

Exegetical Lessons 201–300 on Genesis

When I exegete a book, I tend to get very bogged down in the details and so, I decided to develop a series of a few short lessons on various chapters of the Bible, where I attempt to simply deal with the primary points of each verse without getting too detail-oriented. Each lesson is 2–5 pages long and designed to be read at one sitting. Although it is always nice to have a Bible open when studying this, I have, in almost all cases, included the actual Scripture within the text.

I began this study with a general introduction, followed by introductory lessons to studying the Bible, followed by some introductory lessons to the book of Genesis. These 21 lessons precede the lessons below.

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Lesson 201 Genesis 19:1–3

The Angels Arrive in Sodom

You will recall that, in the previous chapter, Abraham actually bargained with God. God told Abraham that He would destroy Sodom and Gomorrah, and Abraham began to reason with God, asking, “Well, what if there are 50 believers there? Then how about 45? 40?” In fact, Abraham found that God would preserve this city, even if there were only 10 believers there. Abraham had calculated that this would be the least number of believers in this area, because Lot was there with his family.

The sin of Sodom was homosexuality. One of the great evils in this world is homosexuality, which fact is testified to throughout the Bible, from the Old Testament to the New. A homosexual act is not just sinful, but it is a sin of degeneracy. One of the fascinating things in this world is how some in the homosexual movement have tried to use the Bible in order to justify their sin. So there is no confusion, it is not a sin to be tempted. It is not sinful to have homosexual leanings or desires. We all have temptations and strong desires to do a lot of things. It is only sinful when you act on these desires.

What certain elements of the current homosexual movement attempt to do is, justify the sins that they commit, calling them legitimate human functions (and probably most of them honestly believe this). For many homosexuals, it angers them to be told that homosexual acts are sins, so that they have attempted to deal with the Bible in a variety of ways—from an outright attack by way of confrontations and lawsuits to infiltrating churches and religion to even starting and promoting their own brand of Christianity. They will not just attempt to justify their own sinful behavior but many will claim that the New Testament in general,

and Jesus in particular, approve of homosexual acts and committed homosexual relationships, often through strained interpretations of the relevant passages from the Bible, as well as by distorting their own personal natures, desires and experiences to those who are not homosexual.

Because this is such a controversial topic today (40–50 years ago, there would have been no controversy over statements like these), these remarks will be expanded upon with a lot of Scripture thrown in to justify them at a later date.

Every man and woman is tempted by something; and, in some cases, by a number of things. Just because a person really wants to do something does not mean that what he wants to do is therefore approved by God. Married men are tempted by women all the time; however, nothing is more destructive to a marriage and to a family with greater far-reaching affects than adultery. Adultery not only has the ability to dissolve a marriage, but it can negatively impact the lives of the children and their future relationships, thus impacting even the lives of their children in the future. So, simply having a strong desire to do something is not enough reason to follow through on that desire. And having a very strong desire does not make it legitimate or approved by God.

What we have in this chapter is attempted homosexual rape and strong homosexual desires; and it indicates the degree of degeneracy which these cities had descended to. Our salvation and our spiritual growth is obviously an individual matter, but God also deals with groups of men corporately, which concept we took a great deal of time to study already. A husband and wife form a corporate entity; a family is a corporate entity, those in a particular geographical area (the same nation, the same city, the same state, same family, same school, same business, same military unit) are all treated by God as corporate entities. God will treat the city of Sodom and the other nearby 4 cities as a corporate entity. These various entities can be blessed or cursed depending upon who is in them.

You will recall in the previous chapter that the sin of Sodom and Gomorrah was great. Two angels left to walk to Sodom, and Abraham was left with the Lord, and he “talked” God into sparing Sodom if there were 10 righteous men in that city. Abraham figured how many people were in Lot’s family, added in a few converts (in-laws), and knew that there had to be 10 saved (righteous) people in Sodom. So when he got God to agree that 10 righteous would preserve the city, he believed that his nephew Lot was safe.

Meanwhile, the angels approach Sodom, and Lot is hanging out at the city gate. This is where often court cases were tried, out in the open by the city gate. This suggests that Lot had gotten to a high political position in Sodom.

Gen 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.

Robby Dean made the following observations:

The Physical Nature of Angels

1. Angels appear to exist primarily as non-material beings. They are not physically material as we are, they don't have to follow the same laws of biology, the same laws of physics.
2. From several passages it appears that angels have bodies that are composed of light or something like light. For example, in Hebrews 1:7 they appear as flames of fire.
3. Angels have the ability to transform themselves into material creatures that possess all of the characteristics of material bodies. For all intents and purposes, insofar Abraham can tell, the angels he meets are material creatures who appear to be men. They eat they drink, they rest, they sleep. He is going to wash their feet. Later on we see that when they are trapped inside Lot's home and the Sodomite perverts outside are trying to pull them out into the street their hands are outside the door and they have to pull Lot back in. These are physical terms. So these immaterial creatures of light are able to transform themselves to have some kind of material bodies. It appears that God determines when assuming a physical body is allowed.
4. Back in Gen. 6, we had fallen angels and mankind cohabiting together, and such sexual unions resulting in pregnancies and children. This is also alluded to in Jude 6–7. The exegesis of these verses it indicates that the sin of Sodom and Gomorrah is imitating the immoral sexual sins of the angels of a previous time. **"And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day. Even as Sodom and Gomorrah, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire."**
5. From this we must conclude that angels are able to take on all biological functions of the material human body, apparently based upon God's sovereignty.

From. <http://phrasearch.com/Trans/DBM/setup/Genesis/Gen098.htm>, which is Robby Dean's Genesis study, lesson #98, accessed May 7, 2012.

Gen 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.

Lot once had a thriving business in cattle. Where is it? Why is Lot at the city gate? Lot is not some degenerate with nothing to do, hanging out in front of the city gate, just as some kids with nothing to do might hang out in front of a convenience store. Lot appears to have become a judge or a city official. Whatever the case, he is no longer overseeing this great company of livestock. Despite this position, he does not seem to have any respect from the people of Sodom, as we will later find out.

When it comes to a business, a small number of people are actually able to run a business and to do what is necessary to make the business prosper. This is Abraham. He had a huge cooperative with Lot, but he was the brains of the business. He was also well-motivated. Lot, apparently, was not. Abraham possessed experiential righteousness; and Lot did not. So, here we are, 23 years down the road (see the [abbreviated timeline](#)), and Abraham still has a thriving business and Lot is at the city gate of a degenerate city. Lot may have been one of those men who really did not want to run a business. He sort of

inherited what he had through Abraham; he built it up in conjunction with Abraham, and God blessed him because he was associated with Abraham. But now, years later, he does not appear to be in charge of the great business, and, let me suggest, that Lot sold it and parlayed his wealth into some sort of political influence, as a judgeship, perhaps. Given his age and wealth, he became a city father or a city official—a judge, in fact—and that has become his interest in life (Gen. 19:9).

Gen 19:2 Lot then 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."

Lot knows what will happen. He knows that if these men (whom he does not see as angels) will be raped and probably killed by the town's residents if they remain in the town square. Lot has spiritual deficiencies, but his concern for strangers here is important. Lot may have a sorry spiritual life, but he has not been completely given over to the evil ways of his city.

As this chapter unfolds, bear in mind that, Lot is a judge; and yet, this city is lawless and immoral. This ought to be evidence that, a great president cannot do much good when faced with a lawless and immoral population.

There are a lot of problems with our *war on drugs*; but the chief problem is a lack of morality among the population. Most people who use drugs are aware of the [mass killings](#) which are occurring south of the U.S. border and yet, they still purchase drugs which, in many cases, [help fund these murders](#). This is personal morality—which is necessary to the survival and prosperity of a nation—and a large segment of our population lacks any.

When a significant population lacks such morality, God sometimes intervenes directly (as He will in Sodom and Gomorrah) or He works through other agencies, e.g. natural disasters or other countries. As has been alluded to on several occasions, God has a set of steps that He goes through with Israel when they get out of line.

I find it interesting that these angels refused Lot's offer of hospitality. I would have thought that this would have been valued by the angels, as they certainly understood that Lot was a part of their mission. However, they refused Lot at first. They had no reason to be afraid of the local population, as the average person would; but this refusal has to make you wonder, did they simply have no interest in spending time with Lot and his family? Could these angels find Abraham interesting company, but Lot, not so much? How well do they know Lot? Have they been observing him over the years?

Gen 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.

It does not appear as if Lot warned them about what exactly would happen, but he insists that they come into his house that night.

Lot celebrates them being there with a great meal (interestingly enough, it appears that angels can enjoy fine dining). At this point, Lot appears to be very similar to Abraham, in the way that he is entertaining guests, and our only misgivings about Sodom at this point come from the fact that we know God will destroy it (unless, of course, you have been reading ahead).

When a city is unsafe, and when the people of the city will tolerate other people raping and murdering, such a city is no longer a corporate entity which God can allow. I mentioned all of the murders in Mexico. It appears as though some law enforcement agencies in Mexico decided to turn a blind eye to some of the drug violence, at its outset, in part because it was drug-gang on drug-gang violence. Even if this was the case, the violence spread to all segments of their population.

As we have discussed, God has warned this city. We know that they have been under the 4th stage of national discipline (subjugation to an outside power) and were nearly put under the 5th stage of national discipline (where an outside power removed them from their homeland and would have placed them into slavery—Gen. 14). However, at this point, they will face the 6th stage of national discipline, which is complete destruction of the population.¹

We have a very similar thing occurring in the Middle East right now. There are many cities where a Jew or a [Christian](#) cannot live. The government does not protect them; in fact, in many cases, there are laws which allow the [government](#) to [prosecute](#) them. At the same time, the people of these cities will oppress Jews and Christians as a part of their religious expression. They kill families and [celebrate](#). God will not allow this to go on forever.

What God desires to see in a national entity is law and order (that is, the [laws of divine establishment](#)), the spreading of the gospel of Jesus Christ, and the teaching of Bible doctrine. God is not concerned if the government is a democracy or run by a vicious dictator or run by an outside country or run by a racial minority in that country. We as men have all kinds of opinions with regards to these things; but, within a national entity, God wants law and order, the gospel openly revealed and Bible doctrine taught. When people are not allowed to hear the gospel; when people are not allowed to worship Him; God has a problem with that.

What we are seeing with Islam is the unrestrained religious soul gone wild. We often picture the unrestrained soul as going wild with sex and drugs (or, in the case of Sodom and Gomorrah, homosexual rape), but, in Islam, we have a people here nearly wholly given over to the worship of Satan. Essentially, they believe in a continual struggle, until everything around them is controlled by Islam. I personally believe that in this century, we are going to see literally millions of Muslims killed in war. We may see entire cities obliterated and more. There is a reasonable chance that, in defense of an attack, that Israel will use nuclear weapons. If we have a president at that time with any stones, he will

¹ God did not warn Israel of the 6th stage of national discipline because He would not allow the Jews to be completely destroyed.

back up Israel with nuclear weapons as well. My point is—and it is based upon what we learn from this passage—God will only put up with corporate behavior like this for so long.

Now, as an aside, God does use some evil nations to discipline other nations, and allows evil nations to live. However, wherever there is strong positive volition toward the gospel and toward Bible doctrine, there will be an oasis of blessing (South Korea, for example, which sends out Christian missionaries all over the world).

Lesson 202 Genesis 19:1–9

Homosexual Rapists in Sodom

Here is a corrected translation of what we have studied so far:

Gen. 19:1–3 So two angels came to Sodom in the evening while Lot is sitting in the gate of Sodom. Then Lot observes [them arriving] and he rises up to meet them. Then he bowed his face to the ground [before them]. Then Lot [lit., *he*] said, “Listen, please, my lords: turn aside, please, to the house of your servant and lodge [there] the night and wash your feet. Then you can wake up early and go on your way.” But they said, “No, because we will spend tonight in the plaza.” Lot [lit., *he*] strongly urged them so they turned aside to him and they went into his house. He then made a drinking feast for them with unleavened cakes that he had baked, and they ate.

The two angels, who enjoyed a meal with the Revealed Member of the Trinity and with Abraham, went to Sodom, a city about to be destroyed by God, and they met Lot, Abraham’s nephew, at the city gate. He insisted that they come home with him, which they agree to do.

Gen 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.

So the angels are at Lot’s home, eating and being made welcome. However, before it was bedtime, the men of the city of Sodom knew about these angels (who appeared to be attractive men to them) and they physically desired them.

We mistakenly believe that homosexuality is simply males being attracted to other males rather than to females, as simple a genetic aberration. There is one very dramatic difference—all situation comedies with homosexual male characters aside—it is not unusual for a male homosexual to have 100 sexual partners; in fact, it is not unusual for them to have 1000 partners or more.² Furthermore, we are led to believe that sexual preference is simply innate. However, it is not unusual for homosexuals, males and

² <http://www.orthodoxytoday.org/articles/DaileyGayAdopt.php> which statistic is based upon a study of 2,583 older homosexuals published in Journal of Sex Research by: Paul Van de Ven et al., "A Comparative Demographic and Sexual Profile of Older Homosexually Active Men," Journal of Sex Research 34 (1997): 354. Accessed May 24, 2011.

females, to have had sex with members of the opposite sex, to be attracted to members of the opposite sex, and to have been in love with members of the opposite sex.³

However, a male who is sexually attracted to both males and females is going to find more opportunities for sexual encounters with other males. Furthermore, a woman who finds out that this man is having sex with other males is not going to want to continue a sexual relationship with him.

As a further aside, the key to love is in the soul, not in the body. The key to a committed lifetime relationship is one male soul paired up with one female soul. It is the souls that are made to coalesce, and the bodies, for a portion of this marriage, express this soul coalescence. The male soul without the female soul tends to get out of control; and the female soul without the male soul tends to get out of control. They are moderated by one another.

Gen 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."

I want you to get a picture of this in your mind—there are dozens and perhaps hundreds of homosexuals gathered around Lot's home. Notice what they do not do. They do not have an orgy among themselves; they want to have sex with those who have come into their city or to observe them being raped and to be titrated by that. Monogamous sex among male homosexuals is rare. A 1981 study showed that only 2% of homosexuals were monogamous or semi-monogamous (which is generously defined as having 10 or fewer lifetime partners).⁴ When it comes to variety, if you will, a 1978 study found that 43% of male homosexuals estimated having sex with 500 or more partners and that 28% estimated their having sex with 1000 or more partners.⁵ So, even though these men surrounding Lot's house are filled with homosexual lust, it is for the two strangers, not for one another.

This is because a man has a male soul with male weaknesses. A woman who is aware of her male significant other or husband sleeping around with 500 other partners is going to call it quits somewhere between #1 and #10. No woman would tolerate this. Two males together will tolerate infidelity, simply because they recognize that the other person is a male with male weaknesses.

In this particular circumstance, there are probably other things involved: the desire to exert power over others, the desire to hurt and injure others. However, the means of doing this will be by committing homosexual rape.

³ From <http://www.biblebelievers.com/Cameron3.html> accessed May 24, 2011.

⁴ This is from Jeffrey Satinover, M.D.'s *Homosexuality and the Politics of Truth*; ©1996 Baker Books, p. 55. He is citing A. P. Bell, et al., *Sexual Preference* (Bloomington, Ind.; Indiana University Press, 1981).

⁵ Jeffrey Satinover, M.D.'s *Homosexuality and the Politics of Truth*; ©1996 Baker Books, p. 55.

When it comes to “committed” homosexuals, a very possible AIDS infection is thrown into the mix, meaning a “committed” homosexual relationship (or an uncommitted one, for that matter) is like playing Russian roulette. There is a very strong possibility that some miscellaneous male partner will be infected with the AIDS virus. The reason that the AIDS virus seemed to happen so suddenly and so dramatically, is because you have the average homosexual male hooking up with 10, 20, 50 or 100 or more partners every single year—many of whom were strangers—and those men are also doing the same thing. Promiscuity is less restrained when there are two men involved.

Gen 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."

Homosexuality has not reached this sort of a fever pitch here in the United States; but it is addictive behavior, and let me explain why. Every time two men have sex—especially if this is a sexual union between relative strangers—they are risking their lives. An AIDS test on Wednesday does not mean that you are free of AIDS on Friday. Condoms are not a 100% guard against the spread of AIDS (or other venereal diseases); and yet, it is common for homosexuals to have had 500, 1000 or 2000 sexual partners (even if they are in a *committed* relationship). Having hundreds of partners for a homosexual is much different than for a heterosexual—for heterosexuals, it might be 1 man in 5000 who has 500 partners or more. According to one [survey](#), the median number of lifetime female sexual partners for men was seven; the median number of male partners for women was four (and we live in a highly sexualized society). Still, 25% of women and 17% of men report having no more than one partner of the other sex in their lifetime. However, when it comes to homosexuals, a Dutch study found that men who had a steady partner still engaged in sexual activity with an average of 8 partners a year.⁶ Bell and Weinberg, in their classic study of male and female homosexuality, found that 43% of white male homosexuals had sex with 500 or more partners, with 28 percent having one thousand or more sex partners.⁷ To most heterosexual males (and females), this is amazing and almost incomprehensible. So, in that committed homosexual relationship, both partners are out there about 8 times a year with another man, a man who might introduce a debilitating disease to both of them in this “committed relationship,” and yet they still do it. That is what makes this addictive behavior. When you regularly do something that risks your life and the life of your loved ones, that is classic addictive behavior. When your desire to do something exceeds reason and potentially could change everyone’s life for the worst, and yet, you still do it, that is addictive behavior.

You may wonder why gays are so militant. It may seem weird to you that they march with banners and push their agenda on everyone. They are both addicted to the frequency and

⁶ Maria Xiridou, et al, "The Contribution of Steady and Casual Partnerships to the Incidence of HIV Infection among Homosexual Men in Amsterdam," AIDS 17 (2003): 1031.

⁷ A. P. Bell and M. S. Weinberg, *Homosexualities: A Study of Diversity Among Men and Women* (New York: Simon and Schuster, 1978), pp. 308, 309; See also A. P. Bell, M. S. Weinberg, and S. K. Hammersmith, *Sexual Preference* (Bloomington: Indiana University Press, 1981).

to the variety and to the very act of homosexuality; so they are going to lay the groundwork for them to be able to pursue frequency and variety in any way possible.

My point is, these men in Sodom are addicted. Now, you would think that, a homosexual group of 8 or 20 men might choose to keep their behavior within this group? They don't. They are constantly going outside, to meet new men—virtual strangers—to have sex with. Again, remember that hundreds of sexual partners for a homosexual is the norm. So, when new males come into Sodom, all of the males become charged up with the desire to have them—even if they rape them to the point that they die.

Now, you may think that this is unrealistic, that men would never behave in this fashion. Then you do not know the power of lust, the desire to dominate and just how far man is able to fall. In prison, in a study done in 2007, it is reported that 4.5% of the prisoners had been subjected to sexual victimization, either by other prisoners or by their guards. From an article on Human Rights Watch: *Human Rights Watch documented vicious and brutally violent male rapes in prison as well as other more common, less overtly violent forms of coerced sex.*⁸ This sort of activity tends to be more common in our culture in prisons, where the inmates are not properly supervised and protected, and among a prison population which is going to still identify itself as heterosexual. When the supervision of prisoners is more lax, then this sort of thing occurs more often—12.2% in a prison in Nebraska.⁹ My point is, in an environment where such a thing is not policed at all—like Sodom—this sort of behavior is not an exaggeration. What happened here is Sodom is no different than would happen in that prison in Nebraska, if all supervision stopped. As far as we can tell, there are no restraints in Sodom, apart from Lot.

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

Lot has lived among these people for over two decades. Therefore, he feels reasonably safe with stepping outside of his door and attempting to reason with them. He has probably had to deal with many of these men in court and they undoubtedly showed some respect for his position.

However, you will note two things: he insisted that the two angels lodge with him, which would have been protection for them; and he shuts the door behind him in this verse, again taking steps to protect them and his family.

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

At first, we look at Lot and think, this is a marvelous guy. He takes strangers in off the streets to protect them. He attempts to reason with the radical members of his community. But then, he does this:

⁸ From <http://www.hrw.org/news/2007/12/15/us-federal-statistics-show-widespread-prison-rape> accessed March 2, 2012.

⁹ Ibid.

Gen 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."

Lot despicably offers up his own daughters instead. Quite obviously, I was not there. I don't know how many homosexual rapists were threatening Lot. Obviously, he was in a panic, and he apparently had not faced a situation quite like this before.

Why he offers up his own daughters, is a complete mystery to me. However, under difficult circumstances where snap decisions have to be made, some people do and say the wrong thing. Everyone in his household is being threatened.

Gen 19:9 But they [the men of Sodom] 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.

This crowd of homosexuals are speaking of Lot here: "He came to our city to live temporarily and now he is our judge?" This suggests that Lot had a high political position in Sodom. Then they threaten to deal with Lot more viciously than they intend to deal with the two angels inside.

Now, you would think with this crowd (and we have no idea how many there were—I would think well over a hundred and maybe in the thousands) that they would be willing to simply have sexual relations with one another. However, that is not how this addiction works. This is why a homosexual male can have hundreds and even thousands of partners in his lifetime.

It is reasonable to ask, how can this family choose to stay among such people? Let me suggest this: strangers had come into town and they had disappeared; and it was rumored about the town how this occurred—that they were raped until they died. This happened enough times, to where Lot was well-aware of it. However, this is where he put down his roots; his family all lived here; he had a house and a profession, and he apparently no longer had anything which he could parlay into wealth and comfort in another city.

In this town was probably access to many things that could not be found outside of the town. I don't know if we are talking foods, jewelry, clothing, pottery, furniture or what—but in any city, there is more offered within that city than can be found out in the country. I live in the suburbs, but I can drive less than 3 miles to find most of the things I need or desire. Just 10 miles away, in a nearby town, I would be 13 miles away from these same things. So, the things which Lot's wife had come to appreciate, enjoy and/or depend upon, could be found in the confines of this city—which things were not as readily available to her for the 10 or so years that she and Lot spent with Abraham, living in their tents and watching over their herds. One chief difference was, quite obviously, the house that they lived in. Many of us love the house that we grew up in, the dream home that we eventually buy—and some of us love every home in between.

Lot also had a position of authority; he had become a judge in this city. So, despite the crime factor—which crimes were committed against strangers, for the most part—Sodom had a lot to like about it.

At this point, Lot had not faced this crowd of men at night. He had not been threatened by them before and their sexual passions. This is probably the first time, Lot felt that his life and the lives of his family were in danger.

Having a general idea of what was occurring, Lot decided to take a stand and to take in these men to protect them. This he had probably not done before. However, there had been enough homosexual rapes in this city for Lot to realize that he needed to act. Likely, there have been 10 or 20 strangers who had been raped or murdered by this time. In fact, given that all of the males were there to watch, it is possible that there had been many more men who had been sodomized. It was their entertainment in this city, and all of the men of the city came to see it. And this was the first time that Lot was seeing this play out, where the lives of everyone under his roof were in danger.

It was enough for Lot to be concerned for the safety of these strangers. However, the idea of terrorizing strangers to a city with homosexual rape had become well-known to Lot, enough that he insisted that these strangers come to his home, apparently to provide them with some measure of safety. So, up to this point, Lot knew this sort of thing was happening; and he took steps to protect these men. However, this is apparently the first time Lot had seen these men close up, ready to do what they had done scores of times before.

What Lot does not realize is, under circumstances like these, when there is not enough of a [pivot](#) to protect the geographical area, then God will act. God will take steps to bring this population under control; or He will destroy that population. Gen. 14 was a prelude to all of this; Gen. 19 is where God will destroy the populations of this area.

A principle that we have not studied yet is, *grace before judgment*. Gen. 14 was God's grace given to the people of Sodom; Gen. 19 is God's judgment, because the people of Sodom rejected the God of Abraham.

Lesson 203–204 Genesis 19 interlude

The Doctrine of Homosexuality

Gen. 19 is all about God coming to the city of Sodom and destroying it because of the behavior of the people there. It is clear that the men of Sodom are interested in homosexual rape and that a huge portion of the population will rape and kill strangers who come to their area. We males tend to like pretty violent sports, e.g., football and boxing. What was happening in Sodom was a sport of sorts, and all of the men came out to participate in it or to watch it take place.

This has brought us to the very controversial topic of homosexuality. Interestingly enough, the things we will examine were not at all controversial in, say, the 1950's. But, in the year

that I write this, 2012, this has become a very controversial topic. Therefore, let's examine the Abbreviated Doctrine of Homosexuality.

This is not the complete doctrine of homosexuality. What follows will be a distillation from that doctrine. See the Complete **Doctrine of Homosexuality** ([HTML](#)) ([PDF](#)).

