GENESIS 19

Judgment Falls

1 The two angels came to Sodom that evening. Lot was sitting at the gate of Sodom. When Lot saw them,
he rose up to meet them. He bowed himself with his face to the ground.

2 Then he said, "Look now, my lords. Please come into your servant's house. Stay all night. Wash your
feet. You can get up early and go on your way." But they said, "No! We will stay in the street all night."

3 But he kept passionately[i] urging them. So they went with him and entered his house. Lot prepared a feast
for them. He baked unleavened bread, and they ate it.

4 But before they went to sleep, the men of the city, even the men of Sodom, surrounded the house. All
the men, both young and old, came from every part of the city. **5** They called to Lot, and said to him,
"Where are the men who are staying with you tonight? Bring them out to us. We want to have sex[ii] with
them."

6 But Lot went out the door to them and shut the door after him. **7** He said, "Please, my brothers. Do not
act so wickedly. **8** Now look! I have two daughters who are virgins. Please let me bring them out to you.
Do to them whatever seems good to you. But do not do anything to these men, for they came under the
protection of my roof."[iii]

9 But they said, "Stand back." And they said again, "This one fellow came in to live[iv] with us. Does he
dare to judge us? Now we will deal worse with you than with them." And they rushed forward upon Lot.
They were even going to break down the door.

10 But the men reached out their hand and pulled Lot into the house with them and shut the door. **11** Then
they struck the men who were at the door of the house, both small and great, with blindness. They wore
themselves out[v] trying to find the door.

(Matthew 11:23-24, Luke 17:28–32)

12 And the men said to Lot, "Do you have anyone else here? A son-in-law? Sons? Daughters? Anyone
else? If so, get them out of this place. **13** For we will destroy this place because the outcry against its people
is great before the face of Yahveh. He has sent[vi] us to destroy it."

14 So Lot went out and spoke to his sons-in-law, who had married his daughters. He said, "Get up. Get out
of this place. Yahveh will destroy this city." But his sons-in-law thought he was joking.

15 When the morning came, the angels urged Lot. They said, "Get up. Take your wife and your two
daughters who are here with you. Don't let the iniquity of the city consume[vii] you."

16 But when he lingered, Yahveh was merciful to him. The angels grabbed him, his wife, and his two
daughters by the hand and brought them out of the house and out of the city. **17** It came to pass when they
brought them out of the city, that one of the angels said, "Run for your lives.[viii] Don't go[ix] back. Don't
stay anywhere in the plain. Run to the mountains so that the fires won't consume you."

18 But Lot said to them, "Oh not so, my lord. **19** Look now! You have been gracious and more than merciful[x]
to me by saving my life. But I cannot run to the mountains. Some disaster might happen to me and I will
die. **20** Look there! That covenant[xi] city is close enough for us to run to. It is a little city. Oh, let me escape
there. (Is it not a little city?) My life will be safe there."

21 And he said to Lot, “All right. I will grant you this thing as well. I will not overthrow the city that you talked about. **22** Hurry! Run there. I cannot do anything until you get there.”[xii] Therefore, they called the name of the city “Zoar.”[xiii]

23 The sun had risen over the earth by the time Lot entered Zoar. **24** Then Yahveh rained fire and brimstone on Sodom and Gomorrah. It came from[xiv] Yahveh out of heaven. **25** And He overthrew those cities, all who lived in the plain, all the inhabitants of the cities, and everything that grew on the ground. **26** But Lot’s wife lagged behind[xv] him and turned into a pillar of salt.[xvi]

27 Abraham got up early that morning and went to the place where he had stood before Yahveh. **28** As he looked toward Sodom and Gomorrah, and all the land of the plain, he saw that the smoke of the country went up as the smoke of a furnace. **29** And it came to pass, when Elohim destroyed the cities of the plain, that He remembered Abraham. Elohim rescued Lot out of the middle of the destruction when He destroyed the cities in which Lot lived.

Moab and Ammon

30 But Lot was afraid of living in Zoar. So he left the place with his two daughters and went to the mountains where they lived together in a cave.

31 Now the firstborn daughter said to her younger sister, “Our father is old. There is not a man in the land who will come and marry us according to the customs of all the land. **32** Come. Let’s make our father drink wine. Then we will have sex with him and preserve our family line through our father.”

