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*God, through His Son Jesus, provides eternal grace for our failures and human limitations.*

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## Genesis 19.

(2016)

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The Bible not only reveals God's eternal plans purposes and promises

But also shows how you can know God for yourself.

***Teach it, don't demand it.***

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## Genesis 19.

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### Topics.

- Two angels arrive at Sodom and Lot makes them a feast and they ate.
- Men surround Lot's house and demand that he brings his two guests out.
- Job offers his two daughters to the men desiring to rape the two angels.
- The two angels bring Lot into the house and strike the men with blindness.
- The two angels tell Lot that the LORD has sent them to destroy Sodom.
- The angels tell Lot to escape with his family and not to look back.
- Lot asks the angels to let him flee to a little city and his life will be saved.
- The LORD rained fire on Sodom and Lot's wife became a pillar of salt.
- Abraham seeing the smoke knew God had destroyed the cities of the valley.
- Lot's daughters became pregnant by him and bore Moab and Ben-ammi.

**FOR INFORMATION:** concerning people, places and the meaning of words see the title: "Map Locations and People of the Bible," and the title: "Bible Dictionary" on Website Menu.

**The previous chapter:** the focus of chapter eighteen was upon three men appearing to Abraham; the LORD telling him that Sarah will have a son sometime next year; the cities of Sodom and Gomorrah would be destroyed and Abraham interceding for them. It ended with the LORD leaving Abraham and Abraham returning to his tent in the plains of Mamre waiting to see what will happen to Sodom and Gomorrah.

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This is a continuation of the previous chapter

### Two Angels arrive at Sodom and Lot Makes them a Feast and they Ate.

Genesis 19:1-3 ----- <sup>1</sup>The two angels came to Sodom in the evening, and Lot was sitting in the gate of Sodom. When Lot saw them, he rose to meet them and bowed himself with his face to the earth <sup>2</sup>and said, "My lords, please turn aside to your servant's house and spend the night and wash your feet. Then you may rise up early and go on your way." They said, "No; we will spend the night in the town square." <sup>3</sup>But he pressed them strongly; so they turned aside to him and entered his house. And he made them a feast and baked unleavened bread, and they ate.

The previous chapter ended with the LORD saying, because the outcry against Sodom and Gomorrah is great and their sin is very grave He will go down to Sodom to see whether their sin is as great as the outcry that has come to Him and then two men leave to go to Sodom and Abraham remains with the LORD (Gen. 18:20-22).

Now, in verse one of this chapter we pick up the story and see that these two men are now referred to as angels arriving at Sodom in the evening. It appears that two of the men that appeared to Lot were angels that appeared before him as men, this would explain why Lot was struck with awesome reverence when they came to him at first. This idea is very possible since the Bible teaches that: -

- Angels are God's agents on earth that act amongst mankind.
- Angels speak a human language that people understand.

- Angels appear very awesome when appearing as a man.
- Angels appear before men who often do not know it was an angel.
- Angels speak and act for God.
- Angels often speak as though they are the LORD.
- Angels are not bound by our laws of physics and laws of science in any way.

**Angels can be seen as:** God's presence, God's voice and God's power appearing to man in a form that will not destroy him. Should God appear to any descendant of Adam (which we all are) in His fullness and Holiness His presence would destroy them.

- God said, "You cannot see my face, for man shall not see me and live." (Exod. 33:20).

This is why God always appears surrounded in dark clouds, fire or as some form of spiritual angelic being. It is certain that the invisible, Immortal Eternal Almighty Holy God of creation, the source of all life and Omnipotent God the Eternal Spirit is able to take on various spiritual angelic manifestations as he did to Moses in the burning bush (Exod. 3:2), to Hagar as she fled to Egypt (Gen. 16:7-9) and to others to reveal to them His eternal plans that He purposed in His eternal mind before the foundations of the world for mankind's salvation on earth and His plans and purposes for their lives.

For further information concerning angels see the folder title: -

- Angels (ON WEBSITE MENU).

