

GENESIS

SCENE 4: THE ANGELS ARRIVE AT SODOM

EXEGESIS VERSES 1 – 3:

WTT Genesis 19:1
 וַיָּבֹאוּ שְׁנֵי הַמַּלְאָכִים סָדְמָה בְּעֶרְבַּי וְלוֹט יֹשֵׁב
 בְּשַׁעַר־סֹדֶם וַיְרֵא־לוֹט וַיִּקָּם לִקְרֹאתָם וַיִּשְׁתָּחוּ אַפָּיִם אַרְצָה:

NAS Genesis 19:1 Now the two angels came to Sodom in the evening as Lot was sitting in the gate of Sodom. (וַיָּבֹאוּ שְׁנֵי הַמַּלְאָכִים סָדְמָה בְּעֶרְבַּי וְלוֹט יֹשֵׁב בְּשַׁעַר־סֹדֶם [waw consec. + v/qal/IPF/3mpl: bo'; "and they came"; + adj/m/dual/constr: shenayim; "two of"; + d.a. + n/com/m/pl/abs: male'ak; "the angels"; + proper n: "Sodom"; + prep: bet + d.a. + n/com/m/s/abs: -areb; "in the evening"; + waw conj. + proper n: "and Lot"; + v/qal/ptc/m/s/abs: yashab; "was sitting"; + prep: bet + n/com/m/s/constr: sha-ar; "in the gate of"; + proper n: "Sodom"])

When Lot saw them, he rose to meet them and bowed down with his face to the ground. (וַיֵּרֶא לוֹט וַיִּקָּם לִקְרֹאתָם וַיִּשְׁתָּחוּ אַפָּיִם אַרְצָה [waw consec. + v/qal/IPF/3ms: ra'ah + proper n: lot; "and when he saw, Lot"; + waw consec. + v/qal/IPF/3ms: qum; "then he arose/stood"; + prep: lamed w/v/qal/inf/constr. w/3mpl suff: qara'; "to meet/encounter them"; + waw consec. + v/Hithpael/IMP/3ms: chawah; "he himself bowed down"; + n/com/m/dual/abs: 'aph; "nostrils/face"; + n/com/f/s/abs: 'erets; "to the ground"])

WTT Genesis 19:2
 וַיֹּאמֶר הִנֵּה נָא־אֲדֹנָי סוּרוּ נָא אֶל־בֵּית עַבְדְּכֶם
 וְלִינּוּ וְרַחְצוּ רַגְלֵיכֶם וְהִשְׁכַּמְתֶּם וְהִלַּכְתֶּם לְדַרְכְּכֶם וַיֹּאמְרוּ
 לֹא כִי בְרָחוּב גְּלִיץ:

NAS Genesis 19:2 And he said, "Now behold, my lords, please turn aside into your servant's house, (וַיֹּאמֶר הִנֵּה נָא סוּר אֲדֹנָי נָא אֶל־בֵּית עַבְדְּכֶם [waw consec. + v/qal/IPF/3ms: 'amar + interr.part: hinneh + interr.part: na + n/com/m/pl/constr. w/1cs suff: 'adon; "and he said, 'behold, please my lords"; + v/qal/imp/m/pl: sur; "turn aside"; + interr.part: na + prep: 'el + n/com/m/s/constr: bayith + n/com/m/s/constr. w/2mpl suff: -ebed; "now into the house of your servant"])

and spend the night, and wash your feet; then you may rise early and go on your way." (וַיֹּאמְרוּ לֹא כִי בְרָחוּב גְּלִיץ וְלִינּוּ וְרַחְצוּ רַגְלֵיכֶם וְהִשְׁכַּמְתֶּם וְהִלַּכְתֶּם לְדַרְכְּכֶם וַיֹּאמֶר הִנֵּה נָא סוּר אֲדֹנָי נָא אֶל־בֵּית עַבְדְּכֶם [waw conj. + v/qal/imp/m/pl: lun; "and lodge/spend the night"; + waw conj. + v/qal/imp/m/pl: rachats; "and wash"; + n/com/f/dual/constr. w/2mpl suff: regel; "your feet"; + waw consec. + v/Hiphil/PF/2mpl: shakam; "then you may rise early"; + waw consec. + v/qal/PF/2mpl: halak; "and may walk/travel"; + prep: lamed + n/com/b/s/constr. w/2mpl suff: derek; "toward your way"])

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They said however, "No, but we shall spend the night in the square." (**בְּכִי לֹא אָמַר וְ**)
לֹון רְחֹב הַ [waw consec. + v/qal/IPF/3mpl: 'amar; "however they said"; + neg.part: lo' +
 conj: kiy; "no for"; + prep: bet + d.a. + n/com/f/s/abs: rechob; "in the square/open place"; +
 v/qal/IPF/1cpl: lun; "we will spend the night"])

וַיִּפְצְרוּ־בָם מְאֹד וַיִּסְרוּ אֵלָיו וַיָּבֹאוּ אֶל־בֵּיתוֹ
 וַיַּעַשׂ לָהֶם מִשְׁתֶּה וּמִצֹּת אֶפֶה וַיֹּאכְלוּ: ^{WTT} Genesis 19:3

^{NAS} Genesis 19:3 **Yet he urged them strongly, so they turned aside to him and entered his house;** (**וַיִּפְצַר בְּ פָצַר וְ**)
אֶל בֵּית אֶל בּוֹא וְ אֶל סוּר וְ מְאֹד בְּ פָצַר וְ [waw consec. + v/qal/IPF/3ms:
 phatsar; {lit. press/push}; "and he urged"; + prep. w/3mpl suff: bet + adv/me'od; "upon them
 much/strongly"; + waw consec. + v/qal/IPF/3mpl: sur; "and they turned aside"; + prep. w/3ms
 suff: 'el; "to him"; + waw consec. + v/qal/IPF/ 3mpl: bo' + prep: 'el + + n/com/m/s/constr.
 w/3ms suff: bayith; "and went into his house"])

and he prepared a feast for them, and baked unleavened bread, and they ate. (**וַיַּעַשׂה וְ**)
מִשְׁתֶּה וְ מִצֹּת וְ אֶפֶה מִצָּה וְ אָכַל [waw consec. + v/qal/IPF/3ms: -asah + prep. w/3mpl suff:
 lamed; "and he prepared for them"; + n/com/m/s/abs: mishetteh; "a banquet/feast"; + waw conj.
 + n/com/f/pl/abs: matsah; "and unleavened bread"; + v/qal/PF/3ms: 'aphah; "he baked"; + waw
 consec. + v/qal/IPF/3mpl: 'akal; "and they ate"])

ANALYSIS VERSES 1 – 3:

1. Scene four finds the **two angels** that had accompanied Yahweh arriving at the **gate of Sodom**.
2. It's interesting to note the Hebrew construct position of the adjective "**two of/shenayim**" **the angels** implying more of their number not mentioned.
3. It appears a subtle hint that Yahweh in Christophany with Abraham was manifested as "the **angel** of the Lord". Cp.Gen.16:7,9,10,11
4. The scene provides a comparison between the description of their arrival in Mamre and the hospitality Abraham provided in 18:1-8.
5. The previous focus on Yahweh is now transferred to His companions that take center stage.
6. Whereas "**angels/male'ak**" most primary meaning is "messenger", the translation "**angels**" is appropriate here considering their role in helping Lot and the impending Divine judgment. Cf.Heb.1:14
7. To **Lot** they first seemed to be just two male visitors coming into the city toward sunset, "**in the evening**/bet ha –areb".
8. That they had earlier been with Abraham at Mamre, some 20 miles away during the mid-afternoon, allowing a couple of hours for Abraham's preparing of meal and dining, their travel was expedient to say the least.

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9. They spent most of the afternoon with Abraham and being **angels** were able to transport themselves at will.
10. Arriving they encounter **Lot** “**sitting in the gate of Sodom**”.
11. This gateway was the public square of the city where the elders sat, public meetings were held and legal disputes were resolved.
12. Lot’s presence there suggests he was a respected member of the community, but it is strange that no elders of the city are mentioned.
13. Perhaps he was sitting by himself suggesting the estrangement between him and the men of **Sodom** that is apparent in vs.9.
14. In any case, only **Lot** the immigrant welcomes the visitors.
15. His welcome is overtly quite similar to Abraham’s in 18:2.
16. However, Lot’s interest in them is not the same as Abraham’s by a long shot.
17. **Lot** views people as potential business contacts, hence his habit of sitting at the city **gate** right up until it was closed for the **evening**.
18. The Hebrew language of bowing his “**nostrils/’aph to the ground**” suggests exaggerating the genuflect of greeting as a salesman might do to ingratiate himself to a potential client.
19. **Lot** is a believer that is a monetary reversionist.
20. He abandoned the directive will of God for “profit”. Cf.Jam.4:13-16
21. The angels’ time of arrival makes it appropriate to offer them a bed for the night and a meal rather than rest under a shady tree.
22. Their reply, “**No, but we shall spend the night in the square**” is most unexpected and seemingly ungrateful.
23. Each and everything they do is pre-planned based on the instructions given them from their appearing before **Lot** at sunset to the concession to spare Zoar (vss.21,22).
24. While they appear as just ordinary men adjusting their actions based on unforeseen circumstances, they are **angels** completely aware of each and every move during their time with **Lot**.
25. They know they are going to stay the night in Lot’s house before their acquiescing to his urging in vs.3a, “**so they turned aside to him and entered his house**”.
26. Their refusal is calculated for effect i.e., to put **Lot** under pressure as he well knows the dangers for a male visitor to stay the night in the streets of **Sodom**.
27. **Lot** is scared of what may happen to them if they do not “**spend the night/lun**” in the safety of his **house**.
28. So scared that he “**urged them strongly/phatsar be me’od**” literally meaning to “push/press” leading the impression he would not take “**no/lo**” for an answer.
29. The verb *phatsar* and adverb *me’od* is used together here and in 19:9 (*pressed hard*) that physically shows the intensity of the language.
30. The **angels** made no compromise by bending to Lot’s will.
31. Their reluctance to enter served to stimulate Lot’s thinking just how dangerous the situation at hand was paving the idea of urgency in the forthcoming angelic warning to leave town.
32. Further it demonstrates the torment that was Lot’s living in such an environment of his own volition making the situation awkward with righteous guests. Cf.2Pet.2:7
33. For the moment the narrative relaxes with **Lot** laying out a culinary feast of his own (vs.3b).
34. This is the only mention of “**unleavened bread/matzah**” in Genesis.
35. So far there is nothing to suggest that **Lot** was a stingy man.

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SCENE FIVE: THE HOMOSEXUAL MOB

EXEGESIS VERSES 4 – 11:

וַיִּשְׁכְּבוּ טָרָם וְאֲנָשֵׁי הָעִיר אֲנָשֵׁי סֹדֶם נֹסְבֵי
עַל-הַבַּיִת מִנְעֵר וְעַד-זָקֵן כָּל-הָעָם מִקְצֵה:

^{NAS} Genesis 19:4 **Before they lay down, the men of the city, the men of Sodom, surrounded the house,** (טָרָם וְ אֲנָשֵׁי הָ עִיר הָ אֲנָשֵׁי סֹדֶם) [adv: terem; "before"; + v/qal/IPF/3mpl: shakab; "they lay down"; + waw conj. + n/com/m/pl/constr: 'ish + d.a. + n/com/f/s/abs: -iy; "when the men of the city"; + n/com/m/pl/constr: 'ish + proper n: sodom; "the men of Sodom"; + v/Niphal/PF/3cpl: sabab; "encircled/surrounded"; + prep: -al + d.a. + n/com/m/s/abs: bayith; "against/next to the house"])

both young and old, all the people from every quarter; (וְ נֶעֱר מִן) [prep: min + n/com/m/s/abs: na-ar; "from youth"; + waw conj. + prep: -ad; "and even to"; + adj/m/s/abs: zaqan; "old"; + n/com/m/s/constr: kol + d.a. + n/com/m/s/abs: -am; "all of the people"; + prep: min "from"; + n/com/m/s/abs: qatseh {lit. end/extremity}; "every quarter"])

וַיִּקְרָאוּ אֶל-לוֹט וַיֹּאמְרוּ לוֹ אַיֵּה הָאֲנָשִׁים
אֲשֶׁר-בָּאוּ אֵלֶיךָ הַלַּיְלָה הַזֶּה הֲוֹצִיאֵם אֵלֵינוּ וְנִדְעָה אֹתָם:

^{NAS} Genesis 19:5 **and they called to Lot and said to him,** (וְ אֵל קָרָא ו) [waw consec. + v/qal/IPF/3mpl: qara' + prep: 'el + proper n: lot; "and they called out to Lot"; + waw consec. + v/qal/IPF/3mpl: 'amar + prep. w/3ms suff: lamed; "and said to him"])

"Where are the men who came to you tonight?" (אֵיֶה הָ אֲנָשֵׁי הָ אֵיֶה) [interr.part: 'ayeh; "where?"; + d.a. + n/com/m/pl/abs: 'ish; "are the men"; + rel.pro: 'asher + v/qal/PF/3cpl: bo' + prep. w/2ms suff: 'el + d.a. + n/com/m/s/abs: layelah; "which came to you this night"])

Bring them out to us that we may have relations with them." (אֵת יָדַע וְ אֵל יָצָא) [v/Hiphil/imp/m/s: yatsa; "bring out"; + prep. w/1cpl suff: 'el; "to us"; + waw conj. + v/qal/IPF/1cpl/cohortative: yada- "so we may know/have relations with"; + sign of d.o. w/3mpl suff: 'eth; "them"])

