

Genesis 19 - Overthrow of Sodom & Gomorrah; Lot Rescued; Moab and Ammon

II. Epilogue: Patriarchal history (Gen 11:10—50:26)

(1) Life of Abraham (Gen 11:10—25:11)

(B) Abrahamic Covenant (Gen 12:1—25:11)

(b) The maturation of Abraham and Sarah's faith in preparation for covenant blessings (Gen 18:1—22:19)

(ii) Trial of Sodom and Gomorrah (18:16—19:38)

(b) Sin of Sodom (19:1-11)

(c) Destruction of Sodom (19:12-29)

(d) Origin of the Moabites and the Ammonites (19:30-38)

Genesis 19

(b) Sin of Sodom (19:1-11)

1 Now the two angels came to Sodom in the evening as **Lot was sitting at the gate of Sodom**. When Lot saw *them*, he stood up to meet them and bowed down *with his* face to the ground.

1 Now the two angels came to Sodom in the evening as Lot was sitting in the gate of Sodom. When Lot saw *them*, he rose to meet them and bowed down *with his* face to the ground.

1 The two angels entered Sodom at sunset while Lot was sitting in the gate area of the city. When Lot saw them, he got up, greeted them, bowed low with his face to the ground,

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

- "...Lot was sitting at the gate of Sodom" - this marks the final stage of Lot's progression from living in a tent outside the city as a nomad (13:12), to living in a house in Sodom

(14:12), to sitting at the gate of Sodom, which shows a position of authority

— Lot had become an elder of the city, a position of authority and prominence; he became a magistrate

— Judges usually sat by the city gates, public places (Cf. Job 29:7,12-17) where legal and business transactions were finalized (Cf. 23:18)

- Lot may have advanced in the city because they knew he was the reason Abraham rescued
- While Lot's conduct is shocking, he was deemed "a righteous man" (2 Peter 2:7-8)

Lot's Path to Compromise

- Gen 13:10 - "...lifted up his eyes" - he looked toward Sodom and could see what good territory it was
- Gen 13:11 - "...chose for himself" all the plain of Jordan (walked by sight, not by faith)
- Gen 13:12 - "...separated himself" from Abraham; he pitched his tent toward Sodom, home of "exceedingly wicked" sinners (13:13) (compromise)
- Gen 13:12 - "...dwelt in the cities of the plain" - he lived near Sodom
- Gen 14:12 - "...he was living in Sodom" - he moved from outside the city in to the city
- Gen 19:1 - "...sat in the gate"; Lot was the "mayor" of Sodom
- Gen 19:4-6 - Lot offers his virgin daughters to the Sodomites wanting to sodomize the angels
- Gen 19:14 - He lost his testimony completely; Lot's family thought he was joking when he tried to get his family to leave the city prior to it being destroyed
- Gen 19:30-38 - Lot committed incest with his two daughters while in a drunken steeper (Moabites/Ammonites)

But Lot was called "righteous" [3x], but was vexed daily (2 Peter 2:7-8)

2 And he said, "Now behold, my lords, please turn aside into your servant's house, and spend the night, and wash your feet; then you may rise early and go on your way." They said, "No, but we shall spend the night in the public square."

2 And he said, "Now behold, my lords, please turn aside into your servant's house, and spend the night, and wash your feet; then you may rise early and go on your way." They said however, "No, but we shall spend the night in the square."

2 and said, "Look, my lords! Please come inside your servant's house, wash your feet, and spend the night. Then you can get up early and be on your way."

But they responded, "No, we would rather spend the night in the town square."

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

- The angel's polite denial of Lot's invitation presented a test for Lot

— He knew the streets of Sodom were dangerous

3 Yet he strongly urged them, so they turned aside to him and entered his house; and he prepared a feast for them and baked **unleavened bread**, and they ate.

3 Yet he urged them strongly, so they turned aside to him and entered his house; and he prepared a feast for them, and baked unleavened bread, and they ate.

3 But Lot kept urging them strongly, so they turned aside and entered his house. He prepared a festival and baked unleavened flat bread for them, and they ate.