**Sodom:** was most likely at the east and south east of the Dead Sea in Jordan in the land of Canaan (the exact location is unknown). Sodom and Gomorrah became symbols of wickedness and of God's judgment.

The two angels went to see if the sins of Sodom and Gomorrah were as grave as the outcry that had come up to Him, they found that the inhabitants of these cities were: -

- Wicked and great sinners against the LORD. (Gen. 13:13).
- Not ashamed of their sins, but proclaimed them in the open. (Isaiah 3:9).
- Committed adultery, walked in lies, were full of pride (i.e., arrogant, self-important, egotistic and considered themselves superior to others. (Jer. 23:14) (Ezek. 16:49).
- Strengthened the hands of evildoers and did not turn from their evil. (Jer. 23:14).
- Had an excess of food, were prosperous and at ease, yet they did nothing to help the poor and needy. (Ezek. 16:49).
- Indulged in sexual immorality and pursued unnatural desires. (Jude 1:7).

#### **NOTE.**

Many use this story to condemn men and women in peaceful loving committed same sex relationships, but this I feel is most likely reading a preconceived mindset into the story and more than is actually there.

These men are not in a loving committed relationship, but are fiercely violent, evil and ungodly men attacking Lot's house with the intention of raping his two guests (angels in Gen. 19:1). Added this it wasn't just Sodom that was destroyed, but four cities. For further information concerning same sex relationships see the title: -

- Same Sex Relationships (ON WEBSITE MENU).

As soon as Lot sees the two angels he bowed himself saying, "My lords," which clearly shows there was something visibly extraordinary about these two men. He earnestly desires that they spend some time with him so he invites them in and they have a meal together.

### **Men Surround Lot's House and Demand that He Brings His Two Guests Out.**

Genesis 19:4-7 ----- <sup>4</sup>But before they lay down, the men of the city, the men of Sodom, both young and old, all the people to the last man, surrounded the house. <sup>5</sup>And they called to Lot, "Where are the men who came to you tonight? Bring them out to us, that we may know them." <sup>6</sup>Lot went out to the men at the entrance, shut the door after him, <sup>7</sup>and said, "I beg you, my brothers, do not act so wickedly.

These verses show how grossly evil the men of Sodom were, such horrendous blatant evil is hard to comprehend, even when Lot tries to shut them out and begs them not to act so wickedly they still attempt with violent aggression to enter the house.

### **Job offers His Two Daughters to the Men Desiring to Rape the Two Angels.**

Genesis 19:8-9 ----- <sup>8</sup>Behold, I have two daughters who have not known any man. Let me bring them out to you, and do to them as you please. Only do nothing to these men, for they have come under the shelter of my roof (the shadow of my roof in KJV)." <sup>9</sup>But they said, "Stand back!" And they said, "This fellow came to sojourn, and he has become the judge! Now we will deal worse with you than with them." Then they pressed hard against the man Lot, and drew near to break the door down.

**Not known any man:** (v8) the following verses show that the expression, "not known a man," means that a woman had not had sex with a man: -

- The young woman was very attractive in appearance, a maiden whom no man had known. (Gen. 24:16).
- All the young girls who have not known man by lying with him keep alive for yourselves. (Numbers 31:18).
- At the end of two months, she returned to her father, who did with her according to his vow that he had made. She had never known a man, and it became a custom in Israel (Judges 11:39).

**Under the shelter of my roof:** (v8) (the shadow of my roof in KJV) this expression means, under the protection of my house. When Lot invited the two men into his house it is absolutely certain that he was fully aware that a man's house was accounted as an asylum for strangers when taken into it and that the laws of hospitality were sacred and unbreakable.

**Do nothing to these men:** (v8) at this stage Lot did not know these men as angels if he did he would have had no fear since he would have known they were fully able to defend themselves against the evil and shocking sin the men of Sodom were attempting to violently force upon them.

