father drink wine, and let us lie with him, that we may maintain life through out father."
Judaica Press Complete T.	Come, let us give our father wine to drink, and let us lie with him, and let us bring to life seed from our father."
NET Bible®	Come, let's make our father drunk with wine [Heb "drink wine."] so we can have sexual relations [Heb "and we will lie down." The cohortative with vav (?) conjunctive is subordinated to the preceding cohortative and indicates purpose/result.] with him and preserve [Or "that we may preserve." Here the cohortative with vav (?) conjunctive indicates their ultimate goal.] our family line through our father [Heb "and we will keep alive from our father descendants."]. For a discussion of the cultural background of the daughters' desire to preserve our family line see F. C. Fensham, "The Obliteration of the Family as Motif in the Near Eastern Literature," AION 10 (1969): 191-99.
NIV – UK	Let's get our father to drink wine and then lie with him and preserve our family line through our father.

Literal, almost word-for-word, renderings:

<i>The Amplified Bible</i>	Come, let us make our father drunk with wine, and we will lie with him, so that we may preserve offspring (our race) through our father.
Concordant Literal Version	Go! Give will we our father wine to drink, and lie with him and keep alive seed from our father.
English Standard Version	Come, let us make our father drink wine, and we will lie with him, that we may preserve offspring from our father."
Heritage Bible	Walk; let us make our father drink wine, and we will lie down with him, and we will cause seed to live of our father.
Kretzmann's Commentary	...come, let us make our father drink wine, and we will lie with him, that we may preserve seed of our father. Even if it was not lewd voluptuousness which caused the two daughters of Lot deliberately to plan this sin of incest, it shows that they had imbibed freely of the poison of Sodom and were acquainted with the most unnatural vices. The desire for children and for the propagation of their family cannot excuse their revolting act, even if their supposition of the general destruction of men had been true.
LTHB	Come, let us make our father drink wine, and let us lie with him, that we may keep alive seed of our father.

NASB	Come, let us make our father drink wine, and let us lie with him that we may preserve our family [Lit seed from our father] through our father."
New King James Version	Come, let us make our father drink wine, and we will lie with him, that we may preserve the lineage of our father."
Syndein	"Come {yalak - an order}, let us cause our father to drink wine, and we will keep on lying/'having sexual relations' {shakab - incest here} with him, that we may preserve the seed/progeny of our father."
Young's Updated LT	Come, we cause our father to drink wine, and lie with him, and preserve from our father--a seed.'

The gist of this verse: The older sister suggests that they commit incest with their father, after getting him drunk, so that they may perpetuate his name.

Genesis 19:32a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
hâlak ^e (הלך) [pronounced haw-LAHK ^e]	go, come, depart, walk; advance	2 nd person masculine singular, Qal imperative with the voluntative hê	Strong's #1980 (and #3212) BDB #229
shâqâh (שקח) [pronounced shaw-KAW]	to give drink to, to furnish drink, to cause to drink; to water [cattle, land]; to irrigate [land]	1 st person plural, Hiphil imperfect	Strong's #8248 BDB #1052
'êth (אֶת) [pronounced ayth]	generally untranslated; occasionally to, toward	indicates that the following substantive is a direct object	Strong's #853 BDB #84
'âb (אב) [pronounced aw ^b v]	father, both as the head of a household, clan or tribe; founder, civil leader, military leader	masculine singular noun with the 1 st person plural suffix	Strong's #1 BDB #3
yayin (יַיִן) [pronounced YAH-yin]	wine	masculine singular noun	Strong's #3196 BDB #406

Translation: Come! We will give wine to our father...

The women obviously knew about the affects of wine. Enough time had to pass since the destruction of Sodom for them to be able to make wine.

It should be noted, on their behalf that, even being promised to be married, they still chose to leave when they angels began to drag them out of Sodom.

Several commentators¹⁸³ remarked that Lot and family must have carried out a few bottles of wine from Sodom. This is highly unlikely.

Did Lot and Family Carry Containers of Wine out of Sodom?

1. If you had to suddenly leave your home, and you could only take what you are able to carry, how many of you would look for the alcohol stash to take? Very few believers and unbelievers would do this.
2. Furthermore, Lot will drink enough wine in this narrative to make him blotto. That is a fair amount of

¹⁸³ Coffman is one example of many. <http://www.studylight.org/commentaries/bcc/view.cgi?bk=0&ch=19> accessed August 14, 2014.

Did Lot and Family Carry Containers of Wine out of Sodom?

alcohol to consume. So not only would they have had to carry out some alcohol, they would have had to carry out enough to get Lot wasted two times.

3. On top of that, if taking wine out of Sodom was such a top priority, then drinking that wine would also have been a priority. Yet this narrative says that the older sister convinced the younger sister to go along with this plan, which would have required a few days at minimum.
4. Just like grabbing wine would not be at the top of one's list when escaping the destruction of one's city; so having children would not be at the top of one's list after just witnessing the destruction of one's city.
5. Let's assume that Lot thought to grab some wine upon exit of his home in Sodom—do you think if he was that interested in alcohol that he would have waited a few weeks or a few months before imbibing?
6. What makes far more sense is, Genesis 19:30–38 takes place months or even years after the first $\frac{2}{3}$ ^{rds} of this chapter. Remember—they first went to Zoar, decided not to stay there, and then went up into the mountains.
7. This gives the family some time to orient to their new surroundings. It gives the daughters time to ponder their situation (which is logical—it seems unlikely that the older daughter came up with this scheme on night #1 or #2 or #3).
8. Lot and his daughters had to survive; so they would have been involved in food gathering and food growing and, at some point, wine making. There is nothing in this narrative that suggests that v. 30 had to follow v. 29 by only a few days time.
9. Therefore, what is logical is, this incident occurs a few months or a few years later. It occurs after the daughters of Lot come to realize that they may live out their lives in this area, and that they will not be married. It takes time for desperation to set in.

The short answer is *no*.

Chapter Outline

Charts, Graphics and Short Doctrines

Genesis 19:32b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
shâkab (שָׁכַב) [pronounced <i>shaw-KAH^BV</i>]	<i>to lie down, to lie down [to sleep, to have sexual relations, to die; because of sickness or humiliation]; to relax</i>	1 st person plural, Qal imperfect with the cohortative hê	Strong's #7901 BDB #1011
This verb can have several different connotations. It can mean <i>to lie down with the intention of lodging for the night</i> (Joshua 2:1 2Kings 4:11); <i>to have sexual relations</i> (Genesis 30:11, 14 Exodus 22:15); <i>to lie down in death</i> (Deut. 31:16 Isaiah 14:8 Ezekiel 31:18); <i>lying down due to being diseased</i> (1Kings 41:9); <i>to lying down due to humiliation</i> (Jer. 3:25); <i>for a nap</i> (2Samuel 4:7); <i>lying down for sexual relations</i> (Genesis 19:33 30:15–16); and there is the figurative use <i>to relax</i> (Job 30:17 Eccles. 2:23).			
ʿîm (עִם) [pronounced <i>geem</i>]	<i>with, at, by, near; like; from; against; toward; as long as; beside, except; in spite of</i>	preposition of nearness and vicinity with the 3 rd person masculine singular suffix	Strong's #5973 BDB #767

Translation: ...and [then] let us lie with him...

This is obviously an idea which is out of whack with God's plan. There is no reason to preserve Lot's line and there is not reason that they become desperate. However, their father is confused and they are confused. A father-

daughter sexual union is never condoned in the Bible, even though there was marriage between brothers and sisters and possibly between brothers and half-sisters near the beginning of humanity, that kind of incest found in this passage has never been a part of God's plan and the Law teaches that it is anti-God (Leviticus 20:11, 12, 14, 17, 19–21). Lot does have some morality and this teaches us the obvious fact that drinking can cause us to lower our moral standards.

Genesis 19:32c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
châyâh (חַיָּה) [pronounced <i>khaw-YAW</i>]	<i>to cause to live, to make alive; to keep alive, to preserve; to call back to life; to restore life; to rebuild [a city]</i>	1 st person plural, Piel imperfect	Strong's #2421 & #2425 BDB #310
min (מִן) [pronounced <i>mihn</i>]	<i>from, off, out from, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
'âb (אָב) [pronounced <i>aw^bv</i>]	<i>father, both as the head of a household, clan or tribe; founder, civil leader, military leader</i>	masculine singular noun with the 1 st person plural suffix	Strong's #1 BDB #3
zera ^c (זֵרָע) [pronounced <i>ZEH-rahg</i>]	<i>a seed, a sowing; an offspring, progeny, descendant; posterity</i>	masculine singular noun; pausal form	Strong's #2233 BDB #282

Translation:...[so] that we [may] preserve the seed of our father.”

The intent of incest here was to have children. These young women have decided that, in their lifestyle, there would be no marriage for them.

Remember all that they have been exposed to. They have lived in a city where, for sport, strangers were raped, and the whole town would gather to watch this take place, possibly receiving some measure of erotic excitement out of it. So, what the older sister proposes here is not nearly as crazy as what she knows goes on in Sodom (when Sodom existed).

Some theologians have tried to act as apologists for these young women and for Lot, one suggesting that these are not Lot's daughters but step-daughters. However, there is little which this family does which can be reconciled with the laws of divine establishment. Much of what Lot did was wrong (apart from trying to preserve the lives of the strangers); and what this older sister is proposing is wrong. Essentially, we are finding out how two sets of people began—the Moabites and the Ammonites. The Bible clues us in on what happened. That does not mean that the Bible condones what Lot's older daughter is suggesting here.

Did they think they were the last remaining people of this earth? They apparently lived in a small town, Zoar, that they left out of fear—so they must recognize that there are others alive yet. And a question I keep going back to—what do they know about their great Uncle Abraham? Even though he is thinking of Lot and Lot's preservation, what does Lot think? What has Lot told his daughters?

Application: About 99% of the time you think about speaking negatively about someone else, why don't you keep it to yourself? There are exceptions to this rule, such as dealing with a former employee or a former tenant; but outside of professional circumstances where an evaluation is necessary, your opinion about Charley Brown ought to be kept to yourself.

Application: I have personally been on the receiving end of vicious rumors—rumors about me and my life which were not even slightly true—and this certainly impacted my professional and personal life. One I recall where I was said to be in league with a neighbor across the street, and that he had given me money to increase the size of my house so that I could begin having large numbers of foster children in my house. This was a rumor repeated at several homeowner’s meetings which were absolutely ridiculous. My neighbor and I were friends; but he was not about to give me \$200,000 (nor did he have it); and I had never pursued the idea of having foster kids. On another occasion, when I was out of my classroom for a new summer school course, I had a former student stand before the class and tell them to get out of my class because I was a terrible teacher and she never learned anything from me. She did not mention to part about only attending my class perhaps 5 times over the period of a year. A principal later told me that he had never had so many requests to transfer out of a class, all based upon information passed along by a reprobate female student.

Application: Most of the reliable negative information that you have regarding Charley Brown is either patently false or distorted; and, as a believer in Jesus Christ, you need to keep your mouth shut about Charley Brown. What led me to this topic is Lot, his daughters and their great Uncle Abraham. He is never considered in this discussion of incest. The older or younger sister does not say, “Maybe we should go to our Uncle Abraham and see if he has any options for us.” There has to be a reason why this option is never considered.

Instead, this is the option considered:

Genesis 19:32 **Come! We will give wine to our father and [then] let us lie with him [so] that we [may] preserve the seed of our father.**” (Kukis mostly literal translation)

Genesis 19:32 **Come now! We will make our father a little drunk and then let us lie down with him so that we may preserve our father’s line.**” (Kukis paraphrase)

Gen 19:32 **Come, let us make our father drink wine, and we will lie with him, that we may preserve offspring from our father.”**

The older sister is suggesting incest. Although this may seem like a bridge too far, they have lived among a sexually promiscuous people as well as with very aggressive homosexuals. So their norms and standards, whatever they were when living with Abraham and company, were quite distorted at this point, and incongruous to our own.

Their cover story is, they want to preserve the seed of their father; however, like many women at that age, what they really want is to have children. Therefore, they hatch a plot. Not only do they hatch a plot, but they carry it out quickly.

It is also important to note that no talk of God’s will or God’s plan is a part of their conversation. How God figures into all this is ignored. Two angels sent from God just rescued these women from certain destruction, destruction that they saw with their own eyes, and yet, they cannot seem to integrate God into their thinking and reasoning. They had no doctrine in their souls; they completely lacked divine viewpoint. They had no soul assets to guide them.

Application: The next time that you come up with some scheme that might be a little *iffy*, think about God’s will; think about God’s plan for your life. If you do not have enough sense to consider God’s plan for your life, then you ought not to do anything but concentrate on learning Bible doctrine for the next 6 months or a year. It does not matter what it is—moving for a job, getting involved in a risky business deal, marrying someone who may not really have the same values that you have. Throughout your life, you will have the *opportunity* to make decisions which will affect you for the rest of your life. These decisions need to be accompanied by knowledge of the Word of God.

Unlike the plan of Lot’s oldest daughter.

Gen 19:32 Come, let us make our father drink wine, and we will lie with him, that we may preserve offspring from our father."

Interestingly enough, even without public education, these women knew something about wine and sex and children. I realize that, if you are a liberal and reading this, you are wondering, "How is that even possible?" How do these women know about sex when they have not gone to an American school with sex education? However, people knew about sex long before public education came along. When it is time, people will figure out sex. We have never had a generation die out because they could not figure out sex.

In fact, all of the ills that sex education in the public schools purport to cure—reducing teen pregnancy and reducing venereal diseases through education—these problems have actually **skyrocketed** hand-in-hand with the increase of sex ed in our schools. And the liberal solution is: **more sex education**; because, obviously, the kids are not getting enough. Even though this ought to be obvious to any person who has eyes or has seen a news report that sex ed will lead to experimentation, human viewpoint thinking says, "We need more education about sex in our schools because the amount that we have isn't yet enough." When a government program does not work out well, human viewpoint thinking is, we need to expand that program.

It is always fascinating to see how a society's mores evolve. Schools were originally designed so that people could read and understand the Bible; that was the **primary thrust** of most early education in America, because people understood that, the more a person understood the **Bible**, the better that would be for society as a whole.

Now, over the past century or so, public education has evolved to a point where, the Bible is very nearly a banned book in schools, but sex ed is rampant (as is sexual experimentation, teen pregnancy and venereal disease among teens). In the realm of societal norms and standards, it ought to be obvious how that has affected us, but it isn't.

Nevertheless, despite not having a *quality* American education, these women knew that with enough wine, they would lower the inhibitions of their father in order to commit incest with him. Obviously, they understood that sexual intercourse would result in becoming pregnant.

Gen 19:32 Come, let us make our father drink wine, and we will lie with him, that we may preserve offspring from our father."

Bear in mind that these women spent **at least 23 years** living in Sodom, so it is apparent that whatever moral standards they had were changed dramatically. We have no idea what they did as ladies in Sodom, apart from the fact that they appear to be promised to be married.

Despite all that these two women are doing, two things in their favor ought to be noted: (1) they are still virgins, which puts them light years ahead of most teens today and (2) when the angels came and told them to leave Sodom, they left. So, quite obviously, what they are doing is both wrong and gross; but people, believers in fact, make lousy decisions all of the time, when they ought to know better.

However, despite all that they have seen, neither woman speaks about God when making this decision. This indicates to us that, Lot did not teach them enough about their God. This is no doubt, in part, because Lot had very little interest in God himself.

One more thing: these women see themselves as being in a hopeless situation. They do not see marriage as being in their future; and, they only see themselves as dying old and alone. Not to justify their thinking, but people think like this—when you personally have no hope in your future, there is one thing which can give an unmarried woman hope—having a child. The next generation represents hope. When operating on human viewpoint, this is the best they are able to come up with, given their circumstances.

And so they make drink their father wine in the night the that and so goes in the firstborn and so she lays down with her father and he did not know in her laying down and in her rising up.

Genesis
19:33

Consequently, they made their father drink wine that night. Then the firstborn went in and she laid down by her father, and he did not know when she lay down or when she got up.

Consequently, they made their father drunk that night. Then the firstborn went in and she lay down with her father, but he did not know when she laid down with him or when she got up.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so they make drink their father wine in the night the that and so goes in the firstborn and so she lays down with her father and he did not know in her laying down and in her rising up.
Targum of Onkelos	And they made their father drink wine that night, <u>and he was drunk</u> . And the elder arose, and lay with her father, nor did he know when she lay down, nor when she arose.
Latin Vulgate	And they made their father drink wine that night: and the elder went in, and lay with her father: but he perceived not, neither when his daughter lay down, nor when she rose up.
Peshitta (Syriac)	And they made their father drink wine that night; and the first-born went in and lay with her father; and he did not know when she lay down, nor when she arose.
Septuagint (Greek)	So they made their father drink wine in that night, and the elder went in and lay with her father that night, and he knew not when he slept and when he rose up.
Significant differences:	The targum adds another phrase; the Greek has masculine singular verbs at the end.

Thought-for-thought translations; paraphrases:

Common English Bible	That night they served their father wine, and the older daughter went in and lay down with her father, without him noticing when she lay down or got up.
Contemporary English V.	That night they got their father drunk, and the older daughter got in bed with him, but he was too drunk even to know she was there.
Easy English	So that night they made their father *drunk with wine. Then the older daughter went in and she had sex with her father. She was with him and then she left. However, he did not know that.
Easy-to-Read Version	That night the two girls went to their father and got him drunk with wine. Then the older daughter went into her father's bed and had sexual relations with him. Lot {was so drunk} that he did not even know when she came to bed or when she got up.
Good News Bible (TEV)	That night they gave him wine to drink, and the older daughter had intercourse with him. But he was so drunk that he didn't know it.
<i>The Message</i>	They got their father drunk with wine that very night. The older daughter went and lay with him. He was oblivious, knowing nothing of what she did.
New Living Translation	So that night they got him drunk with wine, and the older daughter went in and had intercourse with her father. He was unaware of her lying down or getting up again.

Partially literal and partially paraphrased translations:

American English Bible	Then that night, they brought their father some wine to drink, and the eldest went in and laid down with him. However, he didn't know when he went to sleep or when he got up.
Ancient Roots Translinear	They watered their father with wine that night. The firstborn came and lay with her father. He never knew when she lay and rose.
Beck's American Translation	That night they made their father drink wine, and the older one went and lay down with her father and he didn't know about her lying down or getting up.
Christian Community Bible	So they made their father drink wine that night and the elder went to lie with her father. He knew nothing of it, neither when she lay down nor when she left.
<i>God's Word</i> ™	That night they gave their father wine to drink. Then the older one went to bed with her father. He didn't know when she came to bed or when she got up.
NIRV	That night they got their father to drink wine. Then the older daughter went in and made love to him. He didn't know when she lay down or when she got up.
New Jerusalem Bible	That night they made their father drunk, and the elder slept with her father though he was unaware of her coming to bed or of her leaving.
New Simplified Bible	That night they gave him wine to drink. The older daughter had intercourse with him. But he was so drunk that he did not know it.
Today's NIV	That night they got their father to drink wine, and the older daughter went in and slept with him. He was not aware of it when she lay down or when she got up.

Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English	And that night they made their father take much wine; and the older daughter went into his bed; and he had no knowledge of when she went in or when she went away.
Complete Jewish Bible	So they plied their father with wine that night, and the older one went in and slept with her father; he didn't know when she lay down or when she got up.
Ferar-Fenton Bible	So they made their father drunk with wine that night, and the elder went and lay with her father, but he was not aware of the fact when she lay down or rose up.
HCSB	So they got their father to drink wine that night, and the firstborn came and slept with her father; he did not know when she lay down or when she got up.
Judaica Press Complete T.	And they gave their father wine to drink on that night, and the elder came and lay with her father, and he did not know of her lying down or of her rising up.
NET Bible®	So that night they made their father drunk with wine [Heb "drink wine."], and the older daughter [Heb "the firstborn."] came and had sexual relations with her father [Heb "and the firstborn came and lied down with her father." The expression "lied down with" here and in the following verses is a euphemism for sexual relations.]. But he was not aware that she had sexual relations with him and then got up [Heb "and he did not know when she lay down and when she arose."].

Literal, almost word-for-word, renderings:

American KJV	And they made their father drink wine that night: and the firstborn went in, and lay with her father; and he perceived not when she lay down, nor when she arose.
<i>The Amplified Bible</i>	And they made their father drunk with wine that night, and the older went in and lay with her father; and he was not aware of it when she lay down or when she arose.
Concordant Literal Version	And giving are they their father wine to drink in that night. And coming is the firstborn, and lying with her father in that night, and he knows not her lying nor her rising.
Darby Translation	And they gave their father wine to drink that night. And the first-born went in, and lay with her father, and he did not know of her lying down, nor of her rising.
Heritage Bible	And they caused their father to drink wine that night, and the firstborn went in, and lay down with her father; and he did not know by seeing when she lay down, nor when she rose up.

Modern KJV	And they made their father drink wine that night. And the first-born went in, and lay with her father. And he did not notice when she lay down nor when she arose.
Syndein	And they kept on causing their father to drink wine that night. And the firstborn daughter kept on going in and kept on lying/'having sexual relations' {shakab} with her father and he did not understand {what was happening - drunk} when she lie down/'had sex {shakab} nor when she finished and arose {quwm - indicates completed action}.
World English Bible	They made their father drink wine that night: and the firstborn went in, and lay with her father. He didn't know when she lay down, nor when she arose.
Young's Updated LT	And they cause their father to drink wine on that night; and the first-born goes in, and lies with her father, and he has not known in her lying down, or in her rising up.

The gist of this verse: The two sisters gave their father wine and then the older went into his bed, and he did not know when she came into his bed or when she left, meaning that he did not fully understand what was happening.

Genesis 19:33a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
shâqâh (שָׁקַח) [pronounced shaw-KAW]	<i>to give drink to, to furnish drink, to cause to drink; to water [cattle, land]; to irrigate [land]</i>	3 rd person, feminine plural, Hiphil imperfect	Strong's #8248 BDB #1052
'êth (אֶת) [pronounced ayth]	generally untranslated; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
'âb (אָב) [pronounced aw ^{bv}]	<i>father</i> , both as the head of a household, clan or tribe; <i>founder, civil leader, military leader</i>	masculine singular noun with the 1 st person plural suffix	Strong's #1 BDB #3
yayin (יַיִן) [pronounced YAH-yin]	<i>wine</i>	masculine singular noun	Strong's #3196 BDB #406
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, at, by, near, on, with, before, against, by means of, among, within</i>	a preposition of proximity	No Strong's # BDB #88
lay ^e lâh (לַיְלָה) [pronounced LAY-law]	<i>night; that night, this night, the night</i>	masculine singular noun with the definite article	Strong's #3915 BDB #538
hûw' (הוּוֹ) [pronounced hoo]	<i>that; this</i>	masculine singular, demonstrative pronoun with a definite article	Strong's #1931 BDB #214

Although the KJV renders this word as *this* most of the time, BDB gives this usage with the definite article as properly *that*.

You will note that this is identical to the 3rd person masculine singular, personal pronoun.

Translation: Consequently, they made their father drink wine that night.

A person does not just suddenly drink wine one night and accidentally get drunk. Someone like me, for instance, can be talked into one and even two glasses of wine. However, I am not the least predisposed to drink any more. However, if these women get Lot drunk (and obviously they do have wine around the cave), this suggests that talking him into inebriation does not require much arm twisting.

Quite obviously, the older sister convinced the younger sister that incest was the way to go in order to raise up a family. Just as obviously, there is no talk of Jehovah Elohim or His power or His ability to bring men to them. It appears as if God is not mentioned at all in this conversation.

Just as obviously, what they are doing is a sin. Both women know this. Therefore, they need to get their father very drunk in order to pull off this scheme.

Genesis 19:33b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
bôw' (אוּב) [pronounced boh]	<i>to come in, to come, to go in, to go, to enter, to advance</i>	3 rd person feminine singular, Qal imperfect	Strong's #935 BDB #97
b ^e kîyrâh (הַרִיבָה) [pronounced b ^e -kee-RAW]	<i>firstborn [always of women]</i>	feminine singular noun with the definite article	Strong's #1067 BDB #114

Translation: [Then the firstborn went in...](#) We do not know exactly what the set up was in this cave, what exactly their sleeping arrangements were or if there were many living spaces within the cave. However, obviously, their father had a place where he slept and she goes into the place. Now, this could simply mean that she walks over a few feet from where she would have slept.

It is going to be clear that they got their father quite drunk. So, what probably occurs is, they ready their father for bed while he is fairly drunk and they put him to bed. Then the younger sister retires to the other side of the cave and the older sister joins her father.

The verb here does not necessarily mean that there are rooms in this cave and that the older sister goes from one room to her father's bedroom. Wherever he happens to be, that is where she goes—which is likely wherever the sisters put him to bed.

Genesis 19:33c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
shâkab (שָׁכַב) [pronounced shaw-KAH ^{BV}]	<i>to lie down, to lie down [to sleep, to have sexual relations, to die; because of sickness or humiliation]; to relax</i>	3 rd person feminine singular, Qal imperfect	Strong's #7901 BDB #1011

Genesis 19:33c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
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This verb can have several different connotations. It can mean *to lie down with the intention of lodging for the night* (Joshua 2:1 2Kings 4:11); *to have sexual relations* (Genesis 30:11, 14 Exodus 22:15); *to lie down in death* (Deut. 31:16 Isaiah 14:8 Ezekiel 31:18); lying down due to being diseased (1Kings 41:9); to lying down due to humiliation (Jer. 3:25); for a nap (2Samuel 4:7); lying down for sexual relations (Genesis 19:33 30:15–16); and there is the figurative use *to relax* (Job 30:17 Eccles. 2:23).

'êth (אֶת) [pronounced ayth]	<i>with, at, near, by, among, directly from</i>	preposition (which is identical to the sign of the direct object)	Strong's #854 BDB #85
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This preposition can also refer to being in one's possession or in one's keeping. This can also mean *to proceed from someone*. The key to this word is *close association with, close proximity to* beyond simple geographical proximity.

'âb (אָב) [pronounced aw ^b v]	<i>father, both as the head of a household, clan or tribe; founder, civil leader, military leader</i>	masculine singular noun with the 1 st person feminine singular suffix	Strong's #1 BDB #3
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Translation: ...and she laid down by her father,...

This ought to help us somewhat with the age of Lot. Right at this time, Abraham is 100 and he is definitely past the age of having sex (except that God will regenerate him sexually). So, Lot must be young enough to perform sexually while drunk. Given that he has functioned more or less as an equal to Abraham, he would be an adult with Abraham while they were together. And, given Abraham's age when he died, it is reasonable to suppose that men were more vigorous then than they are now. By today's standards, I would guess Lot to be in his 40's. However, by the standards of that day, I would place Lot probably in his 50's and maybe early or mid-60's. In other words, Lot is perhaps even as much as 40 years younger than his Uncle Abraham.

Although we are given the age of Abraham several times in the Bible, we are not told anything about the age of Lot, except in a passage like this.

Genesis 19:33d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
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w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	no Strong's # BDB #251
lô' (לֹא or לוֹא) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
yâda' (יָדָע) [pronounced yaw-DAHḤ]	<i>to know, to perceive, to acquire knowledge, to become acquainted with, to know by experience, to have a knowledge of something; to see; to learn; to recognize [admit, acknowledge, confess]</i>	3 rd person masculine singular, Qal perfect	Strong's #3045 BDB #393

Genesis 19:33d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, at, by, near, on, with, before, against, by means of, among, within</i>	a preposition of proximity	No Strong's # BDB #88
shâkab (שָׁכַב) [pronounced shaw- KAH ^B V]	<i>to lie down, to lie down [to sleep, to have sexual relations, to die; because of sickness or humiliation]; to relax</i>	Qal infinitive construct with the 3 rd person feminine singular suffix	Strong's #7901 BDB #1011
The infinitive construct, when combined with the bêyth preposition, can often take on a temporal meaning and may be rendered <i>when [such and such happens]</i> . It can serve as a temporal marker that denotes an event which occurs simultaneously with the action of the main verb.			
w ^e (or v ^e) (ו, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	no Strong's # BDB #251
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, at, by, near, on, with, before, against, by means of, among, within</i>	a preposition of proximity	No Strong's # BDB #88
qûwm (קוּם) [pronounced koom]	<i>to stand, to rise up, to get up; to establish, to establish a vow, to cause a vow to stand, to confirm or to fulfill a vow</i>	Qal infinitive construct with the 3 rd person feminine singular suffix	Strong's #6965 BDB #877

Translation: ...and he did not know when she lay down or when she got up.