The Abbreviated Doctrine of Homosexuality

Homosexuality in the Old Testament

1. In the Old Testament, homosexual acts were not only sinful, but they were illegal.
 - a. **You are not to sleep with a man as with a woman; it is detestable** (Lev. 18:22; HCSB; see also Lev. 20:13). The word which describes such an act is *tôw'êvâh* (תּוֹעֵוָה) [pronounced *to-gay-VAWH*], meaning a *disgusting act, an abomination, abhorrent, an abhorrent act*. Originally, this word was used to describe how the Egyptians felt about the Jews (Gen. 43:32 46:34 Ex. 8:26). This same word was often used for the abominations committed by the heathen of the land which God told the Jews to destroy (Deut. 18:9, 12 20:18 2Kings 21:2 2Chron. 28:3 2Kings 21:11 2Chron. 28:3). Strong's #8441 BDB #1072.
 - b. Homosexual activity in the Old Testament was punishable by death. Lev. 20:13
 - c. The point being made is, this was not considered a minor sin in the Old Testament. This was not eating a "pull-pork sandwich," a comparison that same-sex marriage advocates are often wont to [make](#). This clear denunciation of homosexual acts is often downplayed on websites which argue that we are not under the Mosaic Law¹⁰ (which is true) and which say things like, "Well, the Old Testament also forbade the Jews to eat [shellfish](#); how silly is that?" They often point to the Sabbath and Sabbath laws, and note that Christians do not obey those laws.¹¹ What they gloss over is, a person committing a homosexual act would be executed; those who ate shellfish were not.
 - d. Populations which practiced homosexuality extensively were destroyed by God. In our study, the Sodomite population became involved in forcible rapes by many men, and God will destroy them. Gen. 19
 - e. The degeneracy of Sodom and God's judgment of Sodom will be spoken of perhaps a dozen times in the Old and New Testaments.
 - f. Interestingly enough, the antichrist will not desire women. Daniel 11:37

Homosexuality in the New Testament

2. The condemnation of homosexuality is carried over into the New Testament.

¹⁰ Taken from:

http://www.gaychurch.org/gay_and_christian_yes/calling_the_rainbow_nation_home/7b_gac_clobber%20passages_the_levitical_law.htm accessed July 10, 2012.

¹¹ Ibid.

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- a. The clearest passage is Rom. 1:24–32: **Therefore God also gives them up to uncleanness, in the lusts of their hearts, to dishonor their bodies among themselves**, who change the truth of God into the lie, and fear and serve the created things more than the Creator, who is blessed forever. Amen. **For this reason God gives them up to vile passions. For even their women change the natural use for what is contrary to nature. Likewise also the men, abandoning the natural use of the woman, burned in their lust toward one another, men with men performing what is shameful, and receiving the retribution within themselves, the penalty which is fitting for their error. And even as they do not like to have God in their full true knowledge, God gives them over to a reprobate mind**, to do those things which are not fitting; being filled with every unrighteousness, sexual perversion, wickedness, covetousness, maliciousness; full of envy, murder, strife, deceit, depravity; whisperers, defamers, haters of God, insolent, proud, boasters, inventors of evil things, disobedient to parents, without understanding, untrustworthy, without natural affection, unforgiving, unmerciful; who, knowing the righteous judgment of God, that those who practice such things are deserving of death, not only do them, but also approve of those who practice them (VW). This can describe many groups of people, but it could certainly describe participants of gay pride parades or the patrons of a gay bar.
- b. Rom. 1:24–32 in the NKJV: Therefore God also gave them up to uncleanness, in the lusts of their hearts, to dishonor their bodies among themselves, who exchanged the truth of God for the lie, and worshiped and served the creature rather than the Creator, who is blessed forever. Amen. For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature: And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompense of their error which was meet. And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient; Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, Backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, Without understanding, covenantbreakers, without natural affection, implacable, unmerciful: Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them.
- c. Rom. 1:24–32 Kukis revising the NKJV: **Consequently** [because some men have rejected God and therefore their minds have been covered in scar tissue] **God further delivered them over to a lifestyle of desire and**

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corruption, in the lusts of their thinking, treating with contempt their own bodies [having sexual relations] among themselves, who exchanged the [doctrinal] truth of God for perverted and deceitful precepts, and they have [therefore] worshiped and served that which God created rather than the Creator [Himself], who is praised forever. Amen. For this cause, God delivered them over to disgraceful passions; for even their women exchanged nature's design of sexual relations [between a man and a woman] into that which is not natural. And not only this, but men also, disregarding and abandoning normal sexual relations with women, burned in their desire [and craving] for one another; males in males, accomplishing [or *performing*] the unseemliness of a woman's genitals, and receiving [by way of retribution] in themselves that payment for their straying [from morality and God], which [retribution] was necessary [as established by the justice and righteousness of God]. And just as they did not recognize [and approve of] the [true] God, to keep [Him] in their thinking, God [therefore] gave them over to an unfit [and reprobate] mind, to do those things which are not normal. [As a result, they] are filled with all unrighteousness, with illicit sexual practices [e.g., homosexuality and lesbianism], depravity, a continued desire for more and more, maliciousness; filled with envy, murder, contention, deceit, malicious craftiness; [they are] quiet slanderers, speaking evil, haters of God, insolent and filled with pride, [they are] arrogant, inflating their own character, designers [and creators] of evil things, disobedient to parents, without understanding, violators of contracts, lacking in natural affection, implacable, [and] unmerciful; who, fully knowing the judicial condemnation of God, so that they who practice these things are worthy of death; [in fact] they not only do these things, but they are pleased when others perform [such things].

- d. Paul writes to Timothy in 1Tim. 1:8–11 But we know that the [Mosaic] Law is good if one uses it lawfully, knowing this: that the Law is not made for a righteous person, but for the lawless and disobedient, for the ungodly and for sinners, for the unholy and profane, for slayers of fathers and slayers of mothers, for murderers, for **[male] prostitutes**, for **sodomites**, for kidnappers, for liars, for perjurers, and if there is any other thing that is contrary to sound doctrine, according to the glorious gospel of the blessed God which was committed to my trust (VW).
- i. The first bolded word is pornos (πόρνος,ου,ό) [pronounced *POHR-nos*] which means, *a man who prostitutes his body to another's lust for hire; a male prostitute; a man who indulges in unlawful sexual intercourse, a fornicator, the sexually immoral, one who practices sexual immorality, immoral men.* Thayer, Horst Balz and Gerhard Schneider, and Arndt and Gingrich. Strong's #4205.
 - ii. The second word found is arsenokoitês (ἀρσενokoίτης)

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[pronounced *ar-sen-ok-OY-tace*], which means, *one who lies with a male as with a female, sodomite, [male] homosexual; one who has sex with younger men (boys), a pederast*. Thayer, and Horst Balz and Gerhard Schneider, and Arndt and Gingrich definitions. Strong's #733. Of course, pro-homosexual Christian websites take issue with this word (and others); but the definitions above are based upon unbiased scholarship of 5 of the greatest Greek scholars. So, it boils down to, whose authority seems the most reasonable: that of "homosexual scholars" who have *studied* a half a dozen words and who want to allow for homosexual practices; or Greek scholars who made this their life's work and are simply trying to determine what the meaning of a word is, despite their own personal shortcomings? These "homosexual scholars" have a vested interest in changing the meaning of these words.

- e. Paul wrote this to the Corinthians: **Do you not know that the unrighteous will not inherit the kingdom of God? Do not be led astray. Neither [male] prostitutes, nor idolaters, nor adulterers, nor effeminate, nor sodomites, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners will inherit the kingdom of God. And such were some of you. But you were washed, but you were sanctified, but you were justified in the name of the Lord Jesus and by the Spirit of our God (1Cor. 6:9–11; VW).**
- i. The term *male prostitutes* is pornos (πόρνος,ου,ό) [pronounced *POHR-nos*] which we already covered above. Strong's #4205.
 - ii. *Adulterer* can refer to a person who has committed actual acts of adultery against their spouse or spiritual acts of adultery against God. Strong's #3432.
 - iii. The word *effeminate* is malakos (μαλακός) [pronounced *mal-ak-OSS*], which means, 1) *soft, soft to the touch; clothes that are soft to the touch*; 2) *metaphorically in a bad sense*; 2a) *effeminate; weakling* 2a1) *of a catamite*; 2a2) *of a boy kept for homosexual relations with a man*; 2a3) *of a male who submits his body to unnatural lewdness; passive homosexuals; a man or a boy who allows himself to be used by a more dominant male homosexual*; 2a4) *of a male prostitute*. Thayer, Horst Balz and Gerhard Schneider, and Arndt and Gingrich definitions. Strong's #3120.
 - iv. We have already studied *Sodomite*.
 - v. Paul is describing categories of people who will not inherit the Kingdom of God. However, some of these people in the Corinthian church used to be this way and they are not any longer because they were justified by Jesus Christ and cleansed by the Spirit of God. There is an implication here that they have left that lifestyle; or that they have rejected those sins.

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- f. Paul wrote, in Gal. 5:19–21: Now those things done by the sinful, physical nature [of a person] are evident; they are these: **sexual immorality, moral impurity, indecent conduct**, idol worship, occultic practices, hatefulness, dissension, jealousy, angry outbursts, factious spirits, divisiveness, party spirits, envy, drunkenness, orgies [or, *feasts, drinking parties*], and things like these. I warn you again, as I have done before, that those people who practice such things will not inherit the kingdom of God (AUV—NT).
- i. *Sexual immorality* is moicheia (μοιχεία, ας, ή) [pronounced moy-KHEE-ah], which means, *adultery, adulterous acts*. Thayer, Horst Balz and Gerhard Schneider, and Arndt and Gingrich definitions only. Strong's #3430.
 - ii. *Moral impurity* is porneia (πορνεία, ας, ή) [pronounced por-NĪ-ah], which means, 1) *illicit sexual intercourse; 1a) adultery, fornication, homosexuality, lesbianism, intercourse with animals etc.; 1b) sexual intercourse with close relatives; Lev. 18; 1c) sexual intercourse with a divorced man or woman; (Mark 10:11–12) metaphorically the worship of idols; 2a) of the defilement of idolatry, as incurred by eating the sacrifices offered to idols*. Arndt and Gingrich add *prostitution, unchastity, fornication, unfaithfulness of a married woman*. Horst Balz and Gerhard Schneider add, *every unlawful kind of sexual intercourse, disgraceful sexual immorality*. First definitions from Thayer. Strong's #4202.
 - iii. *Indecent conduct* is akatharsia (ἀκαθαρσία, ας, ή) [pronounced ak-ath-ar-SEE-ah], which means, 1) *uncleanness; 1a) physical; 1b) in a moral sense: the impurity of lustful, luxurious, profligate living; 1b1) of impure motives*. Arndt and Gingrich add *refuse; immorality, immoral intent; sexual sins*. Horst Balz and Gerhard Schneider add *impurity*. Thayer definitions given first. Strong's #167.

Jesus and Homosexuality

3. Most churches which believe that homosexuality is permissible claim that Jesus did not speak directly to the sin of homosexuality.
 - a. This does not mean that Jesus somehow supported homosexual activity or supported homosexuality within a “committed” relationship. The era of the Hypostatic Union was a hinge between the Age of Israel and the Church Age. It is clear that homosexual acts are not only prohibited but punished with death in the Old Testament; it is also clear that homosexuality was forbidden in the New Testament epistles. So, it would make little sense to say that Jesus lived in a short time period when homosexuality was acceptable.
 - b. Even though Jesus never said, “Homosexuality is wrong, don't do it.” He

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did say, "I have not come to abolish the Law but to fulfill it." (Matt. 5:17). The Mosaic Law, as already pointed out, was clearly against homosexual practices and even executed those convicted of committing homosexual acts. So, Jesus fulfilled the ceremonial aspects of the Law, becoming the Lamb who died for our sins (John 1:29 Rev. 13:8); but He did not negate any other aspects of the Law. If anything, Jesus expanded upon the Law of Moses (Matt. 5:20–30). In fact, Jesus did say, "Therefore, whoever breaks one of the least of these commandments, and thus teaches the people, he will be called least in the kingdom of the heavens, but whoever does and teaches [them], he will be called great in the kingdom of the heavens." (Matt. 5:19; ALT)

- c. Jesus clearly taught marriage between one man and one woman: *And He answered and said to them, "Have you not read that He who made them at the beginning 'made them male and female', and said, For this cause a man shall leave father and mother and shall cling to his wife, and the two of them shall be one flesh? Therefore they are no longer two, but one flesh. Therefore what God has joined together, let no man separate."* (Matt. 19:4–6). As the oft-repeated saying goes, *God created Adam and Eve, not Adam and Steve*. In view is the sexual act (the two of them shall become one flesh) which is illustrative of the natural connectedness of their souls.

General Biblical Notions on Homosexuality

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4. No one is condemned to hell for committing a homosexual act or for practicing homosexuality. All of our sins have been paid for by Jesus on the cross, including the sins of homosexual acts. We are condemned to hell for not believing in Jesus Christ. John 3:16, 18. However, in one respect, committing a homosexual act after salvation is no different than committing any other sin. One person may be tempted to lose his temper, another may be tempted to chase after money or power, another may be tempted to be a skirt-chaser. These are the temptations which all Christians face. Your temptations are not any better or worse than mine. When we sin, we name this sin to God. In order to lessen the number of times we sin, we learn doctrine and begin to think with the mind of Christ. As Paul explains, **Let this mind be in you which was also in Christ Jesus (Philip. 2:5).**¹² **And be not conformed to [the thinking and philosophy of] this world: but be you transformed by the renovation of your thinking, that you may prove what is that good, and acceptable, and perfect, will of God (Rom. 12:2).**
 5. However, even though a sin is a sin; different sins can affect us in different ways. There are sins like the abuse of alcohol or the use of drugs which tend to take over a person's life. So it is with sexual sins, which tend to taint a person's entire existence. With heterosexual males, it is clear that pornography has an addictive affect upon them; so it should not seem odd that homosexual behavior among homosexuals is also [addictive](#).
 6. The homosexual who has believed in Jesus Christ needs to decide which is most important, his personal lusts or his new status of being in Christ.
-
7. For the homosexual: if you have believed in Jesus Christ—if He is the sole reason for your salvation—then you have eternal life. No one can take this eternal life from you; nor can you overrule this aspect of the plan of God. The **Doctrine of Eternal Security** (external links): [Bible Doctrine Resources](#) or [Verse by Verse](#).
 - a. All believers, after they are saved, face many choices, because we all come out of some lifestyle or another. We can return to that lifestyle, we can attempt to be moral, or we can do what is required in the plan of God, which is to live the Christian life, which is a supernatural life. A **General Introduction to the Christian life** ([HTML](#)) ([PDF](#))
 - b. Briefly, the Christian way of life is (1) naming your sins to God as you commit them; the shorter accounts that you keep, the more time that you log in under the power of the Holy Spirit. (2) You are also to learn doctrine under the authority of a pastor who knows the Word of God, the original languages and orthodox theology. Here is a [list](#) of such resources ([PDF](#)). In my experience, I have found that it is better for the believer to be physically in a group setting rather than to study on their own (even under a good pastor-teacher).
 - c. Do not attempt to simply justify your lusts. All believers have lusts; and

¹² I have taken this out of its context, which refers to a particular set of mental attitudes; however the principle is accurate; we are to think with the mind of Christ.

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sexual lust is a normal thing. Acting on sexual desires outside of marriage is sinful. God only allows for sex within a heterosexual marriage. It does not matter if you really, really, really, really want to do something. An extremely strong desire does not make such an act sinful.

- d. After salvation, homosexuals have a number of options open to them: date the opposite gender and get to know the person; do not attempt to have sex with them. Most male homosexuals have had sex with women; so, the idea that there is no sexual attraction whatsoever is generally bogus (not in all cases, but in many—a friend of mine once told me that, to his way of thinking, there was no difference between men and women). And many homosexual men have been in love with women in their past as well.
 - e. Also, it ought to be clear that there are men with more slender bodies (which is actually a *thing* in the homosexual world); and there are women who seem to have more masculine characteristics. So, even in those worlds of homosexual lust, there is a premium on men who are effeminate and for women who are masculine. This is not in every case, but it often found in those worlds. This indicates the natural predilection of the soul and the natural physical desires.
 - f. God has designed the right man for every woman; and the right woman for every man. First, you get doctrine into your soul so that you are guided by doctrine and not by your lusts.
 - g. Or the homosexual can choose to live a celibate life.
 - h. Unlike some [websites](#) that teach, you must struggle against homosexuality in order to prove that you are saved, the Bible teaches that you are saved by faith alone in Christ alone (John 3:16, 18 Eph. 2:8–9 Titus 3:5). You may or may not choose to avoid sexual activity outside of marriage. However, what is different is, you have now become a child of God and you are subject to His discipline (Heb. 12:6). It is like any familial relationship—you are always your parents' child, but now and again, they may whip you to the point that you wish you weren't.
-
8. The key to a lifetime marriage relationship is in the soul, not in the body; and this is where homosexuals and their propagandists completely miss the mark. When a man wears women's clothing, takes estrogen and even have breast implants, he is still a male in his soul. Such men can play-act like women, but when they are being normal, they are men (even if they look quite feminine). God designed the female soul to fit the male soul, just as He designed the female body to fit the male body. There is a fit of the souls as much so as there is of the bodies. This is why both husband and wife are faithful in most marriages but why fidelity is not a part of homosexual relationships. The "fit," which is both sexual and soulish, automatically restricts itself to two people.
- a. This is why our first marriage is Adam and Eve which is what Jesus Christ confirmed with the words: **And He answered, "Have you not read that the Creator at the beginning made them male and female, and said, 'For this**

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reason a man must leave his father and mother and be united to his wife, and the two of them must be one!' So they are no longer two but one. Therefore, what God has joined together man must stop separating." (Matt. 19:4–5; Wms NT). Paul affirms the male female relationship as based upon Adam and the woman in 1Tim. 2:13–14

- b. This helps to explain Jer. 31:22b **Y^ehowah has created a new thing in the earth: a woman shall encompass a man.** The important verb here is the Poel imperfect of *ṣābab* (צָבַב) [pronounced *saw^p-VAH^BV*], which means (these are Poel meanings), *to go about [in a place]; to surround*. Strong's #5437 BDB #685. God created the woman to both encompass the man physically as well as soulishly.
- c. It is the woman's soul and the man's soul together that require mutual fidelity. It is the way that they fit together that results in a monogamous relationship. Often, it is the woman who inspires fidelity in the man; and quite often the woman inspires the man in many areas of endeavor. In fact, it is the woman who is the most inspirational creature on this earth (apart from our Lord). Remove the woman, and there is little reason for man to live.

General Comments About Homosexuality

9. There is an ongoing propaganda war about homosexual actions. It is nearly always presented as innate which can't be changed, and the natural result of genetics (which things are not true). Men who are homosexual are generally portrayed, in the mass media, as men who were just born liking men. Other than that, they are just like us. Furthermore, the percentages of those who engage in homosexual activity are exaggerated. The way that homosexuality is presented is not an accident. It is intentional and it is propaganda. It is well-known among the politically active in the homosexual community that if you, a straight person, understand homosexuality as simply a result of genetics, then you are likely to believe that it is a valid lifestyle which should not be judged or looked down upon.
10. Although homosexuality probably has a complex genetic component to it, it is not genetically predetermined. Just as some people have a predilection toward alcoholism, some have a predilection toward homosexuality. This predilection does not determine that a person will become an alcoholic nor does it determine that a person will engage in homosexual acts.
11. Those who are self-identified homosexuals make up a very small portion of society: between 1–3%.
12. In 1973, when homosexuality was removed from APA's list of mental illnesses, it was not as a result of research or new studies, but based upon concerted pressure from the homosexual community. This pressure indicates the political savvy of the homosexual community.
13. There seem to be factors as a person grows up which also have an effect upon a person's sexuality and sexual attraction.
14. There are both men and women who have engaged in same-sex encounters and

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- then later have been in committed heterosexual relationships.
15. A disproportionate number of child predators (particularly pre-adolescent) are male homosexuals.
 16. Politically active homosexuals make strong attempts to introduce homosexuality as a neutral predilection in public schools to as early an age as is possible. Continual attempts are made to introduce [children's books](#) which prominently feature two fathers or two mothers.
 17. A number of strategies are used, including ones to get around [resistant parents](#) who do not want their children taught about homosexuality when they are 5 or 6 or 7. One [approach](#) is to [not allow](#) parents to [opt-out](#) their children when pro-homosexual (or neutral homosexual) programs, philosophies and books are presented.
 18. Similarly, [anti-bullying programs](#) are brought into the schools, often as thinly veiled pro-homosexual programs to be introduced again at very early ages. Again, the political savvy of the homosexual community should be noted. There are very few people who are in favor of bullying, so an anti-bullying program seems like a good idea to the average parent.
 19. Politically active homosexuals will sue [schools](#), [institutions](#), [businesses](#), [churches](#), [pastors](#), and [individuals](#) in order to harass them and to insure their complicit silence. The idea is, you may believe that homosexual activity is sinful, but they will make your life miserable if you publically express that opinion.
 20. Although two virgins marrying is much more rare than it used to be, it still occurs. However, at no time has there been any two male or two female homosexual virgins who have "married." Homosexuality is a lifestyle that demands activity.
 21. In other words, a person must engage in homosexual activity in order to identify himself (or herself) as a committed homosexual.
 22. Faithfulness among male homosexuals, even in committed relationships, is virtually nonexistent. On the other hand, faithlessness destroys many heterosexual (normal) marriages.
 23. It ought to be noted that, any movement which is against the laws of divine establishment as found in the Bible (as the homosexual movement is) will have elements of Satanism. This does not mean that homosexuals will specifically worship Satan or anything like that, but they will support cosmic system policies. As a result, homosexual groups will be highly antagonistic toward Christianity or toward Bible doctrine, and they will be against the laws of divine establishment. Having their actions designated as sins will cause many of them to be angry and antagonistic toward Christians. It is not unusual for a significant number of homosexuals to be one-issue voters (that is, they will vote for whatever person appears to support their lifestyle). This is a minor illustration of how homosexuality can infect a person's entire being.
 24. On the other hand, there will be smaller groups who recognize the need for their own salvation, but are unwilling to give up their homosexual activities. Therefore, they will, after believing in Jesus Christ, attempt to downplay and distort what the Bible says about homosexuality and they will try to develop homosexual

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relationships similar to marriage relationships in the Bible. However, it is far easier for a “homosexual” person to turn to heterosexuality as an alternative, than it is to actually become involved in a faithful homosexual relationship.

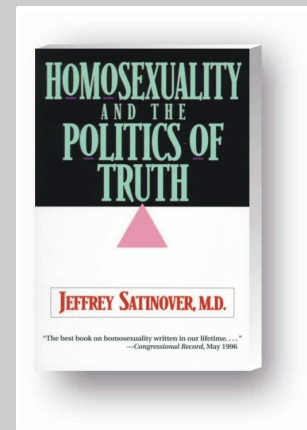
In the more expansive doctrine of homosexuality, all of these statements under *general comments* are confirmed by named studies. There is a great deal more detail given in the full doctrine: ([HTML](#)) ([PDF](#)).

You may find this to be helpful to sort out your thinking concerning this issue.

Symptoms

Dr. Jeffrey Satinover asks the question, what if you have a friend, relative or colleague who had a condition that was routinely associated with the following problems:

- A significantly decreased likelihood of establishing or preserving a successful marriage
- A 5 to 10 year decrease in life expectancy.
- Chronic, potentially fatal, liver disease—hepatitis
- Inevitably fatal esophageal cancer
- Pneumonia
- Internal bleeding
- Serious mental disabilities, many of which are irreversible
- A much higher than usual incidence of suicide
- A very low likelihood that its adverse effects can be eliminated unless the condition itself is eliminated.
- An only 30% likelihood of being eliminated through lengthy, often costly, and very time-consuming treatment in an otherwise unselected population of sufferers (although with a very high success rate among highly motivated, carefully selected sufferers).



Let's throw in some other information: this condition very likely has a genetic component, although the problem itself is a behavioral one. Secondly, a person who is involved in this behavior is likely to continue in it, even if he recognizes the destructive consequences noted above. Thirdly, some people with this problematic behavior recognize it as a problem; while others do not believe it to be so. Finally, in resisting outside influence, such a person may involve himself heavily in a subgroup of people who have the exact same behavioral problem.

The problem we are speaking of is alcoholism; and most of us when dealing with close friends or relatives, recognize the destructiveness of this behavioral disease of continued and repeated acts of drunkenness. Furthermore, we hold those people who do these things responsible for their behavior, regardless of whatever genetic predisposition there

Symptoms

might be.