וַיֹּצֵא אֲלֵהֶם לֹט הַפֶּתַח וְהַדְלַת סָגַר אַחֲרָיו:

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^{NAS} Genesis 19:6 **But Lot went out to them at the doorway, and shut the door behind him,**
 (וְיָצָא לוֹט אֶל יְצֵא ו) [waw consec. + v/qal/IPF/3ms: yatsa'
 + prep. w/3mpl suff: 'el + proper n: lot; "now he went out to them, Lot"; + d.a. +
 n/com/m/s/abs: pethach; "at the doorway"; + waw conj. + d.a. + n/com/f/s/abs: deleth; "and the
 door"; + v/qal/PF/3ms: sagar; "he shut/closed"; + adv. w/3fs suff: 'achery; "it afterwards"])

וַיֹּאמֶר אֶל-נָא אַחֵי תַרְעוּ: ^{WTT} Genesis 19:7

^{NAS} Genesis 19:7 **and said, "Please, my brothers, do not act wickedly.** (וְנָא אֶל אָמַר ו) **אָמַר**
 אָמַר [waw consec. + v/qal/IPF/3ms: 'amar; "and said"; + neg.adv: 'al; "not"; +
 interj.part: na'; "please"; + n/com/m/pl/constr. w/1cs suff: 'ach; "my brothers"; +
 v/Hiphil/IPF/m/pl/jussive; "ra-a-; "let yourselves cause wickedness/evil"])

וְהִנֵּה-נָא לִי שְׁתֵּי בָנוֹת אֲשֶׁר לֹא-יָדְעוּ אִישׁ
 אוֹצִיאָה-נָא אֹתָהֶן אֵלֵיכֶם וַעֲשׂוּ לָהֶן כְּטוֹב בְּעֵינֵיכֶם רַק
 לְאִנְשִׁים הָאֵל אֶל-תַּעֲשׂוּ דָבָר כִּי-עַל-כֵּן בָּאוּ בְצַל קַרְתִּי: ^{WTT} Genesis 19:8

^{NAS} Genesis 19:8 **"Now behold, I have two daughters who have not had relations with
 man;** (וְהִנֵּה נָא הַנְּדָה) [interj.part: hinneh + interr.part:
 na'; "behold, now!"; + prep. w/1cs: lamed; "in reference to me"; + adj/f/dual/constr: shenayim;
 "two"; + n/com/f/pl/abs: bath; "daughters"; + rel.pro: 'asher + neg.part: lo' + v/qal/PF/3cpl:
 yada- + n/com/m/s/abs: 'ish; "which have not known {had relations with} men"])

please let me bring them out to you, and do to them whatever you like; (וְנָא אֶתְּנָא יְצֵא ו) **אֶל אֶתְּנָא יְצֵא ו**
 וְנָא אֶתְּנָא יְצֵא ו [v/Hiphil/IPF/1cs/cohortative: yatsa'; + "let me bring out";
 + interj.part: na'; "please"; + sign of d.o. w/3fpl suff: 'eth; "them"; + prep. w/2mpl suff: 'el; "to
 you all"; + waw conj. + v/qal/imp/m/pl: -asah; "and do"; + prep w/3fpl suff: lamed; "to them";
 + prep: kaph; "like/as"; + d.a. + adj/m/s/abs: tob; "is good {whatever}"; + prep: bet +
 n/com/b/dual/constr. w/2mpl: -ayin; "in your eyes"])

only do nothing to these men, inasmuch as they have come under the shelter of my roof."
 (וְרַק) [adv: raq;
 {lit. thin} "only"; + prep: lamed + d.a. + n/com/m/pl/abs: 'ish; "to the men"; + d.a. + adj/b/pl:
 'el; "these"; + neg.adv: 'al + v/qal/IPF/2mpl: -asah; "do not"; + n/com/m/s/abs: dabar;
 "anything"; + conj: kiy + prep: -al + prep: ken; "inasmuch as"; + v/qal/PF/3cpl: bo'; "they
 came"; + prep: bet + n/com/m/s/constr: tsel; {lit. shadow} "in the shelter of"; +
 n/com/f/s/constr. w/1cs suff: qorah; {lit. beam}; "my roof"])

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וַיֹּאמְרוּ וַיִּגְשׁוּ הַלְּאֵה וַיֹּאמְרוּ הַאֶחָד בְּאֵלֵינוּ
וַיִּשְׁפֹּט שְׁפוֹט עֵתָה נֵרַע לְךָ מֵהֵם וַיִּפְצְרוּ בְּאִישׁ בְּלוֹט מְאֹד
וַיִּנְשׂוּ לְשֹׁבֵר הַדֶּלֶת:

^{NAS} Genesis 19:9 **But they said, "Stand aside."** (וַיֹּאמְרוּ וַיִּגְשׁוּ הַלְּאֵה [waw consec. + v/qal/IPF/3mpl: 'amar; "but they said"; + v/qal/imp/m/s: nagash; "draw near"; + adv: hale'ah; "onwards" {stand aside}])

Furthermore, they said, "This one came in as an alien, and already he is acting like a judge; (וַיֹּאמְרוּ הַאֶחָד הֵן בּוֹא גֹר לְנוֹ אִישׁ וְשֹׁפֵט שֹׁפֵט [waw consec. + v/qal/IPF/3mpl: 'amar; "furthermore they said"; + d.a. + adj/m/s/abs: 'eshad; "this one"; + v/qal/PF/3ms: bo'; "came"; + prep: lamed w. v/qal/inf/constr: gur; "to sojourn/as an alien"; + waw consec. + v/qal/IPF/3ms: shaphath; "and he will judge"; + v/qal/inf/abs: shaphath; "judging" {acting like a judge}])

now we will treat you worse than them." (מִן לְרַעַע עֵתָה) [adv: -attah; "now"; + v/Hiphil/IPF/1cpl: ra-a-; "we will cause to do evil"; + prep. w/2ms suff: lamed; "to you"; + prep. w/3mpl suff: min; "apart from them"])

So they pressed hard against Lot and came near to break the door. (וַיִּשְׁבְּרוּ אִישׁ הֵן בְּפֶצֶר לוֹט בְּ
[waw consec. + v/qal/IPF/3mpl: phatsar; {same as vs.3} "so they pushed/pressed"; + prep: bet + d.a. + n/com/m/s/abs: 'ish; "on the men"; + prep: bet + proper n: "on Lot"; + adv: me'od; "much/hard"; + waw consec. + v/qal/IPF/3mpl: nagash; "and drew near"; + prep: lamed w. v/qal/inf/constr: shabar; "to breaking"; + d.a. + n/com/f/s/abs: deleth; "the door"])

וַיִּשְׁלְחוּ הָאֲנָשִׁים אֶת־יָדָם וַיָּבִיאוּ אֶת־לוֹט
אֵלֵיהֶם הַבַּיִתָּה וְאֶת־הַדֶּלֶת סָגְרוּ:

^{NAS} Genesis 19:10 **But the men reached out their hands and brought Lot into the house with them, and shut the door.** (וַיִּשְׁלְחוּ אִישׁ הֵן יָדָם וַיָּבִיאוּ אֶת־לוֹט אֵלֵיהֶם הַבַּיִתָּה וְאֶת־הַדֶּלֶת סָגְרוּ [waw consec. + v/qal/IPF/3mpl: shalach; {lit. send out}; "and they reached"; + d.a. + n/com/m/pl/abs: 'ish; "the men"; + sign of d.o. + n/com/f/s/constr. w/3mpl suff: yad; "their hands"; + waw consec. + v/Hiphil/IPF/3mpl: bo'; "and caused to bring"; + sign of d.o. + proper n: "Lot"; + prep. w/3mpl suff: 'el + d.a. + n/com/m/s/abs: bayith; "into the house"; + waw conj. + sign of d.o. + d.a. + n/com/f/s/abs: deleth; "and the door"; + v/qal/PF/3cpl: sagar; "they closed/shut"])

וְאֶת־הָאֲנָשִׁים אֲשֶׁר־פָּתַח הַבַּיִתָּה הִכּוּ בַּסִּבְּוֹת

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מִקְטָן וְעַד-גָּדוֹל וַיִּלְאוּ לְמִצָּא הַפֶּתַח:

^{NAS} Genesis 19:11 **And they struck the men who were at the doorway of the house with blindness, both small and great, so that they wearied themselves trying to find the doorway.**

ו גָּדוֹל עַד ו קְטָן מִן סְנוּרִים הָ ב נָכָה בֵּית הָ פֶתַח אֲשֶׁר אִישׁ הָ אֵת ו
 הָ לָאָה [waw conj. + sign of d.o. + d.a. + n/com/m/pl/abs: 'ish; "and the men"; + rel.pro: 'asher + n/com/m/s/constr: pathach; "which we at the doorway of"; + d.a. + n/com/m/s/abs: bayith; "the house"; + v/Hiphil/PF/3cpl: nakah; "they caused to strike"; + prep: bet + d.a. + n/com/m/pl/abs: saneweriyim {lit. sudden blindness}; "with blindness"; + prep: min + adj/m/s/abs: qathon: "from the small/insignificant"; + waw conj. + prep: -ad + adj/m/s/abs: gadol; "and even to the great"; + waw consec. + v/qal/IPF/3mpl: la'ah; "and they wearied"; + prep: lamed w. v/qal/inf/constr: matsa'; "finding"; + d.a. + n/com/m/s/abs: pethach; "the doorway"])

ANALYSIS VERSES 4 – 11:

1. The seemingly calm of the narrative after a peaceful supper is short-lived.
2. The 5th scene reveals an undercurrent of reprehensible activities having gone on behind the scene.
3. It answers the question aroused in the earlier scenes as to why **Lot** was so insistent as to the two men not spending the night in the square.
4. We learn that the Sodomites were most inhospitable to male strangers!
5. It is with the intervention of the 2 angels in this scene of protecting **Lot** that he learns the identity of his guests essential if he is to take their warning to exit **Sodom** seriously.
6. Prior to retiring for the night a mob forms at Lot's door, "**Before they lay down, the men of the city, the men of Sodom, surrounded the house**".
7. While there was no mention of other citizens of the **city** being aware of the guests arriving, it becomes clear their presence was known and news spread fast.
8. The two descriptive phrases, "**the men of the city, the men of Sodom**" are not redundant, rather it titles these particular **men** as "Sodomites" (cf. 1Kgs.22:46).
9. The title became both a legal and descriptive term for homosexuals and their abnormal sexual behavior of sodomy (sexual intercourse between persons of the same sex and/or bestiality; *The Encyclopedic Edition of Webster's New World Dictionary, 1967 Edition*).
10. The phrase, "**surrounded the house/sabab –al ha bayith**" literally means they encircled "**against the house**" to ensure no escape.
11. It was a mob with a premeditated plan having malicious intent.
12. The percentage of Sodom's male population making up the mob is said to include, "**both young and old, all the people from every quarter**".
13. It appears that being heterosexual in this **city** was the exception, not the norm.
14. It shouldn't surprise the informed reader that the "**young/na-ar**" were included knowing that pedophilia is a common sub-trend with this vice.

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15. That homosexuality is the “*sin*” of **Sodom** is made clearly obvious by the crowds’ demands and Lot’s subsequent comments.
16. The mob shouts out that Lot’s visitors be brought out so “**that we may know them**” (vs.5).
17. The verb “**know**/yada- (**have relations**)“ is frequently used in Genesis as a euphemism for sexual intercourse (cf.4:1,17,25; 19:5,8; 24:16).
18. Indeed, the homosexual identification is made inescapable by Lot’s reply describing his **daughters** as virgins, literally, “**who have not known** (lo’ yada-) **a man**” in vs.8.
19. So here the Hebrew verb “to know” must mean sexual intimacy and is so recognized by all major commentators.
20. All homosexual practice is regarded in the OT as a capital offense. Cp.Lev.18:22; 20:13 cf.Rom.1:26-27
21. Practice among Gentile nations has varied over the years with some permitting it among consenting adults (e.g.1Kgs.22:46).
22. However in our context homosexual rape is being proposed, something completely at odds with all oriental hospitality!
23. So far **Lot** has been portrayed as most hospitable and very solicitous of his visitor’s welfare.
24. Overtly he demonstrates himself to be a man of no average courage.
25. He bravely goes out to face the mob alone (vs.6).
26. The phrase “**and shut the door behind him**/waw deleth sagar ‘achery” gives a clue to his thinking.
27. By shutting **the door** cutting off his own escape, he hopes to protect those inside.
28. Lot’s mistake is to imagine that he could reason with such types.
29. A further mistake was that his intentions were not purely honorable and above board.
30. He attempts to use situational ethics (appease the mob mentality) rather than demanding the doctrine to cease and desist.
31. In vs.7 he employs polite entreaty, “**Please, my brothers, do not act wickedly**”.
32. While such approach could work with a reasonable man, it is wasted breath on one implacable driven by an insatiable STA.
33. “**My brothers**/’ach” suggests that a soft answer would turn away the kind of pathology that existed in **Sodom**.
34. God prescribes capital punishment for certain sins for a reason!!
35. Not surprisingly his appeal fell on deaf ears and in desperation he offers to sacrifice his virgin **daughters** to the inflamed mob (vs.8).
36. His offer shocks the reader, so immediately he follows with explanation of his motives, “**only do nothing to these men, inasmuch as they have come under the shelter of my roof**”.
37. The phrase “**inasmuch as**” is in other words “**for this reason**/kiy ‘al ken” seeming almost redundant but serves to underline how committed **Lot** is to protecting these two strangers.
38. It implies that his home was regarded as sanctuary for its inhabitants further implying an understanding of a “hands off” agreement between **Lot** and the nefarious activities of his neighbors.
39. That this was understood is reasonable due to his position of prominence and wealth in the community.
40. Putting the welfare of his visitors above his daughters’ seems highly questionable as to Lot’s ethical integrity otherwise.