This final phrase indicates that Lot was pretty drunk. We do not know how much he actually experienced, but he was too drunk to know when his eldest daughter came into his bed (which was probably the ground) and he did not know when she got up.

Therefore, the problem is not that Lot suffered from incestial lust for his daughters. He apparently does not fully realize what he did here. He was given wine to a point where he could no longer make rational decisions. Everything in this passage places the full weight of this sin upon his daughters.

It is clear by this verse that they got Lot pretty drunk. He got to a point where he did not realize altogether what was occurring. This is confused thinking on the part of his daughters; and a mistake on his part to be drinking as he did. There is no divine precedent set for this kind of behavior. They are all pretty far off the grid. However, recall where they had lived—they lived in Sodom, which had gotten so bad that, God destroyed it because of the sinfulness of the people there. So they are not guided by what Lot should have learned from Abraham; these women are guided by the behavior which they observed in Sodom. This actually seemed like a reasonable idea to them.

Alcohol in Genesis (a graphic); from [SlidePlayer](#); accessed August 11, 2017.

Gen 19:33 So they made their father drink wine that night. And the firstborn went in and lay with her father. He did not know when she lay down or when she arose.

Genesis 19:33 Consequently, they made their father drink wine that night. Then the firstborn went in and she laid down by her father, and he did not know when she lay down or when she got up. (Kukis mostly literal translation)

Genesis 19:33 Consequently, they made their father drunk that night. Then the firstborn went in and she lay down with her father, but he did not know when she laid down with him or when she got up. (Kukis paraphrase)

That very night, after putting this plot together, these girls get their father drunk, with the purpose of having sex with him.

Apparently, Lot was so drunk that he did not know when his firstborn daughter came into his bed or when she left; but he was not so drunk as to keep him from functioning as a normal male.

Throughout most of this chapter, this word *to lay down* is used to indicate having sexual relations. Here, the older sister is said to have sexual relations with her father.

Now, let me say something about one or two translations. The word used here is a euphemism for having sex and this word is more often used for a person simply laying down. Since this is a euphemism, then using a euphemism to translate this word is most appropriate. Translating this *to make love* is ridiculous (as the New International Reader's Version does)! They did not make love; Lot was barely involved, and this does not signal the beginning of some great love affair between a father and his daughter. The older sister understood enough about sex to understand what was required to get pregnant. This is what happened. Retaining the euphemism *to lay down with* or *to lay down by* is what most translators should have done (and most correctly use a euphemism for sex here).

Although I believe it ought to be taken for granted that not everything found in the Bible has God's approval, people still ask about passages like this.

When Critics Ask, Does God Condone Incest?

GENESIS 19:30–38 —Does the Bible condone incest?

PROBLEM: Incest is denounced in emphatic terms in many biblical passages (cf. Lev. 18:6 ; 20:17). In fact, the Lord declared, "Cursed is the one who lies with his sister, the daughter of his father or the daughter of his mother" (Deut. 27:22). Yet Lot committed incest with his two daughters here, from which came the nations of Moab and Ammon.




SOLUTION: There is no question that Lot sinned here in several ways, to say nothing of the violation of incest laws that Moses later gave as commands to Israel. Noah was drunk, and he committed adultery with his daughters. Lot's righteous soul was vexed with many sins due to his long association with the people of Sodom. But none of these sins are approved of in this passage. Indeed, the whole colorless tone of the narrative, without any positive comment by the narrator, indicates that there was no attempt to conceal the horror of his sins. Here is a good example of the principle that not everything recorded by the Bible is approved by the Bible (see Introduction).



Alcohol in Genesis

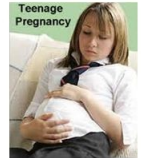
It clouds judgment & removes inhibitions



- **Gen 9:21** Noah became drunk and Ham came in his tent 
- **Gen 19:33** Lot's daughters got him drunk and he fathered children by them 
- **Gen 29:22** Probably involved in Jacob not realizing that he had gone in to Leah 



God can forgive us of our mistakes, but we still live with the consequences of our actions when our judgment is clouded by alcohol



Norman Geisler and Thomas Howe, *When Critics Ask*; Victor Books; taken from e-Sword, Genesis 19:30.

Chapter Outline

Charts, Graphics and Short Doctrines

So far, we have studied:

Gen 19:30–33 Now Lot went up out of Zoar and lived in the hills with his two daughters, for he was afraid to live in Zoar. So he lived in a cave with his two daughters. And the firstborn said to the younger, "Our father is old, and there is not a man on earth to come in to us after the manner of all the earth. Come, let us make our father drink wine, and we will lie with him, that we may preserve offspring from our father." So they made their father drink wine that night. And the firstborn went in and lay with her father. He did not know when she lay down or when she arose.

The eldest daughter appears to have come up with this idea, and she has gone first. Now it is time for her younger sister to follow suit.

And so he is from the next day and so says the firstborn unto the younger, "Behold! I laid last night my father. And so we will make him drink wine also the night and you go [and] you lie with him and we will cause to live from our father seed."

Genesis
19:34

And it is on the next day that the firstborn says to the younger, "Listen! Last night I laid with my father. Therefore, we will make him drink wine again tonight and you go [and] lie with him [so] that we [may] preserve the seed of our father."

The next day, the firstborn daughter said to her younger sister, "Listen to me: last night I laid with my father. Therefore, we will make him drink wine against tonight and you must go and lie with him so that we may preserve our father's lineage."

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so he is from the next day and so says the firstborn unto the younger, "Behold! I laid last night my father. And so we will make him drink wine also the night and you go [and] you lie with him and we will cause to live from our father seed."
Targum of Onkelos	And it was the day following, and the elder said to the less, Behold, now, I lay my evening with the father; let us make him drink wine this night also, that he may be drunk; and go and lie with him, that we may raise up sons from our father.
Latin Vulgate	And the next day the elder said to the younger: Behold I lay last night with my father, let us make him drink wine also to night, and thou shalt lie with him, that we may save seed of our father.
Peshitta (Syriac)	And it came to pass on the next day, the first-born said to the younger, Behold. I lay last night with my father; let us make him drink wine tonight also: and then you go in and lie with him so that we may raise offspring from our father.
Septuagint (Greek)	And it came to pass on the next day, that the elder said to the younger, Behold, I slept last night with our father, let us make him drink wine in this night also, and you go in and sleep with him, and let us raise up seed of our father.

Significant differences: None.

Thought-for-thought translations; paraphrases:

Common English Bible	The next day the older daughter said to the younger, "Since I lay down with our father last night, let's serve him wine tonight too, and you go in and lie down with him so that we will both have children from our father."
Contemporary English V.	The next day the older daughter said to her sister, "I slept with my father last night. We'll get him drunk again tonight, so you can go to bed with him, and we can each have a child."
Easy English	Next morning, the older daughter said to her younger sister, 'I had sex with my father last night. Let us make him *drunk tonight as well. Then you can have sex with him, and we shall have children from our father.'
Easy-to-Read Version	The next day, the older daughter said to the younger daughter, "Last night I went to bed with my father. Let's get him drunk with wine again tonight. Then you can go into his bed and have sex with him. In this way we can use our father to have children and our family will not come to an end."
Good News Bible (TEV)	The next day the older daughter said to her sister, "I slept with him last night; now let's get him drunk again tonight, and you sleep with him. Then each of us will have a child by our father."
<i>The Message</i>	The next morning the older said to the younger, "Last night I slept with my father. Tonight, it's your turn. We'll get him drunk again and then you sleep with him. We'll both get a child through our father and keep our family alive."
New Century Version	The next day the older daughter said to the younger, "Last night I had sexual relations with my father. Let's get him drunk again tonight so you can go and have sexual relations with him, too. In this way we can use our father to have children to continue our family."
New Life Bible	On the next day, the first-born said to the younger, "See, I lay with my father last night. Let us make him drink wine tonight also, then you go in and lie with him. And we may keep our family through our father."
New Living Translation	The next morning the older daughter said to her younger sister, "I had sex with our father last night. Let's get him drunk with wine again tonight, and you go in and have sex with him. That way we will preserve our family line through our father."

Partially literal and partially paraphrased translations:

American English Bible	The next day, the eldest said to the younger, 'Look; I slept with our father last night. So, let's get him to drink some wine tonight, then you go in and sleep with him, so we can raise a seed from our father.'
Ancient Roots Translinear	It was in the morrow: The firstborn said to the younger, "I lay last-night with my father here. Let us water him with wine tonight also, and you come lie with him, that the seed of our father lives."
Christian Community Bible	The next day the elder daughter said to the younger, "Last night I lay with my father. Let us give him wine again tonight and you go and lie with him. In this way we shall continue the race through our father."
<i>God's Word</i> ™	The next day the older daughter said to the younger one, "I did it! Last night I went to bed with my father. Let's give him wine to drink again tonight. Then you go to bed with him so that we'll be able to preserve our family line through our father."
New American Bible	The next day the firstborn said to the younger: "Last night I lay with my father. Let us ply him with wine again tonight, and then you go in and lie with him, that we may ensure posterity by our father."
NIRV	The next day the older daughter spoke to the younger one again. She said, "Last night I made love to my father. Let's get him to drink wine again tonight. Then you go in and make love to him. In that way, we can use our father to continue our family line."
New Jerusalem Bible	The next day the elder said to the younger, 'Last night, I was the one who slept with our father. Let us make him drunk again tonight, and you go and sleep with him. In this way we can preserve the race by our father.'

New Simplified Bible	The next day the older daughter said to her sister: »I slept with him last night. Let us get him drunk again tonight, and you sleep with him. Then each of us will have a child by our father.«
Today's NIV	The next day the older daughter said to the younger, "Last night I slept with my father. Let's get him to drink wine again tonight, and you go in and sleep with him so we can preserve our family line through our father."

Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English	And on the day after, the older daughter said to the younger, Last night I was with my father; let us make him take much wine this night again, and do you go to him, so that we may have offspring by our father.
Complete Jewish Bible	The following day, the older said to the younger, "Here, I slept last night with my father. Let's make him drink wine again tonight, and you go in and sleep with him, and that way we'll enable our father to have descendants."
Ferar-Fenton Bible	It was sometime afterwards that the elder said to the younger, "See, I went with my father the other night, let us make him drunk with wine also to-night, and you can go and lie with him, and it may be you will have children by your father."
HCSB	The next day the firstborn said to the younger, "Look, I slept with my father last night. Let's get him to drink wine again tonight so you can go sleep with him and we can preserve our father's line."
New Advent Bible	And the next day the elder said to the younger: Behold I lay last night with my father, let us make him drink wine also to night, and you shall lie with him, that we may save seed of our father.
NET Bible®	So in the morning the older daughter [Heb "the firstborn."] said to the younger, "Since I had sexual relations with my father last night, let's make him drunk again tonight [Heb "Look, I lied down with my father. Let's make him drink wine again tonight."]. Then you go and have sexual relations with him so we can preserve our family line through our father [Heb "And go, lie down with him and we will keep alive from our father descendants."]."
NIV – UK	The next day the older daughter said to the younger, Last night I lay with my father. Let's get him to drink wine again tonight, and you go in and lie with him so we can preserve our family line through our father.

Literal, almost word-for-word, renderings:

<i>The Amplified Bible</i>	Then the next day the firstborn said to the younger, See here, I lay last night with my father; let us make him drunk with wine tonight also, and then you go in and lie with him, so that we may preserve offspring (our race) through our father.
Concordant Literal Version	And coming is it on the morrow that the firstborn is saying to the inferior in station, "Behold! I lay yesternight with our father. We will give him wine to drink tonight, moreover. And you come, lie with him, and we will keep alive seed from our father.
Context Group Version	And it happened on the next day, that the first-born said to the younger, Look, I lay last night with my father: let us make him drink wine this night also; and you go in, and lie with him, that we may preserve seed of our father.
English Standard Version	The next day, the firstborn said to the younger, "Behold, I lay last night with my father. Let us make him drink wine tonight also. Then you go in and lie with him, that we may preserve offspring from our father."
exeGesés companion Bible	And so be it, on the morrow, the firstbirthed says to the lesser, Behold, I lay yesternight with my father: we have him drink wine this night also; and go you in and lie with him, so that we enliven seed of our father.

Heritage Bible	And on the next day, the firstborn said to the younger, Behold, I lay last night with my father; let us make him drink wine this night also, and you go in, and lie down with him, and we will cause seed to live of our Father.
Modern KJV	And it happened on the next day, the first-born said to the younger, Behold, I lay last night with my father. Let us make him drink wine this night also, and you go in and lie down with him so that we may preserve seed of our father.
NASB	On the following day, the firstborn said to the younger, "Behold, I lay last night with my father; let us make him drink wine tonight also; then you go in and lie with him, that we may preserve our family through our father [Lit seed from our father]."
New King James Version	It happened on the next day that the firstborn said to the younger, "Indeed I lay with my father last night; let us make him drink wine tonight also, and you go in and lie with him, that we may preserve the lineage of our father."
World English Bible	It came to pass on the next day, that the firstborn said to the younger, "Behold, I lay last night with my father. Let us make him drink wine again, tonight. You go in, and lie with him, that we may preserve our father's seed."
Young's Updated LT	And it comes to pass, on the morrow, that the first-born says unto the younger, "Lo, I have lain yesterday-night with my father: we cause him to drink wine also to-night, and go you in, lie with him, and we preserve from our father—a seed."

The gist of this verse: The older sister informed the younger that she had gone through with their plan and had gone to their father's bed. She now encourages the younger sister to do likewise.

Genesis 19:34a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
hâyâh (הָיָה) [pronounced <i>haw-YAW</i>]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person masculine singular, Qal imperfect	Strong's #1961 BDB #224
min (מִן) [pronounced <i>mihn</i>]	<i>from, away from, out from, out of from, off, on account of</i>	preposition of separation	Strong's #4480 BDB #577
mâchōrâth (מָחֹרָת) [pronounced <i>maw-chuh-RAWTH</i>]	<i>the morrow (the day following a past day), tomorrow, the next day, the following day</i>	feminine singular noun/adverb	Strong's #4283 BDB #564

With the min preposition, mâchōrâth means *on the morrow, on the next day*.

Translation: *And it is on the next day...*

The very next day, after the older sister had sex with her father, this portion of the conversation takes place.

Genesis 19:34b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253

Genesis 19:34b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
'âmar (אָמַר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think</i>	3 rd person feminine singular, Qal imperfect	Strong's #559 BDB #55
b ^e kîyrâh (בְּרִיכָה) [pronounced b ^e -kee-RAW]	<i>firstborn [always of women]</i>	feminine singular noun with the definite article	Strong's #1067 BDB #114
'el (אֶל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
tsâ'îyr (צָעִיר) [pronounced tzaw-GEER]	<i>little, insignificant, young, youngest, least</i>	feminine singular adjective used as a substantive; with the definite article	Strong's #6810 BDB #859

Translation: ...that the firstborn says to the younger,...

Throughout this narrative, it is the old sister telling the younger sister what needs to be done. She continues here. The older sister developed a plan and she expects the younger sister go along with it. There is no indication that either of these women have any bit of doctrine in their souls. They just do that which is right in their own eyes.

Genesis 19:34c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
hinnêh (הִנֵּה) [pronounced hin-NAY]	<i>lo, behold, or more freely, observe, look here, look, listen, pay attention, get this, check this out</i>	interjection, demonstrative particle	Strong's #2009 (and #518, 2006) BDB #243
shâkab (שָׁכַב) [pronounced shaw-KAH ^{BV}]	<i>to lie down, to lie down [to sleep, to have sexual relations, to die; because of sickness or humiliation]; to relax</i>	1 st person singular, Qal perfect	Strong's #7901 BDB #1011
This verb can have several different connotations. It can mean <i>to lie down with the intention of lodging for the night</i> (Joshua 2:1 2Kings 4:11); <i>to have sexual relations</i> (Genesis 30:11, 14 Exodus 22:15); <i>to lie down in death</i> (Deut. 31:16 Isaiah 14:8 Ezekiel 31:18); <i>lying down due to being diseased</i> (1Kings 41:9); <i>to lying down due to humiliation</i> (Jer. 3:25); <i>for a nap</i> (2Samuel 4:7); <i>lying down for sexual relations</i> (Genesis 19:33 30:15–16); and there is the figurative use <i>to relax</i> (Job 30:17 Eccles. 2:23).			
'emesh (אֵשֶׁת) [pronounced EH-mesh]	<i>yesterday, last night; figuratively recently; night, evening</i>	adverb	Strong's #570 BDB #57
'êth (אֵת) [pronounced ayth]	<i>with, at, near, by, among, directly from</i>	preposition (which is identical to the sign of the direct object)	Strong's #854 BDB #85

Genesis 19:34c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
This preposition can also refer to being in one's possession or in one's keeping. This can also mean <i>to proceed from someone</i> . The key to this word is <i>close association with, close proximity to</i> beyond simple geographical proximity.			
'âb (אב) [pronounced aw ^b v]	<i>father</i> , both as the head of a household, clan or tribe; <i>founder, civil leader, military leader</i>	masculine singular noun with the 1 st person feminine singular suffix	Strong's #1 BDB #3

Translation:... "Listen! Last night I laid with my father.

This had all been set up previously. The older sister confirms that she did lay with her father, which indicates that they had sex in order for her to carry on his seed.

A comment needs to be made at this time. The expressed purpose of incest here is to continue the line of the father. However, it is very possible that these two women simply want to have children. Not only do they view marriage as being unimportant, but they do not even look outside of their family for a man. Bear in mind that these women live not too far from Zoar, which is a small town. They also know all about Abraham's crew; yet, they have decided in their own minds that finding and getting a man is just not going to happen.

We do not know over what period of time such conversations took place or when they began. Did they begin to talk like this immediately after the destruction of Sodom and Gomorrah? Is this a few months later, and they have come to this conclusion? My guess is, they spoke to each other from time to time of no longer having a man and possibly even missing their men who died in Sodom (the ones who thought Lot was jesting when he told them to get up and get out of there). So, they have decided that no such man exists any more for them.

Genesis 19:34d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
shâqâh (שָׁקַח) [pronounced shaw-KAW]	<i>to give drink to, to furnish drink, to cause to drink; to water [cattle, land]; to irrigate [land]</i>	1 st person plural, Hiphil imperfect with the 3 rd person masculine singular suffix	Strong's #8248 BDB #1052
yayin (יַיִן) [pronounced YAH-yin]	<i>wine</i>	masculine singular noun	Strong's #3196 BDB #406
gam (גַּם) [pronounced gahm]	<i>also, furthermore, in addition to, even, moreover</i>	adverb	Strong's #1571 BDB #168
lay ^e lâh (לַיְלִיל) [pronounced LAY-law]	<i>night; that night, this night, the night</i>	masculine singular noun with the definite article	Strong's #3915 BDB #538

Translation: Therefore, we will make him drink wine again tonight...

The older says that they will do exactly what they did the night before; they will get their father to drink wine again.

Genesis 19:34e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
w ^e (or v ^e) (וּ, וְ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
bôw' (אוּב) [pronounced <i>boh</i>]	<i>to come in, to come, to go in, to go, to enter, to advance</i>	2 nd person feminine singular, Qal imperative	Strong's #935 BDB #97
shâkab (שָׁכַב) [pronounced <i>shaw-KAH^{bV}</i>]	<i>to lie down, to lie down [to sleep, to have sexual relations, to die; because of sickness or humiliation]; to relax</i>	2 nd person feminine singular, Qal imperative	Strong's #7901 BDB #1011
<p>This verb can have several different connotations. It can mean <i>to lie down with the intention of lodging for the night</i> (Joshua 2:1 2Kings 4:11); <i>to have sexual relations</i> (Genesis 30:11, 14 Exodus 22:15); <i>to lie down in death</i> (Deut. 31:16 Isaiah 14:8 Ezekiel 31:18); <i>lying down due to being diseased</i> (1Kings 41:9); <i>to lying down due to humiliation</i> (Jer. 3:25); <i>for a nap</i> (2Samuel 4:7); <i>lying down for sexual relations</i> (Genesis 19:33 30:15–16); and there is the figurative use <i>to relax</i> (Job 30:17 Eccles. 2:23).</p>			
‘îm (עִם) [pronounced <i>geem</i>]	<i>with, at, by, near; like; from; against; toward; as long as; beside, except; in spite of</i>	preposition of nearness and vicinity with the 3 rd person masculine singular suffix	Strong's #5973 BDB #767

Translation: ...and you go [and] lie with him...

The older sister now uses two imperatives, telling the younger sister what she must do.

Genesis 19:34f

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
w ^e (or v ^e) (וּ, וְ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
châyâh (חַיָּה) [pronounced <i>khaw-YAW</i>]	<i>to cause to live, to make alive; to keep alive, to preserve; to call back to life; to restore life; to rebuild [a city]</i>	1 st person plural, Piel imperfect	Strong's #2421 & #2425 BDB #310
min (מִן) [pronounced <i>mihn</i>]	<i>from, off, out from, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
’âb (אָב) [pronounced <i>aw^{bV}</i>]	<i>father, both as the head of a household, clan or tribe; founder, civil leader, military leader</i>	masculine singular noun with the 1 st person plural suffix	Strong's #1 BDB #3
zera' (זֶרַע) [pronounced <i>ZEH-rahg'</i>]	<i>a seed, a sowing; an offspring, progeny, descendant; posterity</i>	masculine singular noun; pausal form	Strong's #2233 BDB #282

Translation:... [so] that we [may] preserve the seed of our father.”

Then we repeat a phrase that was already used, this is that this will be done so that they will be able to raise up children by means of their father.

Gen 19:34 The next day, the firstborn said to the younger, "Behold, I lay last night with my father. Let us make him drink wine tonight also. Then you go in and lie with him, that we may preserve offspring from our father."

Genesis 19:34 And it is on the next day that the firstborn says to the younger, "Listen! Last night I laid with my father. Therefore, we will make him drink wine again tonight and you go [and] lie with him [so] that we [may] preserve the seed of our father." (Kukis mostly literal translation)

Genesis 19:34 The next day, the firstborn daughter said to her younger sister, "Listen to me: last night I laid with my father. Therefore, we will make him drink wine against tonight and you must go and lie with him so that we may preserve our father's lineage." (Kukis paraphrase)

The firstborn still calls the shots here, even though these are adult women. If Lot is an old man, but still able to procreate, these women are probably in their 30's or 40's (as a guess). Because of what has transpired in their lives, they have gone past the age when it is likely that they will marry; and yet, they are still able to bear children.

The older sister, in speaking to the younger, tells her what to do. She uses two imperatives here, which suggests a pattern of behavior which has continued for a long time.

J.J. Davis says in his commentary on Genesis: *Lot was able to take his daughters out of Sodom, but he was not able to take the philosophy of Sodom out of his daughters.*¹⁸⁴

Have you ever noticed that, when someone has a lousy idea or wants to do something wrong, that they don't like to just keep this to themselves, but they want to involve others in this lousy idea? People who sin generally do not like to sin alone, but they like to involve others. So the older sister is not going to do this on her own; she gets the younger sister to agree to this.

And so they made drink, also, the night the that their father wine. And so arose the younger and so she lay with him, and he did not know in her laying down and in her rising up.

Genesis
19:35

They again made their father drink wine [until he was drunk] Then the younger [sister] rose up and [she went to] lay with him, and he did not know when she lay down or when she got up.

Again, they made their father drink wine until he was drunk. Then the younger sister arose and laid with him, but he did not know when she laid down with him or when she got up.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

And so they made drink, also, the night the that their father wine. And so arose the younger and so she lay with him, and he did not know in her laying down and in her rising up.

Targum of Onkelos

And they made their father drink wine that night also, and he was drunk, and the younger arose, and lay with him; and he knew not in her lying down nor in her rising up.

¹⁸⁴ From <http://www.studydrive.org/commentaries/dcc/view.cgi?bk=0&ch=19> accessed August 13, 2014. He is quoting Davis' commentary on Genesis, p. 206.

Latin Vulgate	They made their father drink wine that night also, and the younger daughter went in, and lay with him: and neither then did he perceive when she lay down, nor when she rose up.
Peshitta (Syriac)	So they made their father drink wine that night also; and the younger went in and lay with him; and he did not know when she lay down, nor when she arose.
Septuagint (Greek)	So they made their father drink wine in that night also, and the younger went in and slept with her father, and he knew not when he slept, nor when he arose.
Significant differences:	As before, the targum has an extra phrase and the Greek ends with masculine singular verbs instead of feminine singular verbs.

Thought-for-thought translations; paraphrases:

Common English Bible	They served their father wine that night also, and the younger daughter lay down with him, without him knowing when she lay down or got up.
Contemporary English V.	That night they got their father drunk, and this time the younger sister slept with him. But once again he was too drunk even to know she was there.
Easy English	That night they made their father *drunk with wine again. Then the younger daughter went in and she had sex with him. She was with him and then she left. However, he did not know that.
Easy-to-Read Version	So that night the two girls got their father drunk with wine. Then the younger daughter went into his bed and had sexual relations with him. Again, Lot {was so drunk} that he did not know when she came to bed or when she got up.
Good News Bible (TEV)	So that night they got him drunk, and the younger daughter had intercourse with him. Again he was so drunk that he didn't know it.
<i>The Message</i>	So that night they got their father drunk again and the younger went in and slept with him. Again he was oblivious, knowing nothing of what she did.
New Century Version	So that night they got their father drunk again, and the younger daughter went and had sexual relations with him. Again, Lot did not know when she lay down or when she got up.
New Living Translation	So that night they got him drunk with wine again, and the younger daughter went in and had intercourse with him. As before, he was unaware of her lying down or getting up again.

Partially literal and partially paraphrased translations:

American English Bible	So [once again], they got their father to drink wine at night; then the younger went in and slept with her father, and he didn't know when he went to sleep or when he got up.
Ancient Roots Translinear	They watered their father with wine that night also. The younger rose and lay with him, but he never knew when she lay and rose.
Beck's American Translation	So that night too they made their father drink wine, and the younger one went and lay with him, and he didn't know about her lying down or getting up.
Christian Community Bible	Again that night they got their father to drink wine. The younger went and lay with him. He was aware of nothing, neither when she lay with him nor when she left.
<i>God's Word™</i>	That night they gave their father wine to drink again. Then the younger one went to bed with him. He didn't know when she came to bed or when she got up.
New American Bible	So that night, too, they plied their father with wine, and then the younger one went in and lay with him; but he was not aware of her lying down or getting up.
NIRV	So they got their father to drink wine that night also. Then the younger daughter went and made love to him. Again he didn't know when she lay down or when she got up.
New Jerusalem Bible	They made their father drunk that night too, and the younger went and slept with him, though he was unaware of her coming to bed or of her leaving.

New Simplified Bible So that night they got him drunk. The younger daughter had intercourse with him. Again he was so drunk that he did not know it.

Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English And that night again they made their father take much wine; and the younger daughter went into his bed; and he had no knowledge of when she went in or when she went away.

Complete Jewish Bible They plied their father with wine that night also, and the younger one got up and slept with him, and he didn't know when she lay down or when she got up.

Ferar-Fenton Bible So they made their father drunk also that night with win, and the younger rose and went with him, and he knew not when she lay down or when she rose up.

HCSB That night they again got their father to drink wine, and the younger went and slept with him; he did not know when she lay down or when she got up.