**Do to them as you please:** (v8) in the following verses the apostle Peter refers to Lot as being a righteous man: -

- If God rescued righteous Lot, greatly distressed by the sensual conduct of the wicked <sup>8</sup>(for as that righteous man lived among them day after day, he was tormenting his righteous soul over their lawless deeds that he saw and heard) (2 Peter 2:7-8).

It is enormously difficult to picture Lot as a righteous man, after reading that he was willing to bring his two daughters out to the men at the door and let them do as they please with them, since no father would put his daughters in such a horrifying and horrific situation especially when they had not yet known a man. So how do we harmonize Lot's behavior here with Peter's statement? Following are a couple of suggestions that may help: -

1. Lot desperately wanted to protect his two guests and acts from a mind filled with great, fear confusion and trepidation and though extremely wrong did what first came to his mind to protect his guests.
2. He regarded the laws of hospitality above safety of his own daughters and therefore would rather sacrifice his daughters to the men's sexual lusts rather than give the men in their house to them
3. Some commentators reason that Lot was bound by the laws of hospitality to do his utmost to protect his guests and therefore he reasoned that the greater sin would have been for the men to have their way with his two males guest, so he offered his daughters and in this way his act was a substitution of a smaller sin for a greater sin. However this idea falls short when it is considered that he was also equally bound as a father to protect his daughters in every way possible. If his mind was such that he believed the higher priority before the LORD was to protect his male guests from being raped by men than it was for them to have sex with females then his behaviour was according to his belief and mindset at that time.
4. It is possible that though he did not yet recognise these men as angels of the LORD he did recognise them as men from the LORD or of the LORD, similar to a prophet of the LORD or apostle of the LORD and therefore deeply desired to do all he could to protect them from being polluted by sin in such a horrific manner.

Whatever Lot was thinking at the time it is certain his mind was confused, in panic mode and in fear, however nothing can be said to excuse his offering his two daughters to evil lustful men. For a father to expose the chastity of his daughters which as a father he was obliged to preserve, especially since they were betrothed to other men (Gen. 19:14). His actions were totally contrary to a fathers love and affection toward his daughters.

Lot was righteous in that he was a decent and good man that did not actively take part in the sins of Sodom and he was troubled by all the wickedness and evil he saw in the city, but he was not troubled enough to make him leave such evil surroundings and return to life in the fertile valleys of the mountains of which he was accustomed. Lot's wrong-doing was that he chose to set himself and his family up in a city in which the inhabitants especially the men were grossly violent and evil against the LORD.

Lot left his tent to live in the comfort of a house and to acquire an easier manner of living it is not a sin for a person to want to make their life easier and more comfortable nor is it a sin to live in a city, but it is extreme foolishness to willingly chose to live in a place that is hostile to God, hostile toward His people and extremely wicked, corrupt and violent.

When Abraham gave him first choice to choose the land, he chose the Jordan Valley because it had rich fertile soil and was well watered which meant his cattle and flocks would flourish which also means that he would have been far better off had he established his home in the fertile valley of the Jordan instead of moving his family into a house the city of Sodom (Gen. 19:1-3).

**It is interesting to notice:** their country and fields were as the garden of the LORD, but the fertility and beauty of the landscape and the superabundance of the luxuries did not halt the sinfulness of the inhabitants. They were an abundantly prosperous people yet their moral corruption continued to increase into greater vileness of lust, and blatant defiance of heaven.

**This fellow came to sojourn, and he has become the judge:** (v9) from this accusation it appears that Lot openly spoke against the sins of the whole society of the citizens within the city of Sodom and in doing so they viewed him as a man who had set himself up to judge what is right and wrong over the whole body of the inhabitants, this idea would be in agreement with (2 Peter 2:8).

**We will deal worse with you than with them:** (v9) it seems that the men of Sodom had a certain level of hatred toward Lot so that when he tried to stop the men from abusing his two guests they turned with aggression from the two men to Lot.