Symptoms Part II

Now let's consider a friend or relative with a very similar set of problems, all related to this person's behavior:

1. A significantly decreased likelihood of establishing or preserving a successful marriage
2. A 25 to 30 year decrease in life expectancy.
3. Chronic, potentially fatal, liver disease—infectious hepatitis which increases the risk of liver cancer
4. Inevitably fatal immune disease including associated cancers
5. Frequently fatal rectal cancer
6. Multiple bowel and other infectious diseases
7. A much higher than usual incidence of suicide
8. A very low likelihood that its adverse effects can be eliminated unless the condition itself is eliminated.
9. However, there is a 50% likelihood this behavior being eliminated through lengthy, often costly, and very time-consuming treatment in an otherwise unselected population of sufferers (although with a very high success rate among highly motivated, carefully selected sufferers—sometimes as high as 100%).

The same things are also true as listed above: there may be a genetic predisposition, but the actual problem is behavioral. Individuals continue in this behavior despite recognizing its destructive effects. Some people with this condition see it as a real problem; others do not. Some will resist all attempts to help them. Finally, there is often an association with a subgroup or a subculture of those with the same problem.

This second condition is homosexual activity. Although the immune disease mentioned above is not as often fatal, as noted, it changes a person's life forever.

The parallels between alcoholism and homosexual behavior are quite obvious.

From Dr. Jeffrey Satinover's *Homosexuality and the Politics of Truth*; ©1996, A Hamewith Book; pp. 49–51.

Needless to say, *Will and Grace* was just a television show; any relationship between it and the actual behavior of homosexuals is coincidental (the same is true of *Modern Family*). These are entertaining shows, but the last place one should go when evaluating the behavior disease of homosexuality.

While on this topic, one more thing ought to be noted: the relationship between a father and son is unique, just as the relationship between a mother and son is unique. Both parents bring something unique to this relationship which is as much tied to their gender as is tied to their personalities and values. The same can be said of the Father-daughter relationship and the mother-daughter relationship. Every child raised with a mother and

a father take some unique from that relationship. Conversely, a child raised by two fathers or by two mothers is going to be lacking something in their gender development.

Lesson 205 Genesis 19:1–11

The Local Church/Paganism/Homosexuality

The local church has failed us in many ways. (1) They do not meet often enough, so that, even if the pastor knows what he is talking about, two Sunday sermons is not enough time to counteract all of the human viewpoint that we face each and every day. (2) Local churches often ignore the basics of our spiritual lives; and our civic responsibilities (e.g., providing for our own family, hard work, and paying all of our creditors). (3) Many do not teach how one is restored to fellowship and thereby filled with the Holy Spirit (naming your sins to God). (4) Local churches almost never teach about our corporate existence and how this relates to God—that is, what are we as a city, a state, a nation, or as an organization, business or school?

Don't misunderstand these criticisms: God has designated the local church as being the place where we grow spiritually. Their failure does not mean that it should be abandoned or replaced with another set of institutions. God clearly presents the local church as the place that should be the foundation of our spiritual growth in time. However, many of local churches have failed us in these ways. I recall as a recently saved Christian, having listened to a number of R. B. Thieme, Jr. tapes (if you were born after 1980, you probably have no idea what a "tape" is), I thought I'd just go out and find a church where the Bible was taught often, carefully and from the original languages. At the time, I figured I would end up having several to choose from. I lived in Sacramento at the time, which was a reasonably large city. I visited church after church after church. The best I could do was find local churches that were not too crappy. However, God, being a God of provision, provided just at that time, a local taper's group that listened to R. B. Thieme, Jr.'s sermons. Even though that seemed like an odd sort of gathering to me, it was exactly what God's plan was. I later found that there were many of these groups that met around a tape recorder where there was no visible pastor, and that they were genuine local churches (they were all over the United States at that time). My point is, if you are interested in the Word of God, then God will provide a local church for you. Now, He may expect you to move, but the circumstances will be such that, such a move will be a normal part of life.

Gen. 19 (along with many other passages of Scripture) deals with the corporate relationship of Sodom to God (or, more accurately, lack of a corporate relationship). This chapter deals with the judgment of God against a geographical entity. Therefore, the believer needs to pay attention to such things. Furthermore, as we will later find out, Sodom and Gomorrah are mentioned in multiple passages throughout the Bible.

Personally, I love studying and teaching the book of Genesis, because it is overflowing with truth and application; and is the foundation upon which the entire Bible stands.

The key to this and several other chapters in Genesis is the righteousness and justice of God. Righteousness is the principle of God's perfect integrity and justice is the function

or execution of His perfect integrity. The people of Sodom have been warned—Gen. 14 was God warning them. Their contact with Abraham and Melchizedek could have changed everything, if they chose to go that route. Instead, these people continued to fall deeper and deeper into degeneracy, resulting in God’s eventual judgment upon them.

In the United States, we have not gotten to the [4th of 5th stages of nation discipline](#) yet, but it is clear that God is leaning on us. We, as a nation, face danger on a half-dozen different fronts at least, any one of which could damage our nation dramatically. Nearly [half of the people](#) of the United States live in households receiving some kind of [governmental assistance](#). Half of the people in the United States [pay no federal income tax](#), so they have no personal interest in low tax rates (they ought to be concerned about tax rates, but many are not). I know many, many college educated people—some of whom are Christians—who see nothing wrong with borrowing over \$1 trillion each year, as long as there is “free healthcare.” We are coming dangerously near to the point where [half of the population](#) of the United States is ready to redefine the concept of marriage. Our currency, which was once the strongest in the world, is coming dangerously close to [collapsing](#). We have seen a number of weather-related disasters in this country over the past few years (I write this in 2012) which suggest that God is warning our nation. Add to this, the huge number of Muslims who [hate](#) the United States, and would destroy us if they could. And there is [one Muslim nation with nuclear weapons](#) that hates us; and another crazier nation close to [attaining nuclear weapons](#). [Drug use in the United States](#) is alarming, which has resulted, in part, of chaos on our border with Mexico, with nearly [50,000 people killed](#) in drug wars as of 2012. And these are the things which come immediately to mind; there are far more problems in the United States than those alone.

God warns us by means of Bible doctrine, by means of the laws of divine establishment (when we stray from them, our life gets worse), and by contemporary events. We do not have Old Testament prophets coming to us with messages from God; but, we do have local churches with pastor-teachers who ought to be able to recognize these things and warn us.

And the key is not political involvement; the key is spiritual growth. The key is for more people in the United States to believe in Jesus Christ, and then for Christians to advance spiritually. Had there been only 10 believers in Sodom, God would not have destroyed this city. Our protection from destruction as a nation is based upon the [pivot](#) of this nation, which refers to the number of believers and the number of believers who are spiritually mature. Our survival and prosperity as a nation does not depend upon how many people have the correct political opinion (although, believers with doctrine will be able to correctly interpret history and understand their own personal role in relation to government). Our survival and prosperity depends upon the number of believers and the spiritual life of the believers in this corporate entity U.S.A. We could accidentally elect the greatest president in the world and yet still go down as a nation, because every one of us is personally responsible to God. We have a corporate relationship to God, and the president is just one man out of many.

There were, no doubt, many things available in that society of Sodom that were attractive to Lot, or possibly even more so to his wife. It may have been quite simple to us: a few shops, a greater variety of foods and spices provided by traders, but enough was there to blind Lot's family to all the perversion that was occurring. They were willing to turn a blind eye to it in order to enjoy what else Sodom offered. Lot did apparently look out for strangers, when he could, but the perversity of Sodom was just overwhelming.

So far, this is what we have studied in Gen. 19:

Gen 19:1–9 The two angels came to Sodom in the evening, and Lot was sitting in the gate of Sodom. When Lot saw them, he rose up to meet them and bowed himself with his face to the ground 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." 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. 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. And the men of Sodom called to Lot, "Where are the men who came to you tonight? Bring them out to us, that we may [sexually] know them." Lot went out to the men at the entrance, shut the door after him, and said, "I beg you, my brothers, do not act so wickedly. 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." But the men of Sodom said, "Stand back!" And they said, "This fellow came to sojourn, and now he has become the judge! Therefore, 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.

So, two angels have come to Sodom and Gomorrah, sent by God, and they encounter Lot at the city gate who attempts to protect them from the general population of men who either engage in homosexual rape or enjoy watching same. While enjoying a meal with Lot and his family, the house is surrounded by the men of Sodom, who want to rape these two angels (believing them to be men). When Lot stands between them, the homosexual rapists become quite persistent, to the point of being ready to do bodily harm to Lot and cause property damage to his home.

Lot was living in a very pagan society, which had come to the point at which , God had to remove it.

Robby Dean's Characteristics of Paganism

- 1) Sexual degradation and perversion becomes commonplace and socially acceptable in a pagan culture. The more a culture is divorced from the absolutes of the Scripture the more sexual deviancy becomes "normal" and accepted. The more it becomes normal and accepted, the more accustomed, even believers become. They may not be comfortable with it but they no longer experience the same level of shame and embarrassment when certain things are talked about

Robby Dean's Characteristics of Paganism

- than when they first came up. We hear about certain things on TV and in the news and we become desensitized to the shame of these acts and actions that are taking place in our culture. As a result of this there is an increase in violence.
- 2) Women are no longer protected and valued. Or women with traditional values are ridiculed and presented by many as not the sort of woman your daughter ought to be.
 - 3) There is a total breakdown as a result of that over all distinctions. It is no coincidence that at the same time that we have the rise of radical feminism, which was at its core the idea there is total and complete interchangeability between men and women and the workplace and the rise of homosexuality among men and women, which says the same thing sexually, that men and women are completely interchangeable as sexual partners. The idea is, it doesn't matter whether my sexual partner is a man or a woman just as long as I have my gratification. So there is a breakdown of role distinctions and there is evidence in women assuming male authority positions and a failure of male leadership in the culture. So women want to assume male authority positions such as a pastor, or they take male positions in terms of bi-sexuality. All of this reflects a breakdown in the culture because we no longer understand the role of men and women as image bearers as God created them. So women become sex objects and men become tyrannical and abusers, and it leads to a complete breakdown of marriage and of the family, and eventually society.
 - 4) Essentially, we are talking about the breakdown of the [laws of divine establishment](#).

From <http://phrasearch.com/Trans/DBM/setup/Genesis/Gen102.htm> accessed September 26, 2012.

Gen 19:10 But the men [the two angels] reached out their hands and pulled Lot into the house with them and shut the door.

There is some struggling which apparently is occurring, and the angels reach out to Lot with their hands and bring him back into the house. Then the door is quickly shut and, more than likely, barred (or held closed).

Gen 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.

Then these angels are allowed to strike these men outside blind. We do not know how this occurred, but suddenly, this group of dozens or hundreds of men can no longer see, and they are groping about on the outside.

What occurred did not have to be supernatural. This could have been a number of lightning flashes right at this time. With their eyes accustomed to the night darkness, this temporarily blinded the men. However, there had to be an incredible intensity of light in order for this to occur and for this blindness to be sustained. Whatever happened could

have been related to the explosion of petroleum which will take place in the next 6 or so hours.

I have heard that angels have bodies of light (which appears to be backed up by Psalm 104:4 Ezek. 1:13–14 Daniel 10:6 Matt. 28:2–3 Rev. 10:1); so their relationship to light—whatever that happens to be—may have been involved at this point.

All of this is done for the benefit of Lot and his family. Their lives have just been threatened by their neighbors. These neighbors wanted to sexually molest the angels who just came into the city and they were willing to do harm to Lot and his family in order to do this. It ought to be clear that this place is filled with great degeneracy and that nothing was being done about it. That is, there were no external laws being applied which curbed this behavior. There were absolutely no external controls from society over these men, because all of the men of the city were there to participate or to watch. These unwarranted attacks upon strangers had become sport to the people of Sodom.

Gen 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.

This is what is amazing, and it gives you an idea as to how completely driven these men were by their sexual lusts. They have been struck blind—which takes them back for a moment—and then they resume trying to get to this front door, to rape these men and perhaps to take revenge upon Lot. They are inflamed with sexual lust and they are angry, and all of this overrides the fact that they have all been suddenly struck blind, something which ought to have stopped them cold in their tracks.

Now, I have mentioned homosexuality today and the disease of AIDS. At one time, in the 1980's and 1990's, this disease was a death sentence. Although many of us outside of the homosexual world did not know much about this disease, those in the homosexual world did, and they knew a great deal about the disease—as quickly as discoveries were made, the homosexual community knew about it.

AIDS could be wiped out in one generation easily—all a homosexual has to do is exercise self-control, hook up with one life partner, and stay in a monogamous relationship with that life partner; and the disease would pretty much disappear (as would happen with any venereal disease). Homosexuals knew, long before the outside world knew, that AIDS was primarily spread through homosexual contact (and by dirty needles; where someone uses the needle of a person with AIDS). However, instead, homosexuals, realizing that this could mean death, continued to hook up with other male homosexuals (and whomever they could get to stray from the straight world¹³). No doubt, many of them were sobered by the disease of AIDS; and, no doubt, some of them curbed their activity somewhat—but faced with a deadly disease, homosexuals pushed forward on many fronts. They pushed psychiatrists to stop classifying homosexuality as a behavior that could be cured; they have

¹³ This would be by doing such things as taking female hormones and getting breast implants in order to tempt heterosexual men.

brought homosexuality into the popular culture to the point where many people think that homosexual activity is the result of how a person is born, that they have absolutely no choice in the matter; and that male homosexuals are just like male heterosexuals, except that they like males. They also sought to isolate and treat the disease of AIDS like no other disease. There are legal protections associated with the disease of AIDS which are not associated with any other disease.

Part of the homosexual barrage of propaganda is found in television and movies. If the characters on television were to portray homosexuals as they really are, they would be seen with a new sexual partner every single week. This new sexual partner, for the most part, would be a stranger and someone with whom they would have a single encounter. For those who have partnered up, they would still be on the hunt for other homosexual encounters. They would be shown to be manipulative and a significant percentage would be shown to have a penchant for young males (this is virtually ignored in the popular culture and written off by most as a stereotype). Many who have taken on female personas would be revealed as that persona as being simply an imitation of what they think a woman is; they are still all male beneath this imitation; and that the physical and social changes that they go through are designed with one purpose in mind—to seduce straight males. Their social lives, for the most part, revolve around sexual activity. Whereas a male heterosexual may think about sex a lot, he also recognizes that he is in society and he cannot act on his lusts as often as he would like; there is no such limitations on the gay male, who can certainly find another gay male who desires exactly the same thing—a quick hookup with no accompanying social involvement, often occurring in the restrooms of public places.

The Word of God here presents them in a realistic light. The men in Sodom are so overcome with lust that even physical blindness cannot stop them from attempting to satiate their lusts. Just like homosexuals today may think about AIDS, but this is not going to keep them from having casual hookups with other homosexuals. Even homosexuals in “committed relationships” continue to have sexual encounters outside of this relationship, which not only increases the chances that they will contact AIDS, but that they will bring this home to their partner.

One more thing: many homosexuals are politically active and they will lie to you about nearly everything. Now and again they will let the truth slip out; but when faced with their desires and the straight world, they will lie about what they know. If you tell them that homosexual activity is not 100% genetic and that they have a choice, they will say that is nonsense and that you do not have a clue as to what you are talking about. They will challenge you to cite any study of any importance that suggests that. Now, when you do cite such a study, you will find out that they already knew about that study and they knew all about its findings (I have had several such discussions). Most of the time, they are both educated and conversant in that study. But, until you mention it, it is as if that particular study did not exist.

Things will slip out from time to time. I discussed some of these topics with 3 homosexuals on the internet, who added comments to an article I had written. When I spoke of

homosexual desires for children and homosexuals wanting to get into the schools and “turn” some of the male children, they acted as if that was the silliest notion a person could ever have. The idea that a straight person could be turned is ridiculous; the idea that this is an interest of any significant part of the homosexual population was also dismissed as ridiculous. However, one of them accidentally let it slip out that he wanted to be a school counselor specifically for homosexual boys to guide them to be good homosexuals (whatever that is).

We know through studies that male homosexuality is numerically very small—it is not 10% of the population; it is 2 to 3% of the population. Furthermore, same-sex attraction is a continuum; it is not simply you are or you are not. If a male is asked whether he has ever had an attraction to the same sex in any situation, many would answer yes. If asked if one has some attraction now and again to males, but mostly is attracted to females, some would answer yes. If asked about being sexually attracted to females, but mostly to males, some would answer yes. And, finally, if asked if one was attracted only to males, yes would be the answer of some. Such questions have been asked, and the response is a continuum. Those who are in the middle—males who have had some attraction to both sexes—are going to be certainly as numerous as those who claim to be attracted to males only. This is not an either/or; and it is not a 100% matter of birth. Sexual experiences along the way have an affect; and sexual experiences near puberty and before puberty can have a dramatic affect on how a person views himself and his own sexuality.

Propaganda from the homosexual political movement downplays experience and society in the entire equation while simultaneously attempting to influence children at younger ages to accept homosexuality as simply normal. They have been very aggressive to get pro-homosexual books into the classrooms of young children—as young as possible—and to make homosexual behavior an accepted part of sexual education. Many times, this is done under the guise of bullying programs, although there is no great outbreak of anti-homosexual bullying.

However, to help to understand that society plays a big part when it comes to the influence of the sexualization of children, one need only look to the accepted fact that puberty, in the United States, as we have become more sexualized, occurs at earlier and earlier ages. There are even racial differences in this. Setting that aside, we know from research that the development of breasts in women is coming at an earlier and earlier age.¹⁴ Much is this is because we surround our children with so many sexual images. It is in our advertising, it is on our television shows, it is in our movies.¹⁵

My point is this—if children can be *physically* changed by external stimuli—that is, if the onset of puberty can occur at earlier ages, simply because of our over-sexualized society—then it would stand to reason that there are external stimuli as well as actual

¹⁴ See <http://www.breastcancerfund.org/assets/pdfs/publications/falling-age-of-puberty.pdf> for instance. Accessed February 11, 2012.

¹⁵ For instances, many people are surprised that the film *Midnight Cowboy* was X-rated. Today, it could run uncut on any cable station and there would be no protest or alarm.

experiences which could affect a person's sexual identity. The homosexual political movement seeks to downplay this sort of thing when it comes to people being homosexual by asserting "they were just born that way"; but they certainly desire to exert as much influence as they possible can to get pro-homosexual material into our schools. Also on that agenda will be to get counselors on school grounds that specialize in "gay kids."

Why would they want such a thing? It appears that the homosexual lust for more and different sexual partners is a driving factor. So there is more than social acceptance here; if a young boy can be influenced to experiment, on the basis of being attracted to this or that male, there is another possible hookup. And one thing which cannot be denied is, homosexuals exhibit promiscuous behavior that would shock us heterosexuals dramatically. Just as these men outside of Lot's door did not choose to have a homosexual orgy amongst one another when they were rebuffed by Lot, so male homosexuals will seek more and more new partners, as this is an addictive behavior pattern (not unlike drug addiction or alcoholism).

Lesson 206 Genesis 19:1–13

The Angels Protect Lot and his Family

So far, this is what we have studied in Gen. 19:

Gen 19:1–11 The two angels came to Sodom in the evening, and Lot was sitting in the gate of Sodom. When Lot saw them, he rose up to meet them and bowed himself with his face to the ground 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." 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. 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. And the men of Sodom called to Lot, "Where are the men who came to you tonight? Bring them out to us, that we may [sexually] know them." Lot went out to the men at the entrance, shut the door after him, and said, "I beg you, my brothers, do not act so wickedly. 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." But the men of Sodom 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. But the men [the two angels] reached out their hands and pulled Lot into the house with them and shut the door. 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.

Lot and his family knew that the degeneracy of the city was quite serious—even worse than they realized—and the angels' power was obvious in the way that they stopped these men of Sodom.

Gen 19:12 Then the men [the angels] said to Lot, "Have you anyone else here? A son-in-law, sons, daughters, or anyone you have in the city, bring them out of the place.

Lot and his family are in their house with the two angels, and there are scores, possibly hundreds or even thousands of men outside, wandering about, being unable to see. The angels are going to remove Lot and his family from this place and then rain down judgment upon Sodom.

Lot and his family may not understand completely what is going on, but the actions of the community and the miracle of saving the family gives these angels the authority to call the shots.

Here is where we get an idea as to the size of Lot's family. There is Lot and his wife and they have two unmarried daughters there with them (Gen. 9:6). These angels, who would probably have more information about Lot's family, ask about sons-in-law, sons and daughters.

As an aside, *son-in-law* is in the singular here, but there are sons-in-law in v. 14 (it is not unusual for English translations to use the plural in v. 12 and the singular in v. 14, but it is actually the opposite in the Hebrew).

Back at the end of Gen. 18, we did a headcount: at home, there was Lot, his wife and two unmarried daughters (4). He has at least two sons-in-law (v. 14); and the angels suggest that he has at least two sons and at least two daughters. Altogether, that is 10 people, which is why Abraham stopped talking with God when he was able to insure deliverance for Sodom if there with 10 righteous in the city (Gen. 18:32–33). Abraham did a headcount of Lot's family and based his intercessory prayer to God on that number.

As discussed at that time, Abraham did not just come to a point and stop counting, when he should have taken it down to 4 or 5 people. God would not have preserved Sodom based upon 4 or 5 people. However, God will deliver Lot and his small family from judgment. So God answers Abraham's prayer by saying "no" to exactly what Abraham prays for (the non-destruction of Sodom), but "yes" to the intent of Abraham's prayer (the preservation of Lot and his family).

Both Abraham and Lot have been called righteous (Gen. 15:6 18:24), although we have observed that there is a great difference between the quality of these men's lives and their testimony—which difference is going to become even more stark as we complete this chapter.

Gen 19:12 Then the men [the angels] said to Lot, "Have you anyone else here? A son-in-law, sons, daughters, or anyone you have in the city, bring them out of the place.

Here, the angels speak of a *son-in-law* and later in this narrative, Lot will go to his *sons-in-law*. God is all-knowing; but angels are not. I suspect that angels have a phenomenal memory and an incredible ability to keenly observe what is going on; however, this

passage, along with several others, seems to indicate that angels are not omniscient. They do not know all that is going on with every single person—only with those they have personally observed. This simply suggests that there are angels who observe you who know almost everything there is to know about you; and they can read your body language and your face, and they probably know most of the things that you are thinking. However, not every angel knows all of these things about you. The angels that observe my life may know nothing about you. And most angels probably know little or nothing about you or me.

There are times when Satan or a demon will accuse various people before God, and God will speak on behalf of those whom they have slandered (Job 1:8–11 Rev. 12:10). Under those circumstances, angels learn about specific people.

These 2 angels may know some things about Lot. However, they may know nothing about Lot or his family. It is their assignment to destroy these cities. Perhaps God directed them to at least speak with Lot and perhaps God told them, “Just go into Sodom, spend the night, and destroy these cities the next day.”

There are angels in observance, both fallen and elect, perhaps on opposite sides of the stadium, as it were. These two angels are out on the field. Because of this question, they are probably aware that Abraham argued for the preservation of Sodom if 10 righteous could be found. But these angels don't know Lot's life; they don't know his family. They are expecting to have fewer than 10 righteous people—those who have trusted in Jehovah Elohim—whom they will take to safety before destroying the city.

The reason that I am coming to this conclusion, that the angels have a specific mission, but that they do not know everything about everyone, is, they ask Lot if there are more people, and they use the masculine singular word for *son-in-law*. They expect for there to be fewer than 10 people; and so far, they see 4. They suggest a *son-in-law* (singular), but Lot will speak to *sons-in-law*.

They also ask about *sons* and *daughters*; which does not mean that Lot has an additional 2 or more sons out there and 2 or more daughters. The angels could be simply asking this as a general question without actually knowing whether Lot has more adult children or not. Abraham made a headcount of 10, which is why he stopped there when speaking with God (Gen. 18:32). The angels, who would have known at the very least, about this prayer, would have understood there to be fewer than 10 righteous (believers), as God was going to judge Sodom, and rescue those who came out with Lot.

So, even though we have done a headcount in a previous lesson, we really don't know exactly. If I was to make an educated guess, Lot has 2 adult sons or daughters who are married, which should be 4 believers right there; and the problem, as we will see, is with the sons-in-law, who are unbelievers. Because of them, where there ought to be 10 believers (or more), there are 4, along with whichever of Lot's sons and daughters who believe in Y^ehowah, but would not join him in leaving Sodom (who are not spoken of, except hypothetically in v. 12).

Gen 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."

First thing that we note is, these angels have the responsibility of destroying Sodom and the other 4 cities. Therefore, there are not 10 believers in Sodom, so the angels are told to first whisk Lot and his family members to safety.