NET Bible® So they made their father drunk [Heb "drink wine."] that night as well, and the younger one came and had sexual relations with him [Heb "lied down with him."]. But he was not aware that she had sexual relations with him and then got up [Heb "And he did not know when she lied down and when she arose."].

NIV, ©2011 So they got their father to drink wine that night also, and the younger daughter went in and slept with him. Again he was not aware of it when she lay down or when she got up.

NIV – UK So they got their father to drink wine that night also, and the younger daughter went and lay with him. Again he was not aware of it when she lay down or when she got up.

Literal, almost word-for-word, renderings:

The Amplified Bible And they made their father drunk with wine again that night, and the younger arose and lay with him; and he was not aware of it when she lay down or when she arose.

Concordant Literal Version And, moreover, they are giving their father wine to drink in that night, and rising is the inferior in station, and is lying with her father. And he knows not her lying nor her rising.

exeGesés companion Bible And they have their father drink wine this night also:
and the lesser rises and lies with him;
and he perceives neither when she lies down,
nor when she rises.

Fred Miller's Revised KJV And they made their father drink wine that night also: and the younger arose and lay with him; and he did not perceive when she lay down, nor when she arose.

Heritage Bible And they caused their father to drink wine that night also, and the younger rose up, and lay down with him; and he knew not by seeing when she lay down, nor when she rose up.

Modern KJV And they made their father drink wine that night also, and the younger arose and lay with him. And he did not notice when she lay down nor when she arose.

Syndein And they kept on causing their father to drink wine that night also. And the younger daughter kept up arising, and kept on lying/'having sex' lay with him. And he {Lot} did not understand {what was happening - drunk} when she lie down/'had sex {shakab} nor when she finished and arose {quwm - indicates completed action}.

Young's Updated LT And they cause their father to drink wine on that night also, and the younger rises and lies with him, and he has not known in her lying down, or in her rising up.

The gist of this verse: The two sisters give their father a considerable amount of wine to drink, and the younger sister then went into her father's bed. He was not too drunk to perform but he was not fully cognizant of what was going on.

Genesis 19:35a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
shâqâh (שִׁקָּה) [pronounced shaw-KAW]	<i>to give drink to, to furnish drink, to cause to drink; to water [cattle, land]; to irrigate [land]</i>	3 rd person, feminine plural, Hiphil imperfect	Strong's #8248 BDB #1052
gam (גַּם) [pronounced gahm]	<i>also, furthermore, in addition to, even, moreover</i>	adverb	Strong's #1571 BDB #168
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, at, by, near, on, with, before, against, by means of, among, within</i>	a preposition of proximity	No Strong's # BDB #88
lay ^e lâh (הַלַּיִל) [pronounced LAY-law]	<i>night; that night, this night, the night</i>	masculine singular noun with the definite article	Strong's #3915 BDB #538
hûw' (אוּהוּ) [pronounced hoo]	<i>that; this</i>	masculine singular, demonstrative pronoun with a definite article	Strong's #1931 BDB #214

Although the KJV renders this word as *this* most of the time, BDB gives this usage with the definite article as properly *that*.

You will note that this is identical to the 3rd person masculine singular, personal pronoun.

'êth (אֵת) [pronounced ayth]	generally untranslated; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
'âb (אָב) [pronounced aw ^b v]	<i>father, both as the head of a household, clan or tribe; founder, civil leader, military leader</i>	masculine singular noun with the 1 st person plural suffix	Strong's #1 BDB #3
yayin (יַיִן) [pronounced YAH-yin]	<i>wine</i>	masculine singular noun	Strong's #3196 BDB #406

Translation: They again made their father drink wine [until he was drunk].

Then the second night, these two young ladies (well, I don't know how old they are) made their father drunk again.

Genesis 19:35b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253

Genesis 19:35b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
qûwm (קוּם) [pronounced koom]	<i>to stand, to rise up, to get up; to establish, to establish a vow, to cause a vow to stand, to confirm or to fulfill a vow</i>	3 rd person feminine singular, Qal imperfect	Strong's #6965 BDB #877
tsâ'îyr (צַעִיר) [pronounced tzaw-GEER]	<i>little, insignificant, young, youngest, least</i>	feminine singular adjective used as a substantive; with the definite article	Strong's #6810 BDB #859

Translation: Then the younger [sister] rose up...

This is interesting, that she rises up. So, what seems to have happened is, their father gets drunk again, so they put him to bed, and then the older and younger sisters go back to having another glass of wine together. Then the younger sister rises up. So, it seems like she is a bit more reticent about this whole thing.

Genesis 19:35c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
shâkab (שָׁכַב) [pronounced shaw-KAH ^{BV}]	<i>to lie down, to lie down [to sleep, to have sexual relations, to die; because of sickness or humiliation]; to relax</i>	3 rd person feminine singular, Qal imperfect	Strong's #7901 BDB #1011
This verb can have several different connotations. It can mean <i>to lie down with the intention of lodging for the night</i> (Joshua 2:1 2Kings 4:11); <i>to have sexual relations</i> (Genesis 30:11, 14 Exodus 22:15); <i>to lie down in death</i> (Deut. 31:16 Isaiah 14:8 Ezekiel 31:18); <i>lying down due to being diseased</i> (1Kings 41:9); <i>to lying down due to humiliation</i> (Jer. 3:25); <i>for a nap</i> (2Samuel 4:7); <i>lying down for sexual relations</i> (Genesis 19:33 30:15–16); and there is the figurative use <i>to relax</i> (Job 30:17 Eccles. 2:23).			
‘îm (עִם) [pronounced geem]	<i>with, at, by, near; like; from; against; toward; as long as; beside, except; in spite of</i>	preposition of nearness and vicinity with the 3 rd person masculine singular suffix	Strong's #5973 BDB #767

Translation: ...and [she went to] lay with him,...

She finally goes and lays with her father; but you will note that this is slightly less personal. With the older sister, she went and lay with her father; here, the younger sister goes and lays with him.

Genesis 19:35d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
lô' (לֹא or לוֹא) [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
yâda' (יָדָעַ) [pronounced <i>yaw-DAHĠ</i>]	<i>to know, to perceive, to acquire knowledge, to become acquainted with, to know by experience, to have a knowledge of something; to see; to learn; to recognize [admit, acknowledge, confess]</i>	3 rd person masculine singular, Qal perfect	Strong's #3045 BDB #393
b ^e (בּ) [pronounced <i>b^{eh}</i>]	<i>in, into, at, by, near, on, with, before, against, by means of, among, within</i>	a preposition of proximity	No Strong's # BDB #88
shâkab (שָׁכַב) [pronounced <i>shaw-KAH^{BV}</i>]	<i>to lie down, to lie down [to sleep, to have sexual relations, to die; because of sickness or humiliation]; to relax</i>	Qal infinitive construct with the 3 rd person feminine singular suffix	Strong's #7901 BDB #1011
The infinitive construct, when combined with the bêyth preposition, can often take on a temporal meaning and may be rendered <i>when [such and such happens]</i> . It can serve as a temporal marker that denotes an event which occurs simultaneously with the action of the main verb.			
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	no Strong's # BDB #251
b ^e (בּ) [pronounced <i>b^{eh}</i>]	<i>in, into, at, by, near, on, with, before, against, by means of, among, within</i>	a preposition of proximity	No Strong's # BDB #88
qûwm (קָוַם) [pronounced <i>koom</i>]	<i>to stand, to rise up, to get up; to establish, to establish a vow, to cause a vow to stand, to confirm or to fulfill a vow</i>	Qal infinitive construct with the 3 rd person feminine singular suffix	Strong's #6965 BDB #877

Translation: ...and he did not know when she lay down or when she got up.

We have the exact same phrasing from v. 33. Lot has sex with his youngest daughter, but he does not seem to realize that she has come in to lay with him and he does not know when she leaves. So, again, Lot is fairly drunk, but, apparently, he is young enough that he still functions as a male.

This gives one the idea as to how degenerate Lot's own family was due to living in Sodom. Even though the Law had not been yet given, still his daughters realized that there was enough wrong here that they had to get their father so drunk that *he did not know when she laid down or when she arose*. Whether this statement is literal or a figure of speech, it indicates that Lot was quite inebriated when all of this occurred. He was drunk enough to essentially be suffering blackouts. This could even indicate that excessive drinking was a normal part of Lot's everyday life since blackouts are usually signs of alcoholism.

The affects were far-reaching. As a teenager, there were certain sins which I committed, the affects of which are with me even today. What Lot's daughters did here will be a curse upon Israel for centuries to follow. The affects of their sins, which seem somewhat inconsequential in retrospect, two acts of drunkenness and two acts of incest (where the father was not the aggressor) will cause the nation Israel problems for a millennium.

Gen 19:35 So they made their father drink wine that night also. And the younger arose and lay with him, and he did not know when she lay down or when she arose.

Genesis 19:35 They again made their father drink wine [until he was drunk] Then the younger [sister] rose up and [she went to] lay with him, and he did not know when she lay down or when she got up. (Kukis mostly literal translation)

Genesis 19:35 Again, they made their father drink wine until he was drunk. Then the younger sister arose and laid with him, but he did not know when she laid down with him or when she got up. (Kukis paraphrase)

It is not clear how much Lot recalled from the night before. The Bible tells us that he did not know when the older sister came into his bed or when she left. The same is true here of the younger sister. This appears to be an idiom that indicates that he recalls nothing from these nights of incest.

Interestingly enough, a googling of *Lot and his daughters* reveals a huge amount of artwork on this particular topic. The biggest problem I saw with much of the artwork is, it showed some participation on the part of Lot. Lot, for all intents and purposes, was not seduced—this was not both parties seducing one another. Lot was given enough wine to nearly pass out, and one of the daughters would take over from there.

Lot and his daughters - a painting by Peter Paul Rubens (1577 - 1640). From [Famous Paintings](#), accessed August 14, 2014. Interestingly enough, the image varied greatly from page to page. This particular one seems much richer than those found elsewhere (but the way it appears seemed to be on a continuum). This particular painting has Lot in a far too participatory role.



Lot and His Daughters (1651-52) by Giovanni Francesco Barbieri (Italian, 1591-1666) from [Eloge de l'Art par Alain Truong](#), accessed August 14, 2014. It is located in the Toledo Museum of Art in Toledo, Ohio. This second painting is probably a little closer to the narrative found in the Bible.



Hendrick van Somer - Lot and his Daughters (1650) from [Publications on \(Art\) History](#), accessed August 14, 2014.



Orazio Gentileschi - Lot and His Daughters; painting circa 1628. From Wikimedia accessed August 14, 2014. Of all the paintings, this one seems to be closest to the actual narrative.



It is quite clear from the multitude of paintings that this portion of this chapter was quite an inspiration to the art world. These 4 paintings here are only a tip of the iceberg. This particular topic apparently spoke to the artistry of dozens of painters.

And so conceives a pair of a daughters of Lot from their father. Genesis 19:36 **Consequently, both of Lot's daughters became pregnant from their father.**

Consequently, both of Lot's daughters became pregnant from their father.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so conceives a pair of a daughters of Lot from their father.
Targum of Onkelos	And the two daughters of Lot became with child by their father.
Latin Vulgate	So the two daughters of Lot were with child by their father.
Peshitta (Syriac)	Thus were both the daughters of Lot with child by their father.
Septuagint (Greek)	And the two daughters of Lot conceived by their father.

Significant differences: None.

Thought-for-thought translations; paraphrases:

Contemporary English V. Easy-to-Read Version	That's how Lot's two daughters had their children. Both of Lot's daughters became pregnant. Their father was the father of their babies.
Good News Bible (TEV) <i>The Message</i>	In this way both of Lot's daughters became pregnant by their own father. Both daughters became pregnant by their father, Lot.

New Life Bible So both the daughters of Lot were going to have a child by their father.
 New Living Translation As a result, both of Lot's daughters became pregnant by their own father.

Partially literal and partially paraphrased translations:

God's Word™ So Lot's two daughters became pregnant by their father.
 New Simplified Bible Both of Lot's daughters became pregnant by their own father.
 Revised English Bible In this way both of Lot's daughters came to be pregnant by their father.

Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English And so the two daughters of Lot were with child by their father.
 JPS (Tanakh—1985) Thus the two daughters of Lot came to be with child by their father.
 Judaica Press Complete T. And Lot's two daughters conceived from their father.

Literal, almost word-for-word, renderings:

English Standard Version Thus both the daughters of Lot became pregnant by their father.
 exeGeses companion Bible Thus the two daughters of Lot conceive from their father.
 Third Millennium Bible Thus were both the daughters of Lot with child by their father.
 World English Bible Thus both of Lot's daughters were with child by their father.
 Young's Updated LT And the two daughters of Lot conceive from their father.

The gist of this verse: Because of the events of these two nights, these two daughters became pregnant by their own father.

Genesis 19:36

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
hârâh (הָרָה) [pronounced <i>haw-RAW</i>]	<i>to conceive, to become pregnant, to be with child</i>	3 rd person feminine plural, Qal imperfect	Strong's #2029 BDB #247
sh ^e tayim (שְׁתַּיִם) [pronounced <i>sh^et-TAH-zyim</i>]	<i>two, two of, a pair of, a duo of</i>	feminine numeral construct	Strong's #8147 BDB #1040
Spelled here sh ^e ttêy (שְׁתַּיִ) [pronounced <i>sh^eht-TAY</i>].			
bath (בַּת) [pronounced <i>bahth</i>]	<i>daughter; village</i>	feminine plural construct	Strong's #1323 BDB #123
Lôwṭ (לוֹט) [pronounced <i>lohṭ</i>]	<i>hidden; a covering, a veil; wrapped up; transliterated Lot</i>	masculine singular proper noun	Strong's #3876 BDB #532
min (מִן) [pronounced <i>mihn</i>]	<i>from, off, out from, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577

Genesis 19:36

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
'āb (אָב) [pronounced aw ^b v]	<i>father</i> , both as the head of a household, clan or tribe; <i>founder</i> , <i>civil leader</i> , <i>military leader</i>	masculine singular noun with the 3 rd person feminine plural suffix	Strong's #1 BDB #3

Translation: Consequently, both of Lot's daughters became pregnant from their father.

The scheme of the older sister produced its desired result; both of these women became pregnant, indicating that Lot was still reasonably young.

Gen 19:36 Thus both the daughters of Lot became pregnant by their father.

Genesis 19:36 **Consequently, both of Lot's daughters became pregnant from their father.** (Kukis mostly literal translation)

Genesis 19:36 **Consequently, both of Lot's daughters became pregnant from their father.** (Kukis paraphrase)

Lot is probably into his 60's at least. Given Abraham's age, and when it was determined that he was no longer capable of procreating (around age 100), we may reasonably guess Lot's age to be between 60 and 90.

Bear in mind that Abraham will live to be 175, so people still lived longer during that time period. Abraham was apparently sexually alive perhaps into his early 90's and sexually dead by age 99. Lot was still sexually alive, and therefore, younger. Given that he was able to be drunk and to perform sexually suggests that he was closer to 60 (age 60 at that time was quite different than 60 today).

For many people, what has occurred here is quite shocking. The daughters caused their father to engage in incest with them. Believers without doctrine and unbelievers would certainly ask, *what separates the sins of the people of Sodom and the sins of these two women?*

There are two main differences: first of all, the sins of the people of Sodom were repeated. Every time strangers came into town, they apparently would be surrounded, gang raped (probably raped until they died); and much of the town apparently watched and enjoyed these events. This was their reality TV; this was their outdoor sporting event. This apparently occurred so many times, that Lot insisted that the angels stay with him in order to protect them. Therefore, he obviously knew about these activities. The townsfolk were so overcome with lust for these angels (who appeared to be men), that they were willing to do harm to Lot and his family in order to satiate their lusts.

Secondly, these sins had become addictive, as many sins of pleasure are. So the men of Sodom wanted to participate again and again in these sins of rape, violence and voyeurism.

The daughters of Lot did not sin with their father for sexual pleasure. They did not repeat this act again and again and again. What they did was wrong—that is clear—but their sin was not one of degeneracy or of sexual addiction. This sin that they committed did not control their lives forever more (as addictions do).

And so bears the firstborn a son and so she calls his name Moab. He [is] father of Moab as far as the day.

Genesis
19:37

The firstborn gave birth to a son and she called his name Moab. He [is] the father of Moab even to today.

The firstborn gave birth to a son and she named him Moab. He is the father of the present-day Moabites.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so gives birth the firstborn a son and so she calls his name Moab. He [is] father of Moab as far as the day.
Targum of Onkelos	And the elder brought forth a son, and she called his name Moab, <u>because from her father she had conceived</u> . He is the father of the Moabae until this day.
Latin Vulgate	And the elder bore a son, and she called his name Moab: he is the father of the Moabites until this day.
Peshitta (Syriac)	And the first-born bore a son and called his name Moab; he is the father of the Moabites to this day.
Septuagint (Greek)	And the elder bore a son and called his name Moab, saying, He is of my father. This is the father of the Moabites to this present day.

Significant differences: The targum has an extra phrase.

Thought-for-thought translations; paraphrases:

Contemporary English V. Easy English	The older daughter named her son Moab, and he is the ancestor of the Moabites. The older daughter had a son, whom she called Moab. He is the *ancestor of the people called Moabites.
Easy-to-Read Version	The older daughter gave birth to a son. She named him Moab. Moab is the father of all the Moabite people living today. Moab In Hebrew, this name sounds like "From father."
Good News Bible (TEV)	The older daughter had a son, whom she named Moab. He was the ancestor of the present-day Moabites.
New Berkeley Version	The first-born bore a son whom she named Moab [Moab — "Father's progeny."]; he became the ancestor of the Moabites of today.
New Living Translation	When the older daughter gave birth to a son, she named him Moab [Moab sounds like a Hebrew term that means "from father."]. He became the ancestor of the nation now known as the Moabites.

Partially literal and partially paraphrased translations:

Ancient Roots Translinear	The firstborn begat a son, and called his name Moab (Central-Jordan). He's the father of Central-Jordan unto today.
Christian Community Bible	The elder gave birth to a son and named him Moab. He was the ancestor of the Moabites who live today.
<i>God's Word</i> ™	The older one gave birth to a son and named him Moab. He is the ancestor of the Moabites of today.
New American Bible	The firstborn gave birth to a son whom she named Moab, saying, "From my father." [From my father: in Hebrew, me'abi, similar in sound to the name "Moab."] He is the ancestor of the Moabites of today. Dt 2:9.
NIRV	The older daughter had a son. She named him Moab. He's the father of the Moabites of today.
New Jerusalem Bible	The elder gave birth to a son whom she named Moab; and he is the ancestor of the Moabites of our own times.

Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English	And the older daughter had a son, and she gave him the name Moab: he is the father of the Moabites to this day.
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JPS (Tanakh—1985)	The older one bore a son and named him Moab [As though me- ³ Abraham “from (my) father”]; he is the father of the Moabites of today.
NET Bible®	The older daughter [Heb "the firstborn."] gave birth to a son and named him Moab [The meaning of the name Moab is not certain. The name sounds like the Hebrew phrase "from our father" (וּנִבְאָמַ; me'avinu) which the daughters used twice (vv. 32, 34). This account is probably included in the narrative in order to portray the Moabites, who later became enemies of God's people, in a negative light.]. He is the ancestor of the Moabites of today.

Literal, almost word-for-word, renderings:

<i>The Amplified Bible</i>	The older bore a son, and named him Moab [of a father]; he is the father of the Moabites to this day.
Concordant Literal Version	And bearing is the firstborn a son, and is calling his name Moab, saying, "From my father. He is the forefather of Moab till this day.
exeGesés companion Bible	And the firstbirthed births a son and calls his name Moab - the father of the Moabiym to this day:.
Hebrew Names Version	The firstborn bore a son, and named him Mo'av. He is the father of the Mo'avim to this day.
World English Bible	The firstborn bore a son, and named him Moab. The same is the father of the Moabites to this day.
Young's Updated LT	And the first-born bears a son, and calls his name Moab; he is father of Moab unto this day.

The gist of this verse: The older sister gives birth to Moab, who is the father of the Moabites.

Genesis 19:37a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
yâlad (וּלְדָתָ) [pronounced <i>yaw-LAHD</i>]	<i>to give birth, to bear, to be born, to bear, to bring forth, to beget</i>	3 rd person feminine singular, Qal imperfect	Strong's #3205 BDB #408
b ^e kîyrâh (הַרִיבָה) [pronounced <i>b^e-kee-RAW</i>]	<i>firstborn</i> [always of women]	feminine singular noun with the definite article	Strong's #1067 BDB #114
bên (בן) [pronounced <i>bane</i>]	<i>son, descendant</i>	masculine singular noun	Strong's #1121 BDB #119

Translation: The firstborn gave birth to a son...

The more brazen of the two, the firstborn, gives birth to her son.

Genesis 19:37b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
qârâ' (אָרָא) [pronounced kaw-RAW]	<i>to call, to proclaim, to read, to call to, to call out to, to assemble, to summon; to call, to name [when followed by a lamed]</i>	3 rd person feminine singular, Qal imperfect	Strong's #7121 BDB #894
shêm (שֵׁם) [pronounced shame]	<i>name, reputation, character</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #8034 BDB #1027
Môw'âb (מֹאָב) [pronounced moh-AW ^{BV}]	<i>from [my] father, of [one's] father; transliterated Moab</i>	masculine singular, proper noun	Strong's #4124 BDB #555

Translation: ...and she called his name Moab.

This daughter of Lot did not try to hide what she had done. *Moab* means *from [my] father*. Rather than try to come up with some kind of cover story, the older daughter names her son in such a way as to connect him with her father, Lot.

The Pulpit Commentary suggests¹⁸⁵ that *mo* is *water*, an Arabic euphemism for the semen virile. That designation would be even more blatant.

From the Heritage Bible footnote: *Moab, mowab, the water of her father, meaning "the semen of her father." Moab carried the scandal of how he was begotten in his name all the days of his life, and all the days of the lives of those who descended from him. Ben ammi, or ben ammiy, means the son of my people, or inbred, that is, a family incestuous birth. Ammon, ammown, means inbred or incestuous birth. So Ammon carried the scandal of how he was born, and so did his tribe as long as they lived. God is a forgiving God, and he can heal hurts caused by parents upon their children, but hedge yourself about to beget your children according to the laws of God, because when you violate God's laws in begetting children by fornication, adultery, and incest you place upon them a burden that they should not have to bear in this world. These tribes were a constant source of trouble later to Israel.*¹⁸⁶

There is no indication that she feels any shame whatsoever for what she has done here. What she observed in Sodom—she understood that to be sin. What she did in caves above the rubble was just being practical, to her way of thinking. Once all of the patriarchs died out, there was no longer a clear morality in the world. For many hundreds of years, the first 4 or 5 generations from the flood remained alive—and they testimony and concepts of morality would be reasonably consistent. However, with the daughters of Lot, they are a new generation, without any relationship to the established morality and norms of those who came out of the ark. They made their own morality; and, in many nations, when a pervasive culture, morality and normative behavior is not carefully passed on from one generation to the next, some of the most bizarre behavior becomes acceptable.

¹⁸⁵ *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, courtesy of e-sword, Genesis 19:37.

¹⁸⁶ From <http://www.cathedraluniversity.com/heritagebible/HeritageBibleAcrobat/01Genesis.pdf> accessed March 3, 2012. Unfortunately, this version of the Bible does not appear to be available any longer, as this website has been shut down (I am adding to this footnote in September of 2012). It is unfortunate because this was a good translation of the Bible and some of the notes were good as well.

Application: In the lifetime I have lived, I have seen many norms and standards change dramatically with the latest generations (I write this in 2012 and 2014). It was once accepted that homosexual acts were wrong and to be discouraged by a society. Of the young people coming up, many of them see gay rights as a defining issue of their generation. They see it as the civil rights issue of their lives. They do not have the norms and standards which tell them that sex between those of the same gender is an abomination to God. Despite the research which has been done, they believe the urge to engage in homosexual acts is genetic; even though homosexuality in general is a small percentage of the population (2–3%); and even though exclusive homosexual relationships is a small percentage of that 2–3%; and even though in a significant percentage of those who identify themselves as homosexual or as mostly homosexual, have engaged in homosexual acts under the direction of older and more powerful people than themselves at a young age. So, just as the daughters of Lot established in their own minds incest as being an acceptable act in their circumstances; so today, homosexual acts are accepted by many as reasonable and lawful acts as well.

Application: My point is, many generations end up establishing new norms and standards for that generation—not because they thought things out and came up with a better way—but because the influences of their society (chiefly from education and entertainment) pushed them into those views. They may think that they are a new generation who have come to these points of view on their own; but they have been lied to and manipulated in their formative years, and have accepted a variety of sins as being positive behavior.

Genesis 19:37c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
hûw' (אוה) [pronounced hoo]	he, it; himself as a demonstrative pronoun: that, this (one)	3 rd person masculine singular, personal pronoun	Strong's #1931 BDB #214
'âb (אב) [pronounced aw ^b v]	father, both as the head of a household, clan or tribe; founder, civil leader, military leader	masculine singular construct	Strong's #1 BDB #3
Mô'âb (מאב) [pronounced moh-AW ^b V]; also Môw'âb (מאוב) [pronounced moh-AW ^b V]	of his father; transliterated Moab	masculine proper noun; gentilic and territory	Strong's #4124 BDB #555
'ad (עד) [pronounced gahd]	while, so long as; to, even to [some certain limit]; even to [unto], unto; as far as, even to, up to, until	preposition	Strong's #5704 BDB #723
yôwm (יומ) [pronounced yohm]	day; time; today (with a definite article); possibly immediately	masculine singular noun with the definite article	Strong's #3117 BDB #398

Translation: He [is] the father of Moab even to today.

Lot is therefore the father of Moab, through her eldest daughter.

The LXX gives the additional information *called his name Moab, saying from my father*. This is possibly an obscure word from the Sodomites which she used and it could be simply tradition. Nevertheless, the Moabites eventually settled East of the Dead Sea, 4300 ft. above it. The territory that they settled in was 60 miles in length at their strongest and 30 miles in length at their weakest. They had settled quite a number of cities (Num. 21:28–30 23:7 Isaiah 15:1–2). Zodhiates called them *prosperous, arrogant and idolatrous* (Isaiah 16:6 Jer. 48:42). God pronounced severe judgement against them in Isaiah 15–16 25:10 Jer. 48:42–44. When Israel

began to establish herself as a nation, Moab feared the size of the population of Israel and were involved in the hiring Balaam to curse Israel (Num. 22:1–21). It was at this time that the Israelites had requested to pass through Moab and the Moabites refused. Moab was so degenerate that God would not permit the intermarriage of Moabites and Israelites (Num. 25:1–9). They even joined with Babylon to war against Judah (2Kings 24:2). However, the one bright spot in the history of Moab was Ruth, who is in the line of David and therefore in the line of our Lord's humanity (Ruth 4:13–22 Matthew 1:1–17).

Genesis 19:37 [The firstborn gave birth to a son and she called his name Moab. He \[is\] the father of Moab even to today.](#) (Kukis mostly literal translation)

Genesis 19:37 [The firstborn gave birth to a son and she named him Moab. He is the father of the present-day Moabites.](#) (Kukis paraphrase)

[Gen 19:37 The firstborn bore a son and called his name Moab. He is the father of Moab to this day.](#)

Interestingly enough, the firstborn does not appear to be embarrassed about what she has done. The name that she gives her son is a play on the phrase *from a father*. *From my father* would be *me'abi*; and *from a father* would be *me'ab*. If you look at the end of v. 36, these daughters are pregnant *from their father*. If that is shortened and the vowel changed, we end up with *Moab*.

The nation of Moab will play a prominent part in the Bible. God will actually honor this people because they come from Lot and he is Abraham's nephew. This is again blessing by association.

You may also recall that, when looking at the Old Testament references to Sodom and Gomorrah, there was a clear [judgment against Moab](#).

