

Genesis 19:1-29

Genesis 19:1 – 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

3427 [e] yō-šēḅ יָשֵׁב was sitting V-Qal-Prtcpl-ms	3876 [e] wə-lō-wṭ וְלוֹט and Lot Conj-w N-proper-ms	6153 [e] bā-'e-reḅ, בְּעֶרֶב in the evening Prep-b, Art N-ms	5467 [e] sə-dō-māh סְדֹמָה to Sodom N-proper-fs 3fs	4397 [e] ham-mal-'ā-ḵīm הַמַּלְאָכִים angels Art N-mp	8147 [e] šə-nē שְׁנַי two Number-mdc	935 [e] way-yā-ḅō-'ū וַיָּבֹאוּ And came Conj-w V-Qal-Conseclmpf-3mp
7125 [e] liq-rā-ṭām, לִקְרַאתָם to meet them Prep-l V-Qal-Inf 3mp	6965 [e] way-yā-qām וַיָּקָם then he rose Conj-w V-Qal-Conseclmpf-3ms	3876 [e] lō-wṭ לוֹט Lot N-proper-ms	7200 [e] way-yar- וַיַּרְא And when saw [them] Conj-w V-Qal-Conseclmpf-3ms	5467 [e] sə-dōm; סְדֹם of Sodom N-proper-fs	8179 [e] bə-ša-'ar- בְּשַׁעַר- in the gate Prep-b N-msc	
			776 [e] 'ā-rə-šāh. אַרְצָה: toward the ground N-fs 3fs	639 [e] 'ap-pa-yim אִפְּי with his face N-md	7812 [e] way-yiš-ta-hū וַיִּשְׁתַּחוּ and he bowed Conj-w V-Hitpael-Conseclmpf-3ms	

1. “Gate” is sa’ar
 - a. Gates were the place of formal activities
 - i. Public discussions took place in the chambers of the city gate
 - ii. Legal cases were heard in the gates
 - iii. Business transactions occurred here
 - iv. Visitors would be required to register and be processed before entering city
2. Lots presence in the gate means he was involved with one or more of these activities
 - a. Apparently, Lot had gained legal or judicial responsibilities based on Genesis 19:9 - “**And they said, “This fellow came to sojourn, and he has become the judge!”**
 - i. “sojourn” means to “live as a foreigner”
 - ii. “judge” is *shaphat* meaning “to judge”, “to govern”, “to pronounce sentence”, “to litigate”
3. After Genesis 14 Lot’s social standing in the city and territory of Sodom may have changed.
 - a. Lot is now living in the city with a house and family. He is not with his flocks. Lot has gone from being pastoral to living an urban life
 - b. Security around the city and at the gate may have been strengthened since invasion.
 - c. Lot may have gained political clout and social standing due to Abraham’s rescue and deliverance e of Sodom, the people and all the possessions.
4. Lot is not alone in the gate, most likely, but Lot is the one to interact with the messengers
 - a. Lot is offering hospitality to the visitors,

- b. But Lot is also providing oversight of the visitors by inviting them into his house
- 5. For some reason in the city gate Lot bows to the ground before the angels.
 - a. Visitors should do the bowing and paying honor. This is not normal, since the visitor should be bowing before the elders of the city, or the citizen of the city, or the host.
 - b. Do the angels look important? Do the angels appear to be men of high rank or dignitaries?
 - c. Lot is not welcoming them because they are angels or messengers sent from God since Lot does not yet know this.
- 6. Lot is called “righteous Lot” in the New Testament by Peter in 2 Peter 2:7-8 -

“He rescued righteous Lot, greatly distressed by the sensual conduct of the wicked 8 (for as that righteous man lived among them day after day, he was tormenting his righteous soul over their lawless deeds that he saw and heard.”

 - a. Called righteous because:
 - i. Lot did not act like the men of Sodom
 - ii. Lot tried to direct men of Sodom away from this wicked thing
 - iii. Lot is righteous compared to the declining culture he lived in
 - iv. Lot tried to save sons-in-law
 - v. Lot stood as a barrier of protection between the men of Sodom and the angles

19:2 – 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.”