Here, the angels explain to Lot why he must gather up his people and leave this city, because they would be destroying this place. Lot had no idea who these men were. They were strangers to him a few hours ago. Remember, he only met these angels just this afternoon. However, somehow, in the evening, he has formed a strong bond with them. Furthermore, they just did something which was unprecedented in Lot's life. His house was under attack. Hundreds of men were outside his door beating on it, trying to get in, and suddenly they stopped. Lot can hear them from the inside, and he can hear what they are saying. No doubt, they are talking about being blinded. We do not know the mechanics of them being blinded. What has occurred to me—and this is conjecture based upon many translations—is that there was a sudden, blinding light, that left all of them blinded. It was nighttime, and these men had been gathering for the past hour or so outside of Lot's home, and their eyes had become very adjusted to the darkness. If there was a flash of blinding light—even a supernatural light—this could blind them. Whether this is a permanent blindness or one that lasts for several hours, we do not know. However, it will be apparent, later in this chapter, that Lot can come and go from his own house unencumbered by the crowd of frustrated homosexual rapists and voyeurs who are milling about. My point is, Lot is beginning to realize who these men are, to some limited extent. Whether he knows that they are angels, whether he knows much doctrine at all, is questionable; but he will hear that they are from Y^ehowah and he will believe that, and he will act on that.

Gen 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."

These angels use the Hiphil participle of *to destroy*, which often indicates causal, ongoing action. However, the beginning of the destruction of this city is right here, outside of Lot's home. First thing that they did is neutralize the homosexual criminals of Sodom. Whatever other steps they are taking place at this point in time is unclear. However, the participle suggests that this destruction is beginning, that these angels will be the agents through which this destruction will come, and that it is imminent. Their words indicate that, Lot cannot get a good night's sleep and then get up bright and early the next morning to do what he has to do; the time to act is right now.

The fact of these angels showing up and going to Lot personally is important, as are the events of that night. His daughters in the home and his wife realize—perhaps for the first time—the great degeneracy that is all around them. These homosexual criminals outside of their door have done this before. They certainly knew of these things intellectually speaking. Remember that Lot insisted that these men stay at his home for protection, so what these homosexual criminals did was not unknown to Lot or just a rumor. However,

with this all occurring right here, right outside of their own front door, in a place that they believed that they were all safe, this horrific evil has gotten the attention of Lot and his family. The blinding of these homosexual criminals and their being neutralized also got their attention. There are a lot of things going down, and they are happening all at once; but these things are designed to suggest a great urgency that will have to seize Lot.

These angels are sent by God to destroy Sodom and Gomorrah. The word *outcry* suggests that rapes and killing of strangers had become commonplace in Sodom; and this is supported by Lot insisting that these angels (when he believed them to be men) come stay at his house.

We are never given the specific mechanics as to what happened in Sodom or how it was caused to happen. We do not know exactly what these angels did (v. 13, 22); we do not know exactly what God did (vv. 14, 24–25) when it comes to the destruction of Sodom. We do not know exactly what sort of powers angels have when it comes to destruction as we have here. We know that sulfur and other things rained down upon Sodom from the sky, but we are not told any of the mechanics here. That is, what this a natural or a semi-natural event? Was it completely miraculous? We simply do not know the answers to these questions.

Angels, an addendum:

How does God keep good angels from going bad? Through knowledge, through information, through observation. This is why we are being observed. Angels will observe the lives of believers all over the world over a period of 5000, 6000 or even more years. They will come to many of the conclusions that we come to: that God is righteous, that God is faithful, that God is fair, that God is merciful and that God is truthful. Similarly, they will make observations about Satan and the fallen angels—that they will use fear and intimidation; they will lie; and that all of their works result in chaos, pain, heartache and judgment. Furthermore, no matter what lies Satan tells, he is heartless and he will do anything on his own behalf, regardless of the damage that he causes to others.

In observing all of human history, billions of people and in billions of circumstances, elect angels are convinced that they have no reason to doubt that God is Who He says He is and that Satan is not at all the way he presents himself to be. They watch situations like this play out—and, in this instance, two angels actually participate in the action.

It is one thing to be given a one-sentence description of Rudy Ruettiger, a young man, who, against all odds, became a part of Notre Dame's football team; and it is quite another to view the [movie](#) or read the [book](#). Similarly, it is one thing to be told that God is righteousness and justice and love, but an entirely different thing to see these characteristics play out in real life. Angels see human history as it unfolds and it reveals the perfect character of God in millions of different circumstances and under many different environments.

Given the first chapter of the book of Job, there are times when fallen and elect angels convene with God and people are discussed and Satan brings accusations against many of us. However, does Satan himself gather all of this information? Probably not. Satan is also a created being who can only be in one place at one time. So, when you are accused before God—and you probably are, if you are a believer in Jesus Christ—this is because there are demons who gather information about you and present it to God (or they present it to Satan who presents it to God).

In many ways, you are an object lesson to angels. God's character is demonstrated in all that He has done for us (giving us His Son for our salvation) and how He is faithful to us, despite the fact that we fail continuously. Angels have volition as well. Unlike fallen man, where we can make one decision which connects us eternally to God (to believe in Jesus Christ), elect angels probably face a situation where they can, at any given time, choose to sin against God (I do not believe that there is salvation for angels; I cannot find that taught in the Bible). Whether there are a multitude of things that they can do or think that would take them out of their relationship with God, we do not know. However, they are learning Who and What God is through their observance of us on this earth. An Understandable Version of the New Testament reads: **Therefore, since we are surrounded by such a large crowd of spectators** [Note: Christians are pictured here as being in a crowded arena, performing in the games], **we should lay aside every [excessive] weight and sin that so easily entangle us, and with perseverance, we should run the race [of life] that lies before us** (Heb. 12:1). The bracketed material here is from the AUV–NT. Laying aside the weight of sin that entangles us is confession of sin to God for restoration of fellowship. So, before the angels, we are told to get into fellowship.

I've listed many of the [amazing things](#) found in Genesis (in the first 15 chapters); and this is another of those fascinating things. We have information about the Angelic Conflict which is consistent with everything in the Bible that follows. We tend to think of angels as being quite impressive with great talents and abilities, but they are limited, just as we are. Hidden in this tiny portion of v. 12 is, angels do not know everything there is to know. Angels are learning. At no time in the Bible will this bit of information ever be contradicted.

I realize, for some people who give this very little thought, this does not seem to be amazing. But, someone (or many people) wrote the book of Genesis, and they laid out the groundwork for hundreds of primary and secondary doctrines in this book, and none of these things contradict what we find later. I have gone through this book 3 times on my own. In this 3rd time through, I find myself contradicting a few things I wrote the first time I exegeted this book. I have on many occasions, had to go back in my earliest exegesis of this book and fix some of the mistakes I made. I have revised some ideas or changed my mind on some doctrines, and have had to fix this (at some time in the future, I will replace the short exegesis of Genesis entirely). So, here I am, working with material that has already been laid out, having had a good deal of teaching before ever beginning the first exegesis of Genesis, and yet, I have changed my mind on several occasions of how to interpret this or that passage. How is it possible for these authors from 4000 years ago or more to put together the very foundation for all true theology without making a single mistake even in the most important doctrines? How is it possible for them to lay out the

basis for human history, along with all the related theology, without there being glaring differences between these words and what the Apostle Paul will write 2000 years later? Yet, at the same time, it takes me many hundreds of hours to fully apprehend all the truth that is here (or, as best as I am able). The most logical explanation, which is given by the Bible itself, is that God the Holy Spirit both inspired and guided the writers of Genesis as He did the Apostle Paul; which would result in perfect consistency throughout Scripture. For prophecy [the writing down of the Word of God] was never produced by the will of man, but people spoke from God, as they were carried along [*i.e., inspired*] by the Holy Spirit (2Peter 1:21; AUV–NT).

Lesson 207 Genesis 19:1–16

The Angels Rescue Lot and his Family

Here is what we have studied so far:

Gen 19:1–14 The two angels came to Sodom in the evening, and Lot was sitting in the gate of Sodom. When Lot saw them, he rose up to meet them and bowed himself with his face to the ground 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." 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. 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. And the men of Sodom called to Lot, "Where are the men who came to you tonight? Bring them out to us, that we may [sexually] know them." Lot went out to the men at the entrance, shut the door after him, and said, "I beg you, my brothers, do not act so wickedly. 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." But the men of Sodom 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. But the men [the two angels] reached out their hands and pulled Lot into the house with them and shut the door. 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. Then the men [the angels] said to Lot, "Have you anyone else here? A son-in-law, sons, daughters, or anyone you have in the city, bring them out of the place. 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."

So, at this point, there are hundreds of homosexual rapists and voyeurs milling around outside of Lot's home, having been blinded by the angels.

Gen 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.

I want you to picture this scene: they are trapped inside Lot's home and there were all of these homosexual rapists outside who, moments ago were trying to break in. Now they are wandering about outside, blinded and confused, still trying to find the door to get into the house. So Lot slips out the door quietly and is able to move through their midst because they are unable to see him. They might hear him, but they are also hearing the others who are out there, who are probably making a lot more noise.

While this is all going on, Lot goes out and contacts the men who are about to marry his daughters, to try to convince them to come with him and to leave this city. This tells us that not every single male of Sodom was out in front of Lot's home (I am assuming these sons-in-law live in Sodom). However, nearly every male from Sodom was there.

We are told very little of this conversation, but it is likely that Lot recounted all that happened, and that these future sons-in-law just laughed at him. They did not believe in the God of Abraham and Lot and what Lot was telling them seemed like a joke to them.

Let me suggest two things here: Lot did not have a lot of credibility with these young men. They desired his daughters, but they did not look upon what he said as important or serious. He was just the old man in the picture, someone they would have to tolerate after marriage. Secondly, they did not see Sodom as being that problematic nor did it strike them as reasonable that God would strike Sodom. They possibly did not even believe in his God; and they certainly did not fear God. All of this seemed like a big joke to them. Lot had no testimony before them as a believer in Y^ehowah. Furthermore, they believed that Lot would use the Lord's name to pull a prank on them.

Having already gone through the headcount, this is where Abraham's estimations break down—with the sons-in-law. It did not occur to him that Lot's daughters would be promised to marry men who do not believe in Y^ehowah.

Gen 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.

Lot is taking all of this quite seriously. These men to whom he speaks think he's joking. What the sons-in-law presume is, Lot is kidding them; that Lot is making a joke. Here is something which they do not understand: Lot, at least in my estimation, would not make a joke and use God's name as a part of the joke. Lot may be pretty far gone spiritually; but this is not the sort of thing that he could do (this is an assumption on my part). If they had any understanding whatsoever about Lot and his God, they would understand this.

We do not know how many homes that Lot had to travel to, and we do not even know if this was their reaction at each home. We know that this occurred with at least two of his (future) sons-in-law. They believed that Lot would use the name of his God in order to make a joke. They had to be aware of the perversion that was all around them, and yet, Lot and his God were still a joke to them.

No matter how many people Lot spoke to, it is clear that, Lot was met with negative volition. No one believed him. No matter what he said, no one could take seriously that God was destroying the city.

Abraham's relationship with the people around him was much different. If Abraham went to his neighbors and told them that God was going to judge the land where they lived, I believe that most of them would have listened to Abraham. But Lot's testimony was not strong enough.

Some of you are perhaps thinking, "What if someone said that to me today?" We live in a very different dispensation today. Throughout the Old Testament, there are angels and there are prophets and there are messages from God. This does *not* occur in the post-cannon period of the Church Age. If you know someone who has God telling him things, that would be a person to avoid. If you have a friend who regularly sees angels, find another friend. What we have today is the complete Word of God. We do not need additional information. God does not need to come and tell us to make a right turn straight up ahead. Everything we need to know for our lives is found in the Word of God. Abraham did not have the complete Word of God; Lot did not have the complete Word of God. We do.

On the other hand, if a pastor-teacher takes contemporary history and matches this to our current situation, many similar conclusions can be drawn. He could not say, "We are about to be destroyed with fiery sulfur from above;" but he could say, "It looks as though we could face some serious divine discipline to our nation because of our corporate witness to God."

In terms of understanding our lives and what we should be doing, this is found throughout the Bible, in both testaments. For instance, in the life of David and the rebellion of Absalom, we can find many applications: of the results of being an absentee father to the idea of offering up a meaningless slogan to run for president. It is all there. We can examine what God the Holy Spirit wants us to know, and then easily make application to all those things going on in our own lives. However, this is done by means of understanding the Word of God. We can do this because [there is no new thing under the sun](#) (Eccles. 1:9).

If you know 20 verses out of the Bible, and little else, you will spend your Christian life in confusion. If you know 20 chapters, you are a little better off. If you know 20 books from the Bible, you are developing the knowledge which leads to spiritual maturity. As we are mandated to do, [Grow in grace and the knowledge of our Lord Jesus Christ](#) (2Peter 3:18). Or, as Paul exhorts us: [And do not be conformed \[in your mindset\] to this world \[cosmic system philosophies\], but be transformed by the renovation of your thinking, so that you may examine and recognize what is the good and acceptable and perfect will of God](#) (Rom. 12:2). The key is, we need to think like God thinks (John 16:13–14 Rom. 11:34 1Cor. 2:16 Eph. 3:3–4).

[Gen 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."

The verb often translated *to urge* is ὀύω (οὐύ) [pronounced *oots*], which means, *to urge, to insist, to press [upon], to hasten, to hurry [along]*. Strong's #213 BDB #21.

Lot returns without the future sons-in-law, and without anyone else. In the morning (it is doubtful that anyone slept during this time), Lot and his family were to simply get up and walk out of their home.

Most of the time, we live under normal circumstances. We go to work each day, we often see and talk to the same people, we drive the same route and we do many of the same things. We have a normal daily routine, a normal weekly routine and a normal yearly routine. However, things happen which change that. Tornadoes, floods, hurricanes, earthquakes and war. Or more personal things occur, such as moving, divorce, losing a job, serious illness. Now and again, people in a particular geographical area, face something which completely breaks into their routine. This had happened to the people of Sodom. For the people in Sodom, it was their destruction. For Lot and his family, if he listened to the angels, it would be their salvation.

Elsewhere in the Bible, this routine is described as “**eating, drinking, marrying and giving in marriage.**” The implication of this phrase is, there is little or no thought given to God. Everything is man relating to man. When this occurs, God sometimes has to shake things up, to get us to focus on the reality that we do not see, that we are in the midst of a great conflict.

Our life is all about that which we cannot see. We cannot see our own souls. You can express your intelligence and mentality by the things that you do or say; but you cannot take it out and show it to someone. When you marry, the key to your relationship is the way that your souls interact, but you cannot actually see the soul of your spouse. You get to know what your spouse is like by seeing his or her soul manifest itself under a variety of circumstances; but you cannot actually see your spouse's soul. You cannot even see your own soul, but you know you have a soul because you can think, you have emotions and you have norms and standards.

This appears to be the reason that we are alive. God can tell both man and angels Who He is, and explain His essence to us; but it becomes far more meaningful if we see the actual evidence of His essence (God's essence cannot be seen; much like our souls). Whereas, this could be quite dramatic, as we find in this chapter of Genesis; it is more subtle in the Church Age. We do not have angels or prophets coming to us and warning us of this or that catastrophe, and then, these catastrophes come to pass. We learn, instead, about such things in the Bible. We learn Who and What God is, and then we see Him in all the world around us, and in all of the events of our lives. We see, without having to walk between two walls of water, how the Word of God clearly explains our lives and everything that we experience.

God is invisible, and the Angelic Conflict is invisible, our souls are invisible; but these are the things which are key to our lives. What we cannot see is what is most important in our lives. *Eating, drinking, marrying and giving in marriage* is simply a way of describing lives

which are devoid of God and Bible doctrine. These are external activities. There is nothing moral or immoral implied by this phrase.

Why is there such a great importance attached to the Word of God in this dispensation? Not only is His Word complete, but, man fell into sin because of a few words. Satan misled the woman with a few words which led to her eating from the tree of the knowledge of good and evil. So, now there are many words before us, in the complete Word of God, all of which reveal the plan and character of God. And we develop from the Bible a full knowledge of good and evil.

Back to the action:

Gen 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."

The angels use one word, "Up!" This suggests that Lot and his family were sort of dawdling about. Obviously they are going to be tired, but also, their adrenalin should be pumping because a few hours ago, their lives were in danger; and now, their lives are in greater danger.

Lot was once very prosperous. My guess is, he chose to sell his company, and he bought a very nice house and had a healthy bank account to boot. He may have used his money to acquire his judgeship. However, all of a sudden, he is under disaster conditions, and these angels are telling him to leave behind all that he acquired. Lot did choose to do what he was told to do. He may not have been the greatest believer of all time, but, when faced with a crisis like this, and angels telling him exactly what to do, he agrees—more or less—to follow their orders.

We face a crises from time to time in our lives, and we need to be spiritually adept at going from routine to crisis mode. Lot and his family were not quite there yet, and they had angels telling them exactly what to do. In our lives, we do not have angels telling us what to do—we have the Word of God in our souls or we do not.

The angels speak directly to Lot. The 2nd person masculine singular verb is used here. Everyone in the house is in danger, but it is up to Lot, as the head of the household, to get them moving.

Gen 19:16 But he lingered. So the men seized him and his wife and his two daughters by the hand, on account of Y^ehowah grace being upon him, and they brought him out and set him outside the city.

Lot and his family had a difficult time just picking up and going. He was warned, but these angels did even more—the overruling will of God is applied here. They grab Lot and his wife and their two daughters and start walking. This is why there are 2 angels sent to their home. One grabs Lot and the wife by their hands; the other grabs the hand of each daughter, and they start walking. There is no packing.

Underneath all of this is an illustration. When it is God's time for us to leave this world, we do not have a chance to pack. There is nothing that we take with us, apart from our own souls. Whatever is in our soul and spirit is all that goes with us. I suspect that Lot's house was one of the most beautiful homes in all of Sodom. He had been a very successful businessman, he apparently was retired, and, very possibly, he sunk all of his money into this house and into his career. Now, he walks away from it all—he has no choice—and Lot and his family only are able to take with them what is in their souls (which is apparently quite limited).

The fact that Lot is a spiritual failure, and, therefore, so is his family, is illustrated for us again and again. Lot had no credibility with his sons-in-law or with any members of his family living outside his home. When it comes time to leave, the angels have to physically drag Lot out of their house. This foot-dragging will continue until they are safe.

The phrase *the Lord being merciful to him* is just as more accurately translated *on account of Y^ehowah's grace upon him*. There is no verb here; we have the feminine singular construct of chem^elâh (חַמְלָה) [pronounced *khehm-LAW*], which means *compassion, mercy, graciousness; pity*. Strong's #2551 BDB #328. This is affixed to Y^ehowah, giving us *the compassion [mercy, graciousness] of Y^ehowah*. This is followed not by the lamed preposition (which means *to*) but by a preposition that means *upon, beyond, on, against, above, over, by, beside*. The angels seize Lot and his family because *the graciousness of God [is] upon him*.

Gen. 19:12–16 (HCSB): Then the angels said to Lot, "Do you have anyone else here: a son-in-law, your sons and daughters, or anyone else in the city who belongs to you? Get them out of this place, for we are about to destroy this place because the outcry against its people is great before the LORD, and the LORD has sent us to destroy it." So Lot went out and spoke to his sons-in-law, who were going to marry his daughters. "Get up," he said. "Get out of this place, for the LORD is about to destroy the city!" But his sons-in-law thought he was joking. At the crack of dawn the angels urged Lot on: "Get up! Take your wife and your two daughters who are here, or you will be swept away in the punishment of the city." But he hesitated, so, because of the LORD's compassion for him, the men grabbed his hand, his wife's hand, and the hands of his two daughters. And they brought him out and left him outside the city.

Lot had no luck with anyone outside of his own house. He could not convince anyone of the judgment that is to come upon them. We have such warnings today, but they are not warnings of sulfur pouring down from above. There are Biblical warnings concerning our corporate relationship to God. That is what Sodom is all about—Sodom's corporate relationship to God is an outcry that has come up to God.

A state cannot sponsor sin and expect that the end result will be good. The most obvious application is state-sponsored homosexual marriages. No good will ever come of any state or country legalizing gay marriage. Another example is, legalized gambling, where a state endorsing various sins in order to achieve some higher good (like increased revenue to the state). California has done this to help with their budgetary matters and how well has that

worked out? When it comes to legalizing and drawing revenue from sin, Nevada ought to be the most prosperous state in the union, but it is not.

Next time, Lot will stop the angels, and suggest plan B instead.

Lesson 208 Genesis 19:1–21**God's Plan A; Lot's Plan B**

Here is what we have studied so far:

Gen 19:1–16 The two angels came to Sodom in the evening, and Lot was sitting in the gate of Sodom. When Lot saw them, he rose up to meet them and bowed himself with his face to the ground 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." 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. 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. And the men of Sodom called to Lot, "Where are the men who came to you tonight? Bring them out to us, that we may [sexually] know them." Lot went out to the men at the entrance, shut the door after him, and said, "I beg you, my brothers, do not act so wickedly. 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." But the men of Sodom 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. But the men [the two angels] reached out their hands and pulled Lot into the house with them and shut the door. 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. Then the men [the angels] said to Lot, "Have you anyone else here? A son-in-law, sons, daughters, or anyone you have in the city, bring them out of the place. 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." 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. 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." But he lingered. So the men seized him and his wife and his two daughters by the hand, on account of Y^ehowah grace being upon him, and they brought him out and set him outside the city.

The angels have managed to get 4 members of the Lot family to the outskirts of the city of Sodom.

Gen 19:17 And as they brought them out, one [angel] said, "Escape for your life. Do not look back or stop anywhere in the valley. Escape to the hills, lest you be swept away."

It is at this point that the angels will leave it up to Lot to take his family to safety. Apart from the word *them*, every verb and every personal pronoun in this verse is a masculine singular. Lot is in command of his family, and one angel is giving him marching orders. This is not some family discussion which is taking place here.

To look back is the verb *nâbaṭ* (נָבַט) [pronounced *naw^b-VAHT*], which means, *to look intently at, to examine carefully; to rest one's eyes upon [something]; to look, to behold; metaphorically, to regard, to consider; to bear patiently* (these are all Hiphil meanings). Strong's #5027 BDB #613. Therefore, Lot is being warned, not to turn around and look back with great intensity. Obviously, this warning applies to the rest of his family.

The destruction is going to come suddenly, and this appears to be either a volcanic explosion or an explosion of oil from beneath the ground. The reason I say this is, they are not to step, to look back fondly, or to stop anywhere in the valley. So the valley is going to be flooded. They have to get to the hills or they will be swept away. These are probably various kinds of oil products which are extremely hot and will explode out of the ground and drown this valley, as well as fiery sulfur rain down from the sky (which probably is a part of the explosion, as it is not unusual for sulfur to be found with naturally occurring petroleum products).

This may seem horrendous, but apparently these people have been, for some time, raping and killing strangers who wandered into their city; and no mercy was afforded them. Rape and killing was just sport to these people—some participated and some were spectators. But this was a sport all the males of the town enjoyed. Therefore, God meets their ferocity and heartlessness with a greater ferocity.

As an application of this, when we deal with national enemies who are ferocious, then we meet them with a greater force (something which is taught throughout the Bible).¹⁶

Gen 19:17 And as they brought them out, one [angel] said, "Escape for your life. Do not look back or stop anywhere in the valley. Escape to the hills, lest you be swept away."

The word found here and often translated *valley* is actually *kikâr* (כִּכְאֵר) [pronounced *kik-KAWR*], which means, *a circle, a globe; a circular tract of land, a round district*. This five cities made up somewhat of a circular tract of land. Strong's #3603 BDB #503

Recall from Gen. 14:10 **Now the Valley of Siddim was full of tar pits. When the kings of Sodom and Gomorrah fled, they fell into them, but some survivors fled to the hills.** (NET Bible). You will recall that the people of Sodom were not militarily prepared for their enemies from the east; they were not even trained on their own terrain (it appears that they attempted to use their land against the Kings of the East, except that the Kings from the

¹⁶ You may saying to yourself, "What about 'Turn the other cheek'?" In context, that was reference to a personal conflict, not a national one. The same is true with **Love your enemies**. This does not mean that there is not a national application of these principles (which we correctly applied in the aftermath of WWII), but that is because we involved ourselves in WWII with a greater (not proportional) force.

East attacked them from the other side, so that their backs were to the Valley of Siddim—they were trying to set things up so it was the other way around). However, there was a great deal of petroleum and/or natural gas and/or sulfur there, some of which was gathered into pits in the valley near the Dead Sea. Their enemies used their own landscape against them, and now God would destroy them with their own landscape.