[Gen 19:37 The firstborn bore a son and called his name Moab. He is the father of Moab to this day.](#)

This final phrase is either a **gloss** or it indicates that this was written down sometime later (say, 100–400 years later). It would be possible for there to be a small family of Moabites in existence 100 years later, which would allow Isaac (or Jacob, or whomever) to record this, either as a gloss or he could have written the entire chapter, adding this comment which is outside of the historical narrative. It is reasonable that Moses eventually put Genesis together from documents which he had, and add this phrase at the end, being quite knowledgeable of the people of Moab.

The book of Genesis is short enough, and the minds of the people of that day were large enough, for this book (and probably the book of Job) to have been preserved by both memory and by word of mouth. That is, the father memorized the book of Genesis up until his time period, and he would teach it to his son. His son (or grandson) may add the words, [“He is the father of Moab to this day”](#) and then, at the very end, add things about his own life. The book of Genesis could have been, in this way, passed along through several generations, specifically going through the line of Noah to Abraham, as given in the latter half of **Genesis 11** ([HTML](#)) ([PDF](#)) ([WPD](#)).¹⁸⁷

There is a rather important addendum to this verse, and that is the book of Ruth. Ruth is a Moabite who chose to remain with her Jewish mother-in-law; and to worship her God. As a result, Ruth became a part of the line of promise—our Lord Jesus Christ is descend from Ruth, from the nation of Moab (Matthew 1:3, 5). See the **Book of Ruth** ([HTML](#)) ([PDF](#)).

[And the younger also, she bore a son and so she calls his name Ben-Ammi. He \[is\] a father of Ammon unto the day.](#)

Genesis
19:38

[And the younger \[daughter\] also gave birth to a son and she called his name Ben-Ammi. He is the father of Ammon even to today.](#)

¹⁸⁷ This links should be good sometime in February or March.

The younger daughter also gave birth to a son whom she named Ben-Ammin. He is the father of Ammon even till today.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And the younger also, she bore a son and so she calls his name Ben–Ammi. He [is] a father of Ammon unto the day.
Targum of Onkelos	And the younger also brought forth a son, and she called his name Bar-Ammi, <u>because he was the son of her father</u> . He is the father of the Ammonite people unto this day.
Latin Vulgate	The younger also bore a son, and she called his name Ammon; that is, the son of my people: he is the father of the Ammonites unto this day.
Peshitta (Syriac)	And the younger also bore a son and called his name Bar-ammi; he is the father of the Ammonites to this day.
Septuagint (Greek)	And the younger also bore a son, and called his name Ammon, saying, The son of my family. This is the father of the Ammonites to this present day.

Significant differences: The targum has an extra phrase.

Thought-for-thought translations; paraphrases:

Contemporary English V.	The younger daughter named her son Benammi, and he is the ancestor of the Ammonites.
Easy English	The younger daughter also had a son, whom she called Ben-Ammi. He is the *ancestor of the people called Ammonite.
Easy-to-Read Version	The younger daughter also gave birth to a son. She named him Ben-Ammi. Ben-Ammi is the father of all the Ammonite people living today. Ben-Ammi In Hebrew, this name sounds like "Son of my father" or "Son of my people."
Good News Bible (TEV)	The younger daughter also had a son, whom she named Benammi. He was the ancestor of the present-day Ammonites.
New Berkeley Version	The younger also bore a son, whom she named Ben Ammi [Ben Ammi — “Son of my kin.”]; he became the ancestor of today’s Ammonites.
New Century Version	The younger daughter also gave birth to a son and named him Ben-Ammi. He is the father of all the Ammonite people who are still living today.
New Living Translation	When the younger daughter gave birth to a son, she named him Ben-ammi [Ben-ammi means "son of my kinsman."]. He became the ancestor of the nation now known as the Ammonites.

Partially literal and partially paraphrased translations:

American English Bible	And the younger bore a son, whom she named AmMon, saying, 'The son of my family.' ([AmMon] is the father of the AmMonites to this day).
Christian Community Bible	The younger, also gave birth to a son and named him Benammi. He is the ancestor of the Ammonites who exist to this day.
New American Bible	The younger one, too, gave birth to a son, and she named him Ammon, saying, "The son of my kin." [The son of my kin: in Hebrew, ben-ammi, similar in sound to the name "Ammonites."] He is the ancestor of the Ammonites of today. Dt 2:19.
New Jerusalem Bible	The younger also gave birth to a son whom she named Ben-Ammi; and he is the ancestor of the Bene-Ammon of our own times.

Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English	And the younger had a son and gave him the name Ben-ammi: from him come the children of Ammon to this day.
JPS (Tanakh—1985)	And the younger also bore a son, and she called him Ben-ammi [As though “son of my (paternal) kindred.”]; he is the father of the Ammonites of today.
NET Bible®	The younger daughter also gave birth to a son and named him Ben-Ammi [The name Ben-Ammi means "son of my people." Like the account of Moab's birth, this story is probably included in the narrative to portray the Ammonites, another perennial enemy of Israel, in a negative light.]. He is the ancestor of the Ammonites of today.
NIV, ©2011	The younger daughter also had a son, and she named him Ben-Ammi [Ben-Ammi means son of my father's people.]; he is the father of the Ammonites [Hebrew Bene-Ammon] of today.

Literal, almost word-for-word, renderings:

<i>The Amplified Bible</i>	The younger also bore a son and named him Ben-ammi [son of my people]; he is the father of the Ammonites to this day.
Concordant Literal Version	And the inferior in station, she, moreover, bears a son, and is calling his name Ben-Ammi. He is the forefather of the sons of Ammon till this day.
English Standard V. – UK	The younger also bore a son and called his name Ben-ammi [Ben-ammi means son of my people]. He is the father of the Ammonites to this day.
exeGesés companion Bible	and the lesser also births a son and calls his name Ben Ammi: - the father of the sons of Ammon to this day.
Kretzmann's Commentary	And the younger, she also bare a son, and called his name Benammi (son of my generation, begotten of my father); the same is the father of the children of Ammon unto this day. Thus Moses recorded the origin of the Moabites and Ammonites, which had become mighty nations in his day. Both nations subsequently played an important role in the history of Israel, Deut. 2:9-19; Deut. 23:4-5. We hear no more of Lot, since he was no longer of any influence in the history of the chosen people. And still he is mentioned in the New Testament as a type of a just man, 2Peter 2:7-8, whom Christians, in his righteous acts, may well imitate.
NASB	As for the younger, she also bore a son, and called his name Ben-ammi; he is the father of the sons of Ammon [Heb Bene-Ammon] to this day.
Updated Bible Version 2.11	And the younger, she also bore a son, and named him Ben-ammi: the same is the father of the sons of Ammon to this day.
World English Bible	The younger also bore a son, and called his name Ben Ammi. The same is the father of the children of Ammon to this day.
Young's Updated LT	As to the younger, she also has born a son, and calls his name Ben-Ammi: he is father of the Beni-Ammon unto this day.

The gist of this verse: The younger sister also bears a son, whom she names Ben Ammi, the progenitor of the Ammonite tribe.

Genesis 19:38a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
w ^e (or v ^e) (ו, or וי) [pronounced weh]	and, even, then; namely; when; since, that; though	simple wâw conjunction	No Strong's # BDB #251

Genesis 19:38a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
tsâ'îyr (רַעַצ) [pronounced tzaw-GEER]	<i>little, insignificant, young, youngest, least</i>	feminine singular adjective used as a substantive; with the definite article	Strong's #6810 BDB #859
gam (גַּם) [pronounced gahm]	<i>also, furthermore, in addition to, even, moreover</i>	adverb	Strong's #1571 BDB #168
hîy' (אִיהָ) [pronounced hee]	<i>she, it; also used as a demonstrative pronoun: that, this (one)</i>	3 rd person feminine singular, personal pronoun	Strong's #1931 BDB #214
yâlad (דָּלָהּ) [pronounced yaw-LAHD]	<i>to give birth, to bear, to be born, to bear, to bring forth, to beget</i>	3 rd person feminine singular, Qal perfect	Strong's #3205 BDB #408
bên (בֵּן) [pronounced bane]	<i>son, descendant</i>	masculine singular noun	Strong's #1121 BDB #119

Translation: *And the younger [daughter] also gave birth to a son...*

Now, usually, we would expect *and so gives birth the young to a son*; but we have, instead, a simple *wâw* conjunction followed by a perfect verb with an adverb thrown in there along with a feminine singular pronoun.

First of all, the perfect tense looks at an action as an entirety, as from on high, viewing the beginning and end of this act as one completed action. This sounds to me almost as an afterthought. "Oh, yeah, the other daughter also gave birth." However, this phrase is peppered with the extra *also* and feminine singular pronoun, which suggests to me that the writer is assigning some importance to this by drawing it out. It is as if he is saying, "And don't forget the younger sister; she also bore a child." So I am caught here between two antithetical ways of looking at this verse. Obviously, at this point, I need a Hebrew scholar more knowledgeable than I am.

On the other hand, there does not appear to be some great theological truth buried in here; it is simply a matter of curiosity for me as to why we simply don't have the same format as we find in v. 37.

Let me offer up two possible ideas here: (1) it has been customary throughout this narrative to deal with the older sister first; and, besides, she is leading this charge, so to speak. Therefore, we would expect her to go first. However, with the younger sister giving birth as a completed event, it suggests that she had her child first. The other option that comes to mind is (2) the birth of the older sister was a more difficult birth, so this was seen in the imperfect tense, which puts us into the midst of the action. The perfect tense looks at this as a completed event. So, the older sister's labor took awhile; and the younger was done in a few hours.

The extra words thrown in here emphasize that this was also a very important birth.

Genesis 19:38b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	<i>wâw</i> consecutive	No Strong's # BDB #253

Genesis 19:38b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
qârâ' (אָרָא) [pronounced kaw-RAW]	<i>to call, to proclaim, to read, to call to, to call out to, to assemble, to summon; to call, to name</i> [when followed by a lâmed]	3 rd person feminine singular, Qal imperfect	Strong's #7121 BDB #894
shêm (שֵׁם) [pronounced shame]	<i>name, reputation, character</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #8034 BDB #1027
Ben-‘Ammîy (בְּנֵי-אֲמִי) [pronounced behn-ahm-MEEN]	<i>son of my people; transliterated Benammi</i>	masculine singular proper noun	Strong's #1151 BDB #122

Translation: ...and she called his name Ben-Ammi.

We return to the wâw consecutive followed by an imperfect tense, which simply moves the action forward. After she gives birth to this son, she names him, and his name, Ben-Ammi means *the son of my people*.

The name given by the younger daughter is not quite as bold as the name given by the older daughter.

Peter Pett: *Ben-ammi means 'son of my kinship'. She too exults in bearing seed to her father, although not quite so blatantly.*¹⁸⁸

Genesis 19:38c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
hûw' (אוּה) [pronounced hoo]	<i>he, it; himself</i> as a demonstrative pronoun: <i>that, this (one)</i>	3 rd person masculine singular, personal pronoun	Strong's #1931 BDB #214
'âb (אָב) [pronounced aw ^{bv}]	<i>father</i> , both as the head of a household, clan or tribe; <i>founder, civil leader, military leader</i>	masculine singular construct	Strong's #1 BDB #3
bânîym (בְּנֵי) [pronounced baw-NEEM]	<i>sons, descendants; children; people; sometimes rendered men</i>	masculine plural construct	Strong's #1121 BDB #119
'Ammôwn (עַמּוֹן) [pronounced gâhm-MOHN]	<i>tribal [inbred]; transliterated Ammon</i>	masculine proper noun	Strong's #5983 BDB #769
'ad (דַּעַ) [pronounced gâhd]	<i>while, so long as; to, even to [some certain limit]; even to [unto], unto; as far as, even to, up to, until</i>	preposition	Strong's #5704 BDB #723

¹⁸⁸ From <http://www.studylight.org/commentaries/pet/view.cgi?bk=0&ch=19> accessed August 11, 2014.

Genesis 19:38c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
yôwm (יּוֹם) [pronounced yohm]	day; time; today (with a definite article); possibly <i>immediately</i>	masculine singular noun with the definite article	Strong's #3117 BDB #398

Translation: He is the father of Ammon even to today.

The Ammonites also occupied an area east of the Dead Sea, just above the Moabites. They were in conflict with Israel early on and they oppressed Israel (Judges 10:7–9). Israel decisively defeated them during those days (Judges 11:32–33). Zodhiates called them *cruel, covetous, proud, vindictive and idolatrous*. (Judges 10:6 Ezekiel 25:3, 6 Amos 1:13 Zephathians 2:10). They had become a viable, political entity by the time of Moses and Joshua (Num. 21:24 Deut. 3:16) When Israel first began to possess the land, God did not give to them the land of the Ammonites (Deut. 2:19–21, 37) which is why they are not mentioned in the song of Moses in Exodus 15 or in Num. 23, 24. The Ammonites eventually regrouped under an Ammonite king Nahash, centuries later, and caused King Saul some grief (1 Sam. 11). However, the Ammonites seemed to have a truce of sorts, perhaps even an alliance, if you will, with King David both prior to and during his reign until King Nahash died (2 Samuel 10). However, once the Ammonites had been decisively defeated by Judah, their relationship with Israel and King David improved considerably (2 Samuel 12:26–31, 17:27–29). Solomon's harem contained Ammonite women and they caused him to worship their false God (1 Kings 11:1–8). The Ammonites' blood even became a part of the royal family in 1 Kings 14:21. Again, what God has done is taken an ugly incident from history, one which resulted in a great deal of conflict and strife, and worked things together for good.

We would expect that any narrative found in the Bible is there for a reason. (1) This narration of debauchery reveals the origin of the Moabites and the Ammonites. These two groups will loom large in Israel's history; Ruth the Moabitess will become a part of the line of David, and God gives them a plot of ground that the Jews are not to take from them. Therefore, it would make sense that we have some idea who these people are, as opposed to suddenly talking about two sets of people who seem to come out of nowhere. (2) Secondly, even though God has preserved Lot and his daughters because of his relationship to Abraham, it is clear that they have never had an interest in knowing anything more about the God of Abraham; and, in their most difficult times, they never think to return to Abraham for help.¹⁸⁹

Here are a few points from the Doctrine of Moab and Ammon. The more extensive [Doctrine of Moab and Ammon \(HTML\)](#) ([PDF](#)).

The Abbreviated Doctrine of Moab and Ammon

1. Lot was Abraham's nephew. Although they went to the Land of Promise together, they eventually split up. Lot ended up in Sodom and Gomorrah. He was rescued from there by Abraham before God rained down fire and brimstone, destroying this degenerate people. He moved to a cave with his two daughters (his wife turned to a *pillar of salt* when she looked back upon this city), and these women decided that their prospects for husbands were poor. They moved from a vibrant and degenerate pair of cities off to no man's land, and they were concerned that they would never have children. Today, they would have gone to a fertility clinic. However, what they did was, on two consecutive nights, they got their father drunk and had sex with him, and each bore a son, one's name was Moab and the other was Benammi (*son of Ammi*). These two became the progenitors of the nations of Moab and Ammon. Genesis 19:30–38
 - 1) It is important to recognize what is going on here. These women have either rejected the doctrine of right man/right woman or they do not know enough basic doctrine to even know this.
 - 2) What these women did here was not only a degenerate mistake, but a complete rejection of what

¹⁸⁹ These two points are from the [Expository Notes of Dr. Thomas Constable](#) accessed August 13, 2014. Only his general two points are preserved.

The Abbreviated Doctrine of Moab and Ammon

- God is able to provide.
- 3) They looked at their situation—they used to live in this great and wonderful city with lots of men (this is from their viewpoint) and now they live in a cave with their father.
 - 4) God is able to provide.
 - 5) The focus of these women needs to be upon their own souls, not upon their immediate circumstances.
 - 6) And example of such faith will be Ruth, a Moabite, whom we will study in this doctrine.
2. Fausset contrasts the people of Moab with the people of Ammon: *Moab was probably the more civilized half of Lot's descendants; whence we read of the plentiful fields, hay, summer fruits, vineyards, presses, songs of those who tread grapes, of Moab (Isaiah 15 16 Jeremiah 48): Ammon the more fierce, plundering, predatory Bedouin-like half; whence we read of their threat of thrusting out the right eye of all in Jabesh Gilead (1Samuel 11:2), ripping up pregnant women in Gilead (Amos 1:13), treacherously murdering, as Ishmael, Baalis' agent, did (Jer. 40:14 41:5–7), suspecting and insulting their ally David to their own ruin (2Samuel 10:1–5 12:31).*¹
 3. Although Moab and Ammon had been kept from easily intermixing with the Jews for 10 generations (because of their treatment of the Jews when the Jews were going through the desert), this did not mean that a Moabite or an Ammonite could not come into Israel as a convert to worshipping Jesus Christ, the God of Israel. Deut. 23:2, 46 Nehemiah 13:2
 4. After the Israelites had spend nearly 40 years in the desert wilderness, the began to move north along the King's Highway east of the Dead Sea. Part of this involved going through the territories of Moab and Ammon. Num. 21:11–24
 - 1) The King of the Moabites, Balak, became quite concerned about the Israelites moving through his territory (particularly since they had just conquered the Amorites), and he hired Balaam, who apparently was a believer in Jesus Christ and a prophet, to curse the Israelites. Balaam ended up blessing the Israelites instead. Num. 22–24 Joshua 24:8–10
 - 2) God said that the people of Moab and Ammon should have met Israel with bread and water instead of with hostility. For this reason, Moab and Ammon would not enjoy a spiritual relationship with God side-by-side with the Jews. Deut. 23:2–5
 - 3) When the Jews marched northward along the east side of the Dead Sea, they fought against the enemies of Moab and Ammon, and this should have engendered some good will from Moab and Ammon. However, overall, it did not.
 - 4) However, the real problem was when the Israelite men became interested in the daughters (women) of Moab, and got involved in idolatry because of their desire for these women. Num. 25:1–9
 - 5) Although there were wars with Moab and Ammon, God did not want Israel to take from them their land. Deut. 2:9, 19, 37
 - 6) Because they are first cousins, Moab and Ammon should have been natural allies of the Jews. Furthermore, since God gave them plots of land and forbade Israel to take it, there should have been mutual respect between Israel, Moab and Ammon, if not an alliance. However, from the very beginning, Moab and Ammon treated Israel with contempt.
 5. Because of Moses' sin in the desert wilderness, he was not allowed to go into the land. However, God took him to a high mountain in Moab to see the land that God would give to Israel. He died there and was buried in a valley in Moab. Deut. 32:49–50 34:1, 5–6
 6. There were hostilities between Israel and Moab and Ammon during the time of the Judges. The greatest problem of Israel was chasing after their gods. Judges 3 10–11
 7. During the time of the Judges, an Israelite named Elimelech moved his family to Moab because of a famine in Israel. His two sons took for themselves Moabite women as wives. The father and his two sons died, and one of the wives, Ruth, went to Israel with her mother-in-law Naomi. Ruth the Moabite eventually married a relative of Naomi's, which paints a picture of Jesus Christ as our kinsman-redeemer (and, in this case, redeeming a Gentile). The Book of Ruth.
 - 1) Ruth may have seen herself as in a hopeless situation.
 - 2) She could have written off her mother-in-law, Naomi, as just some woman, because Ruth's husband was dead.

The Abbreviated Doctrine of Moab and Ammon

- 3) However, Ruth believed in the God of Naomi, the God of the Jews, Jesus Christ.
 - 4) She had faith to come with Naomi back to the Land of Promise.
 - 5) Even though Ruth came to the Land of Promise as a foreigner (in the eyes of some) and as poor, God looked out for her.
 - 6) God saw to it that she met and married her right man, a man that she probably loved more than Naomi's son.
 - 7) Ruth made man correct choices in her life, and these choices led her to a wonderful marriage with a noble man. Two of the choices were (1) she worshiped the God of Naomi and (2) she looked after her mother-in-law.
 - 8) Ruth stands in stark contrast to the daughter of Lot, who believed that she needed to shortcut God's plan. Lot's eldest daughter rejected the God of Abraham, she rejected the doctrine of right man/right woman, and she had sex with her father in order to have a child. This is a woman out of control, without authority over her, and without a clear value system. Ruth, on the other hand, trusted in the God of Naomi, the God of Abraham, and God took care of her.
 - 9) In the end, we do not even know the name of Lot's daughter. However, we know who Ruth is and that she is in the line of Jesus Christ.
8. Saul developed a life-long fan club in Jabesh-Gilead by defeating Nahash the Ammonite, who threatened to not only enslave these people, but to gouge out their right eyes. 1Samuel 11
 9. Saul faced many enemies early on, including wars with Ammon and Edom. He was a very successful warrior. 1Samuel 14:47–49
 10. David and the Moabites and the Ammonites:
 - 1) David, when being pursued by Saul, took his parents to the King of Moab for safekeeping. It is possible that the King of Moab did this because he was enemies with Saul; however, it is just as reasonable that, because he had been defeated by Saul, that he was more open to normalized relations with Israel. 1Samuel 22:3–4
 - 2) David had to go to war against Moab and soundly defeated them. He killed some of their soldiers and made the others pay tribute. 2Samuel 8:2 1Chronicles 18:2
 - 3) David had an early run-in with the new King of Ammon, a son of Nahash, whose nobles turned him against David. Ammon brought in Syria as an ally so that Israel would have to fight on two fronts. David sent his two top generals to fight against Ammon and Syria and Israel was victorious. 2Samuel 10 1Chronicles 19
 - 4) While being disciplined for the Bathsheba incident (the wife of the soldier mentioned above), David's army was still victorious over Ammon. The Ammonites were made slaves of David's. 2Samuel 12:26–31 1Chronicles 20:1–3
 - 5) Interestingly enough, when David was on the run from Absalom (his son, as a part of the discipline for his affair with Bathsheba), Shobi, the son of Nahash the Ammonite (see 1Samuel 11), brought food and supplies to David and his army. 2Samuel 17:26–29
 11. Some of the women who Solomon married or kept as mistresses were Moabite and Ammonite women. Such foreign women turned his heart away from God toward their heathen gods. Solomon build sanctuaries to Chemosh, a god of Moab and to Molech, a god of Ammon. Worship of these gods included human and even child sacrifice (although it is unclear whether it went that far with Solomon's wives). 1Kings 11:1–3, 5–7
 12. Coffman writes: *Molech was the horrible fire god. His image was a huge ugly statue with a hollow belly*



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*containing a furnace to heat his brazen arms, into which children were cast as sacrifices. Some of the kings of Israel, notably Solomon and Ahaz, as did also Manasseh, caused their sons "to pass through the fire to go to Molech."*²

13. Solomon's son Rehoboam, who reigned over the southern kingdom circa 931–913 B.C., was half-Ammonite. 1Kings 14:21, 31 2Chronicles 12:13
14. There continued to be conflicts between Kings of Judah [Jehoshaphat (870–848 B.C.), King Joash (835–796 B.C.), King Uzziah (circa 767–740 B.C.), Josiah (640–608 B.C.), Jehoiakim (608–697 B.C.)] and Moab and Ammon. 2Chronicles 20 24:23–27 26:8 27:5 2Kings 23:3–15 24:1–3
15. After Zedekiah (597–586 B.C.) rebelled against Nebuchadnezzar, Nebuchadnezzar put Gedeliah in charge as governor of the few people who remained in the land. Several Jews who ran for their lives began to return from places like Moab and Ammon. The King of the Ammonites successfully plotted against Gedeliah. Jer. 40–41
16. The Prophets and Moab and Ammon:
 - 1) Amos prophesies against Moab and Ammon. Amos 1:13–15 2:1–2
 - 2) Isaiah prophesies about the destruction of Moab. This apparently would be fulfilled by Nebuchadnezzar. Isaiah 11:10–14 15–16 25:10
 - 3) Zephaniah prophesies against Moab and Ammon, promising that they will be like Sodom and Gomorrah. Zephaniah 2:8–9
 - 4) Jeremiah prophesies against nations which have been against Israel, which includes Moab and Ammon. This appears to refer to the coming of Nebuchadnezzar as well as to the final judgment against Moab and Ammon in the end times (not to those nations in particular, but to nations which occupy those areas today and which nations display unrelenting hatred for Israel). Jer. 9:25–26 25:17–38 27:1–9 48 49:1–6
 - 5) Ezekiel prophesies about the sword of Babylon coming into Jerusalem and Ammon. Ezekiel 21:19–32 25:1–12
 - 6) Daniel predicts the destruction of Moab and parts of Ammon. Dan. 11:41
17. A partial history of one Moabite King, Meshah, is found on what is called the Moabite Stone, which dates back to approximately 900 B.C.

¹ Andrew Robert Fausset, *Fausset's Bible Dictionary*; from e-Sword, topic: Ammon (some slight editing).

² From <http://www.studylight.org/commentaries/bcc/view.cgi?bk=0&ch=19> accessed August 14, 2014.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Gen 19:38 The younger also bore a son and called his name Ben-ammi. He is the father of the Ammonites to this day.

Genesis 19:38 *And the younger [daughter] also gave birth to a son and she called his name Ben-Ammi. He is the father of Ammon even to today.* (Kukis mostly literal translation)

Genesis 19:38 *The younger daughter also gave birth to a son whom she named Ben-Ammin. He is the father of Ammon even till today.* (Kukis paraphrase)

Ben-ammi is a transliteration from the Hebrew and it means *son of my people*. Many times, throughout the Old Testament, this full name will be retained. However, instead of it reading Ben-ammi (which translation occurs only here in this verse) we will read is as *children of Ammon* or *the sons of Ammon*. Some translations skip over or ignore the word *ben* (which means *son of*) and simply translate *Ben Ammon* as the *Ammonites*.

There are two ways to view this: the younger sister had to be talked into doing this, so she is not going to wear the name of her son as a big A on her shirt saying, "Yep, this is my father's child." This is somewhat embarrassing to her. So (1) her husband-to-be, who perished in Sodom, was named *Ammi* and she acts as if this is his son (better to have had sex outside of wedlock than to have sex with your own father); or (2) she simply suggests that

the father is from her tribe, and calls him *the son of my people*. Who knows, maybe she is aggressively saying that this young man will become a people? I doubt that was on her mind; but her son would become a famous people.

It is worth noting that there is no indication that this sin of incest was repeated by either daughter. There is no indication that either woman was motivated by lust; but they certainly did want to continue the family line, which is one of those things that seems to be inherent in all life—to increase and multiply. I am not excusing them; but it is nature itself which does not want to see the end of a line. They could only see one way of continuing their line, and that is by means of their father.

Did you notice what was missing in this chapter? The names of these women. We will never know them as anything except as Lot's daughters. We will know the names of all the wives of the patriarchs, but we do not know the names of Lot's wife or daughters. We may reasonably assume that these women believed in Jesus Christ (in His Preincarnate form), but that they never grew spiritually. The reason we can assume this is, they were delivered out of Sodom as an answer to Abraham's prayer. He did not pray on behalf of Lot's family in particular (even though that was exactly what was on his mind); he prayed for them in principle, calling them righteous (which is a synonym for being a believer in Jehovah Elohim—Genesis 15:6). So, if God delivered these young women, certainly they were righteous, meaning that they were saved. However, they had little or no faith in Jehovah in their lives, despite the fact that He delivered them. Lot's spiritual impact was minimal and theirs was even less.

What else is missing in this final section of Genesis 19? God's name or any reference to God. The daughters never discuss whether their acts are wrong or a sin; they never talk about what God may have in store for them; they never even talk about Abraham, their great uncle. They are alive because of their association with Abraham, and they do not even know that.

As we would expect, Moab and Ammon became idolaters almost from the beginning. Clarke: *The Moabites soon fell from the faith of God, and became idolaters, the people of Chemosh, and of Baal-peor, Num. 21:29; Num. 25:1–3; and were enemies to the children of Abraham. See Numbers 22; Judges 3:14, etc. And the Ammonites, who dwelt near to the Moabites, united with them in idolatry, and were also enemies to Israel. See Judges 11:4, Judges 11:24; Deut. 23:3, Deut. 23:4.*¹⁹⁰

There is very little which suggests that Lot or his daughters had any true appreciation for the Revealed God. They may have believed in Him; but nothing more. Therefore, all of these goofy decisions that this family makes perfect sense (Lot offering his daughters to be raped; the daughters choosing incest with their father to raise up seed). No one speaks about the will of God or the plan of God; no one talks about Abraham and how an association with him might be helpful. These are believers who engage in nothing but human viewpoint solutions. What Lot and his family did, represents human viewpoint; what Abraham and his family did represents divine viewpoint. See **Human Viewpoint versus Divine Viewpoint (HTML) (PDF) (WPD)**.