33 So they made their father drunk with wine that night. Then the firstborn went in and had sex with her father. He did not know when she lay down or when she got up.

34 It came to pass on the next day that the firstborn daughter said to her younger sister, “Look! I had sex with my father last night. Let’s make him drunk with wine tonight as well. Then you go in and have sex with him so that we may preserve our family line through our father.”

35 And they made their father drunk with wine that night as well. Then the younger sister went and had sex with him. He did not know when she lay down or when she got up.

36 Thus, both of Lot’s daughters were pregnant by their father. **37** Now the firstborn daughter gave birth to a son and called his name Moab.[xvii] He is the father of the Moabites to this day. **38** And the younger sister also gave birth to a son and called his name Benammi.[xviii] He is the father of the children of Ammon to this day.

---

[i] The Hebrew מְאֹד (*m^{e}-od*) means vehemently. Synonyms include very, greatly, exceedingly, fervently, passionately, violently, intensely, much, mightily, and vigorously.

[ii] The Hebrew יָדַע implies knowledge or being acquainted with someone or something. The implications of Jude 7 is that the entire city participated in the same sexual sins (including Nephilim hybrids) that occurred before The Flood.

[iii] It was Lot’s obligation to protect them.

[iv] The Hebrew גּוּר (*goor*) means “to sojourn” or “to dwell temporarily” as a non-native. It reflects the condition of living as a dependent or vulnerable outsider, often without legal rights or permanent settlement. It is closely related to the noun גֵּר (*geyr*), meaning “sojourner” or “resident alien.”

[v] The Hebrew נִלְאָה is from the root לָאָה (*law-awh*). It means *to be weary or exhausted*. Here, it appears in the Niphal stem, which often conveys a reflexive or passive sense.

[vi] The Hebrew שָׁלַח means to send away. Synonyms include bring on the way, cast out, reach out, set, shoot out and escort.

[vii] The Hebrew סָפָה (*saw-fawh*) means to sweep away, to wipe out, or to destroy completely. It often conveys removal by judgment, as when something is cleared away and left behind no more. The term emphasizes totality rather than mere punishment and warns of complete removal if Israel persists in evil.

[viii] The Hebrew נֶפֶשׁ (*neh-fehsh*) has a wide range of meanings. Its #1 definition in the KJV is "soul." It refers to one's life force or breath. Sometimes, it refers to a person as a living being. It can refer to a person's emotions or desires.

[ix] The Hebrew נָבַט means look at intently. In the context of leaving the city, it has the idea that they should not look back at it with such fond, heart-felt memories that they cannot leave. They were to turn their backs on that wicked life and run for a new life.

[x] The Hebrew חֶסֶד (*cheh-sehd*) means steadfast love or covenant mercy. It is all the aspects of Elohim's love based on Elohim's covenant faithfulness. Synonyms include beauty, favor, loving kindness, mercy, pity, goodness, faithfulness, and love.

[xi] The Hebrew זאת is a Zayin-**Aleph**-**Tav**. Its basic meaning is to cut, either as a blessing or a judgment. This translation routinely renders this 3-letter word in terms of covenant. See the article "The **Aleph**-**Tav**."

[xii] This is an amazing statement! It is the right answer in the face of Abraham's pitiful negotiation tactics. Abraham stopped at ten (10). He should have negotiated God down to one (1). God would do His whole plan of redemption even if it saved only one person!

[xiii] Zoar means "insignificance."

[xiv] The Hebrew מֵאֵת is a Mem-**Aleph**-**Tav**. The letter Mem represents waters. So, Mem-**Aleph**-**Tav** represents covenant judgment flowing from God. See the article "The **Aleph**-**Tav**."

[xv] The Hebrew נָבַט (*naw-vaht*) means to look intently, regard with attention, or gaze with longing. Most translations render it as "looked back." The sense, however, goes beyond a casual glance back. It conveys a deliberate action of lingering and gazing with desire. The words "lagged behind" emphasizes her unwillingness to leave. She made a choice to stop following Lot and lingered behind longing for the city she left behind.

[xvi] It wasn't that she magically turned into a pillar of salt. When she didn't want to leave the sin-sick city, she lagged behind. When the judgment came upon the place, she was still close to that city. The fire and brimstone covered her.

[xvii] Moab means "of his father."

[xviii] Benammi means "son of My people."