This may seem odd to you, for petroleum in various forms to be leaking out of the earth, but it is quite common, actually. From Wikipedia: *Petroleum seeps are quite common in such areas of the world...Natural products associated with these seeps include bitumen, pitch, asphalt and tar.*¹⁷ Such seepage is found all over the world: *Oil residue in seafloor sediments that comes from natural petroleum seeps off Santa Barbara, Calif., is equivalent to between 8 to 80 Exxon Valdez oil spills, according to a new study by researchers at Woods Hole Oceanographic Institution (WHOI) and the University of California, Santa Barbara (UCSB).*¹⁸ So this entire area of Sodom will apparently become flooded with these things.

So, Lot has just observed all of his town turn against him and be willing to kill him; and he saw these men all struck blind. Next, these angels grab a hold of Lot and his family and begin to drag them to safety, and then Lot says...

Gen 19:18 And Lot said to them, "Oh, no, my lords.

Now, in the midst of all this, Lot wants to argue with the angels. Time is of the essence, to the point where the angels are hauling these people to safety, and Lot stops the show, saying, "Oh, no, my lords." Do you see why his testimony to his sons-in-law may not have been very strong? Even he has a difficult time buying into all of this. And remember what Lot has just witnessed—all of his male friends and neighbors were gathered out in front of his house ready to kill him and rape his guests, and they had all been struck blind. So, it was not a matter of these angels needing to hand him some sort of credentials.

Yet, notice what Lot wants to do. He wants to stop right there in the middle of everything and say, "Okay, let's discuss our options, if you don't mind." He's saying *no*, politely, but the word is still *no*.

In first reading this, I thought, said, "Are you kidding me?" I wanted to reach right into the narrative, grab Lot and shake him." As if I have never resisted the will of God.

Contrast Lot's reaction with Abraham, who, when he was 100 and his wife was 99, and Isaac had not yet been born, and God tells him, "You need to circumcise all of the males in preparation for Isaac being born." Did Abraham say, "Oh, no, my Lord; I've done a lot of stuff that You asked me to do, but circumcise all of the males who are associated with

¹⁷ From http://en.wikipedia.org/wiki/Petroleum_seep accessed September 12, 2012.

¹⁸ From: <http://www.isa.org/InTechTemplate.cfm?template=/ContentManagement/ContentDisplay.cfm&ContentID=76955> accessed September 12, 2012.

me, who work for me or who are my slaves? Are you kidding me?” However, if you will recall, that was not how Abraham reacted. But Lot—that is pretty much what he has been doing all along. And, here he does it when the very ground below him is about to explode.

This helps us to get a good understanding as to the difference between Abraham and Lot. To Abraham, what God required him to do, even though it was painful—and I guarantee you, few males would seriously contemplate circumcision past the age of 1—Abraham was told to do this, and so he did. Everyone, including him, got circumcised.

So, Lot continues this discussion with the angel who has latched onto his wrist:

Gen 19:19 Behold, your servant has found grace 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.

Lot does not believe that he can make it to the hills. It is possible that the destruction of Sodom has already begun, and that Lot and his family can see it. However, Lot apparently does not believe that he is physically capable of escaping to the hills. So, here, God is going to allow Lot to go his own way, and yet still preserve him.

Throughout all of this, you ought to be struck by how willful and bullheaded Lot is, who is constantly offering up a plan B to God’s plan A. If it were up to me, Lot would have been now under 10 feet of fiery sulfur and boiling oil from underground; but God is a great deal more gracious than I am. God’s graciousness explains a lot, because most of us have spiritual lives more similar to Lot’s than to Abraham’s.

It is with this chapter that you really begin to get a feel for just how different Lot and Abraham are. When God came to Abraham, Abraham listened, he believed, and he acted on his faith. God sends angels to Lot, makes certain that Lot recognizes that this is a supernatural situation (by blinding the homosexual rapists), which at once identifies these angels as being far more than men; as well as indicating that they are there to deliver Lot and his family.

Lot has a lot more evidence to deal with, and yet, he’s come up with his own plan. “And you seem to be like a great guy,” he says to the angel, “and you have been so gracious to me by saving me; so, if you would be so kind as to allow me to tweak your plan just a little, because otherwise, I would probably die.”

Do you grasp this? Lot thinks that these angels—who have just blinded a dangerous mob of sexually-charged men and who are about to destroy this area—are not smart enough to give Lot a safe place to go to. “You guys are okay with this quelling the homosexual rapists, and what not; and I am sure you’re going to do a fine job destroying this area, but I don’t think you have really thought it out. You want me to zig, and I think it is most apparent that I ought to zag.”

There are a lot of clear mandates in the Word of God. God has defined specific relationships and has set specific boundaries on some of these relationships. God's view of things may not be our view of things, because we have been raised up in a world where some things that the Word of God says sound—how should I put this?—*intolerant*. Let me give you a few examples: the man's dominance over a woman in marriage; the idea that the marriage of a husband and wife is the ideal place where children can be raised up; and the idea that homosexual activity is sinful and wrong.

So there is no misunderstanding, in every generation, there are things which do not jive with the Word of God; however, you always go with the Word of God; you do not go along with your society's norms and standards (which are often generational and often a matter of propaganda). When you find your thinking lining up more with your contemporary society than with the Word of God, then you are not getting enough spiritual food. When you find yourself trying to bend the Bible to fit to what you believe, rather than bending what it is you believe to be in accordance with Scripture, then you are not growing spiritually. As God tells us: "[For My thoughts are not your thoughts, and your ways are not My ways.](#)" This is the LORD's declaration. "[For as heaven is higher than earth, so My ways are higher than your ways, and My thoughts than your thoughts.](#)" (Isa. 55:8–9; HCSB).

Up until now, Lot has been just going along with his society; and when God indicates that he is in the wrong place at the wrong time, and here is what he needs to do, Lot wants to discuss it and to bargain for a place that he believes to be more suitable.

It ought to be clear to you why God has chosen Abraham and not Lot. Had God come to Lot and told him that he needed to be circumcised, do you think there might have been some resistance? Do you think that Lot may have wanted to discuss his other options with God? Abraham obeyed God in this because he trusted God. Here, in the context of this narrative, despite all that has happened this night, Lot is still resistant to the will of God.

[Gen 19:20](#) [Lot continues to *reason* with the angel] [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!](#)"

Lot asks if the angels will allow him to escape to a small city which is nearby. It appears to be one of the 5 cities which God intended to overthrow. He is probably pointing out this particular city, explaining where it is.

We do not know what Lot's motivation was. Was he physically unable to escape into the hills? Did he simply want to have some sort of civilization, even if it is just a small town? Maybe a small city was in consideration for his wife? His stated reason was, the mountains were too far, so, just given him leave to go to this city, Zoar. However, bear in mind, the reason that Lot gives may or may not be the real reason *why* he wanted to go to Zoar. Whatever the motivation was, God said plan A and Lot decided to argue for plan B instead.

Gen 19:18–20 And Lot said to them, "Oh, no, my lords. Behold, your servant has found grace 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. 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!"

You may not realize it, but in the Hebrew, this is a number of very short, staccato phrases, typical of a person who has been running and is now out of breath.

Gen 19:21 He [the angel] said to him, "Behold, I grant you this favor also, that I will not overthrow the city of which you have spoken.

The angel agrees not to destroy the city that Lot desires to flee to. Why is this recorded in the Word of God? Why do we need to know that Lot can flee to a small city and that area will be preserved? When it comes to believers being the preservative of a geographical area, proportion seems to be involved. That is, Lot and his family were not large enough to preserve this entire area, or the city of Sodom. God, based upon Abraham's face to face prayer with Him, was willing to preserve all of the Sodom area if there were ten believers. But there were not. However, for a smaller city, the pivot of three (Lot and his two daughters) will be sufficient to preserve that small area.

I want you to notice that Lot's prayer here is very similar to Abraham's prayer. Abraham was, of course, praying directly to God; and Lot is speaking to angels who apparently have some leeway in how they deal with Lot and his family.

So, what is the difference between plan A and plan B? Under plan A, God may have the men who are really designed for Lot's daughters also living in those hills; that is, that might be where their right men are residing—at the time that Lot is told to go up to the mountains. Or, plan A could have been to eventually return to Abraham; and, again, there would have very likely been men for Lot's daughters. However, where the Lot family ends up, these daughters of Lot will give up on the idea of marriage and family. That is Lot's plan B, which is always inferior to God's plan B.

Lesson 209 Genesis 19:1–24

The Mechanics of God's Judgment of Sodom

We are nearing the end of this first part of in Gen. 19. Here is what we have studied so far:

Gen 19:1–21 The two angels came to Sodom in the evening, and Lot was sitting in the gate of Sodom. When Lot saw them, he rose up to meet them and bowed himself with his face to the ground 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." 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. 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. And the men of Sodom called to Lot, "Where are the men who came to you tonight? Bring them out to us, that we may [sexually] know them." Lot went out to the men at the entrance, shut the door after him, and said, "I beg you, my brothers, do not act so wickedly. 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." But the men of Sodom 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. But the men [the two angels] reached out their hands and pulled Lot into the house with them and shut the door. 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. Then the men [the angels] said to Lot, "Have you anyone else here? A son-in-law, sons, daughters, or anyone you have in the city, bring them out of the place. 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." 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. 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." But he lingered. So the men seized him and his wife and his two daughters by the hand, on account of Y^ehowah grace being upon him, and they brought him out and set him outside the city. And as they brought them out, one [angel] said, "Escape for your life. Do not look back or stop anywhere in the valley. Escape to the hills, lest you be swept away." And Lot said to them, "Oh, no, my lords. Behold, your servant has found grace 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. 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!" He [the angel] said to him, "Behold, I grant you this favor also, that I will not overthrow the city of which you have spoken.

As we have studied, even in the midst of their running, Lot stops everything and tells the two angels that it is time to discuss where he wants to go.

Gen 19:22 [The angel continues speaking to Lot] Escape there quickly, for I can do nothing till you arrive there." Therefore the name of the city was called Zoar.

Obviously, the specific directions were for the angels to allow Lot and his family to escape before bringing judgment upon Sodom and Gomorrah. God protects and preserves His Own. And we may not care much for some of the people that God preserves, but God has preserved Lot for three reasons (1) he believes in Jehovah Elohim; (2) he is related to Abraham; and (3) Abraham prayed on Lot's behalf. These things combined get Lot and his family a lot of slack. Grace by association is found again and again in Scripture.

We have been studying the judgment of Sodom and the deliverance of Lot and his family from that judgment.

It ought to be clear that Lot does not have the same level of spiritual growth as Abraham. However, when faced with the situation, with what God requires, as told to him by the angels, note that Lot and his immediate family do respond. Not perfectly; but they did what God told them to do, more or less.

By this time, Lot ought to be as spiritually advanced as Abraham, but he is nowhere near Abraham. However, Lot is willing to obey God's clear commands, but with some modifications, however.

If you have ever been in management or you have owned a company, you know that, for some jobs that have to be done, if you choose Charlie Brown, that job is going to get done and done well; but if you choose Lucy Van Pelt, well, then, that is a whole other story. She might do the job and, in fact, she might do a wonderful job. However, she might not. You might give her an outline as to what you would like to see done, and you know that, much of the time, she is going to do something which falls outside of that outline. Or she will simply argue as to the end result.

That is like Lot and Abraham; and it is like you and _____. God has various things that are a part of His plan. You may wonder why you do not seem to have much of a place in his plan, but your friend _____ seems to have a lot going on. God knows who He can depend upon; God knows who is going to act within His will and who will not. Maybe I got you and your friend mixed up in this illustration?

Now, you may not think that you really want to participate. You may understand that you are saved and that God is not going to take that away from you ([eternal security](#)). And you're cool with that. However, what football fan would not rather be the one who actually catches that 50 yard pass, or sacks the quarterback before he gets one off; and do this before a crowd of millions? This is a choice that we all have in the spiritual life. You can be the most obsequious nobody in the world, and still play a pivotal part in the plan of God.

Look at Abraham, the most famous person from his time period. He had one son. He did not own any land, insofar as we know (apart from a small plot of land he will buy for a burial plot). He was not some great political figure. He was a great businessman and rancher, but that was about all. And yet, more people know who Abraham is than any other king or pharaoh from that same time period.

If you sat down and listed all of the celebrities that you know: the political figures, the movie stars, the philanthropists, the ultra-rich and well-known. Every single one of us has the ability to be more famous than any of these people. We can do things which, in essence, last forever, as we perform acts of divine good; and our impact on human history can be dramatic and permanent, even though there might be only 10 people out there right now who actually know us by name.

We all live in the Church Age at this point in time; and God has a plan for each one of us in this dispensation; and this plan is put into action by believing in Jesus Christ, by keeping short accounts with God with regards to your sins, by learning Bible doctrine, and by

obedience to His Word. We all are given the Holy Spirit; therefore, every single one of us has great potential.

We know the great people of the past: Noah, Abraham, Moses, Joshua, David, Isaiah, Jeremiah, Peter, and Paul. There is absolutely no reason why your name cannot be among these names. You have every bit as much power and potential as any of these men had. Today all believers have the Holy Spirit and the complete Word of God. There is no excuse. We will stand before Jesus at the Great White Throne, and our works will be evaluated, whether they are human good that will be burned up or whether they are divine good that will not be destroyed (1Cor. 3:9–15). Not only will there be millions who observe this, but there will be millions of witnesses to our acts of divine good when they occur (Heb. 12:1). These acts will also be the basis for our rewards in heaven.

Rush Limbaugh has said, “People like to matter.” They want to feel like their life has some meaning, some importance; so often, their involvement in the green movement makes them feel as if they are really doing something; that they are really saving the earth for future generations. In the plan of God, we actually do matter. In the Church Age, everyone has the same portfolio of divine operating assets to begin with along with one or more spiritual gifts. There is absolutely no reason why you cannot catch the 50 yard pass or sack the quarterback of the other team. And you have something that Abraham, David, Paul and Peter did not have: the completed Word of God. You also have the indwelling of the Holy Spirit. In fact, all of the divine operating assets that Jesus possessed in His humanity, you have; plus the completed Word of God.

So there is no misunderstanding, you do not necessarily have to be out there in front of the crowd; as that may not suit your personality. There are very few people like Billy Graham, who could present to gospel to millions. Also, there would not be that sort of response today; and that may not be your thing, and that is fine. What God intends for you is completely within your power and your ability and even your personality type. The keys are, you stay in fellowship for as long a period as possible, and **you grow in grace and the knowledge of our Lord Jesus Christ** (2Peter 3:18). When it comes to divine production, that is grace from God. If you are prepared, it will happen.

Abraham’s life mattered. His prayer to God had power. Without this prayer, it is unlikely that God would have saved Lot. You see, when it comes to Lot, most of his life will be inconsequential (although he will spend eternity in the presence of God). He is good for some illustrations of how not to do things.

Speaking of *how not to do things*, Lot has made a request to change his eventual direction. Going up to the mountains is too far; he can’t make it; and there is this little city of Zoar which is closer—that’s where he wants to go. This completely explains Lot’s life: God has plan A for Lot; Lot always wants to go with plan B.

Gen 19:21–22 He [the angel] said to him, "Behold, I grant you this favor also, that I will not overthrow the city of which you have spoken. Escape there quickly, for I can do nothing till you arrive there." Therefore the name of the city was called Zoar.

Zoar means *to be small, to be insignificant*. We may surmise two things from this: (1) this was a very small village, which God would protect if Lot and his family are there; (2) this may be the word that we use to describe Lot's place in the plan of God. On the one hand, you have Abraham, who is fundamental to human history; he is the father of the Jewish race. On the other hand, you have Lot, who is somewhat small and insignificant by comparison. Both men would have children who would become great races, but those who came from Lot (the Moabites and Ammonites) will eventually die out. Those who came from Abraham, the Jews, are with us to this day, 4000 years later. It is just like human good versus divine good. The difference is quite simple: when you follow God's plan, results are permanent; when you follow your own plan, the results are temporary. As we will later find out, even Lot moving to Zoar (plan B) would be a temporary thing.

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

Lot and family left at the crack of dawn, and it was probably somewhere between 10 and noon when they arrived in Zoar. Zoar means *insignificance*, so, this verse actually reads: **The sun had risen over the land when Lot entered into "Insignificance."** This is pretty much a description of Lot's entire life, after separating from Abraham.

Gen 19:24 Then the LORD rained on Sodom and Gomorrah sulfur and fire from the LORD out of heaven.

Apparently, as they drew near to the city, God began to rain down sulfur and fire, which suggests to me a volcanic eruption of some sort, which apparently involved petroleum deposits, which might include natural gas. Given the heat of the earth, whatever fire had been lit beneath the earth (or had become lit as it reached the surface), the boiling hot oil and/or natural gas formed a gusher which was on fire as well. The amount of hot petroleum which came to the surface was enough to destroy all living things in this geographical area. However, the exact nature of this is unknown to us; we do not know, apart from what we read here, that sulfur and fire came from God out of the sky. Was this a supernatural event? Possibly, but we really do not know.

There are quite a [number](#) of [websites](#) who make very [persuasive arguments](#) that the locations of Sodom and Gomorrah have been found; they are in the valley mostly south of the Dead Sea. And that burned sulfur has been found as well. Apparently there has been found balls of sulfur encased in a burned sulfur compound in these areas.



The map¹⁹ on the right gives the possible locations of these 5 cities (I think that the locations on this map have them spread too far apart). On this same [webpage](#) is a 28 min. film on Sodom and Gomorrah, along with many pictures of the area and even pictures of these sulfur balls which have been found.

I have suggested that there were possible explosions of natural gas or various petroleum products which included sulfur as well. According to the Encyclopedia Britannica, *Coal, petroleum, and natural gas contain sulfur compounds.*²⁰ Wikipedia tells us that *elemental sulfur was once extracted from salt domes where it sometimes occurs in nearly pure form.*²¹ Notice where this is all taking place; around the Salt Sea, which, if memory serves has the highest concentration of salts of any salt sea in the world. What happened to Lot's wife? She was turned into a pillar of salt. So, even though we do not know exactly what occurred, it is not out of the question that there was an explosion of a huge natural gas deposit, which contained a great deal of sulfur, and that the sulfur rained down on the cities that God had judged. One more piece of corroborating evidence is that, under the Mediterranean Sea, less than 200 miles from these sites, there have been found huge deposits of natural gas.²²

The angels also appear to take part in this judgment in some way, although the Bible does not explain exactly what the angels do. They specifically said to Lot: "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.**" (Gen. 19:13). Then, when Lot asked if he could go to a small city instead of escaping into the hills, one angel said, "Behold, I grant you this favor also, that **I will not overthrow the city** of which you have spoken. Escape there quickly, for **I can do nothing** until you arrive there." (Gen. 19:21–22). So, the angels clearly take part in this destruction, but we do not really know how these duties are divided up.

God is said to destroy Sodom and Gomorrah as well. Then Abraham said, "Oh let not the Lord be angry, and I will speak again but this once. Suppose ten are found there." The Lord answered, "For the sake of ten I will not destroy it." (Gen. 18:32). Then the Lord rained on Sodom and Gomorrah sulfur and fire from the LORD out of heaven. And He overthrew those cities, and all the valley, and all the inhabitants of the cities, and what grew on the ground (Gen. 19:24–25). What is likely the case is, God did this through intermediaries; through the angels. God gave the orders, and in that capacity, He was the One to rain down fire and sulfur. However, it is the angels who actually did whatever was necessary for this to actually happen.

¹⁹ From http://www.arkdiscovery.com/dead_sea2.jpg accessed October 2, 2012.

²⁰ <http://www.britannica.com/EBchecked/topic/572661/sulfur-S/279407/Natural-occurrence-and-distribution> accessed October 2, 2012.

²¹ From <http://en.wikipedia.org/wiki/Sulfur> accessed October 2, 2012.

²² From <http://news.nationalgeographic.com/news/energy/2012/07/120703-israel-new-natural-gas/> accessed October 2, 2012.

In like manner, God uses us, believers in Jesus Christ, in His plan as well. There are few of us who will be called upon to destroy complete cities, but we all have a place in God's plan to do good works. However, in the Church Age, this means (1) we are believers in Jesus Christ; (2) we are in fellowship with God, and therefore filled with the Holy Spirit; and (3) we know the Word of God. Let me add to this, most believers, at some point in time, ought to have a clue as to what their spiritual gift (s) is (are). In many cases, this involves some preparation in that particular area. But, just as God uses the angels to destroy Sodom, God uses us as believers as well to forward His purpose in this world.

Lesson 210 Genesis 19:1–29

Lot's Wife Becomes a Pillar of Salt

Gen 19:1–24 The two angels came to Sodom in the evening, and Lot was sitting in the gate of Sodom. When Lot saw them, he rose up to meet them and bowed himself with his face to the ground 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." 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. 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. And the men of Sodom called to Lot, "Where are the men who came to you tonight? Bring them out to us, that we may [sexually] know them." Lot went out to the men at the entrance, shut the door after him, and said, "I beg you, my brothers, do not act so wickedly. 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." But the men of Sodom 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. But the men [the two angels] reached out their hands and pulled Lot into the house with them and shut the door. 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. Then the men [the angels] said to Lot, "Have you anyone else here? A son-in-law, sons, daughters, or anyone you have in the city, bring them out of the place. 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." 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. 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." But he lingered. So the men seized him and his wife and his two daughters by the hand, on account of Y^ehowah grace being upon him, and they brought him out and set him outside the city. And as they brought them out, one [angel] said, "Escape for your life. Do not look back or stop anywhere in the valley. Escape to the hills, lest you be swept away." And Lot said to them, "Oh, no, my lords. Behold, your servant has found grace 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. 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!" He [the angel] said to him, "Behold, I grant you this favor also, that I will not overthrow the city of which you have spoken. [The angel continues speaking to Lot] Escape there quickly, for I can do nothing till you arrive there." Therefore the name of the city was called Zoar. The sun had risen on the earth when Lot came to Zoar. Then the LORD rained on Sodom and Gomorrah sulfur and fire from the LORD out of heaven.

The Angels came to Lot's family to rescue them and anyone related to them who chose to go with them. In the midst of being led to safety, Lot decides that he cannot go as far as the angels have told him to go, so he asked to go to the city of Zoar instead, which is an insignificant city. About the time that Lot arrived in Zoar, God rained down fire and sulphur on Sodom and Gomorrah. As discussed in the previous lesson, this probably involved natural gas or petroleum products as well as sulphur.

Gen 19:25 And He [God] overthrew those cities, and all the valley, and all the inhabitants of the cities, and what grew on the ground.

Although the mechanics are not given here, that does not mean that God necessarily acted directly. That is, what we read could actually be what the angels do. Many times in Scripture, the person in charge is said to do something (like, for instance, David conquers Moab, but David does not personally even go to the battlefield). However, those under his command go to the battlefield and defeat the army of Moab. Those acting under her orders defeat Moab, and David, who issues the orders, is the person who ultimately is given credit for what he orders.

The cities of Sodom and Gomorrah were destroyed, and all of those in the cities. The sulfur and fire came to them out of heaven; however, it is possible that this was part of an eruption or that this fire ignited the springs of natural gas, oil and related liquids in this area. In any case, the valley and their fields of crops were destroyed. Throughout the Old Testament Bible and in ancient history as well, there are many examples of cities and geographical areas which have been absolutely destroyed and made inhabitable for centuries. This suggests that such a disaster is a judgment from God. Throughout the Bible, fire is associated with God's judgment.

Genesis sets up the foundation for almost every major doctrine in the Word of God. Here is another example.

There is a doctrine known as the Stages of Discipline for a Nation (which R. B. Thieme, Jr. calls *the Cycles of Discipline*), and I want you to notice that we actually find the final 2 stages, plus one more, for Sodom, both here and in Gen. 14.

What we have done here is taken the information given to us about Sodom and putting this into a series of consecutive stages, which God used against nations which had gotten out of hand. God is dealing with Sodom as a corporate entity.

Sodom and the Final 3 Stages of National Discipline

Stage of Discipline	Text/Commentary
Stage 4: Control of a country by an external power.	In Gen. 14, the people of this general area were paying tribute to Chedorlaomer. This means that this king from the far east had come to this area and had conquered this degenerate people, and so they had to pay taxes (tribute) to him as part of their subjugation to him. Gen. 14:1–4 Lev. 26:23–26.
Stage 5: Removal of the inhabitants of a country by an external power.	When they stopped paying tribute, Chedorlaomer came to this region with some of his friends, and they took the people of Sodom captive and were about to remove them from this land. Abraham intervened, as their savior, and preserved their lives. In their association with Abraham, these people were given some slack. Now, they could have turned toward the God that Abraham worshiped, and that would have changed everything for them. Gen. 14:5–16 Lev. 26:27–38.
Stage 6: The destruction of a nation by an external power.	Finally here, in Gen. 19, these people have become so degenerate that God will absolutely destroy them.