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41. It may have been a bluff, knowing these Sodomites had no desire for the female gender, attempting to show a true desire in providing a peace offering to the mob (i.e., surely they wouldn't attack a family in their own neighborhood).
42. It was an attempt to open negotiations for an alternative to the situation.
43. No matter Lot's intent, it was an all-out effort to mollify the mob and protect his guests.
44. His proposal was immediately rejected as the mob commanded **Lot** to "**Stand aside**/nagash hale-ah" (vs.9).
45. Their next response was after further consideration of Lot's proposal, "**Furthermore, they said**/waw 'amar".
46. Lot's presence and attempts to negotiate with them incensed them even more, "**This one came in as an alien, and already he is acting like a judge**".
47. Their immediate attitude was how dare a previous outsider (**alien**/gur) of the community attempt to control their affairs.
48. This is understood in the phrase "**acting like a judge**" that literally in the Hebrew is "**he will judge, judging**/Qal imperfect + Qal infinitive of shaphath".
49. The sequence of the verb forms is reversed from previous renditions of using the same verb back-to-back translated with the English adverb "*surely*" where the imperfect follows the infinitive (Gen.2:17; 3:4; 17:13; 18:10,18).
50. Those grammatical two-fold formats indicated a certain initial action producing a certain result (*dying you will die; circumcising you will circumcise; etc.*).
51. What are we to make of the grammar here?
52. Here the language has an element of uncertainty with an indefinite purpose.
53. It could be translated, "**he might judge for a purpose of judging**".
54. In plain language it means that Lot's ultimate purpose for **judging** was only to satisfy an ambiguous (hidden) agenda.
55. In other words, the Sodomites are claiming that **Lot** is only critiquing their actions now as wrong because he has ulterior motives: To protect potential financial assets.
56. If these two visitors were anyone else of which **Lot** had no interest for his own gain, they conclude that he would not had become involved in the situation at hand.
57. The mob in essence is calling **Lot** out as a hypocrite, which ironically is a true judgment of his character.
58. They accuse him being a phony looking out for his own interests.
59. Coupled with the fact that he does not conform to the Sodomite community (**Lot** being heterosexual), "Who is he to pass judgment on us other than to profit himself?"
60. This is grounds in their thinking then to **treat Lot** even **worse** than what they were going to do to his company.
61. The irony of the scene can't be missed as it is hypocrisy that colors Lot's monetary reversionism.
62. On the one hand, he completely detested the homosexual life style (cp.2Pet.2:7) but was willing to compromise association with them to feed his own STA trend.
63. His hypocrisy comes back on his head and the very ones' that he detests accurately **judge** his reversionistic behavior and character.
64. The mobs critique serves as a rebuke and DD fitting the sin.
65. Their inflamed sensibilities fuel their aggression as they "**pressed hard against Lot and came near to break the door**".

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66. At this desperate point in the narrative the angels reveal their true identity by opening **the door** and bringing **Lot** back **into the house** and striking his would-be assailants with **blindness** (vss.10-11).
67. The incapacitation of the queer mob was done by the angels from within the house in vs.11.
68. Here we see the incredible abilities inherent in angels.
69. The “**blindness/saneweriyim**” was instantaneous.
70. It disoriented those closest to the **door** and their confusion halted the remainder of the mob in general.
71. This ultimately diffused the threat against **Lot** and his household.
72. There was no partiality to striking the **men at the doorway** blind to include those “**small/insignificant/qathon**” and “**great/important/gadol**”.
73. That the mob consisted of those “**young and old**” (vs.4) and “**small and great**” (vs.11) illustrates that those locked into the vice of homosexuality know no boundaries of age or station in life in seeking to defile the flesh.
74. That “**they wearied trying to find the doorway**” ends the scene on a comic note.
75. Why did they not go home as soon as they were struck with **blindness**?
76. Even if they found the **door** and could manage to break it down they still could not locate for what they were seeking.
77. This is yet another illustration of how deeply rooted their sinful obsession was.
78. Divine judgment does not produce pause in their obsessive lust and so a greater calamity awaits them.
79. Their **blindness** was a wakeup call to their spiritual **blindness** and a warning as to God overruling their path in life permanently.
80. Such was the nature of the blinding of this mob that no one found his way to the **door** mocking their –V trying to satiate their STA’s (e.g., you can’t satiate the STA).
81. Supernatural agency was manifest not only in the blinding but also in the continued protection of the **house** until such time as the mob dispersed.
82. In spite of Lot’s reversionism, in the case of national judgment upon **Sodom**, God still afforded him Divine protection.
83. He clearly shows Divine distinction between the believer and unbeliever in the realm of judgment.

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SCENE SIX: THE PURPOSE OF THE ANGELIC VISIT

EXEGESIS VERSES 12 – 13:

וַיֹּאמְרוּ הָאֲנָשִׁים אֶל-לוֹט עַד מִי-לָךְ פֹּה חָתָן
וּבְנֵיךָ וּבְנֹתֶיךָ וְכָל אֲשֶׁר-לָךְ בְּעִיר הַזֶּה מִן-הַמָּקוֹם:

^{NAS} Genesis 19:12 **Then the men said to Lot, "Whom else have you here? (הָ אָמַר לוֹט אֵשׁ אֵל אִישׁ לְ מִי עוֹד לוֹט אֵל אִישׁ [waw consec. + v/qal/IPF/3mpl: 'amar + d.a. + n/com/m/pl/abs: 'ish + prep: 'el + proper n: lot; "then they said, the men, to Lot"; + adv: -od; "still"; + interr.pro: miy; "who?" + prep. w/2ms suff: lamed; "for you"; + adv: poh; "here"])**

A son-in-law, and your sons, and your daughters, (וְ בָנָי וְ בָנוֹתַי וְ כָל אֲשֶׁר לִי בְּעִיר הַזֶּה מִן-הַמָּקוֹם [waw conj. + n/com/m/s/abs: chathan; "a son-in-law/bridegroom/fiancé"; + waw conj. + n/com/m/pl/constr. w/2ms suff: ben; "and your sons"; + waw conj. + n/com/f/pl/constr. w/2ms suff: bath; "and your daughters"])

and whomever you have in the city, bring them out of the place; (וְ כָל אֲשֶׁר פֹּה לְךָ בְּעִיר הַזֶּה מִן-הַמָּקוֹם [waw conj. + n/com/m/s/abs: kol + rel.pro: 'asher + prep. w/2ms suff: lamed + prep: bet + d.a. + n/com/f/s/abs: -iyr; "and all which are for you in the city"; + v/Hiphil/imp/m/s: yatsa'; "cause to bring out"; + prep: min + d.a. + n/com/m/s/abs: meqom; "from the place"])

כִּי-מִשְׁחָתִים אֲנַחְנוּ אֶת-הַמָּקוֹם הַזֶּה כִּי-גֵדְלָהּ
צַעֲקֹתָם אֶת-פְּנֵי יְהוָה וַיִּשְׁלַחַנוּ יְהוָה לְשַׁחֲתָהּ:

^{NAS} Genesis 19:13 **for we are about to destroy this place, (הָ אֶת אֲנַחְנוּ שַׁחַת כִּי) [conj: kiy; "because"; + v/Hiphil/ptc/m/pl/abs: shachath; "causing to destroy"; + pro. emphatic; "anachenu; "we ourselves"; + sign of d.o. + d.a. + n/com/m/s/abs: maqom; "the place"; + d.a. + adj/m/s: zeh; "this one"])**

because their outcry has become so great before the LORD that the LORD has sent us to destroy it." (כִּי אֶת צַעֲקָה גְדֹלָהּ כִּי) [conj: kiy; "because"; + v/qal/PF/3fs: gadol; "great"; + n/com/f/s/constr. w/3mpl suff: tse-aqah {same as 18:21}; "is their outcry"; + prep: 'eth; "with/before"; + n/com/b/pl/constr: paneh; "the face of/presence of"; + proper n: "the Lord"; + waw consec. + v/qal/IPF/3ms w/1cpl suff: shalach; "and He sent us"; + proper n: "the Lord"; + prep: lamed w/ v/Piel/inf/constr. w/3fs suff: shachath; "to destroy it"])

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ANALYSIS VERSES 12 – 13:

1. The central and sixth scene is in Lot's house in Sodom and presented in angelic monologue.
2. The previous scene revealed the depths of the depravity of the male population in Sodom.
3. **Lot** has been prepared for the worse in scene 5 and the angelic announcement was not unexpected.
4. The reason for the angelic visit now reaches its climax being the pivot scene between anticipation in the 1st 5 scenes (18:16-19:11) and conclusion in the remaining 5 scenes (19:14-29).
5. **Lot** is now warned of impending judgment and advised to lead his family to safety.
6. He is to "**bring out/yatsa**" his "**son-in-law/chathan**" (note in the singular), "**sons/ben**" **and daughters/waw bath**".
7. "**Whoever you have in the city**" refers to other relations.
8. It appears that **Lot** had extended family living outside his home.
9. As vss.15ff make clear, only two **daughters** and his wife were under his roof and immediate authority.
10. The singular mention of a "**son-in-law**" may seem peculiar as vs.14 makes mention of at least two (plural) preparing to marry his two **daughters**.
11. That they are being referred to as already part of the family looks to the custom of betrothal whereas the engagement was considered binding though the wedding vows and consummation still was to follow.
12. That Lot's two **daughters** were still virgins acknowledges this custom.
13. The singular use of "**son-in-law**" is to be understood as "**any son-in-law**" that is anticipated to becoming part of the family.
14. It is language extending the offer of deliverance to those that had at least chosen to attach themselves to the immediate family of a believing patriarch.
15. We know that **Lot** had a large enterprise (13:5ff) and that he had a larger family consisting of **sons** or other relatives should come as no surprise.
16. "**Sons**" might refer to servants being adopted into the family living in their own quarters.
17. In 18:21 Yahweh said He wanted to investigate the "**outcry/tse-aqah**".
18. The angels now confirm His original verdict of 18:20 and pronounce sentence on behalf of the Judge of all the earth.
19. The "**outcry**" itself refers to their homosexual vice that has become rampant and out of control in the region as just evidenced with the two visitors.
20. Of all the visitors the heterophobes had to pick...!
21. "**Outcry**" is a term underwriting their open hostility to God's righteousness and anticipating their cry of distress when the gates of wrath are opened upon them.
22. Here, as with the Flood (cf.6:13,17) and Abraham's intercession (18:28,31,32), the announcement is made using the ominous term "**destroy/ruin/shachath**" appearing twice, first in the Hiphil and second the Piel.
23. In both actions of destroying, the angels are seen as the agents in both cause (Hiphil) and effect/completed annihilation (Piel).
24. The emphatic use of the pronoun "**we ourselves/anachenu**" coupled with the Hiphil states unequivocally the angels were agents used in the destructive force of Yahweh's judgment.
25. The Judge of the earth moves at the time of His choosing against those that oppress the weak and unsuspecting. Cf.Jam.5:4

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SCENE SEVEN: LOT'S ATTEMPT TO CONVINCHE HIS SONS-IN-LAW

EXEGESIS VERSE 14:

וַיֵּצֵא לוֹט וַיְדַבֵּר אֶל־חֲתָנָיו לֵקְחֵי בָנֹתָיו
וַיֹּאמֶר קוּמוּ צְאוּ מִן־הַמָּקוֹם הַזֶּה כִּי־מִשְׁחִית יְהוָה אֶת־הָעִיר
וַיְהִי כַמְצַחֵק בְּעֵינֵי חֲתָנָיו:

^{NAS} Genesis 19:14 **And Lot went out and spoke to his sons-in-law, who were to marry his daughters,** (וַיֵּצֵא לוֹט וַיְדַבֵּר אֶל חֲתָנָיו לֵקְחֵי בָנֹתָיו [waw consec. + v/qal/IPF/3ms: yatsa'; "and he went out"; + proper n: "Lot"; + waw consec. + v/Piel/IPF/3ms: dabar; "and spoke/declared"; + prep: 'el + n/com/m/pl/constr. w/3ms suff: chathan; "to his sons-in-law"; + v/qal/ptc/m/pl/constr: laqach; "who were taking/marrying"; + n/com/f/pl/constr. w/3ms suff: bath; "his daughters"])

and said, "Up, get out of this place, for the LORD will destroy the city." (וַיֹּאמֶר לוֹט וַיֵּצֵא קוּמוּ צְאוּ מִן־הַמָּקוֹם הַזֶּה כִּי־מִשְׁחִית יְהוָה אֶת־הָעִיר [waw consec. + v/qal/IPF/3ms: 'amar; "and said"; + v/qal/imp/m/pl: qum; "arise/get up"; + v/qal/imp/m/pl: yatsa'; "get out"; + prep: min + d.a. + n/com/m/s/abs: maqom + d.a. + adj/m/s: zeh; "from the place, this one"; + conj: kiy, "for/because"; + v/Hiphil/ptc/m/s/abs: shachath; "He is destroying"; + proper n: "the Lord"; + sign of d.o. + d.a. + n/com/f/s/abs: -iy; "the city"])

But he appeared to his sons-in-law to be jesting. (וַיֵּרָא לוֹט בְּעֵינֵי חֲתָנָיו כַּצְחָק כִּי־הָיָה לוֹט וַיֵּרָא לוֹט בְּעֵינֵי חֲתָנָיו כַּצְחָק [waw consec. + v/qal/IPF/3ms: hayah; "and it came to be/appeared"; + prep: kaph; "as"; + v/Piel/ptc/m/s/abs: tsachaq; "mocking/jesting"; + prep: bet + n/com/both/dual/constr: -ayin + n/com/m/pl/constr. w/3ms suff: chathan; "in the eyes of his sons-in-law"])

ANALYSIS VERSE 14:

1. The seventh scene finds **Lot** leaving the house finding **his** soon-to-be **sons-in-law**.
2. The NAS translation of the participle “**who were to marry/laqach**” correctly recognizes the customary binding engagement before marriage.
3. That no other members of the family (outside Lot’s wife and 2 **daughters**) are mentioned being sought out by **Lot** assumes his **daughters** as priority in his thinking.
4. To ensure their future determined whom **Lot** tried to convince first as to the impending disaster.
5. This is not to say **Lot** had no other family in the vicinity otherwise.
6. Why he did not reach out to others may have been due to time, but the immediate circumstances gives probable cause as to the real reason.
7. This in the response of disbelief from his **sons-in-law** as to his warning.
8. The talk of judgment in the middle of the night struck the two **sons-in-law** as “**jesting/tsachaq**”.