It is almost certain they would have brutally beaten him and being in such a rage in all likelihood torn him to pieces had he not been rescued by the angels:

### **The Two Angels Bring Lot into the House and Strike the Men with Blindness.**

Genesis 19:10-11 --- <sup>10</sup>But the men (the two angels) (v1) reached out their hands and brought Lot into the house with them and shut the door. <sup>11</sup>And they struck with blindness (*canver*) the men who were at the entrance of the house, both small and great, so that they wore themselves out groping for the door.

Blindness in this verse comes from the Hebrew word (*canver*) the only other place it occurs is in the following verse: -

- When the Syrians came down against him, Elisha prayed to the LORD and said, "Please strike this people with blindness (*canver*).\" So he struck them with blindness (*canver*) in accordance with the prayer of Elisha. (2 Kings 6:18).

In both these verses it is plain that it does not mean literal and total blindness as if they had lost the total use of their eyes

If the men at Lot's house were struck with total blindness they would not have continued groping the door, but would have been filled with terror and fear and known that they had been struck by a supernatural visitation and ran from Lot's house rather than fatigue themselves searching for the door to continue on with their evil intentions.

**In the case of the Syrians:** had their armies actually been made totally blind they would have surrendered themselves, added to this it would be utterly impractical for Elisha to guide a great army of horses and chariots on a long march from Dothan to Samaria if all the men were utterly blind. The full story is in (2 Kings 6:1-20).

**The type of blindness:** this type of blindness has two aspects, firstly, a diminishing of vision and of sight by which those who have such blindness are unable to distinguish between differing persons or places, perhaps caused by the eye not being in its proper connection with the brain.

Secondly, a confusion of the mind and bewilderment of the imagination as it is with some drunkards who though their eyes are open they cannot distinguish between things that differ. It is common for people in this state not to find their way home by themselves, but with the help of another it is easy to lead them. There is no doubt it would be easy for angels to bring about such a state, by a small miraculous alteration either to their sight or to their mind.

### **The Two Angels tell Lot that the LORD has sent them to Destroy Sodom.**

Genesis 19:12-14 --- <sup>12</sup>Then the men (the two angels) (v1) said to Lot, "Have you anyone else here? Sons-in-law, sons, daughters, or anyone you have in the city, bring them out of the place. <sup>13</sup>For we are about to destroy this place, because the outcry against its people has become great before the LORD, and the LORD has sent us to destroy it." <sup>14</sup>So Lot went out and said to his sons-in-law, who were to marry his daughters, "Up! Get out of this place, for the LORD is about to destroy the city." But he seemed to his sons-in-law to be jesting.

**The outcry against its people has become great before the LORD:** (v13) meaning the sins of the inhabitants of Sodom were so openly gross and so wicked that they had reached to heaven and called for immediate vengeance and punishment. God's angels are ministers of God's wrath for the destruction of the wicked and ministers of God's mercy to deliver and save His people. They now take steps for the deliverance of Lot and his family before they bring destruction upon the cities.

**We are about to destroy this place:** (v13) up until this point Lot did not know that these two men were angels, now they tell him they have the power to destroy Sodom and he believes them, but his sons-in-law, who were to marry his two daughters did not.

## **The Angels tell Lot to Escape with His Family and Not to Look Back.**

Genesis 19:15-17 -- <sup>15</sup>As morning dawned, the angels urged Lot, saying, "Up! Take your wife and your two daughters who are here, lest you be swept away in the punishment of the city." <sup>16</sup>But he lingered. So the men seized him and his wife and his two daughters by the hand, the LORD being merciful to him, and they brought him out and set him outside the city. <sup>17</sup>And as they brought them out, one said, "Escape for your life. Do not look back or stop anywhere in the valley. Escape to the hills, lest you be swept away."

**Take your wife and your two daughters:** (v13) the words, "who are here," implies that Lot may have had other daughters in one of the other cities that were destroyed. In the previous chapter the LORD told Abraham if he could find ten righteous people in Sodom God would not destroy the city. Sadly the only ones that believed the angels were Lot, his wife (although she turned back) and his two daughters.

