

Genesis 19 Sodom and Gomorrah

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Introduction

My notes for Living Messiah Ministries Sabbath Study 1/23/2016^a

Gen 19 ^{verses 1-38} The Destruction of Sodom; Lot's daughters give birth

- ¹ And there came two angels (*Malak* ^{H4397}) to Sodom at even; and Lot sat in the gate *shair* ^{H8179} of Sodom: and Lot seeing *them* rose up to meet them; and he bowed himself with his face toward the ground;
- 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.
- 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.
- 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:
- 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 *ve-ne-de-Ah*.
The men of the Sodom refer to the two as men, where Lot saw them as *ham-mal-a-Chim* ^{Gen 19:1-2} . AHAVTA
- ⁶ And Lot went out at the door unto them, and shut the door after him,
- ⁷ And said, I pray you, brethren, do not so wickedly.
Why is Lot calling these wicked ones brother? He's also distinguishing between being wicked, so Lot, at some level anyway, knows the difference.

^a See <http://livingmessiah.com/bboard.html#sched> in addition there is also Isaiah 17:14 - 18:7, Luke 17:20-37 (suggest also is Isa 1:9-17. & maybe 2Pe 2:7)

- 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.
- 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.
- ¹⁰ But the men put forth their hand, and pulled Lot into the house to them, and shut to the door.
- ¹¹ And they smote the men that *were* at the door of the house with blindness (*bas·san·ve·Rim*^{H5575}), both small and great: so that they wearied themselves to find the door.
- 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 will destroy (*mash·chi·Tim*^{H7843 ShaChaTh} this place, because the cry^b of them is waxen great before the face of YHVH; and YHVH hath sent (*vay·shal·le·Che·nu*^{H7971 ShaLaCh}) us to destroy *le·sha·cha·Tah*^{H5575} it.
- 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 YHVH will destroy this city. But he seemed as one that mocked unto his sons in law.
- Minyan** - “80 percent of life is just showing up”. The implication is that there are two other daughters not in the house, so you have 4 daughters, 4 sons in law or future sons in law (the last two might be a stretch), plus Lot and his wife (totaling 10). If all would have shown then they would have had a **minion** and therefore (maybe) not judgment.
- 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.
- we can't find a Minyan so were forced to nuke the place.
- 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; YHVH being merciful (*chem·Lat*^{H2551 CheMLaH}) unto him: and they brought him forth, and set him without the city.
- Being merciful in this case is for YHVH to take away his freewill.
- ¹⁷ And it came to pass, when they had brought them forth abroad, that he said, Escape for thy life; look not behind thee^{Luk 9:62, Luk 17:31-32}, neither stay thou in all the plain; escape to the mountain, lest thou be consumed (*tis·sa·Peh*^{H5595 SaPhaH}).
- ¹⁸ And Lot said unto them, Oh, not so, my Lord (*a·do·Nai*):^c
- 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: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.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.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.

^b See Word-Study-H6818-TsaQaH-cry-is-this-not-stating-a-claim, Article #485

^c **Emendation:** LORD*. One of the 134 places where the Primitive Text was Jehovah, and the *Sopherim* changed it to Adonai. These are distinguished in the text by an asterisk, and printed LORD*. See list, App-32 CB Notes.

This sounds like Cain ^{Gen 4:14}. Lot again losing faith, he just can't fully break away from his sin even though the destruction is placed boldly before him. The implication was that Zoar was going to be destroyed as well.

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

²⁴ Then YHVH rained upon Sodom and upon Gomorrah brimstone and fire from YHVH out of heaven; ^d

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

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

See [Luk 9:62](#), [Luk 17:31-32](#). This is why Lot was acting the way he was. Lot is acting like Adam (et. al.) and listening to Eve instead of YHVH. It looks like Lot's wife went out of her way to look back.

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

Aleph Tav-PeNeH YHVH

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. ^f

I wonder if he thought, "I guess there wasn't a Minyan".

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.

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.

So why does Lot leave Zoar? Does he believe that Zoar will also be destroyed inspite of the assurance of the angels (Ahavta)? Does Lot finally come to his senses and realize that Zoar is just like Sodom, and should have also been destroyed? Now that Lot's "Lot in life", his wife, is dead, maybe he can see more clearly about what's important.

Why doesn't Lot just go to Abraham?

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:

"You might be a biblical red-neck if your family tree doesn't fork!"

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

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.

There's a Jot about when she arose.

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 And they made their father drink wine that night also: and the younger arose, and lay with him; and he perceived *yada* ^{H3054} not when she lay down, nor when she arose. ³⁶ Thus were both the daughters of Lot with child by their father. ³⁷ And the firstborn bare a son, and called his name Moab: the same *is* the father of the Moabites unto 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.