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9. The verb “**jesting**” means to find humor in something and the same verb translated “*laugh*” by Abraham and Sarah upon receiving the news of the birth of Isaac (17:17; 18:12,13,15).
10. The idea here is that Lot’s **sons-in-law** did not take his warning serious.
11. Yet, his recorded warning has no inkling of humor in it as it is presented in an authoritarian and most serious way, “**Up, get out of this place, for the Lord will destroy the city**”.
12. The question is “Why or in what manner did Lot’s warning illicit such reaction?”
13. The answer: Lot’s life of hypocrisy continues to follow him in a most negative way.
14. Whereas it was the catalyst behind the mob rationalizing their aggression towards him in the previous scene, now it undermines Lot’s attempt to save others.
15. The principle is that there is no hypocrisy in the truth. Cf.Jam.3:17.
16. Lot’s hypocritical approach in life was obvious to others around him and because of that no one would take his words, even when true, seriously.
17. A problem with hypocrisy is that any normal observer will recognize the pretense and duplicity behind such behavior.
18. This seriously damages any credibility otherwise present.
19. Just as with the queer mob, Lot’s **sons-in-law** see **Lot** as a fake and regard his visit as nothing more than another scheme of some sort to advance a hidden agenda.
20. His claim that God was going to **destroy** Sodom and that they needed to immediately vacate the place was probably just a gimmick for him to gain advantage over them as it might pertain to his **daughters** or family otherwise.
21. For **Lot** to employ God as leverage that he otherwise had evidenced no real allegiance to those around him made no sense and his warning was laughable.
22. Principle: If you’re not willing to tote the line doctrinally living in contradiction to it, then don’t be surprised when people will not take your witness serious. Cf.Mat.6:2,5,16; 15:7-8; Mat.23:13ff
23. Hypocrisy always has ulterior motives.
24. **Lot** had no real spiritual credibility that in turn robbed him of trustworthiness by others.
25. Hypocrisy of believers is nothing more than imitating their unbelieving counterparts (cf.Mat.24:51).
26. **Lot**, upon realizing the futility of his witness, returns home without further outreach.

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SCENE EIGHT: EXITING SODOM

EXEGESIS VERSES 15 – 16:

וַיִּצְאוּ מַלְאָכִים בְּלוֹט
 לְאמֹר קוּם קַח אֶת־אִשְׁתְּךָ וְאֶת־שְׁתֵּי בְנֹתֶיךָ הַנִּמְצָאֹת
 פֶּן־תִּסָּפֵה בְּעֵינֵי הָעִיר:

^{NAS} Genesis 19:15 **And when morning dawned, the angels urged Lot, saying, (וַיִּצְאוּ מַלְאָכִים בְּלוֹט לְאמֹר קוּם קַח אֶת־אִשְׁתְּךָ וְאֶת־שְׁתֵּי בְנֹתֶיךָ הַנִּמְצָאֹת פֶּן־תִּסָּפֵה בְּעֵינֵי הָעִיר)**

[waw conj. + prep: kaph; "and as"; + d.a. + n/com/m/s/abs: shachar; "the dawn/daybreak/morning"; + v/qal/PF/3ms: -alah; "ascended/dawned"; + waw consec. + v/Hiphil/IPF/3mpl: 'uts; "then they urged/caused to hurry"; + d.a. + n/com/m/pl/abs: male'ak; "the angels"; + prep: bet + proper n: "at Lot"; + prep: lamed w/ v/qal/inf/constr: 'amar; "saying"]]

"Up, take your wife and your two daughters, who are here, (אֵת וְאִשְׁתָּה אֵת לְבָנֶיךָ קוּם) מִצֵּא הֵן בְּתוֹת שְׁנַיִם *[v/qal/imp/m/s: qum; "arise/up"; + v/qal/imp/v/m/s: laqach; "take"; + sign of d.o. + n/com/f/s/constr. w/2ms suff: 'ishshah; "your wife"; + waw conj. + sign of d.o. + adj/f/dual/constr: shenayim; "two of"; + n/com/f/pl/constr. w/2ms suff: bath; "your daughters"; + d.a. + v/Niphal/ptc/f/pl/abs: matsa'; "the ones having been found" {"who are here"}]*

lest you be swept away in the punishment of the city." (פֶּן־תִּסָּפֵה בְּעֵינֵי הָעִיר) *[part: pen; "lest/or"; + v/Niphal/IPF/2ms: saphah; {same as 18:23,24} "you will be swept away"; + prep: bet + n/com/b/s/constr: -awon; "in the punishment of/guilt"; + d.a. + n/com/f/s/abs: -iyr; "the city"]]*

וַיִּתְמַהְמַהּ וַיִּחְזְקוּ הָאֲנָשִׁים בְּיָדוֹ וּבְיַד־אִשְׁתּוֹ
 וּבְיַד שְׁתֵּי בְנֹתָיו בַּחֲמַלַת יְהוָה עֲלָיו וַיִּצְאֵהוּ וַיִּנְחֵהוּ מִחוּץ
 לָעִיר:

^{NAS} Genesis 19:16 **But he hesitated. So the men seized his hand and the hand of his wife**

and the hands of his two daughters, (וַיִּתְמַהְמַהּ וַיִּחְזְקוּ הָאֲנָשִׁים בְּיָדוֹ וּבְיַד־אִשְׁתּוֹ וּבְיַד שְׁתֵּי בְנֹתָיו בַּחֲמַלַת יְהוָה עֲלָיו וַיִּצְאֵהוּ וַיִּנְחֵהוּ מִחוּץ לָעִיר) *[waw consec. + v/Hithpael/IPF/3ms: mahah; "but he himself lingered/delayed/hesitated"; + waw consec. + v/Hiphil/IPF/3mpl: chazaq {lit. become strong/prevail}; "so they seized"; + d.a. + n/com/m/pl/abs: 'ish; "the men"; + prep: bet + n/com/f/s/constr. w/2ms suff: yad; "upon his hand"; + waw conj. + prep: bet + n/com/f/s/constr: yad + n/com/f/s/constr. w/3ms suff: 'ishshah; "and upon the hand of his wife"; + waw conj. + prep: bet + n/com/f/s/constr: yad + adj/f/dual/constr: shenayim + n/com/f/pl/constr. w/3ms suff: bath; "and upon a hand of his two daughters"]]*

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for the compassion of the LORD was upon him; (עַל יְהוָה חַמְלָה בָּ) [prep: bet; "with" {denotes angels as instruments used}; + n/com/f/s/constr: chemelah; "the mercy of/compassion of"; + proper n: "the Lord"; + prep. w/3ms suff: -al; "upon him"])

and they brought him out, and put him outside the city. (וַיֹּצֵאוּ אֹתוֹ מִן הָעִיר וַיִּצְאֻהוּ מִן הָעִיר) [waw consec. + v/Hiphil/IPF/3mpl: yatsa'; "and they caused to bring out"; + waw consec. + v/Hiphil/IPF/3mpl w/3ms suff: nawach; "and caused to settle/put"; + prep: min + n/com/m/s/constr: chuts; "from outside"; + prep: lamed + d.a. + n/com/f/s/abs: -iy; "toward the city"])

ANALYSIS VERSES 15 – 16:

1. Scene eight presents the **angels** retreat from Sodom in contrast to their arrival in scene four (vs.1).
2. Upon their arrival they were strongly persuaded by **Lot** to allow his provision of safety; now it is their turn to reciprocate.
3. The immediate scene takes place at the crack of dawn, literally “*as the dawn arose*/kaph ha shachar –alah”.
4. Dawn is the time when the blackness of night starts to lighten before sunrise (cf.vs.23; cp.Judg.19:25-26).
5. The similar situations between the homosexuals of the Judges passage and our Genesis passage reiterate the voracious appetites of Sodomites.
6. They further show their preference to engage in their activities under the cover of darkness.
7. The commands of the **angels** literally, “*Arise, take*/qum laqach” parallels the urgency of Lot’s plea for them to find refuge in his home and serves as a “wake up” call to the real danger inherent for Sodom.
8. The reference to “**your wife and your two daughters, who are here** (lit. *having been found*/matsa’; d.a. + Niphal ptc) supports the premise of other family in Sodom apart from Lot’s immediate household.
9. Failure to leave means that **Lot** and family will be “**swept away in the punishment of the city**”.
10. Those adjusted to God’s will are prompt in obeying divine commands.
11. The phrase, “**But he hesitated**/waw mahah”, denotes Lot’s character.
12. He was fond of good living, soft, indecisive, anxious and compromising.
13. You can almost see his hypocrisy oozing out once again as he is indecisive in the face of knowing what is right.
14. His heart was in Sodom and the materialistic good life he enjoyed there are not without internal conflict.
15. A relatively simple and straightforward decision has been complicated due a life permeated with compromising decisions.
16. The **angels** are compelled to use force taking **Lot, his wife and two daughters**, two with each angel.

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17. The angel's use of force is an act of mercy "**had compassion**/chemelah" illustrating the degree of grace God will employ on believers, even as derelict as here exemplified.
18. The "**compassion**" is used with the nuance of "sparing from death" (cf.Exo.2:6; Deu.13:8 – pity; 1Sam.15:3,9,15 – spared).
19. The scene illustrates that God will enforce separation upon believers not willing to make the application themselves as necessary to spare them from certain SUD.
20. Believers ultimately positive would learn from the experience, a reality falling short in Lot and family's lives.
21. That **Lot** and family barely allowed themselves to be **put outside the city** underlines the razor edge of being believers that secured their deliverance.

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SCENE NINE: LOT'S COMPROMISE

EXEGESIS VERSES 17 – 22:

WTT Genesis 19:17
 וַיְהִי כְּהוֹצִיאֵם אֹתָם הַחוּצָה וַיֹּאמֶר הַמַּלְאָכִים
 עַל-נַפְשְׁךָ אֶל-תְּבִיט אַחֲרֶיךָ וְאַל-תַּעֲמֹד בְּכָל-הַפֶּכֶר הַהָרָה
 הַמַּלְאָכִים פֶּן-תִּסָּפֵה:

NAS Genesis 19:17 **And it came about when they had brought them outside, that one said, "Escape for your life! (וְיָצֵא כִּי הָיָה וְ) [waw consec. + v/qal/IPF/3ms: hayah; "and it came about"; + prep: kaph + v/Hiphil/inf/constr. w/3mpl suff: yatsa'; "when having brought out"; + sign of d.o. w/3mpl suff: 'eth; "them"; + d.a. + n/com/m/s/abs: chuts; "outside"; + waw consec. + v/qal/IPF/3ms: 'amar; "that he/one said"; + v/Niphal/imp/m/s: malath; "be delivered/escape"; + prep: -al + n/com/f/s/constr. w/2ms suff: nephesh; "for your life/soul"])**

Do not look behind you, and do not stay anywhere in the valley; (אֶל וְאַחֲרֵי נָבִט אֶל וְ) [neg.adv: 'al + v/Hiphil/IPF/2ms w/jussive meaning: nabath; "let you not cause to look"; + adv. w/2ms suff: 'acharey; "behind you"; + waw conj. + neg.adv: 'al + v/qal/IPF/2ms: -amad; "and let you not remain/stay"; + prep: bet + n/com/m/s/constr: kol; "in all/anywhere in"; + d.a. + n/com/f/s/abs: kikkar {lit. round disk} "the valley"])

escape to the mountains, lest you be swept away." (וְיָצֵא כִּי הָיָה וְ) [d.a. + n/com/m/s/abs: har; "the mountains/hills"; + v/Niphal/imp/m/s: malath; "escape"; + conj: pen; "lest"; + v/Niphal/IPF/2ms: saphah; "you will be swept away"])

WTT Genesis 19:18
 וַיֹּאמֶר לוֹט אֵלֵיהֶם אֶל-נָא אֲדֹנָי:

NAS Genesis 19:18 **But Lot said to them, "Oh no, my lords! (וְ) [waw consec. + v/qal/IPF/3ms: 'amar; "and he said"; + proper n: "Lot"; + prep. w/3mpl: 'el; "to them"; + neg.adv: 'al + interj.part: na'; "no, please!"; + proper n: 'adonay; "lords/sirs"])**

WTT Genesis 19:19
 אֲשֶׁר עָשִׂיתָ עִמָּדִי לְהַחֲיוֹת אֶת-נַפְשִׁי וְאַנְכִי לֹא אוֹכֵל
 לְהַמְלִיט הַהָרָה פֶּן-תִּדְבַקְנִי הָרְעָה וּמָתִי:

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^{NAS} Genesis 19:19 "Now behold, your servant has found favor in your sight, (נָא הִנֵּה) [interj.part: hinneh + interj.part: na'; "Behold, now!"; + v/qal/PF/3ms: matsa'; "he has found"; + n/com/m/s/constr. w/2ms suff: -ebed; "your servant"; + n/com/m/s/abs: chen; "favor/grace"; + prep: bet + n/com/both/dual/constr. w/2ms suff: -ayin; "in your eyes"])

and you have magnified your lovingkindness, which you have shown me by saving my life; (וְגַדַּלְתָּ לִּי אֶת־נַפְשִׁי כִּי־חַיִּיתָ אֶת־חַיִּי וְעָשִׂיתָ לִּי חַסֵּד גָּדוֹל) [waw consec. + v/Hiphil/IPF/2ms: gadal; "and you have caused to make great/magnified"; + n/com/m/s/constr. w/2ms suff: chesed; "your lovingkindness"; + rel.pro: 'asher; "which"; + v/qal/PF/2ms: -asah; "you did/shown"; + prep. w/1com/s suff: -imad; "with me"; + prep: lamed + v/Hiphil/inf/constr: chayah; "causing to live/remain alive"; + sign of d.o. + n/com/f/s/constr. w/1cs suff: nephesh; "my soul" {i.e., "saving my life"})]

but I cannot escape to the mountains, lest the disaster overtake me and I die; (וְאֵינִי יָכוֹל לִפְנוֹת אֶל־הַהָרִים לְפָנֶיךָ וְרָעָה הִיא דַּבֶּקֶת אֵלַי וְיָצָא אֵלַי רָע) [waw conj. + pro/1cs: 'anokiy; "but I myself"; + neg: lo' + v/qal/IPF/1cs: yakol; "am not able"; + prep: lamed + v/Niphal/inf/constr: malath; "to escape"; + d.a. + n/com/m/s/abs: har: "to the mountains"; + conj: pen; "lest"; + v/qal/IPF/3fs w/1cs suff: dabaq; {cling/cleave/stick to}; "overtake me"; + d.a. + adj/f/s/abs: rah; "the disaster/evil"; + waw consec. + v/qal/PF/1cs: muth; "and I will die"])

^{WTT} Genesis 19:20 הִנֵּה־נָא הָעִיר הַזֹּאת קְרוֹבָה לְנוֹס שָׁמָּה וְהִיא מִצְעָר אֲמַלְטָה נָא שָׁמָּה הֲלֹא מִצְעָר הוּא וְתַחִי נַפְשִׁי:

^{NAS} Genesis 19:20 now behold, this town is near enough to flee to, and it is small. (הִנֵּה) [interj.part: hinneh + interj.part: na'; "behold, now"; + d.a. + n/com/f/s/abs: -iyr + d.a. + adj/f/s: zo'th; "the town, this one"; + adj/f/s/abs: qarob; "is near"; + prep: lamed + v/qal/inf/constr: nus; "to flee"; + adv: sham; "there"; + waw conj. + pro/3fs: hiy' "and itself"; + n/com/m/s/abs: mitse-ar; "a small thing/insignificant"])

Please, let me escape there (is it not small?) that my life may be saved. (הֲשָׂמָה נָא מִלֵּט) [v/Niphal/IPF/1cs: malath; "let me escape"; + interj.part: na'; "please"; + adv: sham; "there"; + interr.part: ha + neg.part: lo'; "is it not"; + n/com/m/s/abs: mitse-ar; "small"; + pro/3fs: hiy'; "itself"; + waw consec. + v/qal/IPF/3fs: chayah; "and let it live"; + n/com/f/s/constr. w/1cs suff: nephesh; "my soul/life"])

^{WTT} Genesis 19:21 וַיֹּאמֶר אֵלָיו הִנֵּה נִשְׂאֲתִי פְנִיךָ גַם לְדַבֵּר הַזֶּה לְבַלְתִּי הַפְּכִי אֶת־הָעִיר אֲשֶׁר דִּבַּרְתָּ:

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^{NAS} Genesis 19:21 **And he said to him, "Behold, I grant you this request also, not to overthrow the town of which you have spoken.** (וְלֹא־תִפֹּשֵׁת אֶת־עִיר הַדְּבָר אֲשֶׁר עִיר הַאֵת הַפֶּךָ בְּלִי לֹא זֶה הִיא הַדְּבָר [waw consec. + v/qal/IPF/3ms: 'amar + prep. w/3ms suff: 'el; "and he said to him"; + interj.part: hinneh; "behold!"; + v/qal/PF/1cs: nasa' {lit. lift/carry} "I grant"; + n/com/both/pl/constr. w/2ms suff: paneh; "your presence"; + conj: gam; "also"; + prep: lamed + d.a. + n/com/m/s/abs: dabar; "to the matter" {i.e., "request"}; + d.a. + adj/m/s: zeh; "this one"; + prep: lamed + prep: boletiy; "to not"; + v/qal/inf/constr. w/1cs suff: haphak; "overthrow it"; + sign of d.o. + d.a. + n/com/f/s/abs: -iyr; "the city"; + rel.pro: 'asher + v/Piel/PF/2ms: dabar; "which you had spoken"])

וְהָיָה שְׁמֵהּ זֹאֵר ^{WTT} Genesis 19:22
 עַד־בָּאֵךְ שָׁמָּה עַל־כֵּן קָרָא שְׁמֵהָ־עִיר צֹעַר:

^{NAS} Genesis 19:22 **"Hurry, escape there, for I cannot do anything until you arrive there."** (וְהָיָה שְׁמֵהּ זֹאֵר עַד־בָּאֵךְ שָׁמָּה עַל־כֵּן קָרָא שְׁמֵהָ־עִיר צֹעַר [v/qal/imp/m/s: mahar; "hurry/hasten"; + v/Niphal/imp/m/s: malath; "escape"; + adv: sham; + conj: kiy; "because"; + neg.part: lo' + v/qal/IPF/1cs: yakol; "I am not able" + prep: lamed + v/qal/inf/constr: -asah; "to do"; + n/com/m/s/abs: dabar; "anything"; + prep: -ad; "until"; + v/qal/inf/constr. w/2ms suff: bo'; "you arrive"; + adv: sham; "there"])

Therefore the name of the town was called Zoar. (לְכֵן קָרָא שְׁמֵהּ זֹאֵר [prep: -al + adv: ken; "therefore"; + v/qal/PF/3ms: qara'; "he called"; + n/com/m/s/constr: shem; "the name of"; + d.a. + n/com/f/s/abs: -iyr; "the city"; + proper n: tso-ar; "Zoar"])

ANALYSIS VERSES 17 – 22:

1. Even though **Lot** and family have been escorted out of Sodom, they are not out of the proverbial “woods” yet.
2. In order for complete deliverance it required obedience to additional divine directives, at least in part.
3. This illustrates that deliverance for believers under such circumstances requires a willingness to make certain application.
4. While God may provide the doctrine and circumstances pointing them in the right direction, they must follow through in application; God will not force the grace of deliverance on them.
5. In vs.17, the angel that led **Lot outside** Sodom gave him 4 commands with a warning:
 - A. **“Escape for your life”.**
 - B. **“Do not look behind you”.**
 - C. **“Do not stay anywhere in the valley”.**
 - D. **“Escape to the mountains”.**
 - E. **“Lest you be swept away”.**

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6. The commands were intended to be taken literally without deviation.
7. What is at stake is Lot's "*soul/nephesh*" that is the real you and source of "**life**".
8. 5x the verb "**escape/malath**" is used in our verses.
9. It is seen by some commentaries as a play on Lot's name as if to say "**Lot** was let out of Sodom" (released from confinement of certain judgment).
10. It means to "*be delivered*" and is passive denoting the grace of God's hand (omnipotence) in the deliverance.
11. Once **Lot** determined to accept God's grace for deliverance, he was not to "**look back/nabath** 'acharey'".
12. The Hebrew verb *nabath* (**look**) is the same used in 15:5 and means to look intently or to regard something favorably.
13. Lot's wife will end up violating this command costing her life (cf.vs.26).
14. So the first two commands were essential for deliverance: Value your **life** according to God's plan and **do not** long for (give preference to) your past **life**.
15. These two commands serve to function as a call for reversion recovery with respect to **Lot**.
16. **Lot** has opportunity for a fresh start in life.
17. To give **Lot** credit, he did not resist the angel's hand (vs.16) of help in getting out of the **city**.
18. This is a definitive measure of Lot's Ph₂ +V.
19. As the angel's intercession was God's will for **Lot**, we have an occasion of **Lot** momentarily oriented Ph₂ in God's plan, albeit by default (grace).
20. But his orientation is short lived.
21. The positive believer would see God's hand providing a wake-up call that maybe his path in life was a poor choice.
22. For **Lot**, it is opportunity to reorient to God's geographical and directive will for his life.
23. Not to dismiss the gravity of the judgment at hand, there is a silver lining spiritually for **Lot**.
24. God is removing a major stumbling block feeding Lot's monetary reversionism.
25. Principle: God may remove things in life that we allow to fuel our STA's in reversionism.
26. Ironically, God's intercession on behalf of Lot has its intended outcome as the remainder of Lot's life shows a different economic perspective with him living in a cave (cf.vs.30).
27. Yet as vs.30 shows, he then allowed sin fear to reign in his **life** as consequence for not committing to doctrine otherwise.
28. His failure to go on Ph₂ +V after being "jumped started" finds its compromise in **Lot** taking issue with the final two commands.
29. The 3rd command, "**do not stay anywhere in the valley**/'al –amad bet kol ha kikkar" expects **Lot** to make a complete change in his course and pursuit in life.
30. The whole **valley** and cities/towns within was initially targeted by God to receive His wrath of judgment. Cp.Jud.1:7
31. The Jordanian Valley is representative of Lot's monetary reversionism personified in his choice to settle there (Gen.13:10-13).
32. **Lot** must first master his monetary grid for full reversion recovery.
33. "**Escape to the mountains/malath ha har**" illustrates the spiritual high road that is the alternative to reversionism.
34. This too looks to grace (**escape**) making provision for the MAJG in lieu of reversionism.
35. For **Lot** this meant a change in God's geographical will for him representing a complete pursuit in obedience to God's directive will.

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36. This would mean ongoing consistency overruling the ISTA to avoid further reversionism.
37. The consequence for failure to adhere to the commands meant certain judgment linking to SUD experientially (immediate or remote) emulating his unbelieving counterparts. Cp.1Joh.5:16
38. While **Lot** shows a desire to live and move on in **life**, he fails to truly appreciate the value of his soul (Ph₂) otherwise.
39. So while he did not “**look behind**” neither did he “**look forward**” for spiritual recovery.
40. Instead of following the “straight and narrow” path of divine directives, in vs.18 he says he **cannot**.
41. The truly positive believer would have followed the injunction without question.
42. The angels would not have told the party to escape to a location that they were not able to get to before judgment fell from the skies.
43. God does not tell people to apply that which is impossible for them to achieve.
44. His adamant rejection of the doctrine is overtly respectful but shallow, “**Oh no, my lords!**”
45. He then gives credit to the angels for his deliverance when actually God is the source of his deliverance.
46. This shows **Lot** still has eyes on the physical, not spiritual necessary for recovery.
47. He rightly regards his deliverance as being attributed to grace and loyal-love (*chen* and *chesed*), terms he was familiar with as a believer.
48. Yet his doctrinal rhetoric finds continued hypocrisy as it contradicts both the grace and loyal-love of providing opportunity to make reversion recovery inherent in the commands.
49. **Lot** mirrors the believer that honors God with his lips, but his heart is far from Him. Cp.Mar.7:6
50. His excuse is that he could not physically make it **to the mountains** in time before the judgment would “**overtake me and I die**/dabaq waw muth”.
51. **Lot** failed to trust God and here we have the first inkling of the STA trend that will spur on his reversionism after the fact: Failure to faith-rest.
52. He proves himself fearful, selfish and faithless.
53. His suggestion is to compromise the divine directives for something less i.e., the **town** of **Zoar** that means “**small/insignificant/mitse-ar**”.
54. That **Lot** twice refers to the city as “**small**” in vs.20 hints at his STA mindset in compromise.
55. It reflects self-pity and pride considering the deliverance as belittling.
56. That he chooses a city still within the Jordanian valley harks to his STA stubbornness wanting to wallow in misery clinging to the little he forsees that the future holds.
57. The angel reads his intent and grants him **this request not to overthrow the town of which was spoken**.
58. Obviously God foreknew the entreaty and the angel does as God had directed him.
59. God essentially allows **Lot** to continue **life** under His permissive will.
60. **Lot** examples the extent of grace God provides even for the reversionistic believer.
61. If the believer will remove himself from the form of reversionism that otherwise would conclude in immediate SUD, God extends life even apart from full reversion recovery.
62. Further, **Zoar** is spared judgment by the mere presence of a believer (blessing by association epitomized) fully illustrating God’s grace in preference to the righteous (18:23-32).
63. But **Lot** must be quick (vs.22), for God cannot act until he reaches the chosen city.
64. “**Zoar**” according to 14:8 was originally known as Bela.