When we get to Lev. 26, you may wonder, why don't we have this final stage of discipline named? Easy: God is not going to completely destroy Jerusalem or His holy mountain; God is not going to be destroying all of the Jews. Therefore, God did not have to warn the Jews of this final act of discipline.

And just in case you would like to do some extra-credit study:

We should be aware that these stages of discipline, #1–5, were specifically designed by God for Israel. That means that, although our own nation may receive discipline, there is no requirement for it to follow these stages exactly.

Links to the 5 Cycles (Stages) of [National] Discipline

R. B. Thieme, Jr. chart (posted by Joe Griffin Ministries):

<http://admin.joegriffin.org/Visuals/Five%20Cycles%20of%20Discipline-Lev.26.pdf>

Denver Bible Church:

<http://www.realtime.net/~wdoud/topics/fivecycles.html>

Grace and Truth Bible Ministries:

<http://www.gtbm.org/prayer.php?date=2009-09-20>

Links to the 5 Cycles (Stages) of [National] Discipline

R. B. Thieme, Jr. Ministries (taken from notes):

<http://www.freerepublic.com/focus/f-religion/1568429/posts>

Although we do not necessarily follow these stages exactly, these are a good indicator of where a nation is at any given time.

Gen 19:25 And He [God] overthrew those cities, and all the valley, and all the inhabitants of the cities, and what grew on the ground.

God allows His judgments to stand for a very long time, so that we can see them with our own eyes and recognize what a judgment from God is like. As mentioned earlier, even Josephus said that there were signs of the judgment of Sodom and Gomorrah that he and his contemporaries could see 3000 years later.

I believe that God uses natural disasters, like the tsunami that came up against Thailand and southeastern Asia; the Katrina disaster in New Orleans; it can be man-made destruction, like the atomic weapons used against Hiroshima and Nagasaki; and it can be a medical disaster, such as the AIDS virus. People can observe these things and have different impressions and offer different explanations, but these are judgments from God. These are not random events.

I realize that this is an unpopular concept to maintain today, but let me suggest to you that all natural disasters are judgments by God against a specific population, and that God also spares specific people in these judgments (just as we are seeing in Gen. 19). Many times we have seen, particularly in the Midwest as of late, such disasters turn the people of that area toward God. Even in heathen New York City, after the 9/11 attacks, the infrequently attended churches had many more who [began to attend church](#). God does not just bring destruction to a geographical area to get more people in church or to get more people to turn towards Him; but it indicates that the people of that area are turning further and further away from Him. These are warnings from God, just as Sodom had successive warnings throughout her history. God also is able to protect that which is His, illustrated by this one lone house left out of an entire



neighborhood turned to rubble on the Bolivar peninsula near Galveston. For those who do not know, this is a [photograph](#) of a neighborhood filled with houses which hurricane Ike devastated.

Back to Lot and company:

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

By this time, Lot, his wife, and their two daughters were moving along on their own. What seems to be the case is, they hear the great explosions, and the wife, disobeying what the angels said (“Don’t stop or look back”), looked back to her city.

It says here that she became a pillar of salt. She was apparently struck dead. Usually, this verse is portrayed with her just standing there, and her body is suddenly transformed somehow into salt. However, it is possible that she was struck down with sulfur and was somehow preserved there whole. This is right in the general area of the Salt Sea, so, what may explain this is, she was struck dead, but in the process was infused with salt, which preserved her body for a long period of time. Therefore, this process does not need to be instantaneous. That is, there is no reason to think that, in one instant, she is alive, and in the next, she is a pillar of salt.

We have a similar approach suggested by the Amplified Bible: Lot's wife not only "looked back" to where her heart's interests were, but she lingered behind; and probably overtaken by the fire and brimstone, her dead body became incrustated with salt, which, in that salt-packed area now the Dead Sea, grew larger with more incrustations--a veritable "pillar of salt." In fact, at the southern end of the Dead Sea there is a mountain of table salt called Jebel Usdum, "Mount of Sodom." It is about six miles long, three miles wide, and 1,000 feet high. It is covered with a crust of earth several feet thick, but the rest of the mountain is said to be solid salt (George T. B. Davis, *Rebuilding Palestine According to Prophecy*). Somewhere in this area Lot's wife looked back to where her treasures and her heart were, and "she became a pillar of salt." Jesus said, "Remember Lot's wife" (Luke 17:32).²³

The word for pillar suggests that she is a garrison or an outpost (that is what the word actually means); she remained outside of Zoar for a time, looking. Lot entered into Zoar, probably with his family behind him, but, at some point, Lot's wife stopped. It may be a mile or two back. And she is staring at the city as God is destroying the cities, the people and even the vegetation. They had been warned to run all the way to Zoar, but Lot's wife did not. So, with all of the raining down of fire and sulphur, she is caught in this. She does not freeze like some statue, but she is killed by the hot fiery gas combined with sulphur that gushes out of the sky upon her, because she did not run all of the way to Zoar. Being that they are near the Dead Sea, her body is preserved to some extent by the salt that is there.

²³ From <http://www.biblegateway.com/passage/?search=genesis%2019;&version=AMP> accessed September 4, 2012.

Perhaps there are eruptions right there where she is, and these eruptions include the salt water from the Dead Sea. Perhaps she was knocked over into a salt marsh. Whatever the case, she is killed, but, to some extent, her body is preserved by salt.

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

This suggests to me, along with many other passages in Genesis, that this book existed long before Moses came on the scene. It may not have been committed to writing, but many people knew it from memory; and there were things like Lot's wife as a pillar of salt that existed for a few decades which confirmed the historicity of Genesis.

It is impossible to examine these verbs to determine whether Lot's wife was transformed over a period of time or whether it was instantaneous. Although the imperfect tense is used here, which often refers to continuous or extended action, when found in a series of imperfect verbs with *wâw* consecutives, we are simply referring to a series of consecutive or logical actions, whose duration of action may be lengthy or not.

V. 27 is our, *meanwhile, back at the ranch* verse:

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

So far, we have seen God's will overruling Lot and his family, despite their persistence to stay out of God's will. The angels grabbed their hands and pulled them out of their home. Then we had the permissive will of God, where God said, "I want you to go up into the hills" and they requested to go to Zoar, a small city, instead. So, even faced with a great disaster, with proofs that they saw with their own eyes, and they still argue with God's will. Then Lot's wife turned around, disobeying the Lord, and was killed and eventually turned into a pillar of salt.

However, in contrast, notice what Abraham does. He goes to the place where he stood before the Lord before. Abraham, of his own volition, desires to speak to God again and he goes to the place where he last spoke to God. This is God's will.

The modern-day equivalent to this is Bible class. We do not have a place where we literally speak with God, but there is a place where He speaks to us, and that is Bible class, whether this is around a computer, where an MP3 file is played, ideally gathered with others, or in a brick and mortar building, where someone is teaching the Word of God live (whenever possible, we ought to all physically attend a [doctrinal church](#)).

When Abraham does this—walking over to the place where he previously stood before the Lord—he is exercising his desire to know God's will; he is desiring to speak to God; he is desiring to hear from God. For us, this ought to be daily.

Gen 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.

The destruction in Sodom and Gomorrah was so great that, Abraham was able to see the smoke from it from where he lived. He could see the smoke rising up, as if these cities were great furnaces. No doubt, these cities were consumed with fire in all of this. It is great enough to be observed from a distance of several miles.

Gen 19:29 So it was that, when God destroyed the cities of the valley, God remembered Abraham and He therefore sent Lot out of the midst of the overthrow when he overthrew the cities in which Lot had lived.

Since God is omniscient, He does not *remember* anything; He knows everything. The word *remember* is an anthropopathism, ascribing to God human characteristics which He does not possess in such a way that we might better understand His actions.

With v. 29, we look back in time, a few days. That God remembered Abraham means, Abraham reasoned with God about the preservation of Sodom and Gomorrah. Abraham had a prayer and a desire behind that prayer. He figured that Lot would be protected because he assumed that there were enough believers in Sodom and Gomorrah to preserve those cities. God knew that the desire behind Abraham's prayer was to protect his nephew and family, and that is why God did. God took Lot and family out of Sodom and Gomorrah and then destroyed these cities. So God did not answer Abraham's prayer exactly, but He did answer Abraham's desire.

During the first century, the Jewish historian Josephus recorded the visible evidence of the existence of Sodom and Gomorrah in his day: "Now this country is then so sadly burnt up, that nobody cares to come at it...It was of old a most happy land, both for the fruits it bore and the riches of its cities, although it be now all burnt up. It is related how for the impiety of its inhabitants, it was burned by lightning; in consequence of which there are still the remainders of the divine fire; and the traces of the five cities are still to be seen." (Josephus in his "Wars Of The Jews", Book IV, Chapter VIII, written nearly 2000 years after this judgment).

With this, we have completed the first part of Gen. 19. However, Sodom and Gomorrah loom large over the rest of Scripture, so, before we return to Gen. 19, we need to take a look at further references to both Lot and the cities of Sodom and Gomorrah.

Lesson 211 Gen. 19 via Luke 17:22–33 NT References to Sodom and Gomorrah

We have just completed the first part of Gen. 19, where God has destroyed Sodom and Gomorrah by means of two angels; and after these angels first saved the remnants of Lot's family.

It should have struck you as odd that, for several chapters, we have focused on Abraham and the expected birth of his son by Sarah; and suddenly, we have gone off on this Sodom and Gomorrah tangent. We are only months away, in the Abrahamic narrative, of his son of promise being born, and suddenly, we find ourselves with Lot in Sodom. Part of the reason for this is, there must appear to be the insertion of time between the promises of Isaac's birth and His actual birth, as this parallels the birth of our Lord (a long period of time passes between the final prophecies of our Lord and His incarnation). Isaac's birth is parallel to our Lord's incarnation, something that we will study off in the future.

In other words, the Author of this portion of Genesis inserts the illusion of time in a literary way between the promises and birth of Isaac; whereas this time insertion will be real between the Old Testament prophecies and the birth of our Lord.²⁴

What we find with Abraham's soon-to-be-born son and with Lot living at ground zero before the judgment, is that these are disparate clusters of human events taking place in history along side one another. In one place, there is Abraham, waiting on God, expecting to somehow being able to impregnate his wife, even though neither of them is physically able to produce a child. And at the very same time, just down the road from them, where Lot (Abraham's nephew) and his family live, Sodom and 4 other cities have descended deeply into lawlessness, to a point where divine judgment is called for.

God is at work in both places. God is with Abraham on his ranch and God is going to Sodom to judge them for their sinfulness. This sort of thing occurs today in adjacent areas, all over the world. God is involved, whether man is faithful or degenerate. Jesus Christ controls history for the glory of God. And the key is not God's love but God's justice. But that is a topic also for the future.

Lot and Sodom and Gomorrah are mentioned many times in the Old and New Testaments. They are used over and over again as warnings to believers in the Age of Israel and to us believers in the Church Age. For this reason, we have spent a great deal of time on this portion of Gen. 19. If Jesus talks about Sodom and Gomorrah, if Paul mentions it, and if both Peter and John find it worth talking about, then Sodom and Gomorrah ought to be something that you ought to know a lot about (this is why we will spend nearly 20 lessons on this topic).

Lot is mentioned twice in the New Testament. Jesus uses him in an illustration in Luke 17:28–32; however, to understand what is being said, we need to back up and understand the entire context. And, in order to understand the context, we need to understand some terminology and some eschatology (which is, *the doctrine of future things*).

All disciplines require a vocabulary. No matter what profession you are in, you have learned a vocabulary specific to that profession. In most professions, you could string

²⁴ That the completion of the Old Testament took place hundreds of years before the birth of Jesus Christ is not disputed by any historian that I am aware of.

together a number of words into a sentence that those in your profession would understand, but that those outside your profession would not fully grasp. In this study of Genesis, you will note that an important part of this study is the development of a theological vocabulary, because with this theological vocabulary comes spiritual understanding. A concept is developed and explained, and then it is given a name. Or, there are things about which you are already aware, but you need to know the proper names for them, so that the concept itself is then easy to refer to.

In order to understand what Jesus is teaching, we need to understand a number of things first:

Eschatological Vocabulary	
Scripture	Text/Commentary
First Advent	The 1 st Advent is the incarnation of Jesus Christ. It is when our Lord walked on this earth as a man. This is roughly between 5 B.C. and A.D. 30.
Dispensation	This word literally refers to the <i>administration of a household</i> . However, it has come to mean in modern theology an epoch during which God has a particular plan for that era, e.g., the Age of Israel or the Church Age. Eph. 1:7–10 3:1–10 Col. 1:23–29. For this reason, when we see the word <i>dispensation</i> in the Bible, we need to not think of it as an epoch but as the way that God administers His household. However, outside of the Bible, the word also includes the idea of a period of time. See the Doctrine of Dispensations (HTML) (PDF) for more information.
The Dispensation of the Hypostatic Union	The time period is at least 3–4 years of our Lord’s public ministry, and it may take in His entire physical life. This time period might be seen as a hinge between the Age of Israel and the Church Age. During this period of time, Jesus Christ fulfills all of the Mosaic Law and all of the prophecies of the Old Testament, while simultaneously living the spiritual life that would be utilized by believers today in the Church Age. As R. B. Thieme, Jr. used to say, our Lord <i>test drove</i> the spiritual life for us. We draw upon the exact same spiritual assets as our Lord did during His earthly ministry.
Church Age	This is the era in which we live right now, where God works through the church universal, which is through those who believe in Him. God also works primarily through the local church through the power of His Word and the power of the Holy Spirit. These are the means by which believers grow spiritually. Most divine good is produced in this age as a result of the correct function of the local church in guiding believers to grow in grace and knowledge of our Lord Jesus Christ.

Eschatological Vocabulary

Scripture	Text/Commentary
Mystery doctrines	Doctrines which are specific to the Church Age, e.g., the filling of the Holy Spirit, the baptism of the Spirit, the universal priesthood. Like many technical words found in the Pauline epistles, Paul appropriated this word from another discipline and applied it to Christian doctrine. Originally, this word refers to <i>doctrines and principles known within a particular cult or organization, but not known to outsiders</i> . Paul used this word to apply the Church Age doctrines, which would not have been known to those in the Age of Israel. The word <i>mystery</i> simply refers to some aspect of Church Age doctrine. Rev. 16:25–26 1Cor. 2:7–8
Rapture	The rapture is when Jesus returns for believers in the Church Age. We will meet our Lord in the air. 1Cor. 15:51–54 1Thess. 4:15–17 2Thess. 2:1–3 ²⁵
Tribulation	The Tribulation will occur after the termination of the Church Age, which is the removal of all believers from planet earth via the rapture. The Tribulation will be a shortened 7 years prior to the 2 nd Advent, which is then followed by the Millennium. The Tribulation is actually the final 7 years of the Age of Israel, which was interrupted by the Church Age (which concept will be more thoroughly explained below). Matt. 24:15–31
Second Advent	Different from the rapture (which occurs at the beginning of the Tribulation), the 2 nd Advent is when Jesus returns and cleanses the earth of unbelievers at the end of the Tribulation and begins the next dispensation with His Millennial reign (which is presented in the gospels as <i>the Kingdom of God</i>). Matt. 24:27, 30–31, 36–39 Mark 14:61–62 Luke 9:26–27 17:30 Acts 1:11 Col. 3:4 1Thess. 5:2–4 Rev. 1:7 3:11. The 2 nd Advent in connection with the Tribulation is often called, <i>the Day of the Lord</i> .
The Day of the Lord	This can refer to a portion of the Tribulation or to the return of Jesus Christ when He will destroy all of the armies who are converging upon nation Israel. Jer. 46:10 Acts 2:20 1Thess. 5:2 (This phrase is also used for the end of the Millennium in 2Peter 3:10)

²⁵ The key Greek word in 2Thess. 2, is *apostasia* (ἀποστασία) [pronounced *ahp-os-tahs-EE-ah*], is often translated *a falling away, defection, forsaking, abandonment*; and transliterated *apostasy*; but it means *departure*. Strong's #646.

Eschatological Vocabulary

Scripture	Text/Commentary
Intercalation	<p>In many Old Testament passages as well as in at least one New, the two advents of our Lord (His incarnation and then His return to this earth for judgment and reward) are presented as one event. That is, we go directly from the 1st Advent to the 2nd. However, <i>intercalated</i> between these two events is the Church Age. Examples of this: Psalm 2:6–9 22:22–23 96:11–13 110:2–3 146:7–10 Isa. 40:3–5 42:1 Jer. 33:14–16 Luke 17:22–30.</p> <p>Intercalation is the key to understanding Luke 4:16–21, where Jesus is reading Scripture in a synagogue and He stops mid-verse, and rolls the scroll back up. He stopped reading mid-verse in Isa. 61:2, and then said, “Today, this Scripture is fulfilled in your hearing.” The rest of the verse, which Jesus did not read, continued on into the 2nd Advent of Christ. There are many more examples found in the Doctrine of Intercalation (HTML) (PDF) (where I have color-coded the 1st and 2nd advents). If you are unaware of this concept, when you see these verses laid out—two dozen of them—where the 1st and 2nd advents are placed together but clearly distinguished by color-coding, it will be as if your eyes have just been opened. Let’s just say you will have a new-found respect for eschatology and the Word of God.</p>
Baptism of Fire	<p>The baptism of fire is when the earth is cleansed at the 2nd advent of all unbelievers. This is when all unbelievers are removed from the earth prior to the beginning of the Millennium. Malachi 3:2–3 Matt. 3:11 24:40–51 Luke 3:16–17 2Thess. 1:7–10 1Peter 1:12 4:7. Some people confuse rapture passages with baptism of fire passages. With the rapture, believers are removed from the earth, and they meet the Lord in the air. Then the Tribulation begins with unbelievers only on the earth. In the baptism of fire, which occurs a shortened 7 years later, unbelievers are removed from this earth and believers are left behind. The Millennium then begins with believers only.</p>
Millennium	<p>The Millennium is the 1000 year reign of Jesus Christ on this earth. This is the Kingdom of God which Jesus offered to the Jews and which they rejected during His 1st Advent. This is a time of perfect environment. However, at the very end of the Millennium, Satan will be loosed from his bonds and he will lead a rebellion against God and against perfect environment. Psalm 72 Isa. 11:1–9 John 8:44 Rev. 20:1–3.</p>

Explaining each of these words completely and going over the passages where they are found would expand this one lesson by 10-fold. However, notice which two predilections of man are dealt with. Have you known unbelievers who think that their lives would be so much better if God was removed from it? They will go to all sorts of trouble to keep even crosses from being seen (in [Skinner Butte](#), at the [site of 9/11](#)). In the Tribulation, unbelievers will have the chance to show how they can, with Satan's help, run the world. Although this time period will begin with unbelievers only; believers will emerge (something that unbelievers will try to stamp out). Another concern of mankind is the idea of perfect environment. We tend to think that, if we could just make our environment better, then our lives would be good. In the Millennium, mankind will live in perfect environment some will still rebel against Jesus Christ in the end.

There are some believers who do not believe in dispensationalism. However, it is very difficult to explain the use of the words *mystery* or *dispensation* or *epoch (age)* in the Bible without using dispensational theology. However, the very fact that your pastor does not haul a baby lamb in front of the congregation and slice his throat open every Saturday should offer the simple observable proof that things are done differently in the Old and New Testaments, in the Age of Israel as over against the Church Age.

You will notice that some of these words and phrases are used in the Bible (*day of the Lord*) and some are not (like *intercalation*). It is not unusual for theology to develop theological terms not found in the Bible (such as, the word *Trinity*).

One of the more thorough listings of Scripture for the 2nd Advent:
<http://www.jesusiscoming.com/Scripture.htm> accessed July 4, 2012.

The **Doctrine of Intercalation**, which includes not only a listing of all the Scripture, but how it is broken down between the 1st and 2nd Advents: ([HTML](#)) ([PDF](#)).

The **Doctrine of the Baptism of Fire** is found [here](#) and [here](#).

Eschatology, in a nutshell: Jesus was born of a virgin, had a 3 year public ministry and died on the cross for our sins—this was His 1st Advent. His life is sometimes called the *Dispensation of the Hypostatic Union*. After Jesus died physically, was resurrected and finally ascended, the *Church Age* began (Acts 1:7–9). The *church age* continues until believers in the Church Age are *raptured* from this earth, where we meet the Lord in the air (1Thess. 4:17). The *Age of Israel* is then continued²⁶ and concluded, and the final 7 years of the *Age of Israel* occurs, which is known as the *Tribulation* (Matt. 24:21). Then Jesus will return to the earth, to the Mount of Olives (Zech. 14:4), which is His 2nd Advent (the *Tribulation* and 2nd Advent together are known as the *Day of the Lord*). At this time, He will cleanse the earth with fire (the *baptism of fire*) after killing millions who have come to destroy Israel (Rev. 14:20).²⁷ In the Old Testament, there was no clear separation

²⁶ I have glossed over this part, but there is a reasonable explanation [here](#), [here](#) and [here](#). These all give roughly the same explanation, based upon Daniel's 70 weeks (or, Daniel's 70 sevens).

²⁷ When I first heard this as a young Christian, it seemed odd that so many powers on this earth would combine to attack Israel. Then, after seeing the [racial changes](#) occurring in Europe (search Muslim Demographics in YouTube if this has been removed) and the incredible hatred expressed by the various Muslim nations, this is not so difficult to believe any more.

between the 1st and 2nd Advents of our Lord; however, *intercalated* between these advents is the *Church Age*. After the *baptism of fire*, the *Millennial* reign of Christ will commence. Now, understanding this terminology and the outline of the end times, we can proceed.

Sodom is found 10 times in the New Testament in 9 different passages. The New Testament passages with Lot and/or Sodom are found below. When covering these passages, we will begin early enough to understand that context and then follow them out to a logical conclusion. So we will study more than just the references, but the passages themselves, and how Lot and/or Sodom is related to the message that is being taught.

Luke 17:22–24 And Jesus said to the disciples, "The days are coming when you will desire to see one of the days of the Son of Man [i.e., the 2nd advent], and you will not see it. And they will say to you, 'Look, there!' or 'Look, here!' Do not go out or follow them. For as the lightning flashes and lights up the sky from one side to the other, so will the Son of Man be in His day.

Jesus, speaking to His disciples, tells them that false Christ's will arise, and that they are not to follow such persons. When Jesus returns, it will be like lightning flashes that light up the sky. The 2nd Advent will be known throughout the world; it will not be the result of rumors flying about.

Luke 17:25–30 But He [Jesus is referring to the Messiah, speaking of Himself in the 3rd person] must first suffer many things and be rejected by this generation. 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.

However, before this all occurs (the Tribulation), Jesus would be rejected by this generation, who would crucify Him (**He must suffer many things and be rejected by this generation**). Then Jesus, in the tradition of the Old Testament, seamlessly moves from the 1st Advent to His 2nd. Let's repeat our Lord's quote, but color-code it: **And Jesus said to the disciples, "The days are coming when you will desire to see one of the days of the Son of Man, and you will not see it. And they will say to you, 'Look, there!' or 'Look, here!' Do not go out or follow them. For as the lightning flashes and lights up the sky from one side to the other, so will the Son of Man be in his day. But first He must suffer many things and be rejected by this generation. 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.** The brighter red is the 1st advent. Therefore, Jesus, in the [grand tradition of the Old Testament](#), teaches the 1st and 2nd Advents together, without indicating

that there will be a passage of time intercalated between them (the Church Age). There are a couple dozen passages from the Old Testament which are just like this, where the 1st and 2nd Advents of our Lord are run together, as if one event. Had Jesus been accepted by Israel as their Messiah, then He would have suffered for their sins and then the Tribulation followed by the Millennium would have begun. However, because the Jews rejected Him and the Kingdom of God, which He offered them, these things did not come to pass. Since they rejected the Kingdom of God, they could not receive the Kingdom of God. This is paralleled by our faith in Jesus Christ: if we exercise faith in Jesus, we will be saved; if we reject Him, we will not be saved. God respects our free will.

Note that the people are *eating, drinking, marrying and giving in marriage* is simply normal human behavior in the end times; their lives are filled with various activities that do not include God. The same thing is true in the days of Lot (our actual topic here), where people are engaged in normal activities prior to the destruction of Sodom. Sinful activity in particular is not in view here; just day to day activity apart from God. All the people of Sodom were destroyed (except for Lot and his two daughters).

Jesus here is setting up an analogy between the end of the Tribulation and the judgment of Sodom. Apart from the great evil of Sodom, people simply went about their day-to-day business, completely apart from God. At the end of the Tribulation, despite all of the catastrophes which are taking place, people will be *eating and drinking, marrying and giving in marriage*; that is, they will be involved in day-to-day human activity without a thought to God.

Luke 17:31–33 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. Remember Lot's wife. Whoever seeks to preserve his life will lose it, but whoever loses his life will keep it.