^d The *Memra* of YHVH... see Word-Study-H565-Imrah-Word-and-Aramaic-Memra, Article [#473](#)

^e a pillar *netsib* ^{H5333}. KJC: 11, garrison(s) 9; officer (1), pillar(1).

^f See Word-Study-H3533-KaBaSh-and-H3536-KiBSHaN-Furnace, Article [#487](#)

Comments

1

Lot obviously knows the importance of the men (Malak H4397, messengers) because he bows down to them. He calls them masters and he is a servant. I wonder if he is actually waiting for them because he is expecting them?

Ahavta: Then came the two angels to Sodom – one for each mission: one to destroy Sodom and one to save Lot. They got from Hebron to Sodom (50 miles S-SE) very quickly (by evening)! They met Lot at the gates to the city, where elders and judges sit.

More Ahavta: Lot had a dysfunctional family: Lot alone invited wayfarers under his part of the roof, and prepared a meal; his wife was not party to the service;

Interesting that Lot was saved before from being in Sodom. Lot may have been respected by Sodom citizens only because of the actions that Abraham had taken (see Gen 12:1-13 where Lot is taken prisoner and Gen 14:1-16 where Abram rescues him). If you except the theory that Lot, like a lot of people, is someone who is trying to be righteous but is easily distracted by the world, then maybe the Sodomites put up with Lot's half hearted attempt at preaching the Torah. The two messengers however force the issue of righteousness which causes the Sodomites to tip their hand and act most unrighteous.

2

Are the angels testing both Lot and the men of Sodom? Lot ushers them into his house, because he knows how the men of Sodom will treat him. So if this is true and Lot knows this, why does he live in such a wicked place?

Ahavta: The angels came appearing as men, saying, "...We shall spend the night in the square", to test how the men of Sodom would treat them. This is their mission to determine whether or not the claims that have made it up to YHVH are true or not. By insisting that they stay in the cities will test that.

YHVH needs another witness before he can destroy them, and they (the citizens of Sodom) will testify by the actions. First witness Gen 18:21.

3

Ahavta: Lot prepared a feast for them, and baked unleavened bread – it was still the seven-day Feast of deliverance, that began when Abraham served them.

JKM: if the above is true, then Lot knows of the feast^g. A counter argument to this is that the year get's flipped when Moshe enters the picture, therefore *Sukkot* and Passover are mirror images of themselves.

2Pe 2:4. Sodom was unjust 2Pe 2:8.

4

Ahavta: (V.4) Before they lay down, all the men of Sodom surrounded the house (not just disreputable rabble, but representative citizens), to confront this "outsider-judge" who would defy their social order; 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

^g The feast of Deliverance because the first born of Israel during the first Passover were delivered from the Angel of death.

relations with them.” This is not only sexual sin, but terroristic coercion, opposite to God’s hospitality laws. [See Isa 1:10, Isa 3:9, Isa 13:19, Jer 49:18, Eze 16:46-57, Amo 4:11, Lam 4:6.]

JKM: My comments on the above Ahavta comments

- “representative citizens”

See Marsing Maxim XX "We get the government we deserve". Again this begs the question, assuming Lot knows of the wickedness of Sodom why does he reside with them?

- “outsider-judge who would defy their social order”

The law of the land of Sodom is at extremes to the Torah Law form.

- “This is not only sexual sin, but terroristic coercion, opposite to God’s hospitality laws.”

As I stated above this isn't the Torah Law form. The sexual sin is a symptom of the problem/sin not the core; lawlessness (*Torahlessness*) is the core problem.

8

Ahavta Gen 9:8: “Usually a man will fight to the death for the honor of his wife and daughters, to slay or be slain, yet this man offers his daughters to be dishonored!” – (Tanchuma).

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Some will try to argue that Lot who desires to “sacrifice” his two daughters for the defense of the two Malakim because of the "higher order" of defending one's guests. That doesn't sit well with me. Isn't this a false dichotomy? It's Lot's irresponsible and unwise choice to live among the wicked that forces him into a situation where his only given two bad choices. Does the bad choice that he made, or at least proposed, come back to haunt him. I'm thinking that maybe these two daughters are the two in Gen 19:31-38 (The incestuous origin of Moab and Ammon) and their willingness to act unrighteous towards their father is because their father is, in many ways, unrighteous.

Sidebar: **false dichotomy**

A dichotomy is a set of two mutually exclusive, jointly exhaustive alternatives. Dichotomies are typically expressed with the words "either" and "or", like this: "Either the test is wrong or the program is wrong."