**Lot lingers:** (v16) Lot told the intended husbands of his daughters to leave with him before the LORD destroys the city, but they did not believe him so it is very likely that he lingered in an attempt to convince them to leave with him.

## **Lot asks the Angels to Let Him Flee to a Little City and His Life will Be Saved.**

Genesis 19:18-22 --- <sup>18</sup>And Lot said to them, "Oh, no, my lords. <sup>19</sup>Behold, your servant has found favor (grace in KJV) in your sight, and you have shown me great kindness (magnified thy mercy in KJV) in saving my life. But I cannot escape to the hills, lest the disaster overtake me and I die. <sup>20</sup>Behold, this city is near enough to flee to, and it is a little one. Let me escape there—is it not a little one?—and my life will be saved!" <sup>21</sup>He said to him, "Behold, I grant you this favor also, that I will not overthrow the city of which you have spoken. <sup>22</sup>Escape there quickly, for I can do nothing till you arrive there." Therefore the name of the city was called Zoar.

Lot was fully aware that it was only by God's favor, kindness, mercy and grace (v19) that these two angels came to deliver him and his family from the destruction that is about to come upon the cities. All who were related to him were included in the offer of deliverance, but not all accepted it.

**I cannot escape to the mountain:** (v19) some feel that because of Lot's old age and lack of strength and weakness of body he believed that the hilly terrain would make it too hard for him and the distance would make it too far for him to travel to reach the mountains before the destruction came, but this is unlikely since he did later go to the mountains to live and it is certain the angels would not have asked him to do something that he was unable to do.

Rather it is a distrust of God's power and goodness to protect and strengthen him to go should he need strengthening and an act of the flesh to continue to live in a city.

It seems strange that Lot would distrust these two angels in this way, but if we put ourselves in Lot's place and consider that these two angels appeared as men and as yet Lot had no idea of the enormous power of destruction they were able to call down from heaven that would unleash such immense annihilation, not just upon Sodom, but also upon another three cities.

**I will not overthrow the city of which you have spoken:** (v21) this city was one of the five that the LORD had intended to destroy, but for Lot's sake will now spare it.

**The name of the city was called Zoar:** (v22) the word Zoar comes from the Hebrew word (*Tso`ar*) it literally means little and small, it is also called Bela in (Gen. 14:2, 8) which comes from the Hebrew word (*bala`*), figuratively it carries the idea of destruction by swallowing (i.e., devouring that which he has swallowed up). It is located at the south-eastern end of the Dead Sea.

**I can do nothing till you arrive there:** (v22) how amazing is this, the angels could do nothing until Lot had safely arrived at Zoar, here we see the LORD'S desire to deliver Lot and his family from the catastrophe which was about to befall the cities

## **The LORD Rained Fire on Sodom and Lot's Wife became a Pillar of Salt.**

Genesis 19:23-26 --- <sup>23</sup>The sun had risen on the earth when Lot came to Zoar. <sup>24</sup>Then the LORD rained on Sodom and Gomorrah sulfur and fire from the LORD out of heaven. <sup>25</sup>And he overthrew those cities, and all the valley, and all the inhabitants of the cities, and what grew on the ground. <sup>26</sup>But Lot's wife, behind him, looked back, and she became a pillar of salt.

**Lot's wife, behind him, looked back:** (v26) in Oriental countries it is still the custom for the wife to walk behind her husband. She may have looked back to see if anyone else was following them, or she yearned after her house and goods in Sodom and was loath to leave them, but most likely from a curiosity to see what would become of her city, her home and her family and friends that had remained there.

**She became a pillar of salt:** (v26) this may mean that: -

- She was stifled by sulphureous vapours and her body became encrusted with salt.
- The catastrophe heaped up a mighty mass of the rock-salt, which lies in solid strata around the Dead Sea, and Lot's wife was encrusted in it leaving her standing upright as a pillar of salt. Salt cones are not uncommon in this region.
- The spray of the salty sulphurous rain may have suffocated her and then encrusted her whole body in salt.
- God immediately transformed her into a pillar of salt (most likely retaining human form).