1004 [e]	413 [e]	4994 [e]	5493 [e]	113 [e]	4994 [e]	2009 [e]	559 [e]
bēt	'el-	nā	sū·rū	'ā·dō·nay,	nā-	hin·neh	way·yō·mer
בַּיִת	אֶל-	נָא	סוּרוּ	אֲדֹנָי	נָא	הִנֵּה	וַיֹּאמֶר 2
house	to	please	turn in	my lords	now	Here	And he said
N-msc	Prep	Interjection	V-Qal-Imp-mp	N-mpc 1cs	Interjection	Interjection	Conj-w V-Qal-ConsecImperf-3ms

1980 [e]	7925 [e]	7272 [e]	7364 [e]	3885 [e]	5650 [e]
wa·hā·lak·tem	wə·hiš·kam·tem	raḡ·lê·kem,	wə·ra·hā·šū	wə·lī·nū	'ab·dē·kem
וַהֲלַכְתֶּם	וְהִשְׁכַּמְתֶּם	רַגְלֵיכֶם	וְרַחְצוּ	וְלִינוּ	עַבְדְּכֶם
and go	Then you may rise early	your feet	and wash	and spend the night	of your servant
Conj-w V-Qal-ConjPerf-2mp	Conj-w V-Hifil-ConjPerf-2mp	N-fdc 2mp	Conj-w V-Qal-Imp-mp	Conj-w V-Qal-Imp-mp	N-msc 2mp

3885 [e]	7339 [e]	3588 [e]	3808 [e]	559 [e]	1870 [e]
nā·līn.	bā·rə·hō·wū	kī	lō,	way·yō·mə·rū	lə·ḡar·kə·kem;
נָלִין:	בְּרֶחֶב	כִּי	לֹא	וַיֹּאמְרוּ	לְדַרְכְּכֶם
we will spend the night	in the open square	for	No	And they said	on your way
V-Qal-Imperf-1cp	Prep-b, Art N-fs	Conj	Adv-NegPrt	Conj-w V-Qal-ConsecImperf-3mp	Prep-l N-csc 2mp

- 1. The angels had been with Abraham for the noon meal, but they are in Sodom by the time of the evening meal
 - a. 18 miles to Tall el-Hammam (Sodom) from Hebron
 - b. 40 miles to southern tip of Dead Sea

2. Angels appear to Abram suddenly it seems which hits at a divine appearance
 - a. Abraham knows it is the Lord (and, two angels) visiting him
 - b. Abraham had seen and spoke with a physical manifestation of the Lord several times already
3. Angels appear to Lot and Sodom as men who are traveling as visitors to the city
 - a. There is nothing supernatural visible to Lot
 - b. Lot does not think these men are angels or sent from the Lord
 - c. Lot seeks to protect them in his home since he doesn't know they are angels with ability to protect themselves or with divine protection
 - d. It is not until the angels blind the men that they first demonstrate supernatural
4. Lot doesn't meet the angel's standard and they refuse his offer
 - a. Angels give Lot a strong "NO!" refusing to stay at his house
 - b. Lot insists or pressures the angels. The word "*pasur*" is used of his speech.
 - c. Likewise, the men of Sodom also are strong and insistent using the same word "*pasur*" to describe their demanding speech to the angels.
 - d. "lo ki" means "no, but" or "no, indeed"

19:3 – **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.**

1004 [e]	413 [e]	935 [e]	413 [e]	5493 [e]	3966 [e]		6484 [e]
bê-tow;	'el-	way-yā·bō·'ū	'é-law,	way-yā·su·rū	mə·'od,	bām	way·yip·sar-
ביתו	אל-	ויבאו	אליו	ויסרו	מאד	בם	ויקצרו
his house	into	and entered	to him	so they turned in	<u>strongly</u>	in it	<u>But he insisted</u>
N-msc 3ms	Prep	Conj-w V-Qal-Conseclperf-3mp	Prep 3ms	Conj-w V-Qal-Conseclperf-3mp	Adv	Prep 3mp	Conj-w V-Qal-Conseclperf-3ms