It must be pointed out that, despite the dubious origins of the Moabites and the Ammonites, this did not mean that God outright rejected these people. There were believers among these two groups and God gave these two peoples land, which even the Jews were told not to encroach upon (Deut. 2:9, 19).

J.J. Davis says in his commentary on Genesis: *The story of Lot and his family should provide a sobering reminder that all of our decisions are significant, even that of where we live. Our moral environment significantly influences our lives. For this and many other reasons the New Testament constantly implores the believer to fellowship with those of like precious faith.*¹⁹¹

¹⁹⁰ Adam Clarke, *Commentary on the Bible*; from e-Sword, Genesis 19:38.

¹⁹¹ From <http://www.studylight.org/commentaries/dcc/view.cgi?bk=0&ch=19> accessed August 13, 2014. He is quoting Davis' commentary on Genesis, p. 206.

We have discussed in the past the concept of **Blessing by Association** ([HTML](#)) ([PDF](#)). Many businesses are blessed because there might be a mature believer who is their janitor cleaning out their toilets at night and sweeping their hallways. The business men think that it is their brilliant decisions which has resulted in their great profits, but it may be related to someone whose name they do not even know.

Streets and neighborhoods and cities can enjoy great blessing, but for most of them not to have any idea why. But somewhere on that street, there is an Abraham who has spiritual impact, and God's blessing to him spills out to everyone else. The same is true of all types and manner of groups of people: schools, families, military organizations, businesses, etc.

Application: Believers and unbelievers alike cannot see what is going on around them. Our relationship with Israel is one of the reasons that we, as a nation, have been blessed. When the Republican party was steeped¹⁹² in antisemitism, who was the standard bearer? Richard Nixon. But when the Republican party shed its antisemitism, the standard bearer was Ronald Reagan. Immature believers and unbelievers do not see this; they do not recognize it.

Always remember what God said to Abraham, 4000 years ago: ["I will make you into a great nation, I will bless you, I will make your name great, and you will be a blessing. I will bless those who bless you, I will curse those who treat you with contempt, and all the peoples on earth will be blessed through you."](#) (Genesis 12:2–3; HCSB). Who is Israel's greatest ally today? The United States. Which is the greatest and most blessed nation today? The United States.

Application: Along the same lines, there are college-educated children today (and in every generation) who think that the United States is an evil country and that it has so much wrong with it and that, by becoming more socialistic, we can fix it or, at the very least, make it all better. These are unbelievably ignorant and blind fools. There has never been a nation on the face of this earth that has been more prosperous which has offered more opportunity to more people ever. Immigrants come to our country and they work hard; and in the second generation, their children are often wealthy, hard-working and educated. Meanwhile, people who have lived here for 200 years or more whine and say the deck is stacked against them and that the wealthy have taken away all their advantages. These college-educated people are unable to actually observe that, the poverty level in socialist nations is much more dramatic than it is in the United States; in fact, the average person in a socialist nation has less than our poor do. Poor people in North Korea actually starve; poor people in communist countries have historically starved to death, in huge numbers.

Application: There is no excuse for such willful ignorance apart from evil in the soul. Nearly everyone knows an immigrant family; in fact, many immigrant families in various states of progress; and they know, often, of their hard work and values. With the internet, we can look all over the world and find country after country in great turmoil, with a declining prosperity, and always, this is associated with a reduction in the spiritual live of the people, a reduction of Bible doctrine in the land, and a dependence upon the federal government to make things better. Any objective person can see this in country after country after country. And yet, they will point to these degenerating countries and say, "We need to be more like them." They will point to socialized medicine in other countries, and view it in the most rose-colored glasses terms, thinking that, their government provides free healthcare to their people, and it is as good as ours; so we can do this too. They are unable to see the evil and the failure and the shortcomings of whatever system there is that they want to emulate.

I went out on this tangent because here we have been studying 2 daughters who have just be delivered by God from this great catastrophe; they saw the catastrophe with their own eyes. Everyone that they knew was destroyed in this catastrophe; everything that they knew was destroyed. And yet God sent an angel to them to bring them out. They had to know about their relative Abraham and his spiritual life. They had to know that God, who destroyed Sodom and Gomorrah, and yet delivered them was capable of anything. But, instead of turning

¹⁹² *Steeped* may be too strong of a word, but there was a significant faction of the Republican party that was both antisemitic and clung to weird, antisemitic conspiracies.

toward God, they turned to their own human viewpoint and copulated with their own father in order to bear children.

What was the correct approach? The elder should have said to her father, “Look, since we separated from Abraham, our lives have sucked, and then they sucked more, and today, our lives seem as if they cannot get any worse. We are going to Abraham. There are young men there. Abraham knows God. Abraham is prosperous. If we have to be maids and work in the lowest position, we are willing to do that. Now, you can come with, or you can lay around in this desolate cave foraging for acorns and small game. Your choice.” That would have been positive volition. They did not have that. They took the mess they were in and simply made it worse.

God takes all things and works them together for good for those who love Him (Romans 8:28—and loving God means positive volition toward Him and toward His plan). When we try to work out all of these things with human viewpoint, we take a lousy situation and make it even worse. This is what the two daughters of Lot have managed to do.

Why is it that these daughters do not immediately think of Abraham, their great uncle? Why is he not at least an option thrown out there, offered as an alternative to incest? Let me offer two possibilities: (1) Lot did not teach his daughters divine viewpoint; probably because he did not have any himself. (2) Secondly—and this is conjecture—what do you suppose Lot said about Abraham around the dinner table? Had Abraham been spoken of as a great man who had guided Lot through much of his younger life, then his daughters may have had a favorable enough opinion of him to at least consider going to him as one approach to their situation. However, this is never considered. Therefore, let me suggest to you that, out of personal jealousy, their father Lot talked down Abraham; he gossiped about Abraham, and said evil things about him. Therefore, the idea of moving out of this cave and going to their great uncle Abraham never occurred to these women.

We do not realize how much gossip and running people down can destroy viable options in life, particularly when it is said in front of impressionable young children.

We should also note that Lot had every advantage. He was right there with his Uncle Abraham, on the ground floor, as it were. Abraham actually spoke to God on several occasions. However, it is clear, not only the time when they split up, but also Lot’s decision to remain separate from Abraham for the rest of his life, that Lot was not interested in the God of Abraham. He believed in the Revealed God, and was even, to some degree, affected by that belief (he had not succumbed to the degeneracy of Sodom). But, for whatever, reason, even in his time of greatest need, Lot nor his daughters thought to look up Abraham and to patch things up.

Application: Human history is filled with such people—people who are so close to the truth, in a variety of ways (through location, through friends, through relatives), and yet they reject the truth. They either reject the truth of the gospel or they believe in Jesus Christ but they then reject the truth of Bible doctrine (which is necessary in order to live the Christian life). This is the person of Lot.

This is certainly a list which can be expanded upon.

Significant Failures in the Plan of God	
Failures	Commentary
Lot	<p>Lot was Abraham's nephew and Abraham spoke to God on several occasions. When they split apart, the reason given was that they just had too many possessions and they could not keep their cattle separate. However, the true reasons were (1) Lot was negative toward the truth of the Word of God; and (2) Lot was holding his Uncle Abraham back.</p> <p>It is clear in this chapter that Lot is a failure as a father. Rather than teach his children about Abraham and about the God of Abraham, he spoke of, instead, the importance of the continuation of his genealogical line. His daughters continued his line by means of incest. Genesis 19:30–38</p>
Saul	<p>Saul began as a great warrior and a solid and popular king. However, as time went on, he noticed this young man David, who seemed to be stealing his thunder. David gained in great popularity among the people. Saul's jealousy of David grew tremendously, until Saul began to expend a great deal of effort trying to kill David.</p>
Solomon	<p>Solomon was not an absolute failure. He began as a great king who venerated the wisdom of God. However, he allowed himself to be carried away in his attraction to women, to the point where he could not have a solid relationship with one woman, even as his father David did (eventually). This upended much of his reign as king.</p>
Judas	<p>Judas listened to Jesus teach the gospel, the Law of Moses and Church Age doctrine. He got to see Jesus close up and personal, in such an intimate way that, if anyone could tell that Jesus was a phoney, Judas could. However, after Judas betrayed the Lord, he sobbed, "I have betrayed innocent blood." So powerful was the guilt, that Judas ended his own life. There is no agreement in the realm of theology whether Judas was saved or not.</p>
<p>Obviously, the story of each man could be expanded tremendously, and scores of men could be added to this list.</p>	
<p>The idea for this list comes from the Expository Notes of Dr. Thomas Constable, accessed August 13, 2014, and a reference that he made to W.H. Griffith Thomas, Genesis: A Devotional Commentary, p. 48.</p>	
<p>Chapter Outline Charts, Graphics and Short Doctrines</p>	

The Authorship of Genesis:

Before we summarize this chapter, Lot's life, and a few other things, we are going to take one more look at the final verse of Genesis 19:

Gen 19:38 The younger also bore a son and called his name Ben-ammi. He is the father of the Ammonites to this day.

The final sentence is, again, a gloss. Since we are so far removed from the time period that this was written, we can only speculate as to when these things were added. Did Moses write these things down while in the desert? What sorts of documents did he have? Did he essentially have the book of Genesis in his possession? Did he have several manuscripts that he combined to make the book of Genesis already? We don't know. But, phrases like this indicate that, at least 100 years later, these additional words were written and added. Someone had to tell us that here is the origin of the Ammonite people today. Whether they were added to the text or whether this represents the text written in the first draft, I don't know. As I have already said, I believe that the book of Genesis, and probably the book of Job, were passed along verbally for many years. Quite obviously, if you have the ability to remember something, then you do not need to write it down.

Before we carefully examine the authorship of Genesis, let me give you the false theories: (1) Moses wrote the book of Genesis or (2) 4 person or groups of people were involved in the authorship of the Pentateuch.

False Theories About the Authorship of Genesis

Moses is the Author:

From the NIV Study Bible: *Historically, Jews and Christians alike have held that Moses was the author/compiler of the first five books of the OT.*¹

The Open Bible writes: *Although Genesis does not directly name its author, and although Genesis ends some three centuries before Moses was born, the whole of Scripture and church history are unified in their adherence to the Mosaic authorship of Genesis... The early church openly held to the Mosaic authorship, as does the first-century Jewish historian Josephus. As would be expected, the Jerusalem Talmud supports Moses as author.*²

The NASB: *No man can claim to know with absolute assurance who wrote the Book of Genesis. Since Genesis is a necessary foundation for Exodus to Deuteronomy, and since the available evidence indicates that Moses wrote these four books, Moses is likely the author of Genesis itself. The New Testament evidence points in the same direction (cf. Especially John 5:46, 47 Luke 16:31 24:44).*³

The Pentateuch is a Compilation of Authors:

Liberal theologians, for the most part, came up with the idea that there are 4 influences on the final compilation of the Pentateuch: the Yawehist (J), who wrote the portions which primarily name God with the name Jehovah/Yaweh; the Elohimist (E), who usually speaks of God using the title *Elohim*; the Deuteronomist (D), who composed most of the book of Deuteronomy; and the Priest (s) (P) who wrote portions which favor the Levitical priesthood. Various editors in years to follow (R, for Redactor), intertwined these texts. This is called *Documentary Hypothesis* or the JEPD (JEDP) theory. The idea that there were several documents which were later woven together (long after the time of Moses) is a theory which is presented by scholars and intellectuals and is taught in many of our seminaries. Even the original source material is said to have been written long after the events actually occurred.

This theory contradicts common sense, what the Bible says about itself, and what Jesus says about the Mosaic authorship. So, if you hold to this theory (if you have heard about it before), many scholars will agree with you, but Jesus does not.

I do not want to spend any serious time with a false theory of authorship, but if you believe this, or if you are intrigued by this notion, let me recommend Josh McDowell, *More Evidence That Demands a Verdict*, ©1975 by Campus Crusade for Christ, pp. 117–292. I am quite sure that this has been reprinted in other compilations which McDowell has put together more recently. McDowell very methodically destroys this false view of authorship.

¹ *The NIV Study Bible*; ©1995 by The Zondervan Corporation; p. 2.

² *The Open Bible*; the New Living Translation; Thomas Nelson Publishers, Nashville, TN; ©1996, p. 1.

³ *New American Standard Bible, Study Edition*; A. J. Holman Company, ©1975 by The Lockman Foundation, p. 2.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

After writing most of this lesson, I did an internet search on what people seem to believe today on the authorship of Genesis. Much to my pleasant surprise, many people have taken the view that Genesis was originally written by several authors, and that Genesis pretty much existed in its completed form by the time of Moses or that Moses may possibly have been the final editor of these documents.

Who Wrote Genesis—from the Internet	
Author	Abbreviated Opinion of Website on Authorship of Genesis
Answers in Genesis	They dismantle the JEDP theory, and they take a position sort of halfway between the Mosaic authorship of Genesis and multiple historical authors of Genesis. I have a chart listing the possible authors of the book of Genesis (which would have been written in the mid to late 1990's). There is a very similar chart on this page.
Biblical Hermeneutics	This is a mishmash of ideas and opinions, not necessarily from scholars, but some from people who just had a thought and decided to share it (like the guy who thinks Genesis was written during the exile). However, on this page we have the interesting thought <i>P.J. Wiseman posits the theory that the 'toledoth' indicates authors who were eyewitnesses to the events mentioned in Genesis. This is based on the pattern of writing found on ancient Babylonian tablets predating Abraham where the word translated 'generations of' is used to indicate the ownership or authorship of the clay tablet.</i> ¹⁹³ This is essentially what I believe, but with some modifications.
Lay evangelism	Teaches that Moses is the author of Genesis.
Russell Grigg	Documentary Hypothesis is false; Moses probably compiled the book of Genesis from existing records. This short piece covers the JEPD theory in more depth than I do; and his opinion of the possible Mosaic authorship of Genesis is not far from mine (I certainly allow for the possibility that Moses compiled Genesis from existing documents; however, I lean more towards Genesis to already existing in completed form by the time Moses comes along).
Dr. David Livingston	Moses wrote the book of Genesis, possibly from a direct dictation from God on Mount Sinai.
Peter Salemi	Salemi appears to build upon the 1936 work of P. J. Wiseman, which attributes authorship of Genesis to several eyewitnesses.
Don Stewart	Moses was the author of the Pentateuch, with some slight wiggle room when it comes to Genesis.
Wikipedia	As one would expect, the weirdest and most liberal theories of the authorship of Genesis are offered up, almost uncritically. The day that I checked, ¹⁹⁴ Mosaic authorship or the <i>toledoth theory</i> were not even mentioned. This being Wikipedia, that could change tomorrow.

Hundreds of articles can be found on this subject. These are just a representative few.

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I am of the opinion that the original narratives were written (or, more likely, memorized) by the people who experienced them. For many years, I thought was mostly alone in this theory, but the internet has revealed a number of people who believe roughly the same thing. What I have not seen is the theory proven from the Scriptures.

Moses is clearly called the author of the books of the Pentateuch other than Genesis. Moses is called the author of the book of the Law of Moses in Joshua 8:31 2Kings 14:6. Moses is called the author of Leviticus in Ezra 6:18. The Old Testament is referred to as *Moses and the Prophets* in Luke 16:29, 31 and as *the Law of Moses, the*

¹⁹³ From <http://hermeneutics.stackexchange.com/questions/1255/was-moses-the-probable-author-of-genesis> accessed January 14, 2013.

¹⁹⁴ From http://en.wikipedia.org/wiki/Book_of_Genesis accessed January 14, 2013.

Prophets and the Psalms in Luke 24:44. Jesus told His audience that they do not really believe Moses' writings because they do not believe Jesus' words (John 5:45–47). Furthermore, Moses is called by Jesus the author of Exodus (Mark 7:10 12:26 John 6:32), the author of Leviticus (Matthew 8:4 Mark 1:44 Luke 2:22 5:14), the author of Numbers (John 3:14) and the author of Deuteronomy (Matthew 19:7–8 22:24 Mark 7:10 12:19)—or, at the very least, his authorship is clearly implied in these passages (in each of those passages, a quote from that book is attributed to Moses).

Interestingly enough, Jesus spoke on several occasions about marriage, and referred back to Adam and Eve, but did not reference Moses as the author on those occasions. In fact, this is how it went down:

Matt. 19:3 (Literal Translation of the Holy Bible) **And the Pharisees came near to Him, tempting Him, and saying to Him, Is it lawful for a man to put away his wife for every reason?**

As occurred on many occasions, the pharisees came to our Lord and attempted to trap Him. The idea was to put Him into a theological hole from which he could not dig Himself.

Matt. 19:4 **But answering, He said to them, Have you not read that He who created them from the beginning "created them male and female"?**

Jesus quotes from Gen. 1:27, but does not cite Moses as the author.

Matt. 19:5 **And He said, "For this reason a man shall leave father and mother, and shall be joined to his wife, and the two shall become one flesh."**

Jesus cites Gen. 2:24, and the reference is to God speaking. Moses could be called the author here by our Lord, but he is not.

Matt. 19:6 **So that they are no longer two, but one flesh. Therefore, what God has joined together, let not man separate.**

God, not Moses, speaks of a husband being joined soulishly and physically, and what God has joined, man is not to separate with divorce laws.

Matt. 19:7 **They said to Him, Why then did Moses command to "give a bill of divorce," "and to put her away"?**

Here the pharisees quote Deut. 24:1 and attribute this to Moses (which is proper, as Moses was teaching).

Matt. 19:8 **He said to them, In view of your hardheartedness, Moses allowed you to put away your wives. But from the beginning it was not so.**

Jesus agrees that Moses said this, but that was not God's original intention, for men and women to marry and divorce. This is well and proper, to say that Moses said this, because Deuteronomy is Moses speaking in several sermons to the generation of promise.

Matt. 19:9 **And I say to you, Whoever shall put away his wife, if not for fornication, and shall marry another, that one commits adultery. And the one who marries her who was put away commits adultery.**

And Jesus has given the only reason to allow a divorce by Moses: fornication.

So, you notice in this passage that Jesus very carefully attributes to some portions of the Pentateuch to Moses, but not that which came out of Genesis.

We have a similarly parsing of authorship in John 7:19–24:

John 7:19 [Jesus is speaking] “Did not Moses give you the Law, and yet not one of you does the Law? Why do you desire to kill Me?”

The Law, which begins in Exodus and is concluded in Deuteronomy, is given to the Jews by Moses. God spoke the Law to him (which Moses very carefully isolates from his own writing of narrative in Exodus, Leviticus and Numbers); but Deuteronomy is several sermons by Moses to the people of Israel in the final days outside the Land of Promise.

John 7:20 [Some in] the crowd answered and said, “You have a demon [that is, *you are nuts*]. Who seeks to kill You?”

People in the crowd are making fun of Jesus here. They claim that Jesus must have a demon to make Him think that they want to kill Him (despite the fact that this was in their hearts).

John 7:21 Jesus answered, saying to them, “I did one work, and you all marvel [at it].

Jesus healed on the Sabbath. They could not stop talking about it and trying to determine if it violated the Sabbath.

John 7:22 Because of this, Moses has given you circumcision; (not that it is of Moses, but of the fathers); and on a Sabbath, you circumcise a man.

They circumcise on the Sabbath, and they do not consider that a work. But notice how carefully Jesus speaks of Moses—*circumcision is not of Moses but it is of the fathers*. The fathers (also called the patriarchs) are Abraham, Isaac and Jacob (and perhaps Jacob’s sons). So, circumcision did not originally come from Moses, but from the fathers. If you will recall when we studied circumcision, God told Abraham to be circumcised, along with all of his household prior to the conception of Isaac. Later, God told Abraham to circumcise Isaac. So, if you want to be a stickler, this came from God, and not from man. However, Jesus tells them “*Not that circumcision is of Moses, but it is of the fathers.*” So we are referring not that God told Abraham to be circumcised but that this was *recorded* (in some fashion) by the fathers originally (and not by Moses). My contention is, this was recorded in their memory and passed down.

So there is no misunderstanding this point, Jesus could have said, “Not that circumcision is of Moses; it came from God” (or, “It was given to Abraham by God”). Jesus says, instead, “*It is of the fathers;*” who are the patriarchs. So He refers here back to authorship not to the ultimate source (the same is true many times when Moses is cited, even when Moses is quoting the Revealed Lord). In other words, Jesus is attributing the *recording* of the tradition of circumcision to the *patriarchs*.

John 7:23 If a man receives circumcision on a Sabbath, that the **Law of Moses** is not broken, are you angry with Me because I made a man whole and healthy on a Sabbath?”

Note the reference to the *Law of Moses*; Moses wrote down the Law as given to him by God, but the Law was commonly called the *Law of Moses* because he wrote it down and taught it to the Jews. So, again, we are not speaking of the ultimate origin, Who is God, but to the one who recorded this information—the patriarchs and not Moses in v. 22 and Moses in v. 23. Jesus did not have to speak so carefully if Moses wrote Genesis, even if God simply dictated Genesis to Moses (as God dictated much of the middle Pentateuch books to Moses). But if Moses was not the original author of Genesis, then Jesus could not attribute the recording of the first circumcision to Moses.

I realize that this is splitting hairs, but in two situations, where Jesus could have easily spoken of Moses as the source for the information in Genesis, He clearly did not. However, elsewhere, where God dictated portions of Exodus, Leviticus and Numbers to Moses, Jesus still referred to the human author, Moses as the source. The One carefully splitting hairs is, in truth, the Lord.

Similarly the Apostles referred to Moses as author of the Law (Acts 13:39 15:5 28:23 1Corinthians 9:9 Hebrews 9:19 10:28), of Exodus (Romans 9:15—where God is said to have spoken to Moses 2Corinthians 3:13–15), of Leviticus (Romans 10:5 Hebrews 9:19), of Deuteronomy (Acts 3:22 7:37 Romans 10:19 1Corinthians 9:9 Hebrews 10:28 12:21); and Moses is associated with the book of Numbers in Hebrews 3:2, 5. However, when given the chance to call him the author of Genesis, the Apostles did not in Acts 3:25 7:1–16 Romans 4:1–3, 9–23 9:6–12¹⁹⁵ 1Corinthians 6:16 Galatians 3:5–9, 15–18 4:22–26 Ephesians 5:31 Hebrews 6:13–15 7:1–6 11:8–21 James 2:21–23 1Peter 3:5–6.¹⁹⁶ In most of those passages, a direct reference to Genesis often reads something along the lines of: **And the Scripture foreseeing that God would justify the nations by faith, preached the gospel before to Abraham: "All the nations will be blessed" "in you."** (Gal 3:8 quoting from Genesis 12:3; LTHB). When the source for Genesis is mentioned, it is always *it stands written* or *the Scripture says*; in every instance referring back to Genesis, it is never, *and Moses wrote* or *and Moses commanded (said)*.

There are two verses in Genesis that are so personal, that only the person who was there would have written these lines (actually, there are many more than just these). When Jacob, Abraham's grandson, is speaking of working for his uncle in order to secure the hand of Rachel, the woman he loved, he had to work for 7 years. Genesis 29:20 (ESV) reads: **So Jacob served seven years for Rachel, and they seemed to him but a few days because of the love he had for her. But to him, it seemed only like a day.** This is written by a man who loved Rachel, not by someone who recorded this hundreds of years later from reading historical documents. This is a man who looked back, remembered how strongly he felt about her, how much he thought about her; and how every day that he worked, his mind was on Rachel. So those 7 years just zoomed by. Jacob would have said or written that; anyone coming along a few hundred years later would not.

There are incidents with Joseph, Abraham's great grandson (and Rachel's son) where his feelings are described when he meets his full brother Benjamin again after many years, and how he teared up to meet Benjamin (Genesis 43:16–34). These things were not written by some dispassionate historian hundreds of years later; but they were recorded by the men who actually experienced these things.

So, in my opinion, if Moses assembled or edited together the manuscripts of Genesis, he may have simply added a few extra phrases like, *and Ben-Ammi became the father of the sons of Ammon today*. Or, someone in a later generation, like Joseph, memorized the words of Genesis, as they were given to him, and he (or someone else) added the phrase, **He is the father of the Ammonites to this day**. It is possible that the books of Genesis and Job were passed along to Moses verbally—perhaps even by his mother or his sister.

One more thing: it is clear that the people of Moses, the Exodus generation, knew God and knew about God. When suffering under the slave masters of Egypt, they called out to God. This suggests some familiarity with their personal history and Abraham's interaction with God. If you personally are in some terrible, hopeless jam, then, most likely, you are going to call out to God for help. This does not come from out of the blue; you have to have a reason that you turn toward God. You might say, "Well, I'm saved and the Bible says God loves me." You have reasons, based upon what you know about the Bible, why you can turn to God for help. The Exodus generation, who were under terrible slavery to the Egyptians, called out to God for help. This had to be based upon something. They will not just call out to God without believing that He will answer if they did not know something about Him. I would suggest that the basis of their faith in God was based upon the book of Genesis. I am not saying that they knew this book well, but that they knew enough to call out to the God of Abraham (Ex. 2:23–24), with Whom they had a relationship both by faith and by birth.

In any case, Genesis (And possibly Job) would have certainly been an end to whatever oral transmission there was, because in the 4 books of the Pentateuch, Moses will be told on several occasions to write things down (Exodus 17:14 34:1, 27). This information would have to be disseminated to an entire nation.

This particular lesson will be inserted into the **Introduction of Genesis** ([HTML](#)) ([PDF](#)) ([WPD](#)).

¹⁹⁵ But Moses is mentioned in v. 15 in association with a quotation from Exodus.

¹⁹⁶ There are even more passage which refer back to quotations from Genesis, and not a single one is ever attributed to Moses.

Document Navigation

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A Set of Summary Doctrines and Commentary

An Abbreviated Exegesis of Genesis 19:

Bible translation used: The Scriptures 2009. Unless otherwise noted, all other quotations will be taken from this translation as well.

In the Scriptures 2009, instead of *God*, we have the word *Elohim*, which is a transliteration from the Hebrew. The other name for God, YHWH (or Jehovah, Yahweh, Adonai, Lord, JHWH, Y^ehowah) is represented with the actual Hebrew יהוה. The reason for there being so many different words used here is interesting. Originally, the Hebrew was written without vowels—not just YHWH, but every single Hebrew word. Because the Hebrew Scriptures (which we know as the Old Testament) were read aloud so often, the reader could look at the Hebrew consonants and know the word that was there. In fact, the Masoretes, who preserved the Bibles' pronunciation, introduced diacritical marks in the 7th century A.D. (these are vowel points, which was added above and below the original Hebrew text). Up to that time, every word in the Bible was read aloud except for one, and that was YHWH. When the Jews came to this proper name, they said, *Adonai* (= *Lord*). As a result, the Jews preserved the pronunciation of the Biblical text for all but one word. Of the nearly 100 translations of the Old Testament to which I refer, any one of those eight forms may be found—and one of them, the Message (I believe) uses *GOD*. Furthermore, Bible translations are not necessarily consistent at this point. One place we may read *Lord*, and elsewhere we may read *Jehovah* in the same translation.

The subsections of Genesis 19:

vv.	1–14	Two angels in Sodom
vv.	15–26	Lot is rescued from destruction by the two angels
vv.	27–29	Abraham views from afar the destruction of the Sodom and Gomorrah valley
vv.	30–38	The two daughters of Lot

Two angels in Sodom:

Genesis 19:1a [And the two messengers came to Sodom \[= Sodom\] in the evening, and Lot was sitting in the gate of Sodom.](#)

In the previous chapter, the Revealed God showed up to talk with Abraham; and there were two men with Him. They were headed to Sodom, so it makes sense that the two men with Him are these two messengers (or angels) here in v. 1. They look just like men, nothing more. Let me suggest that they are clean and attractive, on a human scale. Why would an angel choose to appear scruffy and unattractive?