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

- Lot forcing the angels, who took the form of men (v10), to stay at his home was most likely not just a courtesy, but an effort to protect them from the known perversity of the Sodomites (v8)

— Their acceptance of his invitation meant that Lot passed the test of v2

- "...unleavened bread" - first mention in Scripture

4 Before they lay down, the men of the city—the men of Sodom—surrounded the house, **both young and old, all the people from every quarter;**

4 Before they lay down, the men of the city, the men of Sodom, surrounded the house, both young and old, all the people from every quarter;

4 Before they could lie down, all the men of Sodom and its outskirts, both young and old, surrounded the house.

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

- Word about the presence of the two visitors spread quickly through the city, and soon men from all over surrounded Lot's house

- "...both young and old, all the people from every quarter" - shows the extent of the sin in these cities. It wasn't simply the sin itself: it was the condoning and the extent of it...

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

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

5 They called out to Lot and asked, "Where are the men who came to visit you tonight? Bring them out to us so we can have sex with them!"

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

6 But Lot went out to them at the doorway, and shut the door behind him,

6 But Lot went out to them at the doorway, and shut the door behind him,

6 Lot went outside to them, shut the door behind him,

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

7 and said, "Please, my brothers, do not act wickedly.

7 and said, "Please, my brothers, do not act wickedly.

7 and said, "I urge you, my brothers, don't do such a wicked thing.

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

- Lot indirectly condemns their wickedness

- This shows, as the NT confirms (2 Peter 2:6-7), that his righteous soul was "vexed" by the unrighteousness that surrounded him in Sodom

- He was content as long as he was more righteous than his neighbors

- Lot illustrates an immature believer who never takes a long-term view of choices

8 Now look, I have two daughters who have not had relations with *any* man; please let me bring them out to you, and do to them whatever you like; only do not do anything to these men, because they have come under the shelter of my roof."

8 Now behold, I have two daughters who have not had relations with man; please let me bring them out to you, and do to them whatever you like; only do nothing to these men, inasmuch as they have come under the shelter of my roof."

8 Look here, I have two daughters who are virgins. Let me bring them out to you, and you may do to them whatever you wish, only don't do anything to these men, because they're here under my protection."

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

- Lot's vexation is demonstrated: his response to the crowd showed tension in his ethics. His offer to gratify their sexual lust contradicted his plea not to act "so wickedly."

- He was willing to sacrifice his daughters' virginity in gang rape in order to fend off the vice of Sodomite men

- In Lot's mind, gang rape was not as great a sin as homosexuality

- His daughters' morals were wicked as well, as they later had no qualms about having sex with their drunk and naked father (v30-35)

- Notice also that the men of Sodom regarded the angels as (handsome) "men"

Lot himself is now confronted with the tragic consequence of choosing to identify with Sodom rather than with his uncle (Gen 13). He faces woeful immoral choices—whatever he does will be wrong. On the other hand, he has the obligation to protect his home, including the sanctity of his daughters who are presumably pledged to be married (19:14). In Mosaic law, the violator of a betrothed woman's sanctity was subject to death by stoning (Deut 22:23-27). Most important, as bearers of God's image, their persons are sacrosanct.

Possibly Lot's suggestion is meant to stress to the men the seriousness and fatal consequences of their evil plan. Nevertheless, by handing his daughters over to be violated, Lot would implicate himself in the crime. On the other hand, Lot has the obligation to protect his guests, who have come under the protection of his home. They too are God's image-bearers. If he hands himself over, his family and guests are left without a protector. Since the holy angels could have intervened before this, they force him to make the choice.

Presumably, had Lot handed the angels over, his family would not have been spared in the judgment on Sodom. He is saved, but only by the skin of his teeth. [Waltke]

9 But they said, "Get out of the way!" They also said, "This one came in as a foreigner, and already he is acting like a judge; now we will treat you worse than them!" So they pressed hard against Lot and moved forward to break the door.

9 But they said, "Stand aside." Furthermore, they said, "This one came in as an alien, and already he is acting like a judge; now we will treat you worse than them." So they pressed hard against Lot and came near to break the door.

9 But they replied, "Get out of the way! This man came here as a foreigner, and now he's acting like a judge! So we're going to deal more harshly with you than with them." Then they pushed hard against the man (that is, against Lot), intending to break down the door.