"matzah" bread or biscuit without yeast

398 [e]	644 [e]	4682 [e]	4960 [e]	6213 [e]
way-yō·kê·lū.	'ā-pāh	ū·mas·šō·wt	miš·teh,	lā·hem
ויאכלו:	אפה	ומצות	משקה	להם
and they ate	he baked	<u>and unleavened bread</u>	a feast	them
Conj-w V-Qal-Conseclperf-3mp	V-Qal-Perf-3ms	Conj-w N-fp	N-ms	Prep 3mp
				Conj-w V-Qal-Conseclperf-3ms

1. Bread without yeast (matzah)
 - a. Did not have time to rise
 - b. A kind of biscuit
2. Appears to be a rushed, inferior meal compared to the one offered by Abraham

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

5704 [e] we'ad-	5288 [e] min·na'ar	1004 [e] hab·ba·yit,	5921 [e] 'al-	5437 [e] nā·sab·bū	5467 [e] sə·dōm	582 [e] 'an·šē	5892 [e] hā'ir	582 [e] we'an·šē	7901 [e] yiš·kā·bū	2962 [e] te·rem
ועד-	מנער	הבית	על-	נסבו	סדם	אנשי	העיר	ואנשי	ישבו	טרם
and to	from young	the house	over	compassed	of Sodom	the men	of the city	then the men	they lay down	Now before
Conj-w Prep	Prep-m N-ms	Art N-ms	Prep	V-Nifal-Perf-3cp	N-proper-fs	N-mpc	Art N-fs	Conj-w N-mpc	V-Qal-Imperf-3mp	Adv

קצה = "qutseh" /kaw-tseh/
means "end", "edge", "extremity", "border"
Can be used to say "an extremity".
Can be used to say "last"

7097 [e] miq·qā·šeh.	5971 [e] hā'ām	3605 [e] kal-	2205 [e] zā·qén;
מקצה:	העם	כל-	זקן
from every quarter	the people	all	old
Prep-m N-ms	Art N-ms	N-msc	Adj-ms

1. All the men of Sodom from every class and age:
 - a. Young and old
 - b. All the people to last man
 - c. "last" is *qaseh* means "end", "extremity" as in the extremity of the city
2. Surrounded is *sbb*

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

1. Question by the men of Sodom is rhetorical, "Where are the men?", since they know where the angels are since they have surrounded the house the angels are in.
2. No pretense of their intentions. The men of Sodom clearly and publicly state their intentions.
3. Ezekiel 16:48-50 -
"As I live, declares the Lord God, your sister Sodom and her daughters have not done as you and your daughters have done. Behold, this was the guilt of your sister Sodom: she and her daughters had pride, excess of food, and prosperous ease, but did not aid the poor and needy. They were haughty and did an abomination before me. So I removed them, when I saw it."

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

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

1. This is Lot's righteousness.
2. Lot makes three attempts:
 - a. Urgent plea (19:7)
 - b. Offers daughters (19:8)
 - c. Calls it a violation of hospitality (19:8)

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

1. The custom of hospitality has become more important than natural desire to protect daughters and honor daughter's sexual purity. Social standards (things like nice, polite, tolerant) have upended natural instincts established by general revelation (things like marriage, family, manhood)

2. Judges 19:22-28 a Levite traveling through the land of Benjamin sends his concubine (wife) out to be raped by men until she is dead for his own protection:
“As they were making their hearts merry, behold, the men of the city, worthless fellows, surrounded the house, beating on the door. And they said to the old man, the master of the house, “Bring out the man who came into your house, that we may know him.” And the man, the master of the house, went out to them and said to them, “No, my brothers, do not act so wickedly; since this man has come into my house, do not do this vile thing. Behold, here are my virgin daughter and his concubine. Let me bring them out now. Violate them and do with them what seems good to you, but against this man do not do this outrageous thing.” But the men would not listen to him. So the man seized his concubine and made her go out to them. And they knew her and abused her all night until the morning. And as the dawn began to break, they let her go. And as morning appeared, the woman came and fell down at the door of the man's house where her master was, until it was light. And her master rose up in the morning, and when he opened the doors of the house and went out to go on his way, behold, there was his concubine lying at the door of the house, with her hands on the threshold. He said to her, “Get up, let us be going.” But there was no answer. Then he put her on the donkey, and the man rose up and went away to his home.”