What is Lot doing there? Recall that, at one time, he was very successful. In fact, he and Abraham had so much by way of cattle that they had to split up. Abraham is still quite wealthy, but it sounds like Lot is just doing okay. He appears to own a house; but there is no talk in this chapter about his livestock, ranch or servants.

Lot did not know it, but he enjoyed blessing by association, because he was associated with Abraham. When he chose to separate from Abraham, he still had some blessing which spilled over to him, but not a lot.

What is he doing there at the entrance to the city? I can only speculate. He is hanging out, seeing who comes and goes? Possibly he is retired (and at a young age, relatively speaking).

Genesis 19:1b **And when Lot saw them, he rose up to meet them, and he bowed himself with his face toward the ground,...**

Lot sees them and gets up to meet them.

Based upon the next verse, it appears that Lot is on a personal mission of sorts. Lot speaks to the angels, completely unaware that they are angels.

Genesis 19:2a **...and he said, "Look, please my masters, please turn in to your servant's house and spend the night, and wash your feet, and rise early and go your way."**

Let me suggest that there have already been incidents taking place in Sodom. Strangers regularly passed through and they were subject to homosexual rape, along with other watching, involved in voyeurism. It was a homosexual party, filled with debauchery, where the stranger or strangers to the city ended up raped and then killed. This happened so many times that this was a thing. Many lost their lives simply by coming into this city or into one of the others.

Genesis 19:2b **And they said, "No, but let us spend the night in the open square."**

God gives fallen and elect angels so much leeway with man. These angels are able to test Lot for themselves to see how he would react by them saying, "No thanks, we're fine right here in the public square."

Lot knew that they were unsafe and the angels knew that they were in danger as well (if they were only men).

Genesis 19:3 **But he urged them strongly, and they turned in to him and came into his house. And he made them a feast, and baked unleavened bread, and they ate.**

Lot is very insistent to these newcomers to Sodom to spend the night at his house rather than in the open square. He does not appear to explicitly warn them of what could happen; he is simply persistent to get them to spend the night at his house.

Lot urges them strongly, and they agree to go with him. He makes a good meal for them with fresh bread.

Have you ever read the verse, **Do not forget to receive strangers, for by so doing some have unwittingly entertained messengers.** (Hebrews 13:2)? That is what is taking place right here. Lot, at this point, does not know anything about these men. He knows that they are in danger by being in Sodom after dark. He is doing what he can to preserve their lives.

As believers—particularly after we mature in the spiritual life—God will give us opportunities to give and to share from our abundance. Do not neglect or resent these opportunities.

Genesis 19:4 **Before they lay down, the men of the city, the men of Sodom, both old and young, all the people from every part, surrounded the house.**

Then we have something take place that is out of a horror film. All of the men of Sodom converge on Lot's house, young and old, men from all over. They are filled with carnal desire.

Genesis 19:5 And they called to Lot and said to him, “Where are the men who came to you tonight? Bring them out to us, and let us ‘know’ them.”

Many people in this town had seen these *men*, and they were, apparently, very attractive.

It appears that all of the men of the city had homosexual desires. That the young and old are mentioned may give us a bit of a clue here. Men and women all have normal desires from a young age. However, women could not engage in sex in the ancient world without a plethora of problems. Their first encounter with a man could result in a pregnancy. For this reason, women did not play around. Furthermore, many men of the ancient world would not even consider marriage with a woman who has already been defiled. Therefore, almost all women understood that premarital sex was not something to play around with. Nevertheless, men had normal desires.

Older men could pretend to help out the younger ones who were developing sexual desires, but they only did this to satisfy the lusts of the older men. God’s plan is for one man and one woman to fulfill their sexual desires with themselves alone. An older homosexual male knows that, if a man’s first sexual exploration is done with another male, that can have lasting effects—sometimes which last a lifetime. That appears to have been what has taken place here. The old had inducted the young into a homosexual lifestyle, and they participated. Their lusts were nurtured and they grew.

Where it is possible and reasonable for one man and one woman to enjoy exclusive matrimonial rights; this almost never happens between two males. Even in our very permissive society, men who play the field may have ten or so female partners (sometimes more; often less). It is not the same for homosexual men. Homosexual men count their partners in the hundreds. This is because men are different from women; and because homosexual desires can be nurtured in the young to a point where they become a strong desire.

These townsfolk wanted a taste of the new visitors, and Lot’s concern suggests that this sort of thing had happened on many occasions previously. That would explain Lot being by the gate of Sodom, as that is where travelers would come in and stay the night. A safe thing to do in some cities, but not in Sodom and not in Gomorrah.

It is because of this sort of evil that these angels had come.

Genesis 19:6–7 So Lot went out to them through the doorway, and shut the door behind him, and said, “Please, my brothers, do not do evil!

Lot slips out the doorway and, having closed the door, pleads with the townsfolk not to do this evil.

Genesis 19:8 “Look, please, I have two daughters who have not known a man. Please, let me bring them out to you, and do to them as you wish, only do no deed to these men, because they have come under the shadow of my roof.”

Lot’s solution—not a very good one—is to offer his two virginal daughters. Because the two men were under Lot’s roof, he had a moral obligation to protect them.

Genesis 19:9 But they said, “Stand back!” And they said, “This one came in to sojourn, and should he always judge? Now we are going to treat you worse than them.” So they pressed hard against the man Lot, and came near to break down the door.

The men outside pressed hard against Lot, threatening him with his life.

Did you notice that this homosexual crowd see Lot as being judgmental? Does that not sound up-to-date?

The men pressed in so close to Lot that his door almost broke.

Genesis 19:10 **But the men reached out their hands and pulled Lot into the house with them, and shut the door.**

The angels, both knowing and hearing what was taking place, reached out and grabbed Lot, bringing him inside. They shut the door.

Despite being inside Lot's home with the door bolted shut, no one was safe at this point.

Genesis 19:11 **Then they struck the men who were at the doorway of the house with blindness, both small and great, and they wearied themselves to find the door.**

God allowed certain powers to these angels. They struck the men outside of the house with blindness. At that point, they could not even find the door to Lot's home.

Genesis 19:12 **And the men said to Lot, "Have you anyone else here? A son-in-law, and your sons, and your daughters, and whomever you have in the city – bring them out of this place!"**

The men tell Lot that he needs to leave this place and to take anyone else who is close with him.

Application: This is what happens when the pivot is not large enough to deliver a city, a region, a state or a country. God will protect you and lead you out of the disaster, but you have to take it.

At this point, Lot can save anyone who is willing; but he cannot save those who are unwilling.

Genesis 19:13 **"For we are going to destroy this place, because the cry against them has grown great before the face of הוהי [= YHWH, Y^howah], and הוהי has sent us to destroy it."**

The angels reveal to Lot what is happening. They have come to destroy Sodom (and the surrounding cities). Everyone in Lot's home now understands what is taking place.

The cry against these five cities which came up to God was palpable. Any stranger who came near any of these cities was in danger. The other cities were likely engaged in the same or very similar behavior. All of this had come to God's attention. Therefore, God had sent these angels to destroy it.

Genesis 19:14 **And Lot went out and spoke to his sons-in-law, who had married his daughters, and said, "Get up, get out of this place, for הוהי is going to destroy this city!" But to his sons-in-law he seemed to be as one joking.**

At this point, there is time for Lot to go out into the city and find anyone who is willing to be saved.

There were two sons-in-law. Apparently, they were promised to his daughters and they had not finalized their marriage yet (which meant, they had not engaged in sex yet). When Lot came to them, they thought him to be joking. There was nothing that Lot could say to convince them.

Lot is rescued from destruction by the two angels:

Genesis 19:15 **And when morning dawned, the messengers urged Lot to hurry, saying, "Get up, take your wife and your two daughters who are here, lest you be consumed in the punishment of the city."**

The angels urged Lot to take up his wife and two daughters and move out. This city would be destroyed, along with up to four others.

Genesis 19:16 **And while he loitered, the men took hold of his hand, and his wife's hand, and the hands of his two daughters, הוהי having compassion on him, and they brought him out and set him outside the city.**

Since Lot and his family were not moving fast enough, the angels grabbed their hands and brought them outside of the city. Time was of the essence, even if Lot and his family did not realize it.

Genesis 19:17 *And it came to be, when they had brought them outside, that he said, "Escape for your life! Do not look behind you nor stay anywhere in the plain. Escape to the mountains, lest you be consumed."*

Lot and his family are given explicit instructions. Escape with their lives; do not look back; and don't stop until you reach the mountains. Stay there.

Genesis 19:18 *And Lot said to them, "Oh no, יהוה!*

Now, this verse seems hard to explain. Who is Lot addressing as Y^ehowah? Aren't these two angels, not an angel plus God appearing as a man?

The word used here is not the Hebrew Tetragrammaton (which the Scriptures 2009 seem to indicate). The word found here is the masculine plural noun with the 1st person singular suffix of 'ădônây (אֲדֹנָי) [pronounced *uh-doh-NAY*]. This word can mean, *Lord (s), Master (s), my Lord (s), Sovereign; my lord [master]*; can refer to the Trinity or to an intensification of the noun; transliterated *Adonai, adonai*. This can refer to Deity, but not necessarily. Strong's #113 & #136 BDB #10.

In other words, we do not find the Tetragrammaton (יהוה or YHWH) here. This ought to read:

Then Lot said to them, "No, please, my lords." Lot is not addressing God; he is addressing the angels and he is using a term of respect. What Lot is saying is proper.

Even though Lot uses the correct vocative, he is willful enough to tell the angels what he wants to do.

Genesis 19:19 *"Look, please, your servant has found favour in your eyes, and you have increased your loving-commitment which you have shown me by saving my life, but I am unable to escape to the mountains, lest calamity overtake me and I die."*

Lot does not believe that he can make it to the mountains. Let me suggest that Lot is wrong about this, but, nevertheless, his plea is to go into another city, but a much smaller one.

Genesis 19:20 *"Look, please, this city is near enough to flee to, and it is small. Please let me escape there – is it not a small matter – and let my life be saved?"*

He suggests a small city.

This pivot of four believers is too small for a city the size of Sodom. Lot and his family are not large enough to save Sodom. However, their family size is large enough to function as a pivot for a much smaller city.

Genesis 19:21 *And He said to him, "Look, I have favoured you concerning this matter also, without overthrowing this city for which you have spoken."*

God is not speaking to Lot. Lot is interacting with the angels. Therefore, *he* should not be capitalized. This should read: *And he said to him, "Look, I have favoured you concerning this matter also, without overthrowing this city for which you have spoken."*

Because this very small pivot of four people (soon to be three) is large enough, their sudden move to the smaller city will be acceptable and it will be enough to temporarily stave off destruction to that city.

The angels, accepting what Lot has suggested, now tell him to move out:

Genesis 19:22 “Hurry, escape there. For I am not able to do any deed until you arrive there.” So the name of the city was called Tso'ar [= Zoar].

There would be some restrictions on the angels until Lot and his family are safely out of there. They could not begin the destruction of Sodom until Lot and family are safe.

The second half of v. 22 should read: *Therefore, the name of the city was called Zoar.*

The Hebrew word is Tsô'ar (צֹעַר) [pronounced TSOH-ghar], and it means, *to be small, to be insignificant*; transliterated *Zoar, Tsôar*. Strong's #6820 BDB #858. Zoar was a small city.

Therefore, the city is called Zoar, because it is a very small city.

Genesis 19:23 *The sun had risen upon the earth when Lot entered Tso'ar.*

The sun had just begun to arise when Lot and company entered into Zoar.

Genesis 19:24 *And הוּרִי rained sulphur and fire on Sedom and Amoral [that is, Sodom and Gomorrah], from הוּרִי out of the heavens.*

At that point, God rained fire and sulphur on Sodom and Gomorrah from the heavens.

In this case, the proper name for God is used.

Genesis 19:25 *So He overthrew those cities, and all the plain, and all the inhabitants of the cities, and what grew on the ground.*

God overthrew the cities of Sodom and Gomorrah, as well as all of the plain and all the inhabitants and all of their crops.

Genesis 19:26 *But his wife looked back from behind him, and she became a post of salt.*

We do not know exactly what happened here. Did she immediately become a post of salt? Was this a gradual process? I don't know. Salt is a preservative; we do not know exactly how the oil products would have interacted with a person. However, a variety of people have written and suggested how exactly this may have taken place. In the chapter-by-chapter study ([HTML](#)) ([PDF](#)) ([WPD](#)), some of these explanations are given.

This brief review is found within the chapter study; but it is also placed in a shorter but complete **commentary on Genesis**, which is here: ([HTML](#)) ([PDF](#)) ([WPD](#)).

Abraham views from afar the destruction of the Sodom and Gomorrah valley:

Genesis 19:27–28 *And Abraham arose early in the morning and went to the place where he had stood before הוּרִי, and he looked toward Sedom and Amoral, and toward all the land of the plain. And he looked and saw the smoke of the land which went up like the smoke of a furnace.*

Abraham remembered his interaction with God and the two angels and he went out to look in the direction of Sodom and Gomorrah. From where he stood, he could see the smoke going up from that region like a furnace.

After his discussion with God, surely he thought about it and said to himself, “I really should have asked if four righteous ones were enough to preserve the city.” By what he is seeing, it is clear that Sodom is not being preserved.

Genesis 19:29 Thus it came to be, when Elohim destroyed the cities of the plain, that Elohim remembered Abraham, and sent Lot out of the midst of the overthrow, when He overthrew the cities in which Lot had dwelt.

Even though God destroyed the cities and the inhabitants of them, He still preserved Lot.

Obviously, because God is omniscient, He did not forget this information. Saying that God remembered Abraham is an anthropopathism. It ascribes a human characteristic to God which He does not actually possess. Actions and motivations are explained on a human level by the use of an anthropopathism.

This is an important point. Lot is a born again believer; and Abraham is a mature believer. Because Abraham, has made intercession for Lot, God preserved Lot, despite his questionable spiritual condition.

The two daughters of Lot:

Genesis 19:30 And Lot went up out of Tso'ar [= Zoar] and dwelt in the mountains, and his two daughters were with him, for he was afraid to dwell in Tso'ar. And he and his two daughters dwelt in a cave.

Recall that, Lot was first told to go up into the mountains, but he countered with, "How about letting me go to a small village instead? No way can I get to the mountains." God indulged him at this point. For whatever reason, Lot left Zoar and took with him his daughters into the mountains. Let me suggest that he observed unacceptable sexual behavior in Zoar as well.

As mountain girls, the oldest one has thought their situation out and she has an idea:

Genesis 19:31 And the first-born said to the younger, "Our father is old, and there is no man on the earth to come in to us, as is the way of all the earth.

Lot's two of-age daughters are the end of his line. If they have no children, the line of Lot dies with them. They had determined that their father was too old (to marry and thereby have more children); and that they were in no position, living out in the mountains, to get husbands. Their fiancées perished in Sodom, not believing Lot's warmings.

Genesis 19:32 "Come, let us make our father drink wine and lie with him, so that we preserve the seed of our father."

The daughters, on their own, decided to preserve the line of Lot. Bear in mind that this is a Semitic line, but these are not Jews (or Hebrews). Lot is Abraham's nephew; he did not come from Abraham's loins.

Genesis 19:33 So they made their father drink wine that night. And the first-born went in and lay with her father, and he was not aware of it when she lay down or when she arose.

The oldest daughter has her father drink wine, and he drinks to the point of not realizing when his daughter was with him or what she did. She knew; he did not.

Genesis 19:34 And it came to be on the next day that the first-born said to the younger, "See, I lay with my father last night. Let us make him drink wine tonight as well, and you go in and lie with him, so that we keep the seed of our father."

The older daughter proposes the same approach on night 2 to the younger daughter .

Genesis 19:35 So they made their father drink wine that night as well. And the younger arose and lay with him, and he was not aware of it when she lay down or when she arose.

Lot drank enough wine that he did not realize that he had been with his youngest daughter.

Genesis 19:36 Thus both the daughters of Lot became pregnant by their father.

Both daughters were now pregnant with their father's seed.

Genesis 19:37 And the first-born bore a son and called his name Mo'ab, he is the father of the Mo'abites to this day.

Nine months later, a son Moab was born and he became the father of the Moabites.

Genesis 19:38 And the younger, she also bore a son and called his name Ben-Ammi, he is the father of the children of Ammon to this day.

The younger daughter gave birth around the same time, and she named her son Ben-Ammi. He become the father of the sons of Ammon.

Neither daughter uses Lot's name when naming their sons.

Addendum

We have just completed the study of Genesis 19, where Lot's daughters had sexual relations with their father in order to perpetuate their father's line. Although they never expressed sentiment about having children, very often this is an innate desire in many women. Perpetuating the seed of their father was very likely a rationalization.

We also took a brief recess to determine who wrote the book of Genesis. Now it is time for us to complete a study of Lot and then move into the next chapter.

Lot, an Addendum

Although, from time to time, Lot's name will crop up in the Bible, Genesis 19 is the last time that he will be spoken of in an historical narrative. His daughters will not be spoken of again, nor will Lot, nor will these sons, Moab and Ben Ammi. However, their descendants will be spoken of on numerous occasions in the Old Testament.

This chapter is the last time we will hear of Lot except in retrospect. Here is the **Doctrine of Lot**.

A Summary of the Life of Lot

1. Lot was Abraham's nephew. Genesis 11:27
2. Lot's life will be contrasted with Abraham's throughout Genesis 11–19. They are both clearly believers, but God will differentiate between these two men. The idea is, not all believers are equal. Lot has every bit the potential that Abraham has, in the spiritual realm, but he will never really act on it.
3. Lot originally moved up the Euphrates river with Abraham's family, and then went with Abraham to the Land of Promise. It is not clear how much Lot or Abraham really understood about moving to this land that God had promised Abraham. Genesis 11:31–12:4
4. Given that Abraham was 75, Lot was probably anywhere from 20–40 when he moved with Abraham. This is based upon the fact that, when Abraham is fathering Isaac (past when he ought to be able to, at age 99), Lot is normally capable of fathering children. The Bible is quite careful about documenting the age of Abraham. However, Lot's age can only be deduced or guessed at. Genesis 18 compared to 19:31–38
5. Lot did acquire a wife, and had two daughters and probably sons, but we know most of that from Genesis 19. Nothing is said about Lot's wife in Genesis 12:4–5 13:1 when he moved to the Land of Promise with Abraham; so he *probably* acquired a wife later.
6. At some point in time, Lot developed his own business as a rancher right along side Abraham. Genesis 13:5

A Summary of the Life of Lot

7. Essentially, Lot was blessed by his association with Abraham. Genesis 12:3 13:5
8. However, at some point, Lot's and Abraham's possessions became so great that, they went their separate ways because they could not keep the overflow of their wealth separated. Genesis 13:5–12
9. Lot chose to live among the people of Sodom (Genesis 13:10–12), whom God saw as being very sinful (Genesis 13:13) and Abraham lived at times among the Canaanites and others who were quite respectable (example: Genesis 20).
10. Similarly, Abraham's relationship with those that he interacted with was usually quite good (example Genesis 14) where Lot's could be strained (Genesis 19:9—which is not necessarily a negative reflection on Lot).
11. The people of Sodom and that general area were apparently under the threat of discipline from God, and they had been under the 4th stage of national discipline (controlled or taxed by an outside power) and were going into the 5th stage of national discipline (where they would be removed from their land and put into slavery). Genesis 14:1–12
12. When Abraham heard about this, he rescued Lot, the people of Sodom, and was blessed by developing a relationship with Melchizedek, the priest of Salem. Genesis 14:13–24
13. This rescue by Abraham of those which did not deserve it, sets him up as a type of Christ, delivering those who are undeserving of salvation, and then entering into the throne room of God. Genesis 14
14. When God and two angels come to Abraham, they promise him that he would have a child by Sarah in the coming year, and they also tell him of the destruction of Sodom, where Lot and his family live. Abraham prays that God will preserve the city if there are 10 believers there. However, Abraham miscalculated the number of believers there, and God destroyed the city. However, God delivers Lot and his family from this destruction, answering yes to the desire of Abraham's prayer. Genesis 19:1–29
15. So that Lot gets some credit, when the angels came to Lot, he did go out of his way to protect them, and, when the angels told Lot that he had to grab a few things and leave, he did. Genesis 19:1–17
16. However, on the negative side, when Lot's life was threatened, he was willing to give up his own daughters to be raped. Not to excuse Lot, but it is possible that he simply could not think under pressure. He may have realized, to a limited degree, just how degenerate the city had become; but it is possible that he had never seen this first-hand as he did when the angels and his family were all threatened. Genesis 19:8
17. Further on the negative side, Lot and his family dawdled about somewhat until the angels told them to get their butts in gear; and then, when Lot was told where to go to, he suggested a different destination to the angels (suggesting this essentially in the midst of this judgment against Sodom and Gomorrah). Genesis 19:15–22
18. The last that we here of Lot directly, in his historic context, is, his daughters will get him drunk, have sex with him, and raise up sons gotten by incest with their father Lot. Genesis 19:30–37
19. However, so there is no confusion, when the angels came to Lot, he did go out of his way to protect them, and, when the angels told Lot that he had to grab a few things and leave, he did. Genesis 19:1–17
20. Lot is essentially mentioned two more times in the Old Testament and twice more in the New Testament. He grandsons, by his daughters (that sounds icky just to type that) were given a piece of property and God told Israel that they could not take it from them. Deut. 2:9, 18–19
21. Interestingly enough, Lot is not included in the genealogies of 1Chronicles 1–9.
22. However, the psalms speak of Lot's progeny developing alliances with other countries to fight against Israel. Psalm 83:2–8
23. Jesus refers to the times of Lot in Sodom, where people are marrying and giving in marriage, which simply indicates that, the men of that area were simply living from day to day without a relationship with God. He also warns us to remember Lot's wife, and her choice to look longingly back to Sodom. Luke 17:28–32
24. Peter acknowledges that the sins of the Sodomites weighed heavily on Lot (which may have explained another reason why he watched the city gates for strangers coming into that city). 2Peter 2:7

One might say that Lot lived somewhat of a mediocre Christian life; he often zigged when he should have zagged, and it was apparent, from the actions of his daughters that, although they feared God, they did not really take the time to understand who God is; and it appears that Lot did nothing to encourage their learning about God.

Guzik writes: *The life of Lot shows us that it is possible to have a saved soul and a wasted life. Lot will be saved, but his life will accomplish nothing, as in 1 Corinthians 3:15: **If anyone's work is burned, he will suffer loss; but he himself will be saved, yet so as through fire.***¹⁹⁷

You may wonder, *why do we bother with a man like Lot? As a believer, he is mediocre at best.* Lot is our assurance of God's love, protection and logistical grace. He is a righteous man because he believed in the God of Abraham. But beyond that, there is very little to recommend this man—and yet, God does not just look after him, God send two angels to rescue him from the destruction of Sodom.

What we find throughout the Bible is, there is the chosen seed, and there is the false seed. We follow out both lines, but the false seed (Lot, Ishmael and Esau) are only followed for so far. We find out enough about them to determine they are the wrong line, and we rarely are concerned with their deaths or the circumstances thereof.

Application: Although we do not have a genealogy of grace in the Church Age, we have believers who are tuned into the plan of God and believers who are not. Those tuned into God's plan will be involved in things which have permanent results. Legalistic or heathenistic believers have no place in God's plan, by their choice; and often, they are used as object lessons.

¹ This changed in time; the Canaanites, over the centuries, became more degenerate with successive generations.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

What we have now, are the very beginnings of the Jews, the Ammonites and the Moabites. God gave grace to all of these peoples, meaning He looked out for them, He provided a plot of land for them, and He preserved them—things which these people did not earn or deserve. This goes back to Abraham and Lot both being believers; and Lot having an association with Abraham, a mature believer.

Although there are many references to Moab and Ammon throughout the Bible, there are only two passages which speak of them specifically as being Lot's progeny.

God gives specific plots of land to Moab and Ammon.

In Deuteronomy, Moses is speaking to the younger generation to come out from Egypt, the generation of promise,¹⁹⁸ reminding them of the events which they experienced and he put these into a spiritual context.

In the following passage, Moses is speaking to the children of Israel (specifically the generation of promise) before they cross over the Jordan to take the land.

Deut. 2:8b–9 **And we turned and went in the direction of the wilderness of Moab. And the LORD said to me, 'Do not harass Moab or contend with them in battle, for I will not give you any of their land for a possession, because I have given Ar to the people of Lot for a possession.'**

¹⁹⁷ David Guzik's Commentary on the Old Testament; courtesy of e-sword; ©2006; Genesis 19:12–14.

¹⁹⁸ Two generations of Jews leave Egypt; Gen X, the older generation, the failures, whom God will kill in the desert; and the Generation of Promise, the younger generation, who left Egypt as children, and entered into Israel as adults, taking the land under the leadership of Joshua.

God reserved a particular plot of ground for the Moabites. There are several reasons for this: Lot is Abraham's nephew and Lot went with Abraham to the Land of Promise. So, simply as a relative of Abraham's who is in Canaan, Lot and his progeny are treated in grace by God. Secondly, given that some of what occurred in the line of Lot is recorded in the Bible, this means that Abraham (or Isaac or Jacob) spent some time learning about what happened to Lot and company. Similarly, Lot would have told his daughters and later his sons/grandsons about Abraham. So, there would be some knowledge and wisdom passed down in Lot's line. Whenever truth is in the soul of an individual, God will vindicate this truth. There will be individuals in these lines who will place their faith in the Revealed Lord and therefore be declared righteous by God.

Furthermore, there will be times that some people in Moab have their heads on straight. Ruth, the Moabitess, aligns herself with Israel, fully discussed in the book of Ruth (which takes place during the very degenerate time of the judges). And, at one time, David had a trusted relationship with the Moabites that he sent his parents to them for safekeeping (1Samuel 22:3–4). However, this trusted relationship changed a few decades later (2Samuel 8:2).

Map of Canaan, Moab and the Negeb. Moses is simply recounting the Jews traveling up north along the eastern border of the Salt Sea, which has occurred over the past year. They would come up from around the southern tip of the Salt Sea (the Dead Sea), and move through the lands of Moab and Ammon.



<http://www.wall-maps.com/bible/TheExodus0687-043662.gif>

Deut. 2:17–19 [Then] the LORD said to me, 'Today you are to cross the border of Moab at Ar. And when you approach the territory of the people of Ammon, do not harass them or contend with them, for I will not give you any of the land of the people of Ammon as a possession, because I have given it to the sons of Lot for a possession.'

God had given a particular plot of land to the sons of Lot, despite the manner in which they were conceived. And God forbade the Jews from taking their land from them. These are all the details that we know. Did God ever appear to Moab or to Ammon? We don't know. Did God ever tell them, "This is your land; I give this land to you"? Again, we do not know. However, as a part of God's plan, these plots of land belonged to the Moabites and the Ammonites. As we have seen in previously noted prophecies, there would be a point where Moab and Ammon were destroyed, but their countries did continue on for a considerable period of time.

There did come a point at which, the people of Moab and Ammon and other peoples conspired to destroy Israel. Asaph writes about this in Psalm 83, which is known as an imprecatory psalm. That is, the writer was praying to God, via this psalm, for God to destroy the enemies of Israel.

God will destroy the enemies of Israel, even Moab and Ammon.

Psalm 83:1 "O God, do not be silent." Do not hold Your peace or be still, O God!

The first phrase is the title of this psalm. The psalmist is not looking to have God speak to him; he wants God to take down Israel's enemies. Essentially, this is a metonym, where the words for *silence*, *peace*, *still* are the psalmist calling for God to take action against Israel's enemies (these words listed are all associated with negatives).