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

- The Sodomites did not like Lot's response, and ordered him to get out of the way so they could get at the angels

— They recognized that he was judging them and condemning them for their wickedness (2 Peter 2:6-8); next, they threatened him with homosexual abuse

10 But the men reached out their hands and brought Lot into the house with them, and shut the door.

10 But the men reached out their hands and brought Lot into the house with them, and shut the door.

10 But the angels inside reached out, dragged Lot back into the house with them, shut the door,

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

11 Then they struck the men who were at the doorway of the house with **blindness**, from the small to the great, so that they became weary of *trying* to find the doorway.

11 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.

11 and blinded the men who were at the entrance of the house, from the least important to the greatest, so they were unable to find the doorway.

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

- Lot was now being protected by the men he initially sought to protect

- "...blindness" - the Hebrew word refers to partial blindness with mental bewilderment; essentially, mental confusion resulting from distorted vision

- The crowd was so insistent upon their wickedness, so intent on homosexual abuse, that even after being struck blind, they still tried to get through the door until they were too tired to continue

(c) Destruction of Sodom (19:12-29)

12 Then the *two* men said to Lot, "Whom else do you have here? A son-in-law and your sons and daughters, and whomever you have in the city, bring *them* out of the place;

12 Then the *two* men said to Lot, "Whom else have you here? A son-in-law, and your sons, and your daughters, and whomever you have in the city, bring *them* out of the place;

12 "Do you have anyone else here in the city?" the angels asked Lot. "A son-in-law? Sons? Daughters? Get them out of this place,

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

13 for we are about to destroy this place, because their outcry has become so great before the LORD that the LORD has sent us to destroy it."

13 for we are about to destroy this place, because their outcry has become so great before the LORD that the LORD has sent us to destroy it."

13 because we're going to destroy it. Their outcry has come to the attention of the LORD, so he sent us here to destroy it!"

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

- The events outside of Lot's house provided ample evidence of the egregious sins of Sodom

- The purpose for the angel's visit was first to rescue Lot and his family, then after that, destroy the city

14 So Lot went out and spoke to his sons-in-law, who were to marry his daughters, and said, "Up, get out of this place, for the LORD is destroying the city." But he appeared to his

sons-in-law to be **joking**.

14 Lot went out and spoke to his sons-in-law, who were to marry his daughters, and said, "Up, get out of this place, for the LORD will destroy the city." But he appeared to his sons-in-law to be jesting.

14 Lot then went out and told his sons-in-law (they had married his daughters), "Get out of here! The LORD is going to destroy this city!" But his sons-in-law thought he was joking.

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

- Since the Sodomites were blinded, it was safe for Lot to go out into the streets

- "...joking" - they did not take Lot seriously, and thought he was joking or playing games with them

- Inevitably, they (along with their wives, Lot's daughters) didn't heed Lot's warning and failed to escape destruction. The angels virtually forced the others to safety.

- It is clear that Lot did not win anybody for the Lord in this city, not even his own family

15 When morning dawned, the angels urged Lot, saying, "Up, take your wife and your two daughters who are here, or you will be swept away in the punishment of the city."

15 When morning dawned, the angels urged Lot, saying, "Up, take your wife and your two daughters who are here, or you will be swept away in the punishment of the city."

15 As dawn was breaking, the angels pressured Lot. "Get going!" they told him. "Take your wife and your two daughters who are here, or you will be engulfed by the devastation that's coming to this city."

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

- Lot didn't have a sense of urgency, so the angels hurried him along

- He was obviously reluctant to leave as he had fallen in love with the city and was comfortable there; perhaps the fact that his two married daughters and sons-in-law were not leaving played a role as well

16 But he hesitated. So the men grasped his hand and the hand of his wife and the hands of his two daughters, because **the compassion of the LORD was upon him**; and they brought him out and put him outside the city.

16 But he hesitated. So the men seized his hand and the hand of his wife and the hands of his two daughters, for the compassion of the LORD was upon him; and they brought him out, and put him outside the city.

16 But Lot kept lingering in the city, so the men grabbed his hand and the hands of his wife and two daughters (because of the LORD's compassion for him!), brought them out of the

city, and left them outside.

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

- The angels finally had to forceable remove Lot

- "...the compassion of the LORD was upon him" - this reason, described as God having remembered Abraham (v29) is why, in the face of Lot's seeming reluctance to leave, the angels personally and forcefully escorted him and his family out of the city

- Lot is again experiencing the blessing aspects of the Abrahamic Covenant; Abraham again proved himself a blessing to others

- This is an answer to Abraham's prayer of intercession, that God would not destroy the righteous with the wicked (Cf. 18:23)

17 When they had brought them outside, one said, "Escape for your life! Do not look behind you, and do not stay anywhere in the surrounding area; escape to the mountains, or you will be swept away."