**The symbolism:** concerning Lot's wife Jesus said: -

- On that day, let the one who is on the housetop, with his goods in the house, not come down to take them away, and likewise let the one who is in the field not turn back. <sup>32</sup>Remember Lot's wife. (Luke 17:31-32).

Lot's wife disobeyed an express command of the LORD, Jesus uses her disobedience as a warning to all others, not to allow curiosity to take precedence over the word of the LORD or allow our possessions to have such a hold on our hearts that we turn from the word of God. Lot's wife was struck dead, yet her body did not fall down, but stood fixed and erect as a pillar not liable to decay, as human bodies exposed to the air are, but metamorphosed into a salt pillar, which would last as a monument to all who saw it and even to us today who read the story.

## **Abraham seeing the Smoke Knew God Had Destroyed the Cities of the Valley.**

Genesis 19:27-29 --- <sup>27</sup>And Abraham went early in the morning to the place where he had stood before the LORD. <sup>28</sup>And he looked down toward Sodom and Gomorrah and toward all the land of the valley, and he looked and, behold, the smoke of the land went up like the smoke of a furnace. <sup>29</sup>So it was that, when God destroyed the cities of the valley, God remembered Abraham and sent Lot out of the midst of the overthrow when he overthrew the cities in which Lot had lived.

**Sodom:** comes from the Hebrew word (*C<sup>e</sup>dom*) it literally means to scorch and to burn, it was city at the southeast end of the Dead Sea in the land of Canaan near the border.

**Gomorrah:** comes from the Hebrew word (*ʿAmorah*) it literally means a ruined heap and figuratively carries the idea of chastising (as if piling blows). It was a city at the southeast end of the Dead Sea in the land of Canaan near the border.

**Abraham went early in the morning:** (v27) Abraham rises early the following morning, to see what had become of the city for which he had interceded so earnestly (Gen. 18:23-32), he views from afar the scene of smoking desolation. As yet Abraham (Lot's uncle), would not know that Lot had been spared from this enormous destruction.



**God remembered Abraham:** (v29) this refers to Abraham's intercession for the inhabitants of Sodom, though it is not mentioned it is certain when he was praying that he had Lot and his family in mind as he prayed so earnestly before the LORD (Gen. 18:23-32). Even though the LORD could not find ten righteous people in the city He still delivered Lot, no doubt partly because of Abraham's love for him.

It is possible Lot may have perished temporarily (i.e., until the resurrection) with the wicked who he associated himself with in the cities for worldly advantages, if Abraham had not prayed for him.

**God destroyed the cities:** (v29) the destruction of these four cities shines a brilliant spotlight upon the truth of the following verses: -

- The LORD your God is a consuming fire, a jealous God. (Deut. 4:24).
- Our God is a consuming fire. (Heb. 12:29).

Sodom and Gomorrah were politically allied with three other cities. These cities were

1. Admah.
2. Zeboiim.
3. Bela or Zoar.

These five cities were known as the cities of the plain. They were situated along the coastline of the Jordan River to the south of Canaan.

The coastline of the Jordan River is now believed to be the Dead Sea. This place was perfectly suited to raise livestock as it was abundantly watered and fertile (Gen. 13:10). The cities of the plain had their own kings.

These kings were; King Bera of Sodom, King Birsha of Gomorrah King Shinab of Admah, King Shemeber of Zeboiim and the king of Bela,. After serving Chedorlaomer king of Elam for twelve years these five kings joined forces in the Valley of Siddim (that is, the Salt Sea) and rebelled against him. (Gen. 14:1-4).

The battle was won by Chedorlaomer until Abraham the uncle of Lot killed his armies and by doing so freed the five cities from Chedorlaomer and the three kings in league with him. (Gen. 14:9, 14-17).