19:9 – 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.

1. Men of Sodom attack Lot verbally and claim Lot is judging them.
2. Men of Sodom physically threaten Lot and move towards him
3. By defending tradition values instead of the current culture Lot has got himself into trouble.
4. “Judge” is *sapat* and also means “rule” and refers to a “ruler”
5. Men of Sodom are quoted, “*nagas*”, meaning “Stand back!” or “Get out!”

19:10 – But the men reached out their hands and brought Lot into the house with them and shut the door.

19:11 – And they struck with blindness the men who were at the entrance of the house, both small and great, so that they wore themselves out groping for the door.

1. Again, both young and old indicating generational
 - a. Likely began 3-4 generations earlier
 - b. This is the fourth generation
2. Blindness prevents the men of Sodom from finding the outside portal or residential entryway where the door was located.

19:12 – Then the men 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.

1. Angels ask about “family” of Lot since Lot and family fall under Abraham’s Covenant

19:13 – **For we are about to destroy this place, because the outcry against its people has become great before the Lord, and the Lord has sent us to destroy it.”**

2. “outcry” is the oppressed crying out to God in the fourth generation
3. Angels (Lord) have now seen first hand what they had previous only heard about (from the cries and prayers of the oppressed)
4. The judgment is now enforced

19:14 – **So Lot went out and said to his sons-in-law, who were to marry his daughters, “Up! Get out of this place, for the Lord is about to destroy the city.” But he seemed to his sons-in-law to be jesting.**

1. The great contrast in this declined culture hears of an opportunity and warning from God, Truth, Reality, but they can only hear it as nonsense and is taken as a joke.
2. Destruction seems too fantastic to the people of Sodom

19:15 – **As morning dawned, the angels urged Lot, saying, “Up! Take your wife and your two daughters who are here, lest you be swept away in the punishment of the city.”**

1. All night to prepare. At dawn Lot is taken out. Destruction comes during the next day.

DAY 1	Lunch with Abraham at Mamre by Hebron
EVENING 1	With Lot in the Gate of Sodom
NIGHT 1	Lot house surrounded; Goes to sons-in-law
DAWN DAY 2	Lot taken out of Sodom
DAY 2	Destruction of Sodom
DAWN OF DAY 3	Abram sees rising smoke from Hebron

19:16 – **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.**

1. Eight times in these verses 19:15-22 there are conflicts of will between the angels and Lot’s family
2. Lot rejects the angel’ will and encouragement, and is forcefully taken out of city

19:17 – **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.”**

1. Angels’ focus is to get Lot moving quickly:
 - a. “Flee” – mallet – used 5x
 - b. “Run” – nus – used 1x
 - c. Malet (“flee”) is a sound play on the name **Lot**
2. “swept away” is *sapa* (19:15, 17 which was part of Abraham’s concern in 18:23,24).
 - a. Abraham was concerned that the righteous would be “swept away”
 - b. This indicates Abraham had been given some details of the Lord’s plan while they were eating the day before which caused Abraham to intercede.
3. Four exhortations by the angels:
 - a. Flee
 - b. Do not look back
 - c. Do not stop
 - d. Flee

19:18 – **And Lot said to them, “Oh, no, my lords.**

19:19 – **Behold, your servant has found favor in your sight, and you have shown me great kindness in saving my life. But I cannot escape to the hills, lest the disaster overtake me and I die.**

1. Best explanation of Lot’s hesitation to leave Sodom and no, to go to the mountains is that it was too much physical effort or movement.
2. Lot’s counter proposal to the angels (as Abraham had done)

19:20 – **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!”**

1. Zoar = *mis’ar* = “small”, this is one of the wicked cities planned for destruction
2. Lot wants the angels to spare just this one small town for Lot’s sake, but still achieve the main objective which is to overthrow the cities of the plain