When it becomes clear that the day of the Lord is near (*day* does not always refer to a literal 24-hour period of time), then there are steps which must be taken immediately. Just as Lot's wife looks wistfully back at the life she had for 23 years and dies, so it will be in the end times. If you try to preserve your life (the things in your possession), then you will lose your life (your physical life). The destruction in the end time is going to come upon them suddenly, just as it did in Sodom. Lot's wife looked back wistfully and was caught up in the destruction of her city.

Luke 17:34–35 I tell you, in that night there will be two in one bed. One will be taken and the other left. There will be two women grinding together. One will be taken and the other left."

The final scene of the baptism of fire is that unbelievers will be removed from the earth; two people are in bed, one is taken and one remains. Two people are working side-by-side; one is taken and one remains. The one who remains goes into the Millennium (2Thess. 1:5–10). The one who is taken will eventually be thrown into the Lake of Fire (Rev. 20:6–15).

Now, it may seem odd that we are examining the end times, but Jesus uses Sodom and Gomorrah as a parallel to the end times. When their judgment came, they were not expecting it.

As an aside, and making this personal, we have no idea how quickly such an economic judgment could come upon the United States. We have the same debt ratio as European nations which are in chaos now (Greece). We are close to a point where politicians cannot simply pull excess monies out of Social Security anymore because there are no excess monies in Social Security; and we have no idea how far we are from a time when nations refusing to lend to our government. However, that day could come upon us as a thief in the night, just as it happened in Sodom: people are buying and selling, marrying and giving in marriage, and suddenly, the dollar is no longer the strong currency of the world, which would bring economic chaos to our country (it is the strength of the dollar which has kept our country afloat, despite our great debt).

There are many times I have thought that Americans would not riot or do crazy things like the Greeks have; but then, there were teachers [marching](#) the streets of Chicago, unhappy in part with their \$76,000 average salaries during a time that our president calls the worst economic disaster since the Great Depression (which it is not). So, at a time when people ought to feel lucky that they have a job, they are, instead, marching in the street for more taxpayer-funded benefits (obviously confident that they cannot lose their jobs). So, it is not difficult to imagine rioting in the streets by people demanding that their lives be subsidized more by the government when the government spigot of money and benefits is finally turned off (and that time has to occur). That scenario is no longer that far-fetched any more. We have baby boomers retiring by the thousands each day in America, expecting to be paid from social security and other retirements, and the money for those programs is not there (social security is not like a savings account; the money is **not** there in some kind of lockbox or bank account and we draw from it). Nearly since the day that social security was instituted, politicians have been raiding that fund, in order to pay off promises, constituencies and donors. So, if people who are making \$76,000 march the streets in protest in the middle of a time of great unemployment, what will millions of seniors do when they go to draw their meager social security benefits, and they aren't there? Or the benefits that they receive are not enough to buy food with, because of the decreased value of the dollar?

The key to what will happen in America will be the spiritual state of the citizens. Do we know and understand the Word of God or are we dependent upon the government as our god?

Lesson 212 Genesis 19:1–38 Sodom and Gomorrah in the New Testament Part 2

We are studying Sodom and Gomorrah, and how these cities are spoken of elsewhere in the Bible. What we have picked up so far is, Sodom has been under divine review for quite a long time, enduring for nearly a decade the 4th stage of national discipline and almost falling into the 5th stage of national discipline. In the end, because of the absolutely

lawlessness of the people of Sodom and the homosexual degeneracy, it was destroyed in the 6th stage of national discipline, which is the complete destruction of a nation and its people. In fact, this was so complete that 2000 years later, the historian Josephus is a witness to its devastation.

As in the previous lesson, we will start back far enough in these passages to get the context and move to a logical conclusion, so that you are not left hanging.

Sodom (or, *Sodom and Gomorrah*) is also mentioned in the book of Matthew, where Jesus used these cities to illustrate certain truths to the disciples. Jesus, while giving His disciples direction as to what they will do when they carry out the great commission (to evangelize and teach the world), will look back to the time of Sodom's destruction in order to teach His disciples.

Matt. 10:12 [Jesus is speaking to His disciples here]: “As you enter the house, greet it. (This narrative is repeated in Luke 10:10–16).

The disciples were not in the business of speaking to houses. They were not being ordered to greet an inanimate object here. *Greeting the house* means, they greet those who live in the house. Greeting the *house* meant to greet the inhabitants of the house (*house* is called a *metonym*; it is a metonym for the *inhabitants of the house*). This is a figure of speech, and the Bible is [filled](#) with common as well as sophisticated figures of speech. Most of the time, these figures of speech are so ingrained in our thinking, that we read a verse like this and we do not even think about it.

Matt. 10:13 And if the house is worthy, let your peace come upon it, but if it is not worthy, let your peace return to you.

Again, the disciples were not determining the structural worthiness of the house, but of the response to the gospel from those within the house.

The word *peace* refers to peace between man and God, which is salvation. When a house is worthy, that means the occupants are interested in salvation or they want to know the Word of God. Essentially, the disciples, based upon the reputation of Jesus, would go about as His disciples, and they would go to houses, where people would be gathered, and they would speak the same messages to these people as Jesus spoke. A house is worthy if they responded with positive volition; a house is unworthy if they had no interest in what was being taught. When people of a community had no interest in the teaching of the disciples, they simply moved on. No peace between God and man was established there.

Matt. 10:14 And if anyone will not receive you or listen to your words, shake off the dust from your feet when you leave that house or town.

Some people would say, “We’ve heard about your Jesus and we just are not interested.” So, the disciples were to just move on.

Matt. 10:15 Truly, I say to you, it will be more bearable on the day of judgment for the land of Sodom and Gomorrah than for that town.”

A city where there is no interest in the gospel of Jesus Christ, would be a city which would be under judgment from God. In this time period, the Jews would eventually revolt against the Romans, and they would be slaughtered. The Roman slaughtering of the Jews was so vicious that it is **remembered** to **this day**. After being slaughtered, **they would be held under punishment until the day of judgment** (2Peter 2:9b).

A city is a group of people gathered to a particular geographical area, and these people make up a corporate body. Obviously they do not all think alike; however, if none of them are interested in either the gospel or the teaching of the Word of God, the disciples were to move on. These people form a corporate witness, and in the example given, if no one wants to hear the words of the disciples, the disciples were supposed to get out of town, as God would deal with them corporately. There are some cities that would be under great judgment as a result; and a judgment against them in eternity. Such a judgment would result in sometimes temporal judgment and always eternal judgment.

Remember how it was for Sodom—God destroyed them with hailstones of burning sulfur, but delivered the righteous (which was a total of 3 people).

Matt. 11:20–22 Then He [Jesus] began to denounce the cities where most of his mighty works had been done, because they did not repent [i.e., change their minds about Jesus]. "Woe to you, Chorazin! Woe to you, Bethsaida! For if the mighty works done in you had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I tell you, it will be more bearable on the day of judgment for Tyre and Sidon than for you.

Chorazin and Bethsaida were cities in which Jesus proclaimed the coming kingdom and offered Himself as their Messiah and Savior and He was rejected by these cities (apart from a few disciples who lived in Bethsaida—John 1:44).

This does not mean that those in Sodom would observe the great miracles of Jesus and be saved by exercising faith in Jesus Christ. Jesus is simply saying that, He could have imposed a presence which would have curbed their behavior. For instance, they may have had a strong desire to rape males who came into their city, but, after a few of them are executed, they no longer will commit such crimes. We have many instances of history where rioting crowds have been quelled and law and order subsequently enforced.

Jesus says the same thing to the inhabitants of Capernaum:

Mat 11:23–24 And you, Capernaum, will you be exalted to heaven? You will be brought down to Hades. For if the mighty works done in you had been done in Sodom, it would have remained until this day. But I tell you that it will be more tolerable on the day of judgment for the land of Sodom than for you."

Capernaum is a metonym for the people who live there. The city itself will not be brought down to Hades; the people of the city would be.

Our Lord paints a pretty tough picture for the people of Capernaum; there are not many things worse than fire and brimstone being rained down upon you from the sky. What He is speaking of is, eternal judgment. They have seen the Lord; they have heard the truth; and yet they rejected Him. John 3:36 **He who believes on the Son has everlasting life, and he who does not believe the Son shall not see life, but the wrath of God abides upon him.** (MKJV).

This certainly will cause us to ask, *could Sodom have been saved? Could Sodom be a city even to the day of our Lord?* Jesus appears to be saying that it could. Let me give you a modern-day illustration: New Orleans. For many years, this city had become filled with crime and gangs and people who lived on the government dole. However, when Hurricane Katrina came, it washed much of that away. It had somewhat of a cleansing effect on this city. Much of the population of New Orleans, particularly those who lived on the government dime, left that city, and lived on the government dime elsewhere (such as, here in Houston). At the same time, New Orleans is emerging as a vibrant city again. When people take part in the rebuilding of their own city and their own homes, this is revitalizing. The same sort of transformation could have taken place in Sodom, where the population was constrained by law and order and/or partially removed, and replaced by those drawn to Sodom. After all, if the Lord did His marvelous works in Sodom, there would be people with positive volition who would come from other cities to Sodom to see them.

Much the same thing was experienced in Houston, which was a boom town for many years, where people came from all over the world to make their fortune in Houston. Part of the reason for some people moving to Houston was Berachah Church, where Bible doctrine was taught faithfully, in some decades, as much as 10x a week. At this time, we have at least 3 doctrinal churches in the Houston area. Positive volition toward the Word of God brought people to this city from all over.

To be clear, we credit the boom in Houston to doctrinal teaching in this way: Houston, as a geographical area, was blessed greatly by God. This then acted as a magnet to pull in people from all over the United States to participate in this great blessing. Associated with this would be people who were drawn in part or in full to Berachah Church, for the doctrinal teaching that occurred there. I personally moved here simply for a job; but explored the possibility of moving to the Houston area only because Berachah Church was here. I did not have this overwhelming desire to move here and move in next door to Berachah Church (I think that they called that Berachah barracks at the time?). However, the blessing which God gave to this geographical area made moving here and finding work quite easy to do. I recall talking to one school secretary on the phone, calling her from California, and she told me, "Just come on down here, put in your application to a few schools, and you will have a job." After trying to get a teaching job for 4 years, that sounded like quite a deal to me. In retrospect, I know that this was clearly God's geographical will for me.

So, what Jesus is saying is, had these same works been done in Sodom and had law and order been enforced, as well as some judgment upon this city, what remained would have been controlled by law and order; and people would be drawn to this city by the promises of seeing or speaking to God. Just as New Orleans was transformed, so would Sodom have been transformed. It does not mean that they people who were destroy by fire and sulphur would have changed their minds and believed in the Revealed Member of the Trinity; it just means that this city would have been restored by an influx of new blood.

Quite obviously, in our much larger cities, there is bound to be a number of believers (particularly in the United States); in various stages of growth (many in flat-out infancy). A serious judgment often results in a change of attitude, albeit often very temporary, in these people.

Let's go to the book of Jude for the next passage:

Jude 5 **Now I want to remind you, although you once fully knew it, that Jesus, Who delivered a people out of the land of Egypt, afterward destroyed those who did not believe.**

Jude reminds the believer that, even though the Revealed Member of the Trinity (= God the Son = the Angel of the Lord) led 2 million people out of Egypt in the exodus, He later destroyed those who were faithless (that is, those who had originally trusted in God had turned from Him, and they died the sin unto death; their bodies dropping like flies in the desert). This was, in fact, a generational thing. There was Gen X, those who were 20 and above who marched out of Egypt with Moses; and there was the generation of promise, who were the children 20 and younger who were with them. All of them had believed in the Second Person of the Trinity—all of those who left Egypt with Moses. However, Gen X did not exercise faith as God brought them toward the Land of Promise. God told them what to do, and they refused to do it, crying about the giants in the land (Num. 13–14). So God killed off that first generation, which series of judgments take place in Num. 15–19). However, the GOP (the generation of promise; the children who left Egypt with Moses) believed God, and therefore, they went into the Land of Promise and took the land of Palestine from the many groups of heathen who lived there.

Those *who did not believe* does not refer to unbelievers, as all of the Jews who followed Moses had believed in Jehovah Elohim (because they all followed God's instructions for the Passover); however, they did not engage their faith in the spiritual life. They were saved, but they did not parlay their salvation into a vigorous spiritual life. When tested, they simply fell apart, despite all of the signs and wonders that they observed.²⁸

²⁸ It should be noted that the signs and wonders which God performed in Egypt were designed so that a wide audience could observe these signs and wonders. These were big things which God did. These things were known throughout the ancient world. That God was with Israel was well-known.

You may want to also notice that Jude tells us it is *Jesus* who delivered the Jews from Egypt (another one of the many passages which confirms that Jesus is the Revealed Member of the Trinity and known as the Angel of the Lord in the Old Testament).

Jude 6 *And the angels who did not stay within their own position of authority, but left their proper dwelling, He has kept in eternal chains under gloomy darkness until the judgment of the great day--...*

Jude then speaks of the angels who had sexual relations with mankind in Gen. 6, how God has placed them in restraints until the final judgment.

Jude 6 *And angels, who did not remain within [the bounds of] their proper authority, but left their own realm, God has kept in perpetual bondage, under [thick] darkness, awaiting judgment on the Great Day [when they will be punished]. (AUV-NT)*

There are universal laws for angels, just as there are for human society; and one of them is to remain within and among themselves. In Gen. 6, we studied how angels had the ability to have sexual relations with human women, and thereby corrupted almost the entire human race. God has placed these angels in a perpetual bondage as a result, and they will be judged in the end times with the rest of the fallen angels.

Jude continues with the topic of God's judgment, and speaks of Sodom and Gomorrah. What ties the two events together is, both involve sexual behavior which is unrestrained, rampant and out of bounds.

Jude 7 *...just as Sodom and Gomorrah and the surrounding cities, which likewise indulged in sexual immorality and pursued unnatural desire, serve as an example by undergoing a punishment of eternal fire.*

The judgment of Sodom and Gomorrah, where God rained down fire upon them, serves as an illustration of the final judgment of God.

As an aside, there are some groups who believe that God simply burns up unbelievers and they are gone. If this were the case, there would be no need for an eternal [never-ending] fire. The fire would burn up the unbelievers and then it would no longer be needed. However, the Bible teaches both eternal reward and eternal judgment, and all that a person must do to avoid eternal fire is, spend a few seconds and believe in Jesus. It is free and it is instantaneous and it is permanent.

Lesson 213 Genesis 19:1-38 Sodom and Gomorrah in the New Testament Part 3

Peter mentions Lot as an aside. He goes back to the book of Genesis and covers several historical events. Peter's overall thesis here is, *God knows how to preserve the righteous and to level judgment on the wicked.* He will demonstrate historically how this has been shown to be true.

He first points out that God did not spare the angels who sinned.

2Peter 2:4 (most of this is the ESV translation) **For if God did not spare angels when they sinned, but cast them into hell and committed them to chains of gloomy darkness to be kept until the judgment;...**

God did not preserve the pre-flood world when true humanity was nearly destroyed. The angels responsible for the mixing of angels with man were placed into chains of gloomy darkness. We studied this back in [Gen. 6](#).

2Peter 2:5 **...[and] if He did not spare the ancient world, but preserved Noah, a herald of righteousness, with seven others, when He brought a flood upon the world of the ungodly;...**

There is a point at which God will destroy a huge population, or a geographical sector; and yet preserve the remnant from that area. Noah was preserved in the flood and Lot and his daughters were preserved from the destruction of Sodom.

What God does is often illustrative of spiritual truths. God destroyed Sodom and Gomorrah, and their legacy is an example to the ungodly (those who have not believed in Jesus Christ).

2Peter 2:6 **...[and] if 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;...**

The people of Sodom and Gomorrah to us are like unbelievers to God (the ungodly). *Extinction* here is the feminine noun *katastrophê* (καταστροφή) [pronounced *kat-as-trof-AY*], which means, 1) *overthrow, destruction; 1a) of cities; 2) metaphorically of the extinction of a spirit of consecration*. Quite obviously, this is the word transliterated *catastrophe*. Thayer definitions only. Strong's #2692. God condemned these cities to be overthrown, which meant, the people in these cities would be made extinct. For those people who are ungodly, this is their final end on earth as well.

Lot, as we know, was not someone who was of a high moral quality. The people who surrounded his home and who desired to rape the two angels, had little respect for Lot. In every way possible, Lot was spiritually inferior to Abraham. As we found out, even his sons-in-law-to-be were unsaved. When Lot came to his future sons-in-law to warn them, they did not take what he had to say seriously.

2Peter 2:7 **...and if He rescued righteous Lot, greatly distressed by the sensual conduct of the wicked...**

Although we are not told this in Genesis, Peter tells us that Lot was greatly distressed by the immoral behavior of the townsfolk. We know in Genesis that Lot was aware of it, and we know that he tried to protect the two angels (who Lot saw as men) from such a vicious attack.

So there is no confusion concerning the righteousness of Lot, he is righteous by faith in Y^ehowah Elohim. There were certainly times when his relative righteousness was greater than those around him, but that is not why God preserved him. God preserved Lot for three reasons: (1) he had believed in the Lord (his obedience in Gen. 19 reveals his faith in Jehovah God); (2) he was associated with Abraham, and much of the blessing that Lot received was an overflowing of blessing from Abraham; (3) Abraham prayed on Lot's behalf and God answered this prayer. The only thing that is in view here is #1, Lot's righteous based upon his faith in Jehovah God.

The word that describes how Lot felt is the verb *kataponeō* (καταπονέω) [pronounced *kat-ap-on-EH-o*], which means, 1) *to tire down with toil, exhaust with labour; 1a) to afflict or oppress with evils; 1b) to make trouble for; 1c) to treat roughly.* Thayer definitions only. Strong's #2669. As Lot stood at the door, with his homosexual rapist neighbors, he was treated roughly. When the people there committed acts of rape and killed strangers, Lot was oppressed with such evil. By the way that these men treated Lot at his own front door, you can tell that they made trouble for him.

2Peter 2:8 ...*(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);...*

Lot knew what was right and wrong. If the male townfolk gang-raped strangers, you can imagine the kind of morally reprehensible behavior that they engaged in regularly. These acts of violence distressed the soul of Lot. He was not a spiritual giant, by any means, but what these people did shocked him.

2Peter 2:9 ...*then the Lord knows how to rescue the godly from trials, and to keep the unrighteous under punishment until the day of judgment,...*

Since God delivered Lot in this circumstance, we know that God will deliver those in the midst of trials (whether they be personal or historic) and that God will keep the unrighteous under punishment until the day of judgement, which would be when the devil and his fallen angels are thrown into the Lake of Fire and those who have followed Satan (Rev. 20).

2Peter 2:10 ...*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 [that is, the Members of the Trinity].*

Peter characterizes those who are the unrighteous: they continually walk after or pursue lusts. If they desire something (sex, power, money, drugs, alcohol), they pursue these lusts without any deference to morality. We have seen this in our own current society where people addicted to certain drugs will do anything in order to have those drugs. Furthermore, the same ones despise authority. They do not want anyone *judging* them or telling them not to do that which leads to them having what it is that they lust after.

Such men are daring and presumptuous, arrogant and self-willed as they blaspheme that which should be glorified or that which is majestic. They scoff at the idea that there should be limits placed upon their behavior.

We will continue with this category of people, as these are the sorts of people who were in Sodom and Gomorrah when God destroyed those cities.

2Peter 2:11 Whereas angels, though greater in might and power, do not pronounce a blasphemous judgment against them before the Lord,...

It is not the elect angels which condemn unrepentant mankind. In God's dealings mankind, He calls all of the shots; angels do not. Fallen angels may act under God's permissive will (see Job 1–2).

2Peter 2:12 ...these, however, like irrational animals, creatures of instinct, born to be caught and destroyed, blaspheming about matters of which they are ignorant, will also be destroyed in their destruction,...

These people have become like animals, which have no self-control, which act only on instinct and desire. These types had given themselves over to lascivious behavior; therefore, for this reason God gave them up to dishonorable passions. For their women exchanged natural relations for those that are contrary to nature; and the men likewise gave up natural relations with women and were consumed with passion for one another, men committing shameless acts with men and receiving in themselves the due penalty for their error. And since they did not see fit to acknowledge God, God gave them up to a debased mind to do what ought not to be done (Rom. 1:26–28).

These types will be destroyed in the destruction; whether their nation or city is destroyed or whether they are, at the end, cast into the Lake of Fire, which was prepared for the devil and his angels.

2Peter 2:13 ...suffering wrong as the wage for their wrongdoing. They count it pleasure to revel in the daytime. They are blots and blemishes, reveling in their deceptions, while they feast with you.

They receive the appropriate wages for their wrongdoing (that is, they will receive a just payment for what they do). They are so comfortable with the evil they do, they will revel in the daytime (meaning in public). They do not try to hide their evil behavior. They will celebrate it; they will flaunt it. This describes perfectly the militant homosexuals in some parts of the United States and elsewhere in the world.

Meanwhile, they will deceive you—lie to your face—as they feast with you. *Feast* simply refers to any sort of public celebration, and can be reasonably extended to simply public interaction. As you will find, those who celebrate evil have no problems lying to you when necessary in order to “sell” their evil or to make it palatable to you.

As an example, I have had lengthy online discussions with those who celebrate the homosexual lifestyle, and they will intentionally misrepresent their personal free will in relationship to their behavior; the number and frequency of their partners while they argue for *marriage equality*. They will similarly deny the relationship of homosexuality to AIDS; and the close relationship between homosexuality and their desire to infiltrate public schools by any means possible. What they are pushing today are bullying programs in the schools, which programs try to instill pro-homosexual bias in children before they even understand what sexuality is. In the future, there will be a push for men to have paid positions as counselors for “homosexual” children in our schools. This will be pushed as if these are “special needs” children.

Let's return to the key verse, 2Peter 2:6 **By turning the cities of Sodom and Gomorrah to ashes, the Lord condemns them to extinction, making them an example of what is going to happen to the ungodly.**

The overall point that Peter is making is, God has, in the past, made cataclysmic judgments of various parts of the world, where the righteous have been preserved. Therefore, we should logically expect Him to do this at some point in time to the world itself. There will come a time when the world will suffer cataclysmic judgment, which is the Tribulation. Those who will be preserved in the world will be believers, and God will remove the unbelievers from the earth through the baptism of fire. As this sort of cataclysmic judgment occurred in Sodom and Gomorrah, so it will happen to the entire world.²⁹ God can and will judge the world.

This is a principle that cannot be overemphasized: what we find in the history of the Bible is not just history, but it is also illustrative of great spiritual truths. Over and over again, Jesus went back to the Old Testament and explained a passage or interpreted that passage or applied it to current circumstances. This same thing is found in the writings of the Apostles and early disciples of our Lord.

The final mention of Sodom occurs in the Revelation, written by John the Apostle:

Rev 11:3–6 And I will grant authority to My two witnesses, and they will prophesy for 1,260 days, clothed in sackcloth." These are the two olive trees and the two lampstands that stand before the Lord of the earth. And if anyone would harm them, fire pours from their mouth and consumes their foes. If anyone would harm them, this is how he is doomed to be killed. They have the power to shut the sky, that no rain may fall during the days of their prophesying, and they have power over the waters to turn them into blood and to strike the earth with every kind of plague, as often as they desire.

It has been supposed that God will resuscitate Moses and Elijah, and that they would be the two witnesses. This is believed, in part, because, when God was glorified, Moses and

²⁹ Robbie Dean makes these general points in his notes, Genesis lesson 102b 19 08/30/05.

Elijah were with Him (Luke 9:28–35). However, it is possible that these are just two great evangelists in the Tribulation who have enormous power over the elements.

In Revelation, they are called lampstands because they reveal truth (light is often used to illustrate truth). They are called olive trees because they would bear fruit (that is, they would speak the truth and people will believe).

These men will also have miraculous powers, with control over nature to some degree.

Except for the first century, when the Apostles were establishing their authority, we do not have miracle workers or healers. An evangelist does not walk through the doors of a hospital and begin to heal one man after another, and then proclaim the gospel of Jesus Christ. This was done in the first century so that those men who were picked by Jesus were able to prove that the power of God is with them.

However, in our era, the post-canon portion of the Church Age, our authority and power rests in the Word of God. It has been established and has stood as the most powerful thing on this earth for 20 centuries. The evangelist Billy Graham did not have to heal a few people or perform a miracle in order to proclaim the gospel of Jesus Christ. He only needed to open his mouth and proclaim what was in the Bible, and millions were saved. God, through Billy Graham, changed 2 or 3 generations of the United States. I have a personal friend who is an unbeliever, insofar as I know, and yet was drawn to Billy Graham and watched him speak on many occasions on television.