**Five cities:** though there were five cities only four were destroyed, since Lot fled to the fifth city Zoar since it was but a little city. The destruction of Sodom and Gomorrah along with the two other cities of the plain was a picture of God's wrath over the collective sin of the cities. These cities were inhabited by people so wicked and evil that God could do nothing except to totally destroy them by a rain of fire and brimstones. Only the city of Zoar was spared from God's wrath that day.

#### **Sodom and Gomorrah in the Bible.**

- Sodom and Gomorrah were on the borders of Canaan. (Gen. 10:19).
- Sodom and Gomorrah were well-watered like the garden of the LORD before they were destroyed by the LORD. (Gen. 13:10).
- The king of Sodom was named Bera and the king of Gomorrah was Birsha. (Genesis 14:2).
- Lot met the two angels sent by the LORD at the entrance of the gate and humbly greeted them. (Gen. 19:1).
- Sodom and Gomorrah were rained upon with fire and brimstones from the LORD out of heaven. (Gen. 19:24).
- Sodom and Gomorrah were destroyed by the LORD along with the two other cities nearby so completely that nobody would live there again. (Jer. 49:18).

- Turning the cities of Sodom and Gomorrah to ashes is God's example of how he will treat the wicked on the Day of Judgment. (2 Peter 2:6).

The following verses show that God is the friend of the faithful: -

- The LORD used to speak to Moses face to face, as a man speaks to his friend. (Exodus. 33:11).
- The Scripture was fulfilled that says, "Abraham believed God, and it was counted to him as righteousness"—and he was called a friend of God. (James 2:23).

In contrast to this James wrote: -

- Friendship with the world is enmity with God? Therefore whoever wishes to be a friend of the world makes himself an enemy of God. (James 4:4).

God the friend of Abraham remembered the intercessions of his prayer for Lot and even though there were not ten righteous people found in the city He still delivered Lot from the annihilation of the city. This should give all the faithful great confidence knowing that One far greater than Abraham is interceding before their heavenly Father for them.

### **Lot's Daughters became Pregnant by Him and Bore Moab and Ben-ammi.**

Genesis 19:30-38 ---- <sup>30</sup>Now Lot went up out of Zoar and lived in the hills with his two daughters, for he was afraid to live in Zoar. So he lived in a cave with his two daughters. <sup>31</sup>And the firstborn said to the younger, "Our father is old, and there is not a man on earth to come in to us after the manner of all the earth. <sup>32</sup>Come, let us make our father drink wine, and we will lie with him, that we may preserve offspring from our father." <sup>33</sup>So they made their father drink wine that night. And the firstborn went in and lay with her father. He did not know when she lay down or when she arose. <sup>34</sup>The next day, the firstborn said to the younger, "Behold, I lay last night with my father. Let us make him drink wine tonight also. Then you go in and lie with him, that we may preserve offspring from our father." <sup>35</sup>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. <sup>36</sup>Thus both the daughters of Lot became pregnant by their father. <sup>37</sup>The firstborn bore a son and called his name Moab. He is the father of the Moabites to this day. <sup>38</sup>The younger also bore a son and called his name Ben-ammi. He is the father of the Ammonites to this day.

**Lot went up out of Zoar and lived in the hills:** (v30) Lot leaves the city of Zoar, and travels up to the mountain west of the Salt Sea. It is very likely he saw the same wickedness being practiced in this city, especially since the angels were originally going to destroy it and feared that they would return to do to it as they had done to Sodom and Gomorrah.

**NOTE:** these verses bring the history and story of Lot to and end; after this chapter we hear no more of him or of his daughters.

**Moab:** comes from the Hebrew word (*Mow'ab*) it literally means, "From the mother's father." He was an incestuous son of Lot born from his firstborn/elder daughter. He was named Moab and is the father of the Moabites.

**Ben-ammi:** comes from the Hebrew word (*Ben-`Ammy*) it literally means, "Son of my people." He was an incestuous son of Lot born from his younger daughter. He was named Ben-ammi and is father of the Ammonites.