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SCENE TEN: JUDGMENT ON THE JORDANIAN VALLEY

EXEGESIS VERSES 23 – 26:

שָׁמֶשׁ יָצָא עַל־הָאָרֶץ וְלוֹט בָּא צִעְרָה: ^{WTT} Genesis 19:23

^{NAS} Genesis 19:23 The sun had risen over the earth when Lot came to Zoar. (שָׁמֶשׁ הָיָה יָצָא עַל־הָאָרֶץ וְלוֹט בָּא צִעְרָה [d.a. + n/com/b/s/abs: shemesh {same as 15:12,17}; "the sun"; + v/qal/PF/3ms: yatsa'; "had come out/risen"; + prep: -al + d.a. + n/com/f/s/abs: 'erets; "over the earth"; + waw conj. + proper n: "when Lot"; + v/qal/PF/3ms: bo' + proper n: tso-ar; "came to Zoar"])

וַיְהִי הַמָּטֵר עַל־סֹדֶם וְעַל־עֲמֹרָה גִפְרִית וָאֵשׁ מֵאֵת יְהוָה מִן־הַשָּׁמַיִם: ^{WTT} Genesis 19:24

^{NAS} Genesis 19:24 Then the LORD rained on Sodom and Gomorrah brimstone and fire from the LORD out of heaven, (וַיְהִי מָטֵר יְהוָה עַל־סֹדֶם וְעַל־עֲמֹרָה גִפְרִית וָאֵשׁ מֵאֵת יְהוָה מִן־הַשָּׁמַיִם [waw conj. + proper n: "Then the Lord"; + v/Hiphil/PF/3ms: mathar {same as 2:5; 7:4}; "caused to rain"; + prep: -al + proper n: "upon Sodom"; + waw conj. + prep: -al + proper n: -amorah; "and upon Gomorrah"; + n/com/f/s/abs: gapherith {used 7x}; "brimstone/sulphur"; + waw conj. + n/com/b/s/abs: 'esh {same as 15:17}; "and fire"; + prep: min + sign of d.o. + proper n: yahweh + prep: min + d.a. + n/com/m/pl/abs: shamayim; "from the Lord out of the heavens"])

וַיִּהְיֶה אֶת־הָעָרִים הָאֵלֶּה וְאֶת־כָּל־הַכְּפָר וְאֶת־כָּל־יֹשְׁבֵי הָעָרִים וְצִמְחַת הָאֲדָמָה: ^{WTT} Genesis 19:25

^{NAS} Genesis 19:25 and He overthrew those cities, and all the valley, and all the inhabitants of the cities, and what grew on the ground. (וַיִּהְיֶה אֶת־הָעָרִים הָאֵלֶּה וְאֶת־כָּל־הַכְּפָר וְאֶת־כָּל־יֹשְׁבֵי הָעָרִים וְצִמְחַת הָאֲדָמָה [waw consec. + v/qal/IPF/3ms: haphak {lit. turn/overturn; same as vs.21}; "and He overthrew"; + sign of d.o. + d.a. + n/com/f/pl/abs: -iy; "the cities"; + d.a. + abj/b/pl: 'elleh; "those"; + waw conj. + sign of d.o. + n/com/m/s/constr: kol + d.a. + n/com/f/s/abs: kikkar {lit. disk}; "and all of the valley"; + waw conj. + sign of d.o. + n/com/m/s/constr: kol + v/qal/ptc/m/pl/constr: yashab; "and all of the inhabitants of"; + d.a. + n/com/f/pl/abs: -iy; "the cities"; + waw conj. + n/com/m/s/constr: tsemach {lit. sprout}; "and the growth of"; + d.a. + n/com/f/s/abs: 'adamah; "the ground"])

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וַתֵּבֵט אִשְׁתּוֹ מֵאַחֲרָיו וַתִּהְיֶי נְצִיב מֶלֶח׃^{WTT} Genesis 19:26

^{NAS} Genesis 19:26 **But his wife, from behind him, looked back; and she became a pillar of salt.** (וַתֵּבֵט אִשְׁתּוֹ מֵאַחֲרָיו וַתִּהְיֶי נְצִיב מֶלֶח [waw consec. + v/Hiphil/IPF/3fs: nabath; {same vs.17} "now she caused to look/regard/long for"; + n/com/f/s/constr. w/3ms suff: 'ishshah; "his wife"; + prep: min + adv. w/3fs suff: 'acharey "from behind her"; + waw consec. + v/qal/IPF/3mf: hayah; "and she became"; + n/com/m/s/constr: netsiyb; "a pillar of"; + n/com/m/s/abs: melach {same 14:3}; "salt"])

ANALYSIS VERSES 23 – 26:

1. Scene ten is the climax of God’s judgment upon **Sodom and Gomorrah**.
2. Intended or not, 10 in numerology represents judgment via the Law.
3. That these societies would not police their own, God steps in to overrule.
4. The language of vs.23 suggests that at sunrise or shortly after, **Lot** arrived at **Zoar** and the “**brimstone and fire from heaven**/gapherith waw ‘esh min shamayim” came upon the inhabitants of the Jordanian **valley**.
5. **Lot** on his part must have moved rapidly.
6. Vs.24 states that Yahweh “**rained/mathar**” on **Sodom and Gomorrah** suggesting that the elements from the sky came down heavily similar to the Flood rains (cf. *mathar* Gen.7:4).
7. Vs.24 further suggests that the two main **cities** of **Sodom and Gomorrah** received the brunt of the fiery judgment.
8. Further outlying smaller towns and **valley** in general received enough for their destruction and razing everything that “**grew on the ground**/tsemach ha ‘adamah”.
9. The effect of the agriculture was not just a burning away, but a complete destruction scaring the land inhibiting future growth and habitation.
10. The area in view is known today as the Dead Sea area.
11. The area included 5 main towns to include Admah, Zeboiim and Lasha providing a boundary of Canaanite territory. Cf.Gen.10:19
12. Of course **Zoar** was spared.
13. The **cities** were located in the plain, so they should be located in the shallow area now covered by the Dead Sea.



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14. Josephus said, “*The traces or shadows of the five cities can still be seen*”.
15. The water level of the Dead Sea has fallen since the time of Josephus, so what he saw is still visible today.
16. The impact at ground zero literally turned the **cities of Sodom and Gomorrah** into ashes. Cf. 2Pet.2:6
17. Satellite imagery reveals the **cities** as white ash and sets them apart from the surrounding terrain.
18. The potent combo of “**brimstone and fire**” is burning sulphur.
19. The Dead Sea area reeks of Sulphur.
20. In fact compressed Sulphur balls can be found buried close to the surface.
21. These balls are nearly 100% pure Sulphur and can be found embedded in the ashen area near the Dead Sea.
22. The surviving sulphur balls are mostly golf ball size and some have burn marks on them!
23. This is the only location on earth where 96% pure monolithic Sulphur can be found in a small ball.
24. Geo-thermal sulfur nodules are only 40% pure.
25. The **brimstone** also contains trace amounts of magnesium that when ignited reaches extremely high temperature.
26. The ash there today is composed of Calcium Sulfate and Calcium Carbonate that are by-products of the limestone and Sulphur burning.
27. A popular explanation for natural causes bringing about the phenomenon includes volcanic eruption and earthquake being that which “**overthrew/overturned/haphak**” **those cities**.
28. This is mitigated against the facts that there is no volcanism in the area of the Dead Sea; an earthquake would at least flatten the **cities** in contrast to Josephus saying their elevation shadows are still visible; last but not least, the language says it came “**from the Lord out of heaven**”, not originating from the ground.
29. The judgment should rightly be considered a supernatural miracle of Divine origin.
30. The homosexuals “burn” for each other (cp. Rom.1:27) and God supernaturally provided a judgment aping their sin.
31. As noted in the above map, the 5 **cities** formed a north-south line along the eastern side of the Dead Sea area.
32. They formed the Canaanite border and therefore could not have been located on the very Southern end of the Dead Sea as popularly believed.
33. In the 1970’s, Jordanian authorities noticed well-preserved artifacts from ancient times flooding the black market.
34. An investigation led them to an Early Bronze Age graveyard on the southeastern side of the Dead Sea that was in the midst of being plundered.
35. Along 5 “wadis” flowing westward into the southern Dead Sea, an archaeological survey identified 5 ruined cities.
36. The most prominent and northerly one was called Bad edh-Dhra, the Arabic rendering of Sodom.
37. Heading South, next in line was Numeira (Gomorrah).
38. Next, the modern city of Safi (**Zoar**).
39. A multimillion-dollar museum, built close to the Byzantine monastery that commemorates Lot’s cave and flight from judgment, has been built in the Ghor es-Safi region of Jordan.

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40. Then in line is Feifa and Khanazir being Admah and Zeboiim respectively. (The above references pts.33-40 from *Have Sodom and Gomorrah Been Discovered?* By John D. Morris, Ph.D. @ icr.org)
41. The shadows of man-made structures found at the Dead Sea area include ziggurats, sphinxes, towers, arched doorway and walls resembling double Canaanite walls.
42. In the days of Abraham and **Lot**, the Dead Sea was a gorgeous valley. Cf.Gen.13:10-11
43. The Jordan River flowed through the valley and down into the crevices below the ground.
44. The Dead Sea elevation is over 1,300 ft. below sea level, the lowest point on the earth.
45. It is also one of the hottest spots on the earth.
46. Every day the Jordan River pours seven million tons of water into the Dead Sea, yet due to evaporation and underground seepage the sea level does not increase (there is no noticeable outlet at the South end).
47. The Sea has a high concentration of sodium and magnesium chloride.
48. Seepage from the sea exudes salt, potash, magnesium, calcium, sulfur, petroleum and bitumen that produces tar (cf.14:10).
49. The tar pits alone were a source of great income for the **cities** as well as for the modern Israelites.
50. Excavation has confirmed the existence of these tar pits.
51. Vs.26 is presented like an afterthought by the author.
52. It captures the idea of “*By the way...*” adding to the climax a separate incident i.e., Lot’s “**wife, from behind him, looked back; and she became a pillar of salt**”.
53. The literary approach seems to mock the actions of Lot’s **wife**, “afterthought/looking **back**”.
54. By looking **back** Lot’s **wife** contravened the instruction not to do so in vs.17.
55. She becomes illustrative of the believer not willing to follow even the most basic of divine directives separating from that which is postured for immediate judgment.
56. Whereas **Lot** compromised doctrine in terms of committing to make complete reversion recovery, his **wife** flaunts obvious disregard for the grace of deliverance from judgment.
57. By looking **back** she identified with her doomed hometown (her heart was in **Sodom**).
58. The verb “**looked back/nabath**” means she stopped fleeing and turned around longing to go back to **Sodom**.
59. This answers why **Lot** made it to **Zoar** (vs.23) and she didn’t.
60. If you spurn God’s grace in deliverance, the consequence is judgment.
61. The effect of the judgment upon her physical being was also supernatural converting her body molecules into **salt** instantaneously keeping her physical upright form intact.
62. She represents a by-product found today in the Dead Sea (**salt**) and thus becomes a personal warning for all believers (cp. to societies) that refuse to heed God’s directives to “*escape for your life*” (vs.17).
63. Examples of believers that are given specific instruction in order to avoid premature death: Mat.24:15-21; Luk.21:20ff; Rev.18:4.
64. **Sodom and Gomorrah** are referred to as the frame of reference for the destruction of the US in one hour of one day. Cf.Isa.13:19; Jer.50:40

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SCENE ELEVEN: CONCLUSION; GOD HONORED

ABRAHAM'S DOCTRINAL APPEAL

EXEGESIS VERSES 27 – 29:

וַיִּשְׁכֶּם אַבְרָהָם בַּבֹּקֶר אֶל־הַמָּקוֹם אֲשֶׁר־עָמַד
שָׁם אֶת־פָּנָיו יְהוָה: ^{WTT} Genesis 19:27

^{NAS} Genesis 19:27 Now Abraham arose early in the morning and went to the place where he had stood before the LORD; (אֲשֶׁר מָקוֹם הָ אֶל בֹּקֶר הָ ב אַבְרָהָם שָׁכַם ו) [waw consec. + v/Hiphil/IPF/3ms: shakam {same vs.2}; "and he arose early"; + proper n: "Abraham"; + prep: bet + d.a. + n/com/m/s/abs: boqer; "in the morning"; + prep: 'el + d.a. + n/com/m/s/abs: maqom; "to the place"; + rel.pro: 'asher; "which"; + v/qal/PF/3ms: -amad; "he had stood"; + adv: sham; "there"; + prep: 'eth + n/com/b/pl/constr: paneh; + proper n: yahweh; "with the presence of the Lord"])

וַיִּשְׁקֹף עַל־פְּנֵי סֹדֹם וְעַמֹּרָה וְעַל־כָּל־פְּנֵי אֶרֶץ
הַכְּפָר וַיֵּרָא וְהִנֵּה עָלָה קִיטוֹר הָאֶרֶץ כְּקִיטוֹר הַכִּבְשָׁן: ^{WTT} Genesis 19:28

^{NAS} Genesis 19:28 and he looked down toward Sodom and Gomorrah, and toward all the land of the valley, (אֶרֶץ פְּנֵה כָל עַל ו עַמֹּרָה ו סֹדֹם פְּנֵה עַל שְׁקֹף) [waw consec. + v/Hiphil/IPF/3ms: shaqaph; "and he overlooked/looked down"; + prep: -al + n/com/b/pl/constr: paneh; "upon the presence of"; + proper n: "Sodom"; + waw conj. + proper n: "Gomorrah"; + waw conj. + prep: -al + n/com/m/s/constr: kol + n/com/b/pl/constr: paneh + n/com/f/s/constr: 'erets + d.a. + n/com/f/s/abs: kikkar; "and upon all of the presence of the land of the valley"])

and he saw, and behold, the smoke of the land ascended like the smoke of a furnace. (וַיִּרְאֵה וְהִנֵּה עָלָה קִיטוֹר הָ אֶרֶץ כְּקִיטוֹר הַכִּבְשָׁן [waw consec. + v/qal/IPF/3ms: ra'ah + waw conj. + interj.part: hinneh; "and he saw and behold!"; + v/qal/PF/3ms: -alah; "and it ascended"; + n/com/m/s/constr: qiythor; "thick smoke of" {used 4x; here 2x; Psa.119:83; 148:8}; + d.a. + n/com/f/s/abs: 'erets; "the earth"; + prep: kaph + n/com/m/s/constr: qiythor; "like thick smoke of"; + d.a. + n/com/m/s/abs: kibeshan; "the furnace/kiln" {used 4x; Exo.9:8,10; 19:18}}])