17 When they had brought them outside, one said, "Escape for your life! Do not look behind you, and do not stay anywhere in the valley; escape to the mountains, or you will be swept away."

17 Then one of them said, "Flee for your lives! Don't look back or stop anywhere on the plain. Escape to the hills, or you'll be swept away!"

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

- The warning emphasized the speed of the impending judgment and the need to get away from Sodom as far as possible; the entire area was going to be destroyed

- They must also look forward, not behind them; a clear command to keep looking forward

18 But Lot said to them, "Oh no, my lords!

18 But Lot said to them, "Oh no, my lords!

18 "No! Please, my lords!" Lot pleaded with them.

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

- Lot protested the advice of the angel

19 Now behold, your servant has found favor in your sight, and you have magnified your **compassion**, which you have shown me by saving my life; but I cannot escape to the mountains, for the disaster will overtake me and I will die;

19 Now behold, your servant has found favor in your sight, and you have magnified your lovingkindness, which you have shown me by saving my life; but I cannot escape to the mountains, for the disaster will overtake me and I will die;

19 "Your servant has found favor in your sight, and you have shown me your gracious love in how you have dealt with me by keeping me alive. I cannot escape to the hills, because I'm afraid the disaster will overtake me, and I'll die.

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

- "...compassion" - hesed, first usage; used 248x in the OT

-- Often translated as God's "mercy," "kindness," "lovingkindness," or "favor"; it means God's loyal love for His people; it's somewhat equivalent to *agapé* in the NT

20 now behold, this town is near *enough* to flee to, and it is **small**. Please, let me escape there (is it not **small**?) so that my life may be saved."

20 now behold, this town is near *enough* to flee to, and it is small. Please, let me escape there (is it not small?) that my life may be saved."

20 Look, there is a town nearby where I can flee, and it's a small one. Let me escape there! It's a small one, isn't it? That way I'll stay alive!"

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

- Lot negotiates with the angels; he's more concerned about where he is going to reside than the pending destruction of his city

- "...small" [2x] - Lot's reasoning was that the town was small compared to the other four, maybe God could leave that town alone and allow Lot to flee there, so that "his soul would live"

21 And he said to him, "Behold, I grant you this request also, not to overthrow the town of which you have spoken.

21 He said to him, "Behold, I grant you this request also, not to overthrow the town of which you have spoken.

21 "All right," the angel replied to Lot, "I'll agree with your request! I won't overthrow the town that you mentioned.

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

- Lot wrung a concession out of the angels

— This is another example of God's grace (unmerited favor) toward Lot, which in turn saved one city from destruction

Compare Abraham with Lot...although Abraham was obviously the man of greater faith, yet the way God answers prayer requests will not always be based on the degree of faith. Abraham's intercession for Sodom did not spare Sodom, but Lot's intercession for Zoar did spare Zoar. Some answers to prayer are based upon the measure of faith; but at other times, the will of God will overrule the prayer of men of faith.

22 Hurry, escape there, for **I cannot do anything** until you arrive there." Therefore the town was named **Zoar**.

22 Hurry, escape there, for I cannot do anything until you arrive there." Therefore the name of the town was called Zoar.

22 Hurry up and flee there, because I cannot do anything until you get to that town." Therefore the name of the town was called Zoar.

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

- "...I cannot do anything" - the angel didn't say "*I will not* do any thing"...he said "*I cannot* do any thing"

— Lot's removal from Sodom was a prerequisite condition to it's destruction

— Divine judgment was an impossibility as long as Lot remained in Sodom

— Both Jesus (Luke 17:26-30) and Peter (2 Peter 2:4-9) refer to the destruction of Sodom & Gomorrah as symbolic of the end times. This is a strong argument for a pre-Tribulational Rapture.