**There is not a man on earth to come in to us after the manner of all the earth:** (32), based upon this verse some reason that Lot's daughters thought the entire human race was extinct with the exception of themselves and therefore they felt the need to produce offspring in such a shameful manner to save the human race. This idea seem unlikely since the city of Zoar was not destroyed and therefore they would have seen other men and woman, added to this they would have been aware that Abraham had established his family in the land of Canaan well away from the cities of Sodom and Gomorrah.

It is far more likely that they were fully aware that they were the only two remaining women that could carry on offspring from the bloodline of Lot, this idea is supported by the firstborn daughters following comment to the younger daughter, "That we may preserve offspring from our father," (v34).

To keep the family tree growing was a very strong feeling in ancient times. This is the only reason that provides some level of excuse for the shameful behaviour of Lot's two daughters. In their eyes their behaviour most likely seemed justifiable, because of what they believed to be necessary to keep their family tree alive especially since: -

- Lot was a descendant of Shem a son of Abraham's elder brother.
- They had miraculously been delivered and saved from the horrific destruction of Sodom.

With all these facts in mind it becomes a little clearer why they might have concluded they were saved for this purpose. Added to this the degrees of kindred within which it was unlawful to marry had not yet been determined by a precise and specific law.

However carnal intercourse between a parent and their offspring would always have been repugnant to human nature. It should also be noted that the actions of these two daughters did not arise from a spirit of uncleanness, or any sense of lust prevailing within them, especially since they had preserved their chastity while dwelling among such a morally impure and unclean generation as the men of Sodom where.

**Let us make our father drink wine:** (32) clearly the daughters knew that had Lot remained sober he as a father would never have agreed to such a shameful act. Though Lot was a righteous man in that he believed in the God of Abraham and spoke against the wickedness of Sodom and did not partake of their sins, he allowed himself to drink such an excess of wine that he became inebriated not knowing what he did. (He probably brought this wine with other provisions from Zoar).

It should be mentioned here that the Bible does not consider drinking alcohol a sin, but it does many times warn of drinking an excess of it for obvious reasons. Drunkenness leads to many sins, which often bring a lasting wound and dishonour. Many (men and women) when inebriated do things when they are drunk that when sober they would not think of doing and would certainly never act on certain thoughts that flow through the mind, but do so after drinking and excess of alcohol.

Based upon the following words of the apostle Peter: -

- If God rescued righteous Lot, greatly distressed by the sensual conduct of the wicked<sup>8</sup> (for as that righteous man lived among them day after day, he was tormenting his righteous soul over their lawless deeds that he saw and heard) (2 Peter 2:7-8)

We are safe to believe that Lot lived to repent of his sin otherwise Peter would not have spoken so honourably of him, however, we have no evidence that his daughters repented of theirs.

Moab and Ben-ammi the two sons of the daughters became monuments of their mothers and their father's shameful behaviour and continually perpetuated the memory of their sin and shame to all generations with Moab's name signifying, "from the mother's father." and Ben-Ammi's name, signifying, the son of my people.

**To this day:** (v36-38), this expression can refer to part of a person's lifetime, an entire lifetime or embrace a number of centuries. (Num. 22:30). (Josh. 6:25). (Gen. 48:15). (Exod. 10:6). However in all cases it would refer to the actual time the author pens the expression on paper.

**Warning to all nations:** this story is a warning to all future generations of the coming Day of Judgment either at death or when Christ returns.

- God by turning the cities of Sodom and Gomorrah to ashes he condemned them to extinction, making them an example of what is going to happen to the ungodly. (2 Peter 2:1).
- The Lord knows how to rescue the godly from trials, and to keep the unrighteous under punishment until the day of judgment, <sup>10</sup>and especially those who indulge in the lust of defiling passion and despise authority. Bold and willful, they do not tremble as they blaspheme the glorious ones. (2 Peter 2:9-10).

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End.