19:21 – **He said to him, “Behold, I grant you this favor also, that I will not overthrow the city of which you have spoken.**

1. Angels use terms like “grant” and “favor” to give Lot what he wants

19:22 – **Escape there quickly, for I can do nothing till you arrive there.” Therefore the name of the city was called Zoar.[a]**

1. Divine judgment must wait until Lot is safe.
2. The Lord’s covenant with Abraham must be kept and his promise to Abraham’s intercession must be met before judgment can come
3. Judgment is suspended for a little longer

19:23 – **The sun had risen on the earth when Lot came to Zoar.**

19:24 – **Then the Lord rained on Sodom and Gomorrah sulfur and fire from the Lord out of heaven.**

1. “sulfar” is *gopri’t* and “fire” is *wa’es* indicating two things
2. “rained down” is similar to the wording of Noah’s flood. Both events were unique and included more than “rain”
3. Luke 17:26-30 say the Revealing of the Son of Man will be like the Flood and Sodom:
“Just as it was in the days of Noah, so will it be in the days of the Son of Man. They were eating and drinking and marrying and being given in marriage, until the day when Noah entered the ark, and the flood came and destroyed them all. Likewise, just as it was in the days of Lot—they were eating and drinking, buying and selling, planting and building, but on the day when Lot went out from Sodom, fire and sulfur rained from heaven and destroyed them all—so will it be on the day when the Son of Man is revealed.”

19:25 – **And he overthrew those cities, and all the valley, and all the inhabitants of the cities, and what grew on the ground.**

19:26 – But Lot's wife, behind him, looked back, and she became a pillar of salt.

1. First mention of Lot's wife is here.
 - a. Lot is mentioned first eight chapters earlier in chapter 11.
 - b. Lot has never been mentioned as married
 - c. Lot's wife (no name given) may have been from Sodom.
 - d. They may have met after Lot moved towards Sodom since Lot left Abraham about 23 years before and their two daughters are "married", but "engaged" not living with their husbands.
 - i. 2091 BC – **Abram, Sarah and Lot leave Ur** (ch. 12)
 - ii. 2090 BC – **Abram returns from Egypt and Lot leaves for the Kirkar** (ch. 13)
 - iii. 2081 BC – Ismael is born
 - iv. 2067 BC - Sodom is destroyed
 - v. 2066 BC – **Isaac is born**
2. "pillar of salt" could mean a person coated with salt

19:27 – And Abraham went early in the morning to the place where he had stood before the Lord.

19:28 – And he looked down toward Sodom and Gomorrah and toward all the land of the valley, and he looked and, behold, the smoke of the land went up like the smoke of a furnace.

1. The intense smoke from a furnace, meaning a kiln, would indicate extreme heat for creating pottery or working metal.

19:29 – 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.

1. "God remembered Abraham" which is why Lot was delivered
2. Lot was spared because of Abraham's covenant with God
3. New Covenant: I am spared because of Jesus' Covenant with God

19:30 – Now Lot went up out of Zoar and lived in the hills with his two daughters, for he was afraid to live in Zoar. So he lived in a cave with his two daughters.

19:31 – And the firstborn said to the younger, "Our father is old, and there is not a man on earth to come in to us after the manner of all the earth.

19:32 – Come, let us make our father drink wine, and we will lie with him, that we may preserve offspring from our father."

19:33 – So they made their father drink wine that night. And the firstborn went in and lay with her father. He did not know when she lay down or when she arose.

19:34 – The next day, the firstborn said to the younger, "Behold, I lay last night with my father. Let us make him drink wine tonight also. Then you go in and lie with him, that we may preserve offspring from our father."

19:35 – So they made their father drink wine that night also. And the younger arose and lay with him, and he did not know when she lay down or when she arose.

19:36 – Thus both the daughters of Lot became pregnant by their father.

19:37 – The firstborn bore a son and called his name Moab.[b] He is the father of the Moabites to this day.

19:38 – The younger also bore a son and called his name Ben-ammi. He is the father of the Ammonites to this day.