- "...Zoar" - "little one"; he wanted to go to the small town of Zoar (Cf. v20); it was previously known as Bela (14:2)

— God's plan was to include the city of Zoar in the destruction, but Lot's negotiation changed His plans

— Although Lot wanted to go to Zoar instead of going to the mountain (Cf. v30), eventually he felt he had to leave Zoar, and he eventually went to the mountain where God first told him to go

23 The sun had risen over the earth when Lot came to Zoar.

23 The sun had risen over the earth when Lot came to Zoar.

23 The sun had risen over the land about the time Lot reached Zoar.

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

- Lot escaped judgment, but his life was so unimportant that his death is not recorded in Scripture

24 Then the LORD rained brimstone and fire on Sodom and Gomorrah from the LORD out of heaven,

24 Then the LORD rained on Sodom and Gomorrah brimstone and fire from the LORD out of heaven,

24 Then the LORD rained sulfur and fire out of the sky from the LORD on Sodom and Gomorrah,

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

- There are two LORDs in this verse: one in heaven and one on the earth

- The LORD on the earth rained judgment from the second LORD, in heaven

- Even the ancient rabbis recognized that there seem to be two Jehovahs, and they had to find a way around it

25 and He **overthrew those cities**, and all the surrounding area, and all the inhabitants of the cities, and what grew on the ground.

25 and He overthrew those cities, and all the valley, and all the inhabitants of the cities, and what grew on the ground.

25 overthrowing those cities, all of the plain, and everyone who lived in the cities. He also destroyed the plants that grew out of the ground.

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

- "...overthrew" - interesting that God uses the term "overthrow" to describe what happened to these cities rather than "destruction"

- The term "overthrow" became a technical term for the destruction of Sodom and Gomorrah (*katastrophei*, catastrophe); there also became a technical term for the Flood (*kataklusmos*, cataclysm). Both terms are used in 2 Peter 2:4-9.

- "...those cities" - although only two cities are named (Sodom & Gomorrah), a total of four cities were overthrown: Sodom, Gomorrah, Admah and Zeboiim, which are included in "all the plain" (14:2,8; Deut 29:23)

- The destruction also included the populations of those cities and the vegetation

- Before this destruction, this area was like the Garden of Eden; now the whole area changed into a desert

26 But Lot's wife, from behind him, **looked back**, and she became a pillar of salt.

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

26 But Lot's wife looked back as she lingered behind him, and she became a pillar of salt.

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

- "...looked *back*" - *nabat*, to regard, show regard to; same Hebrew word as "look" (not) in v17

- Some have suggested that deposits of sulfur erupted from the earth (Cf. the “tar pits,” 14:10), and then showered down out of the heavens in flames of fire (Cf. Luke 17:29).
- Luke 17:32 implies that she was seeking to hang on to the good life she had back in Sodom; “Remember Lot’s wife”

Jesus refers to all of this regarding His Second Coming.

Luke 17:28-32:

28 It was the same as happened in the days of Lot: they were eating, they were drinking, they were buying, they were selling, they were planting, *and* they were building;

29 but on the day that Lot left Sodom, it rained fire and brimstone from heaven and destroyed them **all**.

30 It will be just the same on the day that the Son of Man **is revealed**.

31 On that day, the one who will be on the housetop, with his goods in the house, must not go down to take them out; and likewise the one in the field must not turn back.

32 Remember Lot’s wife.

Jesus also said that if the miracles He did in Capernaum had been done in Sodom, the Sodomites would have repented (Matt 11:23). As it is, “it will be more bearable for Sodom on the day of judgment” than for the cities of Galilee (Matt 11:24). How much more culpable are we! God judges according to knowledge, “To whom much is given, much will be required” (Luke 12:48). God’s withholding from unbelievers is an act of mercy!

Matt 11:23-24:

23 And you, Capernaum, will not be exalted to heaven, will you? You will be brought down to Hades! For if the miracles that occurred in you had occurred in Sodom, it would have remained to this day.

24 Nevertheless I say to you that it will be more tolerable for the land of Sodom on *the* day of judgment, than for you.”

27 Now Abraham got up early in the morning *and went* to the place where he had stood before the LORD;

27 Now Abraham arose early in the morning *and went* to the place where he had stood before the Lord;

27 Abraham went early in the morning to the place where he had stood before the LORD earlier.

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

- Abraham went back to the place where he had been talking with God the previous day

— Thus, Abraham knew that Sodom had been destroyed. He may not have known immediately what happened to Lot, but he recognized that God did not find 10 righteous persons in the city of Sodom, nor in all four cities combined

28 and he looked down toward Sodom and Gomorrah, and toward all the land of the surrounding area; and behold, he saw the smoke of the land ascended like the smoke of a furnace.