There are people who have difficulties with psalms like this, because Jesus said, "You have heard that it was said, 'You will love your neighbor and hate your enemy.' But I say to you, Love your enemies and pray for those who persecute you, so that you may be sons of your Father who is in heaven. For He makes His sun rise on the evil and on the good, and sends rain on the just and on the unjust. For if you love those who love you, what reward do you have? Do not even the tax collectors do the same? And if you greet only your brothers, what more are you doing than others? Do not even the Gentiles do the same?" (Matthew 5:43–47). First of all, given the context, Jesus is speaking on a personal level here, even though what was being taught was, for the Jews to hate the gentiles; particularly the Romans who controlled Judæa when Jesus walked the earth.

Douglas MacArthur, the great general out of WWII, walked this fine line of being able to kill the enemy in battle, but being able to love his enemies at the same time and subsequent to the war. After we destroyed two cities in Japan with atomic weapons, MacArthur ruled over Japan, calling for **missionaries and Bibles** to be sent to them and other parts of the world which had been defeated in WWII. The idea was, we would restore these nations to their own sovereignty while simultaneously evangelizing them and teaching them the Word of God. MacArthur's justification was, you either fill the souls of these people with truth, or they will turn to communism to fill the emptiness (vacuum) of their souls. In this way, we preserved their national sovereignty, and gave them the Word of God and the message of Jesus Christ.

This is exactly what our nation should have done. We conquered our enemies decisively, which is completely doctrinal; and then, instead of plundering them and taking all that we could from them, we gave them the gospel and the Word of God, as well as the laws of divine establishment—exactly what we should have done for them. We could not have a more perfect example of how, in a world war, we are to love our enemies.

How we succeeded in Japan and South Korea¹⁹⁹ is exactly how we **failed** in Iraq and Afghanistan. Leaving the people to wallow in their religion of evil, thinking that democracy was the key rather than the Word of God, is why the United States will ultimately fail in Iraq and Afghanistan. What is even sadder is, these wars were originally presided over by a Christian president who knew history far more than most of the other presidents who preceded him,²⁰⁰ and yet this simple fact of history eluded him—the fact that solutions are spiritual and/or related to the laws of divine establishment. Solutions are not brought about by introducing a really good political system into the region (in this case, democracy). The problem was not that George Bush was some sort of an evil man; he simply did not know nearly as much doctrine as Douglas MacArthur did. MacArthur perceived that the ultimate solution is spiritual; and Bush believed the ultimate solution to be political. Douglas MacArthur was 100% right in his approach and President Bush was wrong (not wrong in engaging in war, but wrong in not recognizing the spiritual impact of the Word of God on a people).

Psalm 83:2 **For behold, Your enemies make an uproar; those who hate You have raised their heads.**

The psalmist is calling upon God to be as vocal as the enemies of Israel. They are making all of this anti-Israel noise. The raising of their heads suggests that these enemies are looking over at Israel and thinking about conquering this prime piece of real estate. For a time, their heads are down and they are engaged in their own business; but, suddenly, they lift up their heads and look over to the west, and there is Israel; and they begin to think about taking that which Israel possesses.

Psalm 83:3 **They lay crafty plans against Your people; they consult together against Your protected ones.**

There are conspiracies and plots devised against Israel; these various nations band together to plot out Israel's destruction. Israel has great riches and they desire to take these riches from Israel. Incidentally, Israel has all of these great riches because she has been blessed by God.

¹⁹⁹ South Korea sends out a huge number of **Christian missionaries**, second only to the United States.

²⁰⁰ Although there are a lot of jokes made about the intelligence and literary interests of President George W. Bush, he was one of the most **well-read presidents** of modern history.

As an aside, that is the key to our prosperity here in the United States: we are blessed most graciously by God. However, we are beginning to make a series of decisions which could result in severe discipline for the United States. God deals with our nation, taking several things into consideration: (1) the percentage of believers in the United States; (2) the percentage of mature believers in the United States; (3) our relationship with the Jews in general and with Israel in particular; and (4) the application of laws of divine establishment. These things appear to be working in tandem. They seem to become strong together or they seem to flail together. Right now, it is clear that the United States, the greatest nation in the world, is on the decline. The percentage of believers and mature believers is declining; there is a great deal of equivocation between Israel and Palestine found in the United States this past few years; and we are rejecting the laws of divine establishment in our daily lives.

Back to these other nations looking up and thinking about conquering Israel: this is Satanically inspired. If you are ever unsure about where a person is, philosophically and theologically speaking, then ask them their opinion of the nation Israel. Those who believe that Israel is as much at fault as the Palestinians and those who surround Israel, are confused and anti-God. Israel is God's jewel in the Middle East; and God will restore Israel in the Millennium (Jer. 16:14–15 Ezekiel 36 Nahum 2:2 Acts 3:20–21 15:13–16 Romans 11:1). Today, as a nation, the United States has no greater ally than Israel. There is no nation that we are more aligned with philosophically, politically and theologically than Israel, particularly in the middle east, which is filled with unequivocal **evil**. And this evil in the Middle East cannot be **contained**. We can be assured that it will spill over into the rest of the world.

Given that there are many Jews in Israel who do not believe in Jesus Christ, you may ask, *what about the spiritual solution?* First of all, there are many Christians who live in Israel and, secondly, Israel is a nation which adheres to the laws of divine establishment, because this is their background. Any nation which adheres to divine establishment laws will be great. However, it should also be obvious how precarious the future of Israel is, which becomes even more so, the more that we in the United States move away from divine viewpoint.

Psalm 83:4 **They [the nations around Israel] say, "Come, let us wipe them out as a nation; let the name of Israel be remembered no more!"**

The word *come* indicates an alliance between several nations which hate Israel. It is Satan's desire to destroy Israel completely and totally; which includes every Jew on this earth. If Satan does that, then God cannot fulfill His promises which He made to Abraham. If God cannot fulfill His promises to Abraham (the very promises that we have been studying), then God is not God.

Essentially, Satan's strategy in the Angelic Conflict is to show that God is not God; to show that God's essence is not consistent throughout human history. One way to do that would be to show that God's promises are not kept. If there are no Jews, then the promises to Abraham and to his seed cannot be kept. This is why there must be and always will be Jews on the earth. No matter how much Satan tries, he cannot destroy the Jews.

It is interesting that these nations said this: **"Come, let us wipe them out as a nation; let the name of Israel be remembered no more!"** We all know Jews; but we do not know the ancestors of any of the people who said these things against Israel. We do not know any Philistines, Moabites, Edomites, Assyrians or Ammonites. These people have faded from history. Even if some of their ancestors still remain, they cannot in any way trace themselves back to these people. The very people who said, **"Come, let us wipe them out as a nation; let the name of Israel be remembered no more!"** have been wiped out and they can no longer be found. It is as if they never existed. All we have is a few words here and there in various historical documents; but mostly testimony from the Bible that these people actually existed. By the way, the testimony of the Bible is, *do not mess with Israel*.

Psalm 83:5 **For they conspire with one accord; against You they make a covenant [that is, a treaty]--...**

A covenant means that these various nations make alliances with the intention of attacking and destroying Israel (not unlike today). The opposition that these nations show against Israel also reveals their opposition to God. This is how we know the heart of a country; do they hate the Jews? Do they speak out about the Jews? Do they

demonize the Jews? Do they band with other nations that want to do the same thing? These enemies of the Jews are also the enemies of God; and the psalmist prays to God to have them destroyed.

And just to make a clear, unequivocal statement to apply this to today: these nations which are clearly enemies of Israel ought to be our enemies as well. If need be, we ought to have the moral will to wipe them off the face of the earth, if necessary.

We in the United States are on a collision course with Islam

In my opinion—and I say this not as a prophet, but just as one who reads historical trends—we in the United States are on a collision course with Islam. Although we do not have the moral will at this moment to go to war against Islam, as soon as Iran gets nuclear weapons and the means to deploy them, and then uses them, that could begin a world war where we correctly deal with Islamic countries as our enemies, and very nearly destroy several of them. However, just as it took Pear Harbor to cause the United States to become engaged in WWII, it will likely require a similar incident for us to become engaged in a war against Islamic countries. But, just as you see here, they will band together to destroy Israel. It is in their evil theology and it is in their DNA.

Psalm 83:6–7 ...the tents of Edom and the Ishmaelites, Moab and the Hagrites, Gebal and Ammon and Amalek, Philistia with the inhabitants of Tyre;...

At this point, the psalmist names some of those who have allied together against Israel. Some of the alliances are named: Edom (the descendants of Esau) and the Ishmaelites (the descendants of Ishmael). Moab allies with the Hagrites; there is a 3-way alliance between Gebal, Ammon and Amalek. Moab and Ammon are the descendants of Lot, who have, on several occasions, plotted against the Jews in order to harm them.

Again, we do not know any of those people today. We cannot clearly identify any of their ancestors today. You may say, *Well, what about the Palestinians? Aren't they descended from the Philistines?* As far as we can tell in history, the Philistines were Greeks (originally from the family of Japheth). There is no straight line between the Philistines of that era and the Palestinians of today, although some claim that there are. If anything, the Palestinians today appear to come from the people of Shem. However, there is a great deal of discussion on this very topic, with a huge disagreement as to answers.

Psalm 83:8 **Asshur also has joined them; they are the strong arm of the children of Lot. Selah**

What is interesting is, the children of Lot, Moab and Ammon, appear to be behind much of this. They are the ones pushing for war against Israel, and somehow, through their efforts, these other nations become involved.

Every generation is different. There were times when Israel got along well with Moab. However, the Jews will be the people of God; the descendants of Moab will not be unless they believe in the God of Israel (which many did).

Moab and Ammon occur elsewhere in the Bible, but these are the places where they are specifically related to Lot.

For a more detailed exegesis of **Psalm 83** ([HTML](#)) ([PDF](#)) ([WPD](#)).

At this point, we have come to the end of Lot's life in the Genesis narrative. He chose to live among a degenerate people, probably at his wife's insistence (recall that she looked back longingly during the destruction of Sodom and died there).

We have studied how Lot's line was perpetuated, and his 4 mentions in later Scripture. It only seems appropriate that we now summarize his life.

Many actual historical incidents and people of the Old Testament are illustrative of great truths. There are two classifications of believers in this life: there are Lot's and there are Abraham's.

Abraham and Lot—Compare and Contrast

Abraham	Lot
Abraham listened to God's promises and he believed them.	Lot appeared to be disinterested in God's promises or God's ways.
Abraham went along with God's plan. When God told Abraham to go from point A to point B, Abraham did it.	To the very end, even when faced with destruction all around him, Lot argued with God's plan A. He suggested his own approach as an alternative.
Abraham certainly made mistakes and he certainly sinned.	Lot did have his good points. He tried to look out for the angels who had come into Sodom.
Abraham, as a growing believer in Y ^e howah Elohim, had spiritual impact wherever he was. Those who knew Abraham, associated him with his God.	Lot had a high political position in his city and had little or no impact on those around him. Spiritual impact is real and permanent; political impact is fleeting and temporal.
Abraham prayed on behalf of Lot to save him.	We are not aware of Lot contacting God at any time for any reason.
Abraham prayed for Sodom.	Lot fled Sodom.
Abraham's son Isaac will know divine viewpoint.	Lot's daughters were filled with human viewpoint. When faced with the problem of having no husbands, and, therefore, no children, Lot's daughters never consider the will of God or any approach to this problem which involved God's thinking.
Abraham was greatly blessed, being one of the richest men in the world.	When associated with Abraham, Lot had great wealth. When he disassociated himself from Abraham, his wealth quotient fell to zero.
Abraham, a wealthy man of livestock, is better known in history than anyone else of his era, including kings of countries.	From that era, Lot is also well-known, but probably less so than Abraham, Sarah, and Isaac. Also, most people view him as a failure.
<i>Abraham lived as a tent dweller, looking for a City whose Builder and Maker is God.</i>	<i>Lot lived as a city dweller, devoting his time and energy to carnal activities and centering his hopes on earthly things.</i> ²⁰¹
When Abraham called upon those who knew him to follow, they did without question. Recall Genesis 14 where he led 318 men against the most powerful army in the ancient world.	Lot, when given the chance to go throughout Sodom and gather up his people, the only ones who followed him out of Sodom were his daughters and wife, the latter who looked behind and died right there.
Abraham would ride out this life in prosperity, even marrying again after Sarah's death and having more children.	Lot would spend his final years in a cave, in poverty, having committed incest with his own daughters.

²⁰¹ Both quotes from <http://www.studylight.org/commentaries/lwc/view.cgi?bk=0&ch=19> accessed August 13, 2014.

Abraham and Lot—Compare and Contrast

Abraham

It is reasonable to take the lives of these two men and perpetuate them into eternity. Abraham is called the friend of God and we may reasonably expect that he will be greatly rewarded in heaven.

Lot

Lot is a believer, and, as such, he will be in heaven, with God, and eternally blessed. But there will be inequality in heaven just as there is on earth. Lot will represent the other end of the spectrum—whatever eternity has to offer, Lot will certainly have the bare minimum.

There is no equality among believers on this earth. God chose Abraham and his line to bless. God looked after Lot and eventually after his progeny, but their reversionism caused them to be removed from history.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

A concept which R. B. Thieme, Jr. taught originally. This is from Robby Dean's Genesis Series, [Lesson Genesis #103](#) (09/6/05).

Robby Dean's Cosmic System

Principles: What happens to a believer who is mired or enmeshed in the cosmic system?

- 1) Definition of the cosmic system: This is from the Greek word KOSMOS [kosmoj] which refers to an orderly system of thinking. Analogy: The cosmic thought that is the cultural values of the community or world around us, whatever it may be. Every culture has its views about life, its views about ultimate reality; and its views about ultimate reality or God affect its values. Values are displayed in terms of laws, in terms of social institutions, in terms of marriage, family, government—all of these things flow out of one's views of ultimate reality. This, then, develops itself out into other areas such as music, visual arts, theatre, dramatic art, etc. All that is part of the cosmic system. There is a world view that is antithetical to a biblical world view. The cosmic system is basically the thinking of Satan. It is first and foremost antagonistic to God. No matter how much God-talk there is, no matter how much people hold up their Bible, go to church, go through ritual, praise and worship for 45-minutes, it is just human works, a salve on the conscience. At the very core, though, because it is not biblical, it is antagonistic to God. Take somebody who goes to church once in every three or four weeks or every time on Sunday, and basically they have right beliefs but there is no real drive forward in their spiritual life. Is that person positive? No, they are not because they are not going anywhere. Positive means that you understand the truth and you want to know the truth and want to go forward in your spiritual life. These people say they believe the right things but it is not evident in anything going on in their life. That is because they are antagonistic to God. They are not going to come up and shake their fist in God's face but they are not positive either. The reality of God and Bible doctrine isn't affecting their day-to-day decision-making at all. They are just out there on the periphery. That is negative volition—a mild sort of negative volition, not like some fire-breathing atheist, but it is still antagonistic to God because it is not positive to God. The second element of cosmic thinking is that it is autonomous towards man. Autonomy is a word that means self-law, man ultimately decides for himself, and it is an emphasis that says, "God, you just stay out of it, I am going to lead my own life and make my own decisions about what is right and what is wrong." This is what is at the core of the cosmic system, therefore the cosmic system always generates hostility towards the Bible and its establishment principles. You can't get away from it, it always generates hostility towards the truth.
- 2) This antagonism to the word can be overt or subtle. Overt is a clear antagonism or rejection of the Word. Or, negative volition can be masked as religion or just a kind disregard. They might go to church but it has no impact on their thinking whatsoever. They don't live any different from the unbeliever down the street. The unbeliever down the street may be nice, may be socially involved, may have a great personality, may give a lot to civic causes and be involved in things, but he is still operating on pure

Robby Dean's Cosmic System

paganism. There are Christians like that, they just show up here and there and they sing songs, and it is all external. There is just this shell but they are not learning to think biblically.

- 3) Negative volition is anything short of being genuinely positive. Are you driving forward in your spiritual life? Is there still a hunger in your soul to know what God says and to live for Him because of where you are heading? That is positive volition.
- 4) Like Lot, the negative believer seeks to enjoy all the benefits of the present cosmic system without paying attention to God. They want to enjoy all that the culture has to offer them. There is nothing wrong with enjoying different elements of the culture. It is when that is the heart-beat of the life as opposed to doctrine that is where problems are run into.
- 5) One result is that there will eventually be an internal conflict of guilt. If you are a child of God and the Holy Spirit is in you, the Holy Spirit isn't going to let just float on down the road in carnality. He is going to constantly remind you of doctrine and the Lord is going to discipline you, according to Hebrews chapter twelve, and you are not going to get away with it.
- 6) There will appear a superficial rapport with the world-that is the struggle that Lot has-and that produces a callous in the soul towards doctrine. But we are called upon as believers to live in a way that is separate from the world. This is designed to protect the believer's soul from the subtle influences of cosmic thinking around him. It is addressed to the social life of believers. It involves marriage, business, our closest friends and confidants. 2 Corinthians 6:14, "Be ye not unequally yoked together with unbelievers: for what fellowship [rapport] hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an unbeliever?" There is no value in a relationship between a believer and an unbeliever. That doesn't mean you can't have friends that are unbelievers. You need to have some friends that are unbelievers so that you can build relationships and witness to them, but those who are you most intimate, valued friends, partners, wives, husbands, need to be believers. If you want to mess up your spiritual life, if you are single, just end up marrying an unbeliever. It is self-destructive of the spiritual life. 1 Corinthians 15:33, "Be not deceived: evil communications corrupt good morals." This is just a standard proverb that Paul quotes. Sooner or later, if you surround yourself with people who aren't positive, who aren't operating on divine viewpoint, they are going to drag you down and you are going to be influenced, and your spiritual life is going to be degraded because of them.
- 7) Eventually the scale of values becomes perverted. This is what happens once you start turning a blind eye to these things it begins to degrade and erode your own sense of absolutes, and compromise sets in. Isaiah 5:20, "Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter!" What happens in carnality and paganism is is that the scale of values, the scale of absolutes, morality and ethics, becomes totally perverted and reversed. This is why there is the kind of reaction that Lot did when he began to plead with the men of Sodom. They stood back and said, "Look at him, he keeps acting as a judge. He's trying to tell us what is right and what is wrong." They become the victims of slander and ridicule, and this is what happens to many Christians today: they take a stand for the truth and that there is something called the truth.
- 8) This results in a loss of respect for life, for people as people in the image of God, genuine compassion for those who hurt.
- 9) When believers get involved in the cosmic system you start seeing role reversals: role reversal in sex, role reversal in marriage, role reversal in church (where they want to have women as deacons and pastors), and this is all a sign of the influence of paganism in our culture.
- 10) Sexual sin no longer brings a sense of shame. Our sense of right and wrong is being calloused by the fact that we are always being exposed to this talk in the culture around us.
- 11) Personal comforts become more real and valuable than truth. This is what happens so often in marriages. People aren't really living in a marriage where they are growing together, what matters is their own personal comfort. It is just some way to feed what I want and somehow you get what you want out of this and we are going to call this a marriage. That is not a biblical marriage at all, where you have two people growing together, sharing with each other, and growing together in maturity in their relationship with the Lord.

Unedited.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Most of the time, individual chapters bring unique bits of history and information to the Bible.

Why is Genesis 19 in the Word of God

1. In the persons of Lot and Abraham, we are able to compare two righteous men—one who operates in the realm of divine good, and the other who operates in the realm of human good. There are results with Abraham that continue down to this very day; but the production of Lot vanished with history.
2. We see in detail one of the most dramatic judgments of degenerate man in the history of the world, where this is portrayed from several different angles. We see this from Abraham's point of view, from Lot's point of view, and from both the angels and God's points of view. We learn a great deal about the judgment of God from this chapter.
3. We learn that God deals with man corporately as well as individually.
4. The people of Moab and Ammon loom large in the early history of Israel and Ruth, a Moabitess, is in the line of Jesus Christ. This chapter tells us the original of these people.
5. Because of the subject matter, we are forced to study homosexuality, the homosexual political lobby, the laws of divine establishment, and incest.
- 6.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Genesis 19 is one of the most eventful chapters in the Word of God.

What We Learn from Genesis 19

1. We learn that God deals with man corporately as well as individually.
2. We studied the Christian and politics, which including the Christian and his vocation. It is important to understand how you are to interact with this world.
3. We studied some examples of places which have become very similar to Sodom in their lawlessness.
4. We spent a great deal of time studying homosexuality, homosexual behaviors and strategies. We have learned how to turn around a nation which is going down.
5. We investigated the political movement of the homosexual lobby and how effective it has been at turning people against the Word of God.
6. We studied the destructiveness of Islam in this chapter, and the likelihood of a major future war with adherents of Islam.
7. Abraham's prayer combined with the willingness of the angels to allow Lot and his daughters to move to Zoar teaches us about the concept of proportionality when it comes to preserving a geographical area (in this case, a small town).
8. We learned about the 4th, 5th, and 6th stage of national discipline by viewing Sodom.
9. We studied the concept of political involvement for the believer.
10. We studied the difference between the intelligence of angels and the intelligence of God.
11. We studied why God destroyed Sodom.
12. We studied the actual means by which Sodom was destroyed and we saw how this is consistent with history, science, and the nature of angels.
13. We saw how that the wife of Lot becoming a statue is not some crazy, far-fetched idea, but something which did happen, and that the science of such a thing occurring is sound.
14. We embarked on a detail study of the many references to Sodom and Gomorrah found in both the Old and New Testaments, and the points being made by the various writers of Scripture and the things that they said.

What We Learn from Genesis 19

15. We related the judgment of Sodom to similar judgments that God makes on the earth today.
16. We could see through artwork how inspirational this chapter of Genesis has been throughout the ages.
17. This chapter provided us with another chance to compare Abraham and Lot, and see definitively why Abraham is the line of promise and Lot's genealogical line is not.
18. Since much of this chapter centered on the Dead Sea, we also studied the Dead Sea Scrolls.
19. We studied how people in their lives want to matter; they want to be something; they want to be beneficial to mankind. The Bible provides a way for us to do that.
20. We saw many applications to today's political scene, showing that the Bible is up-to-date. For anyone who reads this examination of Genesis 19 in the future, such applications to your time should be easy to make.
21. We studied why there are 4 gospels.
22. We studied modern-day child sacrifice.
23. We saw examples of fulfilled prophecies.
24. We studied a little about incest.
25. We studied Moab and Ammon, whose beginnings are found at the end of this chapter.
26. Because of the change of the point of view in this chapter, we discussed the authorship of Genesis, coming to the logical conclusion that this was written by the people who observed this history at the time, and not by Moses (at best, Moses acted as the final editor for this book).
27. We reviewed the life of Lot.
28. We see why the U.S. military in Japan and Korea was effective; and the problems with our military in Iraq and Afghanistan.
- 29.

As you can see, there are a lot of topics in this particular chapter of Genesis.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

The ancient historian Josephus seems to take the Old Testament texts at face value and uses them to record the history of this era.

Josephus' History of this Time Period

**CONTAINING THE INTERVAL OF THREE THOUSAND EIGHT HUNDRED AND THIRTY-THREE YEARS.
FROM THE CREATION TO THE DEATH OF ISAAC.**

CHAPTER 11.

**HOW GOD OVERTHREW THE NATION OF THE SODOMITES, OUT OF HIS WRATH AGAINST THEM
FOR THEIR SINS.**

1. ABOUT this time the Sodomites grew proud, on account of their riches and great wealth; they became unjust towards men, and impious towards God, insomuch that they did not call to mind the advantages they received from him: they hated strangers, and abused themselves with Sodomitical practices. God was therefore much displeased at them, and determined to punish them for their pride, and to overthrow their city, and to lay waste their country, until there should neither plant nor fruit grow out of it.

2. When God had thus resolved concerning the Sodomites, Abraham, as he sat by the oak of Mambre, at the door of his tent, saw three angels; and thinking them to be strangers, he rose up, and saluted them, and desired they would accept of an entertainment, and abide with him; to which, when they agreed, he ordered cakes of meal to be made presently; and when he had slain a calf, he roasted it, and brought it to them, as they sat under the oak. Now they made a show of eating; and besides, they asked him about his wife Sarah, where she was; and when he said she was within, they said they would come again hereafter, and find her become a mother.

Josephus' History of this Time Period

Upon which the woman laughed, and said that it was impossible she should bear children, since she was ninety years of age, and her husband was a hundred. Then they concealed themselves no longer, but declared that they were angels of God; and that one of them was sent to inform them about the child, and two of the overthrow of Sodom.

3. When Abraham heard this, he was grieved for the Sodomites; and he rose up, and besought God for them, and entreated him that he would not destroy the righteous with the wicked. And when God had replied that there was no good man among the Sodomites; for if there were but ten such man among them, he would not punish any of them for their sins, Abraham held his peace. And the angels came to the city of the Sodomites, and Lot entreated them to accept of a lodging with him; for he was a very generous and hospitable man, and one that had learned to imitate the goodness of Abraham. Now when the Sodomites saw the young men to be of beautiful countenances, and this to an extraordinary degree, and that they took up their lodgings with Lot, they resolved themselves to enjoy these beautiful boys by force and violence; and when Lot exhorted them to sobriety, and not to offer any thing immodest to the strangers, but to have regard to their lodging in his house; and promised that if their inclinations could not be governed, he would expose his daughters to their lust, instead of these strangers; neither thus were they made ashamed.

4. But God was much displeased at their impudent behavior, so that he both smote those men with blindness, and condemned the Sodomites to universal destruction. But Lot, upon God's informing him of the future destruction of the Sodomites, went away, taking with him his wife and daughters, who were two, and still virgins; for those that were betrothed⁽²¹⁾ to them were above the thoughts of going, and deemed that Lot's words were trifling. God then cast a thunderbolt upon the city, and set it on fire, with its inhabitants; and laid waste the country with the like burning, as I formerly said when I wrote the Jewish War.⁽²²⁾ But Lot's wife continually turning back to view the city as she went from it, and being too nicely inquisitive what would become of it, although God had forbidden her so to do, was changed into a pillar of salt,⁽²³⁾ for I have seen it, and it remains at this day. Now he and his daughters fled to a certain small place, encompassed with the fire, and settled in it: it is to this day called Zoar, for that is the word which the Hebrews use for a small thing. There it was that he lived a miserable life, on account of his having no company, and his want of provisions.

5. But his daughters, thinking that all mankind were destroyed, approached to their father,⁽²⁴⁾ though taking care not to be perceived. This they did, that human kind might not utterly fail: and they bare sons; the son of the elder was named Moab, Which denotes one derived from his father; the younger bare Ammon, which name denotes one derived from a kinsman. The former of whom was the father of the Moabites, which is even still a great nation; the latter was the father of the Ammonites; and both of them are inhabitants of Celesyria. And such was the departure of Lot from among the Sodomites.

⁽²¹⁾ These sons-in-law to Lot, as they are called, Genesis 19:12-14, might be so styled, because they were betrothed to Lot's daughters, though not yet married to them. See the note on Antiq. B. XIV. ch. 13. sect. 1.

⁽²²⁾ Of the War, B. IV. ch. 8. sect. 4.

⁽²³⁾ This pillar of salt was, we see here, standing in the days of Josephus, and he had seen it. That it was standing then is also attested by Clement of Rome, contemporary with Josephus; as also that it was so in the next century, is attested by Irenaeus, with the addition of an hypothesis, how it came to last so long, with all its members entire. - Whether the account that some modern travelers give be true, that it is still standing, I do not know. Its remote situation, at the most southern point of the Sea of Sodom, in the wild and dangerous deserts of Arabia, makes it exceeding difficult for inquisitive travelers to examine the place; and for common reports of country people, at a distance, they are not very satisfactory. In the mean time, I have no opinion of Le Clerc's dissertation or hypothesis about this question, which can only be determined by eye-witnesses. When Christian princes, so called, lay aside their foolish and unchristian wars and quarrels, and send a body of fit persons to travel over the east, and bring us faithful accounts of all ancient monuments, and procure us copies of all ancient records, at present lost among us, we may hope for full satisfaction in such inquiries; but hardly before.