A false dichotomy is a dichotomy that is not jointly exhaustive (there are other alternatives), or that is not mutually exclusive (the alternatives overlap), or that is possibly neither. Note that the example given above is not mutually exclusive, since the test and the program could both be wrong. It's not jointly exhaustive either, since they could both be correct, but it could be a hardware error, a compiler error and so on. ^{Source}

<http://c2.com/cgi/wiki?FalseDichotomy>

9

Furthermore, they accused Lot, as a sojourner, of acting like their judge, and said; “now we will treat you worse than them.” So they pressed against Lot until the door was about to break. But the angels reached out and brought Lot into the house with them, and they struck the Sodomites with blindness, so that they wearied themselves trying to find the doorway: these people were so adamant, that they would not stop when struck blind! They were so fixed on the path of sin that their doom was sealed and announced. [Literally, the Sodomites accused Lot of being “judge of the judgments”, meaning he was judging their laws to be wrong:

whence it is taken that Sodom had laws against hospitality – to keep all their wealth for themselves. Thus visitors were made to “pay” for entering.] ^{Source: Ahavta.}

JKM: The KJV is a little hard to read, so here is the NIV

Gen 19:9 NIV “Get out of our way,” they replied. And they said, “This fellow (Lot) came here as an alien (sojourn), and now he wants to play the judge! We’ll treat you (Lot) worse than them.” They kept bringing pressure on Lot and moved forward to break down the door.

Lot in Sodom, is “Gershom”^h i.e. he is a stranger in a strange land ^{Exo 2:22}. He is (or should be) in the world (Sodom) but not of the world (Sodom). You can be physically in the world, but be spiritually of YHVH which means keeping Torah as a law form. However, this has to be weighed with the “shaking the dust off your feet” and “casting your pearls before swine” i.e. at some point Lot should have left Sodom a long time ago.

They testified twice against themselves.

11

I have an analogy of the men of Sodom (who are of the world) are blind to you from a perspective of law, if you are dependent on YHVH and his Torah law form. I contend that the problems that people have with, e.g., the IRS, would never come into existence if they never contracted with them in the first place. It would be as if the IRS was blind towards you.

14

Gen 18:20 And YHVH said, Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous;

God tells Abraham of the destruction planned upon the *five* (*JKM the text here only mentions two*) cities of the plain, referred to as Sodom and Gomorrah. While the angels went toward Sodom, Abraham questioned God. He started by asking God if He would destroy the cities if fifty righteous could be found – a prayer minion for each of the five cities. He stopped when he got to one prayer minion for all five cities: would God destroy the cities if ten righteous were found there? ^{Source Ahavta}.

2Pe 2:1-10 KJV

¹ But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. ² And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of. ³ And through covetousness shall they with feigned words make **merchandise** of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not. ⁴ For if God spared not the angels that sinned, but cast *them* down to hell, and delivered *them* into chains of darkness, to be reserved unto judgment; ⁵ And spared not the old world, but saved Noah the eighth *person*, a preacher of righteousness, bringing in the flood upon the world of the ungodly; ⁶ And turning the cities of Sodom and Gomorrha into ashes condemned *them* with an overthrow, making *them* an ensample unto those that after should live ungodly; ⁷ And delivered just Lot, vexed with the filthy conversation of the wicked: ⁸ For that righteous man dwelling

^h See “Religious-Order-of-Gershom-How-it-got-its-name”, Article #[381](#).

among them, in seeing and hearing, vexed *his* righteous soul from day to day with *their* unlawful deeds; ⁹ The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished: ¹⁰ But chiefly them that walk after the flesh in the lust of uncleanness, and **despise government**. Presumptuous *are they*, selfwilled, they are not afraid to speak evil of dignities.

Looking Back, Verses about

Luk 9:62

⁶² And Jesus said unto him, No man, having put his hand to the plough, and looking back, is fit for the kingdom of God.

Luk 17:31-32

³¹ In that day, he which shall be upon the housetop, and his stuff in the house, let him not come down to take it away: and he that is in the field, let him likewise not return back. ³² Remember Lot's wife.

Outline

The Destruction of Sodom; Lot's daughters give birth

1-3 Lot entertains two angels.

4-11 The vicious Sodomites are smitten with blindness.

12-14 Lot is warned, and in vain warns his sons-in-law.

15-23 He is directed to flee to the mountains, but obtains leave to go into Zoar.

24-25 Sodom and Gomorrah are destroyed.

26-28 Lot's wife looks back and becomes a pillar of salt.

29-30 Lot dwells in a cave.

31-38 The incestuous origin of Moab and Ammon.