28 and he looked down toward Sodom and Gomorrah, and toward all the land of the valley, and he saw, and behold, the smoke of the land ascended like the smoke of a furnace.

28 He looked off toward Sodom, Gomorrah, and the entire plain, and he saw smoke rising from the land like smoke from a furnace.

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

- The cities were about 18 miles from Abraham's home at Hebron

— It was possible for him to see the southern end of the Sea from the immediate vicinity of Hebron

— It must have been an awful sight, and is frequently alluded to in Scripture (Deut 29:23; Judges 1:7; Is 13:19)

The plain, which is now covered by the Salt or Dead Sea, shows in the great difference of level between the bottoms of the northern and southern ends of the lake—the latter being 13 feet and the former 1300—that the southern end was of recent formation, and submerged at the time of the fall of the cities

29 So it came about, when God destroyed the cities of the surrounding area, that God **remembered** Abraham, and sent Lot out of the midst of the destruction, when He overthrew the cities in which Lot had lived.

29 Thus it came about, when God destroyed the cities of the valley, that God remembered Abraham, and sent Lot out of the midst of the overthrow, when He overthrew the cities in which Lot lived.

29 And so it was that, when God destroyed the cities of the plain, he remembered Abraham and brought Lot out from the midst of the destruction when he overthrew the cities where Lot had lived.

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

- "...remembered" - does not mean God forgot for a time; it means remember in the sense of taking action on behalf of

— What God remembered was His covenant with Abraham, and that Abraham's real concern was for the safety of Lot

(d) Origin of the Moabites and the Ammonites (19:30-38)

Sodom's sin culminated with Lot's sins, which resulted in the origin of two nations that were perennial enemies to Israel throughout history.

30 Now Lot went up from Zoar with his two daughters and stayed in the mountains, because he was afraid to stay in Zoar; and **he stayed in a cave**, he and his two daughters.

30 Lot went up from Zoar, and stayed in the mountains, and his two daughters with him; for he was afraid to stay in Zoar; and he stayed in a cave, he and his two daughters.

30 Later on, Lot and his two daughters abandoned Zoar and settled in the hills because Lot was afraid to live in Zoar. He lived there in a cave, along with his two daughters.

30 And Lot went up out of Zoar, and dwelt in the mountain, and his two daughters with him; for he feared to dwell in Zoar: and he dwelt in a cave, he and his two daughters.

- Lot had been afraid to flee to the mountains (v19) so he went instead to Zoar (v22)

— But now, ironically, he left Zoar for the mountains and lived in a cave (v30)

— The likely reason for Lot's fear was that the people of Zoar were guilty of the same sins as those of Sodom and the other cities, and Lot was afraid God might destroy Zoar as well.

— Furthermore, the devastation made the whole area destitute and no longer productive agriculturally

- "...he stayed in a cave" - Lot went from a very wealthy nomad to a city dweller, to fleeing for his life and living in a cave

— Seven of his 10 family members died in the destruction, with only he and his two virgin daughters still alive

— He and his two daughters were reduced to poverty after all his wealth was destroyed in Sodom. Lot's wrong choice to settle in Sodom led to poverty in place of enrichment.

— The losers often hide in a caves: Joshua's adversaries (Joshua 10:16f); Kings (Rev 6:15-17)

31 Then the firstborn said to the younger, "Our father is old, and **there is not a man on earth** to have relations with us according to the custom of all the earth.

31 Then the firstborn said to the younger, "Our father is old, and there is not a man on earth to come in to us after the manner of the earth.

31 One day the firstborn told the younger one, "Our father is old, and there's no man in the land to have sex with us, as everybody else throughout all the earth does.

31 And the firstborn said unto the younger, Our father is old, and there is not a man in the earth to come in unto us after the manner of all the earth:

- "...there is not a man on the earth" - sometimes this phrase is misinterpreted to mean that they thought everybody in the world was destroyed, and that there were no men left
- However, they did dwell in Zoar for a time, so they knew there were males were available for marriage
- The issue was that no man would be willing to marry them since their survival of such destruction implied they were bad luck

32 Come, let's make our father drink wine, and let's sleep with him so that we may keep our family alive through our father."