⁽²⁴⁾ I see no proper wicked intention in these daughters of Lot, when in a case which appeared to them of unavoidable necessity, they procured themselves to be with child by their father. Without such an unavoidable necessity, incest is a horrid crime; but whether in such a case of necessity, as they apprehended this to be, according to Josephus, it was any such crime, I am not satisfied. In the mean time, their making their father drunk, and their solicitous concealment of what they did from him, shows that they despaired of persuading him to an action which, at the best, could not but be very suspicious

and shocking to so good a man.

From: <http://www.sacred-texts.com/jud/josephus/ant-1.htm> accessed . Josephus *Antiquities of the Jews*; Book 1, Chapter 1.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Alfred Edersheim wrote a book called *The Bible History, Old Testament*, which is very similar to Josephus, where he simply rewrites much of what is in the Bible, and adds in notes and comments as he deems to be relevant.

This comes from Chapter 13, entitled *The Destruction of Sodom*.

Edersheim Summarizes Genesis 19

CHAPTER 13

The Twofold Promise of "a Seed" to Abraham - Ishmael - Jehovah visits Abraham - The Destruction of Sodom - Abraham's Sojourn at Gerar - His Covenant with Abimelech

(GENESIS 15 - 20, 21:22 - 34)

Now it was that Jehovah Himself (Genesis 18:17) opened to the patriarch the other purpose of their coming. It was to tell him the impending doom of the cities of the plain, and that for two reasons: because Abraham was the heir to the promises, and because he would "command his children and his household after him, and they shall keep the way of Jehovah, to do justice and judgment." From the latter words we gather that the doom of Sodom was communicated to Abraham that it might serve as a warning to the children of Israel. It was not to be regarded as an isolated judgment; but the scene of desolation, which was for ever to occupy the site of the cities of the plain, would also for ever exhibit to Israel the consequences of sin, and be to them a type of future judgment. It is in this light that the Scriptures both of the Old and the New Testament present to us the destruction of Sodom and Gomorrah. On the other hand, as God had in the covenant made gift of the land to Abraham and to his seed, it seemed fitting that he should know of the terrible desolation which was so soon to spread over part of it; and that in his character as the medium of blessing to all, he should be allowed to intercede for their preservation, as formerly he had been called to fight for their deliverance. It was therefore neither on account of the intimate converse between God and Abraham, nor yet because Lot, the nephew of Abraham, was involved in the catastrophe, but strictly in accordance with God's covenant - promise, that God made a communication of the coming judgment to Abraham, and that he was allowed to plead in the case.

Mercy, indeed, was extended to Lot; but he did not escape the consequences of his selfish and sinful choice of a portion in this world. A second time was he to be taught that it is not in the abundance of the things which a man hath that wealth or happiness consists. Jehovah so far listened to the pleading of Abraham, whose believing urgency reminds us of the holy "importunity," (Luke 11:8) characteristic of all true prayer, that He promised to spare the cities of the plain if even ten righteous men were found in them. But the result of the trial by the two angels who went to Sodom was even more terrible than could have been anticipated. The last brief night of horror in Sodom was soon past; and, as the morning glow lay on the hills of Moab, the angels almost constrained Lot and his family to leave the doomed city. Lingering regret for it led Lot's wife to look behind her, when judgment overtook her also, and she was changed into a pillar of salt. Tradition has since pointed out a mountain of salt, at the southern extremity of the Dead Sea, as the spot where the occurrence had taken place. It need scarcely be said that, like most traditions, which only import a disturbing element into our thinking, this also is not founded on fact. The judgment which descended on the doomed cities is described in the sacred text as a "rain of brim stone and fire from Jehovah out of heaven," by which the whole district was overthrown. This account in all its literality has been again confirmed by the late investigations of Canon Tristram, made on the spot. The whole neighborhood of the Dead Sea abounds with sulphur and bitumen, furnishing the materials for the terrible conflagration which ensued when the lightning from heaven struck it, probably accompanied by an earthquake, which would throw up fresh masses of combustible matter. Far and wide the smoke of the burning country was seen to ascend; and as Abraham watched it on the height beyond Hebron, where the evening

Edersheim Summarizes Genesis 19

before he had spoken the last pleading words to Jehovah, it seemed like a vast furnace, from which the cloud of smoke rose to heaven.

The basin of the Dead Sea has been specially examined by an American expedition under Lieutenant Lynch. The results of their soundings have brought to light the remarkable fact that it really consists of two lakes, the one, thirteen, the other one thousand three hundred feet deep, - the former being regarded as the site of the doomed cities, and the latter as probably a sweetwater lake, whose waters had washed their shores. In that case, the suggestion is that the catastrophe was brought about by volcanic agency. But whatever changes in the appearance of the country the judgment from heaven may have produced, the most trustworthy authorities have given up the view that the cities of the plain have been submerged by volcanic agency, and are satisfied that the account which Scripture gives of this catastrophe ought to be taken in its utmost literality.

It is equally sad and instructive to notice how little effect mere judgments, however terrible, are capable of producing even upon those most nearly affected by them. Lot and his daughters had been allowed to retire to Zoar, a little town not far from Sodom. But the same weakness of faith which had made them at the first reluctant to leave their own doomed city, now induced them to forsake Zoar, though safety had been promised them there. Far worse than that, they fell into the most grievous and abominable sin, the issue of which was the birth of the ancestors of Israel's hereditary enemies - Moab and Ammon. (Deuteronomy 23:3, 4) But even this is not all. Whether from a dislike to a neighborhood so lately visited by such judgments, or in quest of better pasturage for his flocks, Abraham left the district of Mamre, and traveled in a south - easterly direction, where he settled in the territory of Abimelech, king of Gerar, in the land of the Philistines. Abimelech seems to have been a royal title, like that of Pharaoh. (Comp. Genesis 26:1, 8) But in this instance, as we gather from Scripture, the possessor of this title was far different from the king of Egypt. In fact, he appears to have been not merely true and upright in character, but to have feared the Lord. Accordingly, when Abraham was once more guilty of the same dissimulation as formerly in Egypt, passing off his wife for his sister from fear for his own life, God directly communicated to Abimelech in a dream the real state of matters. Upon this, Abimelech hastened to amend the wrong he had, unwittingly, so nearly committed. In comparison to the Gentile king, Abraham occupies indeed an unfavorable position. He is unable to vindicate his conduct on other grounds than what amounts to a want of faith. But, as God had informed Abimelech, Abraham, despite his weakness, was "a prophet;" and in that capacity, as already quoted, "He suffered no man to do them wrong; yea, He reproveth kings for their sakes, saying, Touch not Mine anointed, and do My prophets no harm." The alliance with Abraham which Abimelech had sought by marriage, was shortly afterwards concluded by a formal covenant between the two, accompanied by a sacrifice of the sacred number of seven ewe lambs. (Genesis 21:22) To show that this was intended not as a private but as a public alliance, Abimelech came accompanied by his chief captain, or phichol, (Comp. Genesis 26:26) at the same time expressly stating it as the motive in the public step which he took, that God was with Abraham in all that he did. In similar manner, the sympathy on these points between Abimelech and his people had formerly been shown, when the king had communicated to "all his servants" what God had told him about Abraham, "and the men were sore afraid." In these circumstances we do not wonder that Abraham should have made the land of the Philistines the place of lengthened residence, pitching his tent close by Beersheba, "the well of the oath," with Abimelech, or rather "the well of the seven" ewe lambs, - and there he once more "called on the name of Jehovah, the everlasting God."

From <http://www.lewendwater.org/books/v1bhot.pdf> accessed .

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

It may be helpful to see this chapter as a contiguous whole:

A Complete Translation of Genesis 19

A Reasonably Literal Translation

A Reasonably Literal Paraphrase

Lot protects the angels

A Complete Translation of Genesis 19	
A Reasonably Literal Translation	A Reasonably Literal Paraphrase
So two angels came to Sodom in the evening while Lot is sitting in the gate of Sodom. Lot observed [them arriving] and he rose up to meet them. Then he bowed his face to the ground [before them].	So two angels came to Sodom in the evening while Lot was sitting at the gate of Sodom. Lot looked and saw them, and then rose up to meet them. When he came closer to them, he bowed down before them.
Then Lot [lit., <i>he</i>] said, "Listen, if you would, my lords: turn aside, now, to the house of your servant and lodge [there with my family for] the night and wash your feet. Then you can wake up early and go on your way."	Then Lot said to them, "Listen, if you would, my lords: come with me, now, to my home, and you may stay there tonight and wash your feet and see to your other needs. Then you can wake up early tomorrow and be on your way."
But they said, "No, because we will spend tonight in the plaza." However, Lot [lit., <i>he</i>] strongly urged them so they turned aside to him and they went into his house.	However, they refused, saying, "No, we will spend tonight in the open plaza." However, Lot strongly urged them to reconsider, so they changed their minds and went with him to his house.
He then made a drinking feast for them with unleavened cakes that he had baked, and they ate.	Lot then prepared a drinking feast for them with some unleavened cakes that he had already baked, and they ate.
Before they lay down, the men of the city—the men of Sodom—surrounded the house—both young and old—all the people from the whole [city]—and they called out to Lot and said to him, "Where [are] the men who came to you tonight? Bring them out to us so we can know them."	Before the angels went to bed, the men of the city—these men of Sodom—had surrounded the house—both young and old—all of the people from the entire city area. And they called out to Lot and said to him, "Where [are] the men who came to you tonight? Bring them out to us so that we may know them."
So Lot went out to them through the doorway, having shut the door behind him. He said, "Please do not do [this] evil, my brothers. Listen, please: I have [lit., <i>to me</i>] a pair of daughters who have not known a man—please let me bring them out to you and you do to them as is good in your eyes. Only, with regards to these men, you will not do a thing, for they have come under the protection [lit., <i>shadow</i>] of my roof."	So Lot went out to these men through the doorway, having shut the door behind him. Then he said, "Please, do not do this evil thing, my brothers. Listen to me, please: I have a pair of daughters here who are virgins—please allow me to bring them out to you and you do with them what you want. However, do not do a thing to these men, for they are under the protection of my home."
They said, "Come near, out there." And they said, "This one has come [here] to temporarily live and now acting as a judge, he judges. [Listen], we will do more harm to you than to them."	They first said, "Come out here; step aside!" Then they said, "This one first came here to reside temporarily and now he acts as a judge. Listen, we will do more harm to you than to them [the angels]."
They pushed against the man, against Lot, forcefully, drawing near to break the door. The angels [lit., <i>men</i>] reached out their hands and brought Lot to them into the house. Then they shut the door.	They continued pushing against Lot with great force, drawing near to break the door. The men reached out to grab Lot to bring him into the house with them. Then they shut and locked the door.
The angels strike the mob with blindness and send Lot to gather his family from Sodom	
Then they struck the men who [were at] the opening of the door with blindness, from the least to the greatest. Then they wearied themselves [trying] to find the door.	Then they struck the men who were at the opening of the door with sudden blindness, both young and old. Nevertheless, this homosexual mob exhausted themselves trying to find the door.

A Complete Translation of Genesis 19	
A Reasonably Literal Translation	A Reasonably Literal Paraphrase
<p>And the angels [lit., <i>men</i>] said to Lot, “Who [is] still here [who belongs] to you? A son-in-law, your sons, your daughters? All who [belong] to you in the city, bring [them] out from this place; for we will destroy this place because their outcry has become great in the presence of Y^ehowah. Therefore, Y^ehowah is sending us to destroy the city [lit., <i>her</i>].”</p>	<p>And the angels warned Lot, “What relatives and friends remain here in this city? Do you have a son-in-law, sons, daughters? Bring out from this city all those who belong to you, for we will destroy this place because their outcry has become great before Jehovah. Therefore, He has sent us to destroy this city.”</p>
<p>So Lot went out and he spoke [with great conviction] to his sons-in-law, those taking his daughters. He said, “Get up and leave this place, for Y^ehowah is destroying the city.” However [lit., <i>and so</i>], he is [acting] as one jesting in the opinion of his sons-in-law.</p>	<p>So Lot went out and spoke with great passion to his sons-in-law, the men who would take his daughters. He told them, “Get up and leave this place for Jehovah will destroy this city.” But he appeared to be jesting to his sons-in-law.</p>
The angels take Lot and his family outside of the city of Sodom	
<p>When the dawn arose, the messengers urged [or, <i>hurried along</i>] Lot, saying, “Get up [and] take your wife and your two daughters—the ones who are here—so that you are not swept away in the punishment of the city.”</p>	<p>When the dawn arose, the angels strongly urged Lot, “Get up and take your wife and the two daughters who are here away, so that you are not caught up in the punishment of this city.”</p>
<p>But [lit., <i>and so</i>] Lot [lit., <i>he</i>] lingered so that the men grabbed his hand and the hand of his wife and the hand of his two daughters, on account of Y^ehowah’s grace upon him. They led him out and set him down outside of the city.</p>	<p>But Lot did not move quickly enough so the men grabbed his hand, and the hands of his wife and daughters, because of Jehovah’s grace on him. They led him out of the city and set him down a safe distance outside of the city.</p>
<p>And so it is when the angels [lit., <i>they</i>] led them out of the city, one angel [lit., <i>he</i>] said, “Flee on behalf of your soul; do not look intently behind you; and you will not remain in any of [this] circular district. Flee to the mountain region so that you do not perish.”</p>	<p>And when the angels led them out of the city, one of them said, “Flee for your life! Do not stop to look behind you. You will not stop anywhere in this general area; escape to the mountain region so that you do not perish.”</p>
Lot is allowed to take his family to Zoar rather than into the mountains	
<p>Then Lot said to them, “No, please, my lords. Listen, please: your servant has found grace in your sight and you have magnified graciousness in spite of me to keep [lit., <i>which you kept</i>] my soul alive. But I am unable to be delivered [out] toward the mountain range, so that the disaster [or, <i>the evil</i>] does not cling to me and I die. Look, now, this city is near to flee to [lit., <i>there</i>]. And it [is] small. Let me escape there, please. [Is] it not small? Furthermore, my soul might be safe [there].”</p>	<p>Then Lot answered them, saying, “No, I respectfully urge you, my lords. Listen to me, please. It is clear that I have found grace in your sight and that you have magnified graciousness to me by keeping my soul alive. However, I am unable to be delivered in the mountain range, or the disaster will cling to me and I will die. Consider the city that is nearby, and it is a small city. Please allow me to escape there. Isn’t it small? And my life would be safe there.”</p>

A Complete Translation of Genesis 19	
A Reasonably Literal Translation	A Reasonably Literal Paraphrase
Then the angel [lit., <i>he</i>] said to him, “Look, I have lifted up your countenance even to this thing [or, <i>even with regards to this matter</i> —to not overthrow the city of which you spoke. Quickly, Escape to there! For I am unable to do a thing until you have gone there.”	Then the angel said to him, “Listen, I will grant your request to this thing—to not overthrow the city that you spoke of. Quickly, escape to that city, for I am unable to do a thing until you have gone there.”
Therefore, the name of the city is called Zoar. The sun had risen over the land when Lot entered into Zoar.	Therefore, the name of that city is called Zoar. As the sun rose over the land, Lot entered into Zoar.
The destruction of Sodom and the remaining 3 cities; Lot’s wife becomes a pillar of salt	
Then Y ^e howah rained upon Sodom and Gomorrah brimstone [or, some combustible material like oil or natural gas] and fire directly from Y ^e howah from the heavens. So He overthrew these cities and the entire [circular] district as well all those who inhabited the cities and all of the ground’s vegetation.	Then Jehovah caused brimstone and fire to rain down upon Sodom and Gomorrah, this judgment coming directly from Jehovah from the heavens. So He overthrew these cities and the entire circular district, as well as all those who live in these cities and all of the vegetation in this area.
But [lit., <i>and so</i>] his wife looked intently from behind him and she became a pillar of salt.	But Lot’s wife looked longingly back from behind him and she became a pillar of salt.
Abraham views the destruction of Sodom and Gomorrah	
Then next morning, Abraham rose up and [went] to the place there where he stood in the presence of Y ^e howah. Then he looked out upon the face of Sodom and Gomorrah and upon the face of all the land of the circular region, and, behold, he sees [that] smoke of the land had gone up, like the smoke of a [smelting] furnace.	The next morning, Abraham rose up and went to the place where he had stood before the presence of Jehovah. Then Abraham looked out toward Sodom and Gomorrah and in the direction of the circular region of land, and he could see that smoke had gone up from that land like the smoke of a smelting furnace.
And so it is when Elohim destroyed the cities of the circular district that Elohim remembered Abraham. Consequently, He sent Lot away from the midst of the destruction [lit., <i>overthrow</i>] when He overthrew the cities which Lot live in [lit., <i>lived in them</i>].	Consequently, it came about that, when God destroyed the cities of the plain, He remembered Abraham. Therefore, God sent Lot out from the midst of this destruction when He destroyed the cities in which Lot lived.
Lot’s daughters perpetuate Lot’s seed through incest	
Lot went up from Zoar and he lived in the mountain with his two daughters [lit., <i>and his two daughters with him</i>] (because he was afraid to live in Zoar). Consequently, he and his two daughters lived in a cave.	Lot went up from Zoar and lived in the mountains with his two daughters (because he was afraid to live in Zoar). Consequently, he and his two daughters lived in a cave.
The firstborn [daughter] said to the younger [daughter], “Our father has become old and there is not a man in the earth to come in upon us as [is] the manner of all the earth. Come! We will give wine to our father and [then] let us lie with him [so] that we [may] preserve the seed of our father.”	One day, the firstborn daughter said to her younger sister, “Our father has become old and there is no man on earth who would come in to us [as husbands] as is the manner of all the earth. Come now! We will make our father a little drunk and then let us lie down with him so that we may preserve our father’s line.”

A Complete Translation of Genesis 19	
A Reasonably Literal Translation	A Reasonably Literal Paraphrase
Consequently, they made their father drink wine that night. Then the firstborn went in and she laid down by her father, and he did not know when she lay down or when she got up.	Consequently, they made their father drunk that night. Then the firstborn went in and she lay down with her father, but he did not know when she laid down with him or when she got up.
And it is on the next day that the firstborn says to the younger, "Listen! Last night I laid with my father. Therefore, we will make him drink wine again tonight and you go [and] lie with him [so] that we [may] preserve the seed of our father."	The next day, the firstborn daughter said to her younger sister, "Listen to me: last night I laid with my father. Therefore, we will make him drink wine against tonight and you must go and lie with him so that we may preserve our father's lineage."
They again made their father drink wine [until he was drunk] Then the younger [sister] rose up and [she went to] lay with him, and he did not know when she lay down or when she got up.	Again, they made their father drink wine until he was drunk. Then the younger sister arose and laid with him, but he did not know when she laid down with him or when she got up.
Consequently, both of Lot's daughters became pregnant from their father. The firstborn gave birth to a son and she called his name Moab. He [is] the father of Moab even to today. And the younger [daughter] also gave birth to a son and she called his name Ben-Ammi. He is the father of Ammon even to today.	Consequently, both of Lot's daughters became pregnant from their father. The firstborn gave birth to a son and she named him Moab. He is the father of the present-day Moabites. The younger daughter also gave birth to a son whom she named Ben-Ammin. He is the father of Ammon even till today.
Chapter Outline	Charts, Graphics and Short Doctrines

The following Psalms would be appropriately studied at this time: Psalm 83 ([HTML](#)) ([PDF](#)) ([WPD](#)).

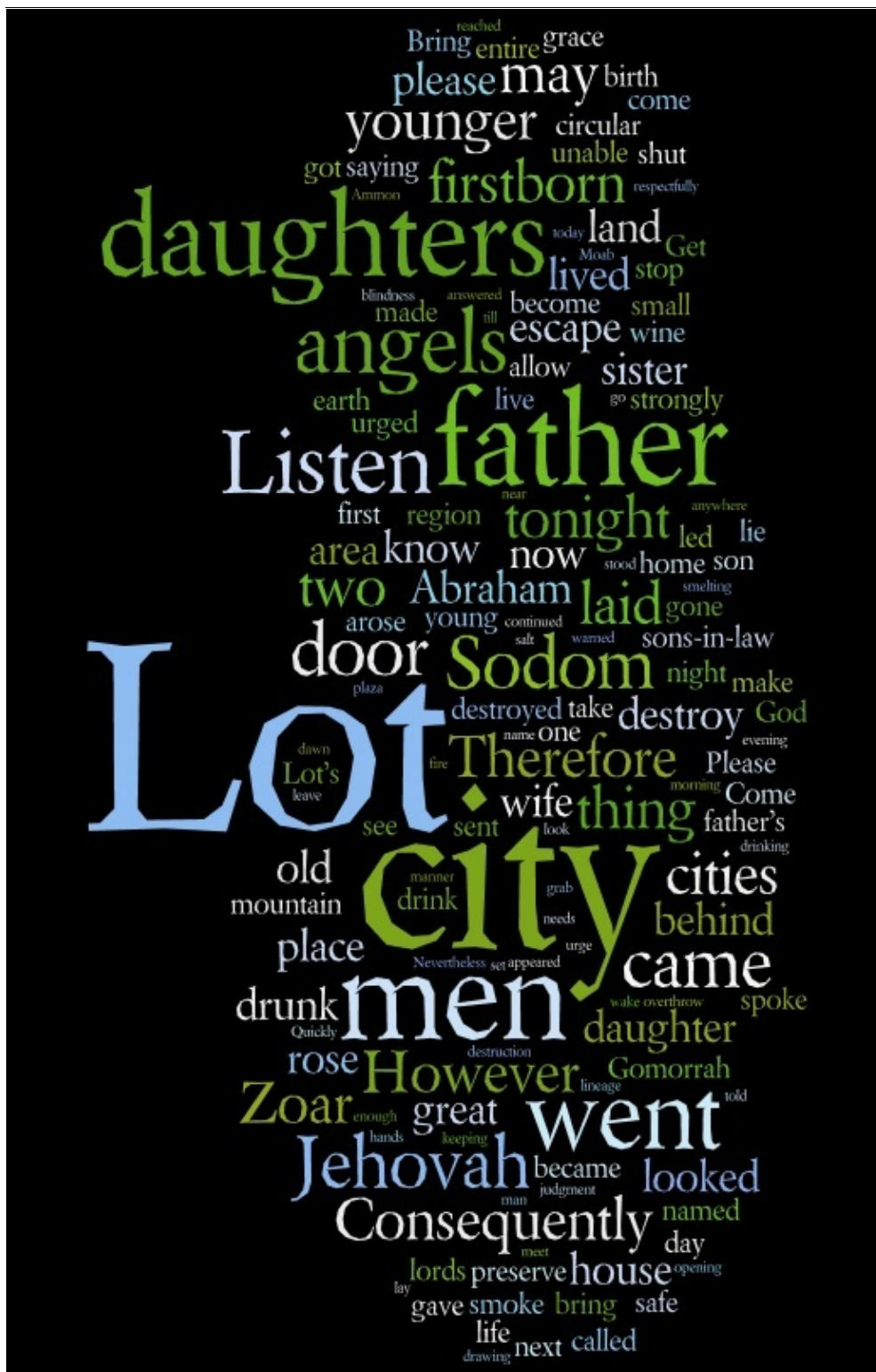
Doctrinal Teachers* Who Have Taught Genesis 11			
	Series	Lesson (s)	Passage
R. B. Thieme, Jr.	1963 Dispensations (#201)	#28	Genesis 19:1–38
Ken Reed	https://www.lakeeriebiblechurch.org/exegesis/		Genesis 38–50
Dr. Robert Dean	https://deanbible.org/old-testament-menuitem/genesis-menuitem		Genesis 1–50
Bill Wenstrom	https://www.wenstrom.org/index.php?option=com_libwritten&view=libwritten&selCat=2&Itemid=124		Genesis 1–50
Jack M. Ballinger	http://www.versebyverse.org/classnotes/Genesis/genesisindex.html		Genesis 1–49
Ron Snider	http://www.makarios-bible-church.org/oldtest.html		Genesis 1–50

* By doctrinal teacher, I mean a man whose primary focus is the teaching of the Word of God, verse-by-verse and book by book. A believer under the teaching of such a man should fully understand the gospel and rebound after less than a month in attendance.

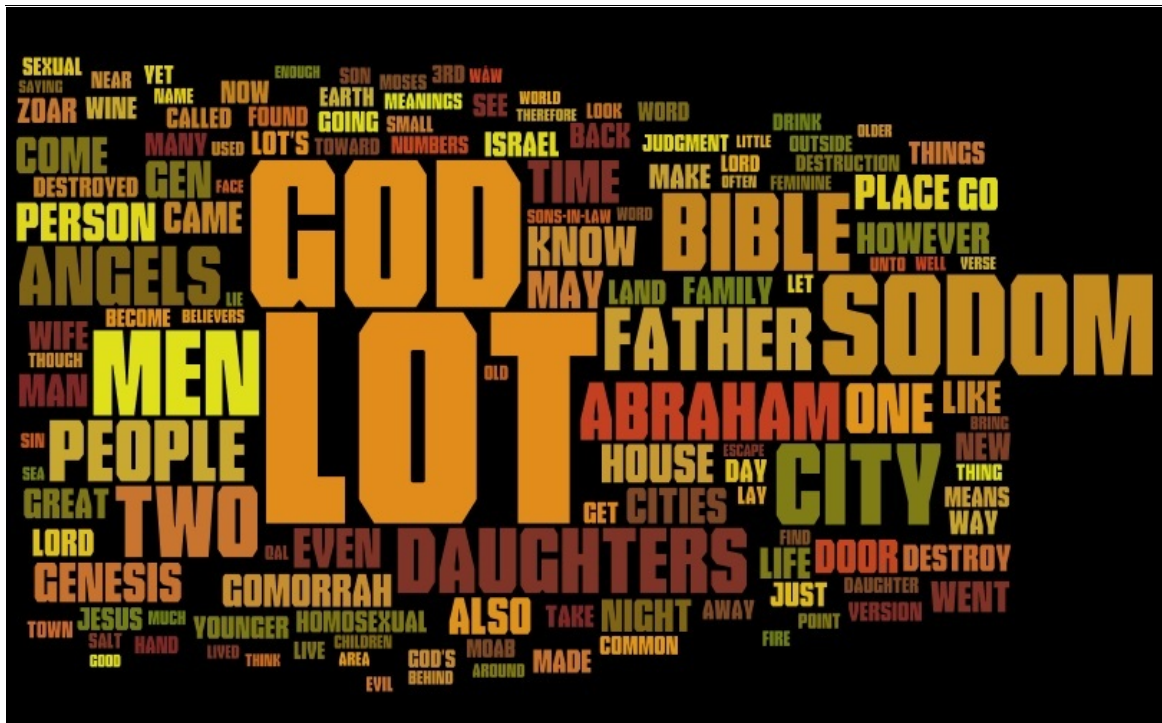
When it comes to teaching, I should think that a 45 minute teaching session would be the bare minimum; and that, at least 3x a week (with provisions for getting teaching in some way on the other days of the week). Although this man may interact or even learn from other teachers, he should clearly be the authority over his church; and the authority over him is the Word of God and God the Holy Spirit (Who guides the pastor in his study).

ICE teaching would also be a part of the package, ICE being an acronym standing for Isagogics (a teaching of the history of that time in order to understand the context of a passage), Categories (a study of categories of Bible doctrine), and Exegesis (a close study of each passage, word-by-word whenever necessary).

Word Cloud from a Reasonably Literal Paraphrase of Genesis 19



Word Cloud from Exegesis of Genesis 19²⁰²



These two graphics should be very similar; this means that the exegesis of Genesis 31 has stayed on topic and has covered the information found in this chapter of the Word of God.

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Charts, Doctrines and Graphics	Definition of Terms	Introduction to Chapter
Chapter Summary	Addendum	The Translation of Genesis 19
www.kukis.org		Exegetical Studies in Genesis

²⁰² Some words have been left out of this graphic; including *Strong*, *BDB*, and *pronounced*.