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וַיְהִי בַשַּׁחַת אֱלֹהִים אֶת־עָרֵי הַכְּפָר וַיִּזְכֹּר
 אֱלֹהִים אֶת־אַבְרָהָם וַיִּשְׁלַח אֶת־לוֹט מִתּוֹךְ הַהִפְכָּה בְּהַפֵּךְ
 אֶת־הָעָרִים אֲשֶׁר־יָשַׁב בָּהֶן לוֹט׃

^{NAS} Genesis 19:29 Thus it came about, when God destroyed the cities of the valley, that God remembered Abraham, (וַיְהִי בַשַּׁחַת אֱלֹהִים אֶת־עָרֵי הַכְּפָר וַיִּזְכֹּר אֱלֹהִים אֶת־אַבְרָהָם [waw consec. + v/qal/IPF/3ms: "thus it came to pass"; + prep: bet + v/Piel/inf/constr: shachath; "when He utterly destroyed"; + n/com/m/pl/abs: 'elohim; "God"; + sign of d.o. + n/com/f/pl/constr: -iyr + d.a. + n/com/f/s/abs: kikkar; "the cities of the valley"; + waw consec. + v/qal/IPF/3ms: zakar; "and He remembered"; + n/com/m/pl/abs: 'elohim; "God"; + sign of d.o. + proper n: "Abraham"])

and sent Lot out of the midst of the overthrow, when He overthrew the cities in which Lot lived. (וַיִּשְׁלַח אֶת־לוֹט מִתּוֹךְ הַהִפְכָּה בְּהַפֵּךְ אֶת־הָעָרִים אֲשֶׁר־יָשַׁב בָּהֶן לוֹט [waw consec. + v/Piel/IPF/3ms: shalach; "and He sent out of/away from"; + sign of d.o. + proper n: "Lot"; + prep: min + n/com/ms/constr: tawek; "from the midst of"; "d.a. + n/com/f/s/abs: haphakah; "the overthrow" {cognate of the verb in vs.25,29}; + prep: bet + v/qal/inf/constr: haphak; "in overthrowing"; + sign of d.o. + d.a. + n/com/f/pl/abs: -iyr; "the cities"; + rel.pro: 'asher + v/qal/PF/3ms: yashab; "which he had dwelt/ remained"; + prep. w/3fpl suff: bet; "in them"; + proper n: "Lot"])

ANALYSIS VERSES 27 – 29:

1. The final scene matches the first (18:16) with **Abraham** looking **down** over the Dead Sea plane.
2. However, the view is drastically different as he now sees **the** columns of **smoke** arising **like the smoke of a kiln** on once prosperous **cities** and luscious **valley** now overthrown.
3. Abraham's position of observation is like a reviewing stand at the very location that Yahweh and he had their doctrinal conversation in 18:17ff.
4. The location would be somewhere west of the Jordanian Valley at a higher elevation ~20 miles from the **cities** proper.
5. That **Abraham** returned to the very spot he had interceded before Yahweh **early in the morning** suggests an eager concern as to the ultimate outcome of the situation.
6. Had there been enough believers to avoid judgment or not?
7. The answer is now obvious.
8. Yet, unbeknownst to him, his intercession had been worthwhile for "**when God destroyed the cities of the valley, that God remembered Abraham**".
9. Vs.29 serves as a resume of the story already told in detail.
10. The resume reads that even in the face of certain judgment of nations in time, **God** provides the means and deliverance for believers willing to adhere to his plan of escape.
11. The phrase "**God remembered Abraham**" echoes 8:1, "**God remembered Noah**".

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12. However, an exact parallel would have been “**God remembered Lot**” for Noah and **Lot** were men saved from God’s wrath.
13. The substitution of **Abraham** for **Lot** makes an important doctrinal statement.
14. **Lot** was saved not on his own merits, but through Abraham’s intercession.
15. In addition it shows **God** responds favorably to sound doctrine of the adjusted believer.
16. It highlights the grace extended to all believers in history finding its cause in blessing by association.
17. Twice **Lot** was saved in his lifetime due to the actions of his uncle **Abraham**.
18. **Abraham** reflects the power of a +V mature believer appealing to **God** with sound doctrine on behalf of his brothers in Christ that spurs **God** to extend grace not otherwise deserving. Cf.Jam.5:16
19. The full impact of Abraham’s intercession is seen throughout history with **God** providing a means of escape from certain national discipline for all believers that will adhere to his warnings. E.g., Rev.18:4
20. There is no indication that **Lot** ever knew Abraham’s part in his second deliverance or that **Abraham** ever knew if his intercession bore fruit.
21. *Review the Doctrine of Homosexuality.*
22. *Review the Doctrine of Compassion.*

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THE ORIGIN OF THE MOABITES AND AMMORITES

EXEGESIS VERSES 30 – 38:

וַיַּעַל^{WTT} לוֹט מִצּוֹעַר וַיֵּשֶׁב בְּהָר וּשְׁתֵּי בָנָתָיו עִמּוֹ
כִּי יִרָא לְשֵׁבֶת בְּצוֹעַר וַיֵּשֶׁב בְּמַעְרָה הוּא וּשְׁתֵּי בָנָתָיו:

^{NAS} Genesis 19:30 And Lot went up from Zoar, and stayed in the mountains, and his two daughters with him; (עַם בַּת שְׁנַיִם ו הַר הָ ב יֵשֶׁב ו צֹעַר מִן לוֹט עֹלָה ו) [waw consec. + v/qal/IPF/3ms: -alah; "and he ascended/went up"; + proper n: "Lot"; + prep: min + proper n: "from Zoar"; + waw consec. + v/qal/IPF/3ms: yashab + prep: bet + d.a. + n/com/m/s/abs: har; "and he dwelt in the mountains"; + waw conj. + adj/f/dual/constr: shemayim; "and two of"; + n/com/f/pl/constr. w/3ms suff: bath; "his daughters"; + prep. w/3ms suff: -im; "with him"])

for he was afraid to stay in Zoar; and he stayed in a cave, he and his two daughters. (כִּי
ל יִרָא [conj: kiy; "for/because"; + v/qal/PF/3ms: yara'; "he was afraid/he feared"; + prep: lamed w. v/qal/inf/constr: yashab; "to stay/dwell"; + prep: bet + proper n: "in Zoar"; + waw consec. + v/qal/IPF/3ms: yashab; "and he dwelt"; + prep. + d.a. + n/com/f/s/abs: me-arah; "in a cave"; + pro/3ms: hu'; "himself"; waw conj. + adj/f/dual/constr: shenayim + n/com/f/pl/constr. w/3ms suff: bath; "and his two daughters"])

וַתֹּאמֶר הַבְּכִירָה אֶל-הַצְעִירָה אָבִינוּ זָקֵן וְאִישׁ
אֵין בָּאָרֶץ לָבוֹא עָלֵינוּ כְּדֶרֶךְ כָּל-הָאָרֶץ:

^{NAS} Genesis 19:31 Then the first-born 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 the earth. (וַתֹּאמֶר הַבְּכִירָה אֶל הַצְעִירָה הִיא אָבִינוּ זָקֵן וְאִישׁ אֵין בָּאָרֶץ לָבוֹא עָלֵינוּ כְּדֶרֶךְ כָּל הָאָרֶץ) [waw consec. + v/qal/IPF/3fs: 'amar; "and she said"; + d.a. + n/com/f/s/abs: bekiyrah; "the firstborn" {of women}; + prep: 'el + d.a. + adj/f/s/abs: tsa-iyar {little/young}; "to the younger"; + n/com/m/s/constr. w/1cpl suff: 'ab; "our father"; + v/qal/PF/3ms: zaqan; "is old"; + waw conj. + n/com/m/s/abs: 'ish; "and a man"; + adv: 'ayin; "not"; + prep: bet + d.a. + n/com/f/s/abs: 'erets; "on the earth"; + prep: lamed w. v/qal/inf/constr: bo'; "to go/come"; + prep. w/1cpl suff: -al; "over us"; + prep: kaph + n/com/b/s/constr: derek; "after the way/manner of"; + n/com/m/s/constr: kol + d.a. + n/com/f/s/abs: 'erets; "all of the earth"])

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לְכָה נְשָׂקָה אֶת־אֲבִינוּ יַיִן וְנִשְׁכְּבָה עִמּוֹ וְנַחֲיָה
 מֵאֲבִינוּ זֶרַע: ^{WTT} Genesis 19:32

^{NAS} Genesis 19:32 "Come, let us make our father drink wine, and let us lie with him, that we may preserve our family through our father." (שָׁכַב ו יַיִן אָב אֶת שָׁקָה הִלֵּךְ) [v/qal/imp/m/s: halak; "Walk/Come"; + v/Hiphil/IPF/1cpl {cohortative}: shaqah; "let us cause to give drink to"; + sign of d.o. + n/com/m/s/constr. w/1cpl suff: 'ab; "our father"; + n/com/m/s/abs: yayin; "wine"; " waw conj. + v/qal/PF/1cpl {cohortative}: shakab; "and let us lie down"; + prep. w/3ms suff: -im; "with him"; + waw conj. + v/Piel/IPF/1cpl: chayah; "and let us live {preserve}"; + prep: min + n/com/m/s/constr. w/1cpl suff: 'ab; "though our father's"; + n/com/m/s/abs: zera-; "seed [family}"])

וַתִּשְׁכַּבְּ אֶת־אֲבִיהָ וְלֹא־יָדָע בְּשֹׁכְבָהּ וּבִקְוָמָה: ^{WTT} Genesis 19:33

^{NAS} Genesis 19:33 So they made their father drink wine that night, and the first-born went in and lay with her father; (הָ בּוֹא ו הוּא לַיְלָה הָ בַּ יַיִן אָב אֶת שָׁקָה ו) [waw consec. + v/Hiphil/IPF/3fpl: shaqah; "so they caused to give drink to"; + sign of d.o. + n/com/m/s/constr. w/3fpl suff: 'ab; "their father"; + n/com/m/s/abs: yayin; "wine"; + prep: bet + d.a. + n/com/m/s/abs: layelah + pro/3ms: hu'; "on the night, that one"; + waw consec. + v/qal/IPF/3fs: bo'; "and she went"; + d.a. + n/com/f/s/abs: bekiyah; "the first-born"; + waw consec. + v/qal/IPF/3fs: shakab; "and she laid down"; + prep: 'eth + n/com/m/s/constr. w/3fs suff: 'ab; "with her father"])

וּבִשְׁכַּבְּ בָּהּ לֹא יָדָע (ו) [waw conj. + neg: lo' + v/qal/PF/3ms: yada-; "and he did not know"; + prep: bet + v/qal/inf/constr. w/3fs suff: shakab; "when she purposed to lay down"; + waw conj. + prep: bet + v/qal/inf/constr. w/3fs suff: qum; "and when she purposed to arise"])

וַיְהִי מִמָּחָרָת וַתֹּאמֶר הַבְּכִירָה אֶל־הַצְעִירָה
 הֲנִי־שֹׁכְבָתִי אִמְשׁ אֶת־אֲבִי נִשְׁקָנוּ יַיִן גַּם־הַלַּיְלָה וּבֹאִי שֹׁכְבִי
 עִמּוֹ וְנַחֲיָה מֵאֲבִינוּ זֶרַע: ^{WTT} Genesis 19:34

^{NAS} Genesis 19:34 And it came about on the morrow, that the first-born said to the younger, (צְעִירָה הָ אֶל בְּכִירָה הָ אָמַר ו מָחָרָת מִן הַיּוֹם ו) [waw consec. + v/qal/IPF/3ms: hayah; "and it came to pass"; + prep: min + n/com/f/s/abs: macharath; "at the morrow/on the following day"; + waw consec. + v/qal/IPF/3fs: amar; "and she said"; + d.a. +

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n/com/f/s/abs: bekiyrah; "the first-born"; + prep: 'el + d.a. + adj/f/s/abs: tsa-iyar; "to the younger"])

"Behold, I lay last night with my father; let us make him drink wine tonight also; (17

שָׁכַב [interj.part: hen; "behold"; + v/qal/PF/1cs: shakab; "I laid down"; + adv: 'emesh; "yesterday/last night"; + prep: 'eth + n/com/m/s/constr. w/1cs suff: 'ab: with my father"; + v/Hiphil/IPF/1cpl w/ 3mfs suff. {cohortative}: shaqah; "let us cause to give drink to him"; + n/com/m/s/abs: yayin; "wine"; + conj: gam; "also"; + d.a. + layelah; "tonight"])

then you go in and lie with him, that we may preserve our family through our father." (1

וְאָבְרָם [waw conj. + v/qal/imp/f/s: bo'; "then you go"; + v/qal/imp/f/s: shakab; "lie down"; + prep. w/3ms suff: -im; "with him"; + waw conj. + v/Piel/IPF/1cpl: chayah; "and let us live"; + prep: min + n/com/m/s/constr. w/1cpl suff: 'ab + n/com/m/s/abs: zera-; "though our father's seed"])