32 Come, let us make our father drink wine, and let us lie with him that we may preserve our family through our father."

32 Come on! Let's make our father drink wine, and then we'll have sex with him so we can preserve our father's lineage."

32 Come, let us make our father drink wine, and we will lie with him, that we may preserve seed of our father.

- The daughters agreed to have an incestuous relationship with their father for what they felt was a higher good of preserving the seed of their father

- The daughters were out of Sodom, but it is obvious Sodom was not out of the daughters

- The fact that they can so easily come up with this kind of solution shows that the daughters had been significantly influenced by Sodom

- Sodom was reborn in the minds of the daughters

- As with Noah, drunkenness will lead to immorality

33 So they made their father drink wine that night, and the firstborn went in and slept with her father; and he did not know when she lay down or got up.

33 So they made their father drink wine that night, and the firstborn went in and lay with her father; and he did not know when she lay down or when she arose.

33 So they had their father drink wine that night, and the older one had sexual relations with her father, but he was not aware when she lay down or when she got up.

33 And they made their father drink wine that night: and the firstborn went in, and lay with her father; and he perceived not when she lay down, nor when she arose.

- Lot was so drunk that he didn't know when his daughter came in, had sex with him, and went back out

- In 9:24, Noah realized something negative had taken place, but Lot was so drunk that he did not know or remember anything

34 On the following day, the firstborn said to the younger, "Look, I slept last night with my father; let's make him drink wine tonight too, then you go in and sleep with him, so that we

may keep our family alive through our father."

34 On the following day, the firstborn said to the younger, "Behold, I lay last night with my father; let us make him drink wine tonight also; then you go in and lie with him, that we may preserve our family through our father."

34 The next day the firstborn told the younger one, "Look! I had sex with my father last night. Let's make him drink wine tonight again as well. Then you have sex with him, too. That way we'll preserve our father's lineage."

34 And it came to pass on the morrow, that the firstborn said unto the younger, Behold, I lay yesternight with my father: let us make him drink wine this night also; and go thou in, and lie with him, that we may preserve seed of our father.

35 So they had their father drink wine that night too, and the younger got up and slept with him; and he did not know when she lay down or got up.

35 So they made their father drink wine that night also, and the younger arose and lay with him; and he did not know when she lay down or when she arose.

35 So they made their father drink wine that night as well, so he was not aware when she lay down or when she got up.

35 And they made their father drink wine that night also: and the younger arose, and lay with him; and he perceived not when she lay down, nor when she arose.

36 And so both of the daughters of Lot conceived by their father.

36 Thus both the daughters of Lot were with child by their father.

36 That's how both of Lot's daughters became pregnant by their father.

36 Thus were both the daughters of Lot with child by their father.

37 The firstborn gave birth to a son, and named him **Moab**; he is the father of the Moabites to this day.

37 The firstborn bore a son, and called his name Moab; he is the father of the Moabites to this day.

37 The firstborn gave birth to a son and named him Moab, and he is the ancestor of the Moabites to this day.

37 And the firstborn bare a son, and called his name Moab: the same is the father of the Moabites unto this day.

- "...Moab" - means "from father"

38 As for the younger, she also gave birth to a son, and named him **Ben-ammi**; he is the father of the sons of Ammon to this day.

38 As for the younger, she also bore a son, and called his name Ben-ammi; he is the father of the sons of Ammon to this day.

38 The younger daughter also gave birth to a son and named him Ben-ammi, and he is the ancestor of the Ammonites to this day.

38 And the younger, she also bare a son, and called his name Benammi: the same is the father of the children of Ammon unto this day.

- "...Ben-ammi" - means "son of my people"

- Moab and Ammon became two nations located east of Israel

- Today, Ammon is in northern Jordan and Moab is central Jordan

- Sometimes the two are referred to as the "children of Lot" (Deut 2:9,19; Ps 83:8)

- With this account, Lot disappears from the biblical record and is not referred to again. We don't know what else happened to him because it becomes irrelevant to the main story.

Moab and Ammon are Lot's legacy.

Observations

Two observations can be made:

(1) Gen 19 teaches that homosexuality is considered a grievous sin, worse than any other sexual sin. There are degrees of sin and homosexuality is considered one of the worst types of sins. It is a sin that God will eventually judge.

(2) In the future Messianic Kingdom, Sodom is to be restored. In addition, there will be a city known as Sodom, a saved nation, a moral city in that day (Ezek 16:44-57).