וַתִּשְׁכַּבְנָה עִמּוֹ בַּלַּיְלָה הַהוּא אֶת־אֲבִיהֶן יַיִן וְתָקַם הַצְעִירָה וַתִּשְׁכַּב עִמּוֹ וְלֹא־יָדָע בְּשֹׁכְבָהּ וּבִקְמָהּ: ^{WTT} Genesis 19:35

^{NAS} Genesis 19:35 **So they made their father drink wine that night also, and the younger arose and lay with him; (1**

וְיָיִן אָבְרָם אֶת־הוּא הַלַּיְלָה הַזֶּה בְּגַם שָׁקָה וְ) צָעִירָה [waw consec. + v/Hiphil/IPF/3fpl: shaqah; "and they caused to give drink"; conj: gam; "also"; + prep: bet + d.a. + n/com/m/s/abs: layelah; "in the night"; + pro/3ms: hu'; "that one"; + sign of d.o. + n/com/m/s/constr. w/3fpl suff: 'ab; "their father"; + n/com/m/s/abs: yayin; "wine"; + waw consec. + v/qal/IPF/3fs: qum; "and she arose"; + d.a. + tsa-iyar; "the younger"; + waw consec. + v/qal/IPF/3fs: shakab; "and she laid down"; + prep. w/3ms suff: -im; "with him"])

and he did not know when she lay down or when she arose. (1

וְיָדָע לֹא וְ) שָׁכַב בְּיָדָע לֹא וְ) קוּם [[waw conj. + neg: lo' + v/qal/PF/3ms: yada + prep: bet + v/qal/inf/constr. w/3fs suff: shakab + waw conj. + prep: bet + v/qal/inf/constr. w/3fs suff: qum; "and he did not know when she purposed to lay down and when she purposed to arise"])

וַתְּהָרִין שְׁתֵּי בָנוֹת־לוֹט מֵאֲבִיהֶן: ^{WTT} Genesis 19:36

^{NAS} Genesis 19:36 **Thus both the daughters of Lot were with child by their father. (1**

וְהָרָה אָבְרָם מִן לֹט פֶּת שְׁנַיִם הָרָה [waw consec. + v/qal/IPF/3fpl: harah; "and they conceived"; + adj/f/dual/constr: shenayim; "two of"; + n/com/f/pl/constr: bath; "the daughters of"; + proper n: "lot"; + prep: min + n/com/m/s/constr. w/3fpl suff: 'ab; "from their father"])

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וַתֵּלֶד הַבְּכִירָה בֶּן וַתִּקְרָא שְׁמוֹ מוֹאֵב הוּא אָבִי־מוֹאֵב עַד־הַיּוֹם: ^{WTT} Genesis 19:37

^{NAS} Genesis 19:37 **And the first-born bore a son, and called his name Moab;** (וַתֵּלֶד הַבְּכִירָה בֶּן וַתִּקְרָא שְׁמוֹ מוֹאֵב [waw consec. + v/qal/IPF/3fs: yalad; "and she begat/gave birth to"; + d.a. + n/com/f/s/abs: bekiyrah; "the first-born"; + n/com/m/s/abs: ben; "a son"; + waw consec. + v/qal/IPF/3fs: qara' + n/com/m/s/constr. w/3ms suff: shem; "and she called his name"; + proper n: mo'ab; "Moab"])

he is the father of the Moabites to this day. (וְהוּא הֵ עַד מוֹאֵב אָב הוּא) [pro/3ms: hu' + n/com/m/s/constr: 'ab; "he is the father of"; + proper n: mo'ab; "the Moabites"; + prep: -ad + d.a. + n/com/m/s/abs: yom; "until this day"])

וְהַצְעִירָה גַּם־הוּא יִלְדָה בֶּן וַתִּקְרָא שְׁמוֹ בֶּן־עַמִּי הוּא אָבִי בְנֵי־עַמּוֹן עַד־הַיּוֹם: ס ^{WTT} Genesis 19:38

^{NAS} Genesis 19:38 **And as for the younger, she also bore a son, and called his name Ben-ammi;** (וְהַצְעִירָה גַּם־הוּא יִלְדָה בֶּן וַתִּקְרָא שְׁמוֹ בֶּן־עַמִּי [waw conj. + d.a. + adj/f/s/abs: tsa-iyr; "and the younger"; + conj: gam; "also"; + pro/3fs: hiy; "herself"; + v/qal/PF/3fs: yalad; "she begat/bore"; + n/com/m/s/abs: ben; "a son"; + waw consec. + v/qal/IPF/3fs: qara' + n/com/m/s/constr. w/3ms suff: shem; "and she called his name"; + proper n: ben- -ammi; "Ben-ammi"])

he is the father of the sons of Ammon to this day. (וְהוּא הֵ עַד עַמּוֹן בֶּן אָב הוּא) [pro/3ms: hu' + n/com/m/s/constr: 'ab + n/com/m/pl/constr: ben; "he is the father of the sons of"; + proper n: -ammon; "Ammon"; + prep: -ad + d.a. + n/com/m/s/abs: yom; "until this day"; samek])

ANALYSIS VERSES 30 – 38:

1. Lot's alternative to solicit God's permissive will to live in **Zoar** falls short of expectation.
2. Once he was in **Zoar** he was **afraid to stay** there and so went to **the mountains** and **stayed in a cave, he and his two daughters**.
3. Fear supplants his love for money as the dominate STA trend to govern Lot's reversionism.
4. He was a believer that placed no real confidence in BD failing to faith-rest, hence his request to live in **Zoar** initially in vss.19-20.
5. That failure to believe now continues to show as he places no confidence in the divine guarantee to protect **Zoar**.
6. The irony can't be missed as he ultimately ends up in the **mountains** as originally commanded by the angel in vs.17.

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7. He portrays a reversionist only willing to follow the Divine directives as second and substitute to their own STA agenda.
8. The problem in such case is the believer is still leading with their STA.
9. He is a believer that hypocritically finds reason to apply BD only when it suits his STA need.
10. He believes he can escape his fear by nodding to God going through the motions of BD.
11. Yet, he refused to let BD be the dominate decision maker.
12. He emulates the religious type making doctrine conform to their agenda.
13. Principle: Doctrine applied without faith is no less than a mystic approach to life.
14. Further, **Lot** is illustrative of the reversionist's frantic search for happiness (FSH).
15. He believed he could find it through the pursuit of wealth and environment.
16. Now he believes that a change in where he lives will make a big difference in his life.
17. In his human viewpoint thinking, "This change will solve my problem".
18. However, his STA follows him wherever he goes.
19. It is faith in BD that gives one true capacity for God's happiness and **Lot** fails to find it.
20. He was miserable in Sodom, miserable in **Zoar** and will be miserable in the **mountains**.
21. Lot's lack of faith has him living in a "**cave**/me-arah" rather than the security and prosperity of the city, even if a little city.
22. He ends up learning to be accustomed to living in a **cave**, which is a refuge for refugees. Cf.Jos.10:16
23. His ruin can hardly be more complete and his contrast with Abraham is impressive.
24. One view of the following incestuous episode (vss.31-35) exonerates the ancestral mothers (Lot's **two daughters**) as heroic.
25. It is often surmised that the story was handed down by the **Moabites** and Ammonites as viewing their maternal ancestors as ingenious in the face of their desperate plight.
26. Lot's **daughters** had been betrothed and having lost their future husbands in the destruction of Sodom were compelled to take irregular measures in the face of their father's apathy, which is to be applauded according to the alternate view.
27. The alternate view sees in even the names given the sons, "**Moab**" meaning "from the father" and "**Ben-ammi**" meaning "sons of my people" no indication that they felt ashamed of their deed.
28. Further support for this view is the attitude of Tamar toward her father-in-law Judah when she was forced to act similarly because he failed to provide her with another husband after she was widowed. Cp.Gen.38:6ff
29. The Law (Deu.25:5-10) provides for a widow to marry her brother-in-law that in other circumstances be regarded as incest.
30. In addition, we see no apparent condemnation by the author as to the daughters' activities such as with the incestuous affair with Noah's wife (Gen.9:25).
31. The issue at hand in the eyes of Lot's **daughters** is carrying forth the ancestral line by bearing children.
32. A plan is concocted in lieu of and loss of any immediate prospects for marriage.
33. The initiative comes from the older daughter that should be concerned for her parent's welfare.
34. Instead, she suggests taking advantage of him.
35. The phrase "**our father is old**/'ab zaqan" may imply concern, but the relevance of her remark to her proposal is obscure.

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36. Does she think that because he is **old** he ought to be looking for a husband for them (cf.24:1-4) or that his age precludes him having sex (cf.18:12).
37. The former seems more likely in light of “**there is not a man on earth to come into us after the way of the earth**”.
38. What she is concerned about is the lack of potential husbands for her **father** to seek out, not his lack of sexual virility.
39. Her remark “**there is no man**/'ish ‘ayin” can hardly be true as there would be eligible men in **Zoar** or far be it to pray about it or appeal to Abraham in the matter.
40. “**To come in to us**/lamed bo’ –al” is a respectable term to marriage (cf.Deu.25:5) and “**after the manner of the earth**/kaph derek kol ha ‘erets” refers to the universal practice of marriage.
41. Vs.31 does not give us insight into the girl’s mind other than she exaggerates the effects of their plight.
42. In vs.32, the older sister presents to her younger sibling the dastardly scheme revealing her real intentions, “**Come, let us make our father drink wine, and let us lie with him, that we may preserve our family through our father**”.
43. Had she proposed to give her **father wine** to drown his sorrows and inability to secure a mate, then we might give some credit to an action of compassion. Cp.Pro.31:6-7
44. Unfortunately the proposal for drinking was not due to compassion, but passion.
45. She wanted children more than she wanted a husband.
46. Her plan is to get **Lot** drunk enough to engage in sexual intercourse without inhibition.
47. The hope then would be for the **two daughters** to conceive.
48. The execution of the elder sister’s scheme goes without hitch in vss.33-35.
49. So simple was it the first night that the same procedure was followed the next evening by the younger sister.
50. On both occasions **Lot** was oblivious regarding, “**when she lay down or when she arose**/bet shacab waw bet qum” (vss.33,35).
51. **Lot** was drunk enough to not have any clear recollection of the night’s events, but not so drunk he couldn’t perform.
52. This eases the blame that was attached to **Lot** but does not absolve him of guilt.
53. It illustrates how passive he was and inept at dealing with true spiritual matters in the household.
54. Lot’s insistence to stay in Sodom and raise these 2 **daughters** there had allowed them to be negatively influenced in terms of sexual liberality and deviance.
55. This is seen in the fact that neither daughter had a problem with the act of incest otherwise.
56. Just of recent **Lot** had pushed them off in betrothal to a couple of reversionists that were killed in the judgment!
57. Lot’s **daughters** display his character of spiritual weakness and choice of expediency rather than doing what was morally right.
58. It seems they all practiced the principle, “the end justifies the means”.
59. Although the narrator reserves judgment about this incident, it seems unlikely that he approves of Lot’s daughters’ deed.
60. Incest between a father and daughter is regarded as wrong and punishable under the Law (Lev.20:12).

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61. We are left just to pity **Lot** in his last and painful loss of honor at the hands of those that should have loved him most.
62. Lot's **daughters** are evidence of the female STA devious enough to undermine authority engaging even in a most lascivious act to get what they want.
63. Apart from doctrine, their conscious should have stopped them. Cf.Rom.2:14-15
64. The fact that they had to get **Lot** drunk shows they were flouting normal social conventions.
65. They knew exactly what they were doing using the immediate circumstances and advantage of knowing their father's spiritual weaknesses to advance their own STA agenda.
66. Lot's own spiritual debilities compromised his read on his own children not suspecting they would ever go to such STA extremes.
67. Moses assumes his readers hold certain moral assumptions and did not feel the need to denounce the daughters' behavior.
68. Despite the nature of this scheme it worked and Lot's girls became pregnant and bore 2 sons.
69. Despite the dubious origins of their ancestors, this was not held against them.
70. Their territories were regarded as God-given. Cf.Deu.2:9,19
71. Once again the razor edge of God's judgment towards believers vs. unbelievers is epitomized as grace is seen applied towards Lot's offspring when judgment is deserved otherwise.
72. Yet, the residue of the actions of his **daughters** is not without consequence.
73. Lot's ancestors and to be Israel's neighbors would be a constant pressure and test upon Israel.
74. The **Moabites** became opponents and oppressors of Israel. Jud.3:14; 11:17; Num.22:1-6; Jos.24:9
75. They worshiped the demonic pagan god Chemosh. Num.21:29
76. This involved sexual aberration and child sacrifice. 2Kgs.3:26,27
77. They also worshiped Baal-peor and the men of Israel became involved in the phallic cult with the daughters of **Moab** at Shittim. Num.25:1-3
78. The Ammonites were worshipers of Milcom and Molech. 1Kgs.11:1-7
79. Worship of Molech involved sexual perversion and child sacrifice. Lev.18:21; 20:2 2Kgs.23:10
80. It is ironic if nothing else that Lot's incestuous offspring begat future sexual deviants.
81. Maybe Moses just let history be its own commentary on this situation.
82. **Lot and daughters** are representative of reversionist believers that God delivers apart from His judgment on unbelievers.
83. Even living a life of degrading STA pursuits, they still have a place in the POG personified in Deu.2:9,19.
84. Operation Sodom and Gomorrah is a paradigm of divine judgment: Any nation, Jewish or Gentile, can expect such treatment if it flouts God's standards and spurns His call to repentance.
85. Jesus warns that town that rejected Him or His messengers are more to blame than Sodom. Cf.Mat.10:15
86. Jesus compares His 2nd coming in judgment to the Flood or the overthrow of Sodom. Luk.17:26-32