However, on the other hand, in the Tribulation, these two evangelists will be endowed with miraculous powers and perform miracles even greater than what Jesus did. The Tribulation is a shortened period of time, so what occurs then is intensified. “Do you not understand the judgment of God?” these witnesses might say. “I will show you the judgment of God.” And a river nearby will be turned to blood or a city may be struck with a debilitating disease.

Why does this happen in the Tribulation, but not now? In the Tribulation, the time remaining for man to change his mind is a scant 7 years. Everything is incredibly intensified during those 7 years.

Rev 11:7 **And when they have finished their testimony, the beast that rises from the bottomless pit will make war on them and conquer them and kill them,...**

In any case, the beast rises up from the pit to kill them. So, despite their great powers, they will still be killed in the Tribulation.

Rev 11:8 **...and their dead bodies will lie in the street of the great city that is symbolically [or, *spiritually*] called Sodom and Egypt, where their Lord was crucified.**

There are disagreements as to whether this will be the modern Rome or the modern Jerusalem. Jesus was crucified in Jerusalem, but under the authority of the Romans.

In any case, Sodom brings great sexual deviance into the picture whereas Egypt represents a religious world empire, one which is generally hostile toward Jews and Christians. The king of the end times will reject God and he will reject the desire of women (Daniel 11:37).

There are times in our history that it would have seemed unfathomable for these two witnesses to be killed, whose sole crime appears to have been, speaking the truth. However, with what we have observed in Muslim countries as of late (I write this in 2012), the idea of seeing them display the dead bodies of Christian evangelists [does not seem too weird](#) for [them](#). We do not know if those in the end times who follow this king are Muslim; however, if the Tribulation came to pass over the next 10 or 20 years, then that would likely be the case.

Rev 11:9–10 *For three and a half days some from the peoples and tribes and languages and nations will gaze at their dead bodies and refuse to let them be placed in a tomb, and those who dwell on the earth will rejoice over them and make merry and exchange presents, because these two prophets had been a torment to those who dwell on the earth.*

By simply being evangelists, these prophets so upset the heathen that they had to destroy them, and after destroying them, they celebrate and even exchange presents (for which we have recent contemporary [precedent](#)).

For most of us, the idea of celebrating the deaths of innocents is abhorrent; however, there are cultures living today who, if they kill a family of Jews, they will celebrate it as a great victory of Allah.

This completes our study of Sodom in the New Testament. It was named in at least 5 different contexts, but with a clear reference back to the Sodom (and Gomorrah) that we have studied for many lessons. Next time we will look at how the Old Testament uses the example of Sodom.

Lesson 214 Genesis 19

Sodom and Gomorrah in the Old Testament Part I

We have just completed a brief study of the occurrence of Sodom in the New Testament; and now we will see how it is spoken of in the Old Testament.

Moses, in his final sermon to the people of Israel, warned them against idolatry and warned them that the destroyed city of Sodom is a witness to God's wrath:

Deut. 29:16 *"You know how we lived in the land of Egypt, and how we came through the midst of the nations through which you passed.*

Israel had traveled along the eastern border of the land that God was going to give to them, and they were going to enter the land from the east, after they had gotten just north of the

Dead Sea. In order to do this, they had to travel through several different countries which bordered the Land of Promise.

Deut. 29:17 *And you have seen their detestable things, their idols of wood and stone, of silver and gold, which were among them.*

What the Israelites were supposed to notice is how these nations, many of which they had to defeat militarily as they traveled north around the Dead Sea, worshiped idols which they had made with their own hands. In God's sight, such things are detestable.

Deut. 29:18–19 *Beware lest there be among you a man or woman or clan or tribe whose heart is turning away today from the LORD our God to go and serve the gods of those nations. Beware lest there be among you a root bearing poisonous and bitter fruit, one who, when he hears the words of this sworn covenant, blesses himself in his heart, saying, 'I shall be safe, though I walk in the stubbornness of my heart.' This will lead to the sweeping away of moist and dry alike.*

This root that bore poisonous fruit was their idolatry. It is this poison of worshiping another God that would destroy the people of Israel from within.

Deut. 29:20 *The LORD will not be willing to forgive him, but rather the anger of the LORD and his jealousy will smoke against that man, and the curses written in this book will settle upon him, and the LORD will blot out his name from under heaven.*

Those Jews which fall into idolatry are in danger of having their names blotted out of history. The lives and families of the Jews are closely tied to the earth and to the Land of Promise. Many of these family lines will be continued into the Millennium.

Deut. 29:21 *And the LORD will single him out from all the tribes of Israel for calamity, in accordance with all the curses of the covenant written in this Book of the Law.*

There is a section in Deuteronomy of the curses and the blessings, which is what Moses has just taught the people (Deut. 28). This was presented in a somewhat different format in Lev. 26 where Moses lays out the stages of national discipline for Israel.

Deut. 29:22–23 *And the next generation, your children who rise up after you, and the foreigner who comes from a far land, will say, when they see the afflictions of that land and the sicknesses with which the LORD has made it sick-- the whole land burned out with brimstone and salt, nothing sown and nothing growing, where no plant can sprout, an overthrow like that of Sodom and Gomorrah, Admah, and Zeboiim, which the LORD overthrew in his anger and wrath—...*

If one generation fails, the next generation is suppose to rise up, recognize this failure, and return to God.

In the southern portion of Israel is Sodom and Gomorrah (and Admah and Zeboiim), the cities which God destroyed with fire and brimstone. These cities, now destroyed and the land desolate, were to stand as a warning to the people of Israel. It appears that this destroyed piece of land stood as a warning for many centuries after Abraham and Lot. As has been previously mentioned, even Josephus mentions it, and he wrote history in the first century A.D.

Salt in the land made it impossible to grow anything in that land.

Deut. 29:24 ...all the nations will say, 'Why has the LORD done thus to this land? What caused the heat of this great anger?'

Israel is supposed to be forewarned, so that other nations do not look at Israel as a nation which has been destroyed by the Lord's anger. Sodom and Gomorrah stood for many years as a testimony to God's wrath (Moses writes this about 400 years after the time of Abraham).

Deut. 29:25–26 Then people will say, 'It is because they abandoned the covenant of the LORD [their contract or agreement with God], the God of their fathers, which He made with them when He brought them out of the land of Egypt, but they went and served other gods and worshiped them, gods whom they had not known and whom He had not allotted to them.'

People will recognize that Israel abandoned the covenant which God made with them, and understand that, this is why they have been destroyed as a nation. Their covenant has been with the Revealed Member of the Trinity (Jesus Christ in His pre-incarnate form).

Bear in mind that, while Moses delivers this warning to the Jews, these Jews have not yet actually entered the land. Moses is warning them about the destruction of their nation that did not yet exist if they turned away from God and His covenants with them.

They fell into idolatry. To update this, idolatry is not just worshiping a god other than Jesus; idolatry can simply be putting other things before God—your career, your desires, your family, material things.

Deut. 29:27–28 Therefore the anger of the LORD was kindled against this land, bringing upon it all the curses written in this book, and the LORD uprooted them from their land in anger and fury and great wrath, and cast them into another land, as they are this day.'

Therefore, the curses which Moses delivered to them, the curses which would be recorded in a book, would befall the nation Israel. The curses on Israel, recorded in at least 2 different places, are the stages of national discipline that God uses to warn Israel that they are drifting away from truth.

The greatest stage of discipline for Israel was being defeated militarily and then being removed from their land. Nothing is a great discipline than for Israel to be taken off of the

land which God will give to them. We know this as the 5th stage of nation discipline (which R. B. Thieme, Jr. called the 5th cycle of discipline).

Moses also wrote a song for Israel (Deut. 31:30), in which he again speaks of Sodom and Gomorrah:

Deut. 32:20–21 And he said, 'I will hide My face from them; I will see what their end will be, For they are a perverse generation, children in whom is no faithfulness. They have made Me jealous with what is no god; they have provoked Me to anger with their idols. So I will make them jealous with those who are no-people [that is, those who are not My people]; I will provoke them to anger with a foolish nation.

Again, God is provoked to anger by idolatry, where the Jews worship that which is not God instead of worshiping God. One may reasonably assume that anything that you place before God is an idol of sorts. So, our idols today may not be what we bow down before and do obeisance to, but they can certainly be the things in our lives which we value more than God.

Let me caveat that with, the Bible is not anti-possession; the Bible is not telling you to give all of your possessions to the poor and then to wander about homeless looking for God. It is a matter of priority, and whatever you put before God (or before the teaching of Bible doctrine) is your idol. As Jesus said, “You cannot serve both God and money.” (Matt. 6:24b). See also James 4:4 1John 2:15. Too many people take Jesus’ mandate to the rich young ruler, to sell all his goods, give the proceeds to the poor, and then to follow Him (Matt. 19:21); as something all rich people should do (liberals try to use this to convince conservatives that the rich ought to be taxed more). That is a complete misunderstanding of that meeting, as well as wilfully ignoring the context (Matt. 19:16–22). We know that the Bible is not against having possessions, as Abraham, David and Solomon were all quite rich. At no time, did God come to them and say, “Well, if you want to be perfect, you need to sell all this stuff and give the money to the poor.”

Back to Moses, speaking as if for God:

Deut. 32:22 For a fire is kindled by My anger, and it burns to the depths of Sheol, devours the earth and its increase, and sets on fire the foundations of the mountains.

Although Moses is writing these words, he is doing it in the power of the Holy Spirit, and speaking from the standpoint of God. In fact, that is one of the keys to the book of Deuteronomy: that Moses, while empowered by the Spirit, was speaking the Word of God. In Exodus, Leviticus and Numbers, Moses was very careful to quote the words that God was speaking.

God through Moses is addressing Israel in His anger.

Deut. 32:23–24 "And I will heap disasters upon them; I will spend my arrows on them; they shall be wasted with hunger, and devoured by plague and poisonous pestilence; I will send the teeth of beasts against them, with the venom of things that crawl in the dust.

This is the discipline that God lays upon Israel: natural disasters and war. The Jews would suffer hunger and disease. In the modern era, for client nations under discipline, this would be recessions and depressions. Attacks by beasts and snakes today are relatively rare, but this today may be carried over to personal disasters.

Deut. 32:25 Outdoors the sword shall bereave, and indoors terror, for young man and woman alike, the nursing child with the man of gray hairs.

When facing great national discipline by God, there is no peace. People are afraid of outside armies and people are afraid of the danger of crime within their own country.

Deut. 32:26–27 I would have said, 'I will cut them to pieces; I will wipe them from human memory,' had I not feared provocation by the enemy, lest their adversaries should misunderstand, lest they should say, 'Our hand is triumphant, it was not the LORD who did all this.' "

Obviously, God is now speaking of intense discipline, where He destroys large segments of a population.

However, God must also take into consideration that, those who would overrun Israel would do so, believing their gods to be more powerful than the God of the Universe.

Deut. 32:28 "For they are a nation void of counsel, and there is no understanding in them.

The key is understanding. The key is knowledge of doctrine. When a nation lacks the love of the truth, these things herein described befall them.

Deut. 32:29 If they were wise, they would understand this; they would discern their latter end!

What does it mean to be wise here? It means to understand Bible doctrine. It means to be able to look around and to discern what is happening to your nation as a whole.

Deut. 32:30 How could one have chased a thousand, and two have put ten thousand to flight, unless their Rock had sold them, and the LORD had given them up?

God points out (through Moses) that one man could chase 1000 because the Lord is with him. If that is no longer the case, then the Lord is no longer with you.

Deut. 32:31 For their rock is not as our Rock; our enemies are by themselves.

The Rock, of course, is Jesus Christ (Matt. 16:18 Eph. 2:20 1Peter 2:5–6).

Deut. 32:32–33 For their vine comes from the vine of Sodom and from the fields of Gomorrah; their grapes are grapes of poison; their clusters are bitter; their wine is the poison of serpents and the cruel venom of asps.

The power of Israel's enemies comes from the vine of Sodom and the fields of Gomorrah. At this time, these fields were laid waste; nothing could be planted there. The few things that grew produced awful tasting fruit. The idea is, the rejection of God by the heathen comes from the vine of Sodom; it is produced in the fields of Gomorrah.

Drinking the wine made from the grapes of Sodom and Gomorrah is like drinking the poison of serpents.

Deut. 32:34–35 "'Is not this laid up in store with Me, sealed up in My treasuries? Vengeance is Mine, and recompense, for the time when their foot shall slip; for the day of their calamity is at hand, and their doom comes swiftly.'

God will bring vengeance against those who have done harm to Israel. All Israel needs to do is to turn toward the Lord.

Deut. 32:36 For the LORD will vindicate His people and have compassion on His servants, when He sees that their power is gone and there is none remaining, bond or free.

God will vindicate Israel on many occasions, and eventually in eternity.

Deut. 32:37–38 Then He will say, 'Where are their gods, the rock in which they took refuge, who ate the fat of their sacrifices and drank the wine of their drink offering? Let them rise up and help you; let them be your protection!

These are the false gods; the gods that Israel depends upon when in reversionism (a state of reverting back to their lives as unbelievers); the gods which their enemies depend upon in their own state of evil.

God is saying, if Israel depends upon another god than Y^ehowah, then let that false god rise up and protect them.

Deut. 32:39 "'See now that I, even I, am He, and there is no god beside Me; I kill and I make alive; I wound and I heal; and there is none that can deliver out of My hand.

There is no other God besides Y^ehowah (Jesus Christ). There are no pluralities of ways to go to God (Buddhism, Islam, etc.); there is only one way, and that is through Jesus Christ (John 14:6). This is a principle repeated many times in the Bible. If you understand how you are saved, then this makes perfect sense. If Jesus is just some religious teacher to you, then you are not saved, and the idea of exclusivity confuses you.

Deut. 32:40 For I lift up my hand to heaven and swear, As I live forever,

Now God the Son is speaking, and He is making a vow that all of this is true, based upon His eternal existence.

Deut. 32:41–42 if I sharpen my flashing sword and My hand takes hold on judgment, I will take vengeance on my adversaries and will repay those who hate Me. I will make My arrows drunk with blood, and My sword shall devour flesh-- with the blood of the slain and the captives, from the long-haired heads of the enemy.'

God would destroy His enemies, including the long-haired reversionists.

Deut. 32:43 "Rejoice with Him, O heavens; bow down to Him, all gods, for He avenges the blood of his children and takes vengeance on His adversaries. He repays those who hate Him and cleanses his people's land."

All are to bow down before God the Son, who avenges the blood of His Own and cleanses the land of promise (from reversionism).

Lesson 215 Genesis 19

Sodom and Gomorrah in the Old Testament Part 2

In order to understand the rest of the prophecies found in the Old Testament which relate to Sodom and Gomorrah, it will be helpful to know some basic history of Israel.

The 4th stage of national discipline is being ruled over by another country.

The 5th stage of national discipline is being removed from the land of promise by a foreign power.

Sodom went through these stages of discipline before God removed her from history as a city-nation.

A Brief History of Israel

Dates	Events	Books of the Bible
1050–930 B.C.	Israel was a united kingdom under Saul, David and Solomon	1Samuel 2 Samuel 1Kings 1–11 1Chron. 10–2Chron. 9 Psalms Proverbs Ecclesiastes Song of Solomon

A Brief History of Israel		
Dates	Events	Books of the Bible
930–721 B.C.	The northern kingdom (Ephraim, later known as Samaria) separates from the southern kingdom (Judah). Both nations continue as two separate countries; but both are client nations to God.	2Kings 12–16 Jonah, Amos and Hosea minister mostly to the northern kingdom; Obadiah (?) and Joel to the southern kingdom.
721 B.C.	Assyria administers the 5 th stage of national discipline to the northern kingdom.	2Kings 17
721–586 B.C.	Judah continues as an autonomous kingdom.	2Kings 18–24 2Chron. 10–36 Prophets: Isaiah, Micah, Nahum, Jeremiah, Zephaniah, Habakkuk.
612 B.C.	Nineveh, the capitol of Assyria, was destroyed by the Babylonians. The city of <i>Nineveh</i> may sound familiar because Jonah was sent there by God earlier to sound the warning of national discipline, and the people responded positively. However, about two centuries later, the people rejected God and were destroyed.	See the book of Jonah
586 B.C.	The 5 th stage of national discipline to Judah: Jerusalem is destroyed by the Babylonians after two previous deportations of Jews out of Judah.	2Kings 25
586–516 B.C.	The Jews are in captivity to Babylon, and then to Medo-Persian, who defeated the Babylonians in 539 B.C.. ³⁰ In 536 B.C., Cyrus decrees that Jews can begin to return to Jerusalem.	Esther Daniel Ezekiel (?) Nehemiah Ezra

³⁰ Cyrus the Great on the Cyrus Cylinder recorded these words: "...I am Cyrus. King of the world. When I entered Babylon...I did not allow anyone to terrorize the land...I kept in view the needs of the people and all its sanctuaries to promote their well-being...I put an end to their misfortune. The Great God has delivered all the lands into my hand; the lands that I have made to dwell in a peaceful habitation..." From cyrusthegreat.net accessed October 10, 2012.

A Brief History of Israel		
Dates	Events	Books of the Bible
516–167 B.C.	The Temple was rebuilt, and the Jews resided in the land of promise, but under a variety of rulers (the Persians, the Greek or Macedonian empire, the Egyptian empire, the Syrian empire). They never came out from under the 4 th stage of national discipline during this time period.	Haggai Zechariah Malachi Old Testament canon closed around 400 B.C.
167–63 B.C.	The Jews appear to have briefly emerged from the 4 th stage of national discipline and were under the Maccabean empire for about a century.	
63 B.C.–70 A.D.	The Jews were ruled over by the Roman empire. The Romans finally administered the 5 th stage of national discipline to the Jews in A.D. 70.	The New Testament

The dates above are sometimes approximate.

You may find it helpful to look back at this table when reading through the words of the various prophets.

Isaiah began his ministry while the northern kingdom was still in existence, but it was about to go out under the 5th stage of national discipline. Isaiah’s ministry was to the southern kingdom. Isaiah speaks about Sodom and Gomorrah as well:

Isa 1:1–7 The vision of Isaiah the son of Amoz, which he saw concerning Judah and Jerusalem in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah: “Hear, O heavens, and give ear, O earth; for the LORD has spoken: ‘Children have I reared and brought up, but they have rebelled against me. The ox knows its owner, and the donkey its master’s crib, but Israel does not know, my people do not understand.’ Ah, sinful nation, a people laden with iniquity, offspring of evildoers, children who deal corruptly! They have forsaken the LORD, they have despised the Holy One of Israel, they are utterly estranged. Why will you still be struck down? Why will you continue to rebel? The whole head is sick, and the whole heart faint. From the sole of the foot even to the head, there is no soundness in it, but bruises and sores and raw wounds; they are not pressed out or bound up or softened with oil. Your country lies desolate; your cities are burned with fire; in your very presence foreigners devour your land; it is desolate, as overthrown by foreigners.

Isaiah is speaking, but God is speaking through him. The people of Israel have continued to rebel against God. They act with less intelligence than an ox or a donkey, both of which know their owner. But Israel does not know God.

Isa 1:8–10 And the daughter of Zion is left like a temporary shelter in a vineyard, like a lodge in a cucumber field, like a besieged city. If the LORD of hosts had not left us a few survivors, we should have been like Sodom, and become like Gomorrah. Hear the word of the LORD, you rulers of Sodom! Give ear to the teaching of our God, you people of Gomorrah!

God preserved a remnant of Israel (called the *daughter of Zion*), or else they would have been like Sodom and Gomorrah.

Paul will quote this passage in Rom. 9, where he explains, in part, the place of Israel in the Church Age, and the transfer of responsibility from Israel to the church.

Rom 9:6–15 Not however that the Word of God has failed, for not all those of Israel are Israel; nor because they are the seed of Abraham are they all children. But, "In Isaac shall your Seed be called." That is, not the children of the flesh are children of God; but the children of the promise are counted for a seed. For this is the word of promise: "At this time I will come and Sarah shall have a son." And not only this, but when Rebekah also had conceived by one, by our father Isaac (for the children had not yet been born, neither had done any good or evil; but that the purpose of God according to election might stand, not of works but of Him who called,) it was said to her, "The elder shall serve the younger." As it is written, "Jacob have I loved, but Esau have I hated." What shall we say then? Is there not unrighteousness with God? Let it not be! For He said to Moses, "I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion."

In the change of dispensations, God will be working through the church and not through the nation Israel. Paul explains that, the key even to the Jewish race was regeneration and not being related to Abraham. You had to have a relationship with God, not with Abraham, in order to be a true Jew.

We will study this later in the book of Genesis, but Abraham already had a son (Ishmael) by Little Egypt (Hagar), but he is not the spiritual heir of Abraham. It is Abraham and then his son Isaac, who is about to be born (in our study) who are the heirs to God's promises. And then Isaac will have twins—one will be a Jew (Jacob) and one will not (Esau). And, looking at Jacob and Esau objectively, Esau was probably a much nicer person than Jacob was—but the line of promise goes through Jacob. Abraham, Isaac and Jacob were all regenerated through faith in Y^ehowah Elohim, as were Jacob's sons, who head the 12 tribes of Israel.

However, there will come times when it will appear that God has cast Israel aside:

Rom 9:27–29 Isaiah also cries concerning Israel, "Though the number of the sons of Israel is as the sands of the sea, a remnant shall be saved. For He is bringing the matter to an end, and cutting short in righteousness, because the Lord will make a short work on the earth." And as Isaiah predicted, "If the Lord of hosts had not left us offspring, we would have been like Sodom and become like Gomorrah."

What happened to Sodom and Gomorrah? They have no posterity; there is no one who lives after them. They were destroyed. However, if God had not been gracious to the Jews, they would have been like the people of Sodom and Gomorrah. In fact, God maintains a remnant of Jews even now, even those who have rejected Jesus Christ as their Savior. This is why today you know a number of Jews but you do not know any Edomites (descendants of Esau).

Then Paul lays out exactly what differentiates the gentiles through whom God will work over the Jews:

Rom 9:30–31 **What shall we say, then? That Gentiles who did not pursue righteousness have attained it, that is, a righteousness that is by faith; but that Israel who pursued a law that would lead to righteousness did not succeed in reaching that law.**

The key is faith; the gentile believer has a righteousness bestowed upon him because he has exercised faith in Jesus Christ. The Jew who is not saved has tried to obey the Mosaic Law, which he is unable to fully keep.

God has allowed a remnant of Israel to remain. If not for that, because of their sinfulness, Israel would have been like Sodom and Gomorrah, destroyed forever.

Both the nation Israel and the nation Judah were often acting against God. Most often, that was illustrated by their pursuing other gods of other nations.

Isa 3:8 **For Jerusalem has stumbled, and Judah has fallen, because their speech and their deeds are against the LORD, defying his glorious presence.**

Isaiah ministered to the southern kingdom, Judah, warning them of the 5th stage of national discipline. Israel sins openly against God; they proclaim their sin as Sodom did, indicating that they did not even try to hide it.

Isa 3:9–10 **For the look on their faces bears witness against them; they proclaim their sin like Sodom; they do not hide it. Woe to them! For they have brought evil on themselves. Tell the righteous that it shall be well with them, for they shall eat the fruit of their deeds.**

All the calamity that was brought upon Israel was because they brought this evil upon themselves.

It is one thing to sin; it is completely another to sin out in the open as though it is a good thing to do.

Isaiah warns Judah in Isa. 13:

Isa 13:9, 11 Behold, the day of the LORD comes, cruel, with wrath and fierce anger, to make the land a desolation and to destroy its sinners from it. I will punish the world for its evil, and the wicked for their iniquity; I will put an end to the pomp of the arrogant, and lay low the pompous pride of the ruthless.

Isaiah warns of the coming 5th stage of national discipline. The 4th stage is when a foreign entity comes into the Land of Promise and reigns over Israel; and the 5th stage is when a foreign power removes the Jews from the land that God gave them.

Isaiah is speaking for God here. It is not unusual for a prophet to suddenly begin speaking in the 1st person, as if they are God. Since God the Holy Spirit is speaking through the prophet, what is said is direct communication from God to the people of Israel.

Isa 13:13 “Therefore I will make the heavens tremble, and the earth will be shaken out of its place, at the wrath of the LORD of hosts in the day of his fierce anger. And like a hunted gazelle, or like sheep with none to gather them, each will turn to his own people, and each will flee to his own land. Whoever is found will be thrust through, and whoever is caught will fall by the sword. Their infants will be dashed in pieces before their eyes; their houses will be plundered and their wives ravished. Behold, I am stirring up the Medes against them, who have no regard for silver and do not delight in gold. Their bows will slaughter the young men; they will have no mercy on the fruit of the womb; their eyes will not pity children.”

The discipline which Judah, the southern kingdom was facing, is described above, the most graphic aspect being, having their very children dashed into pieces.

However, God will deal with those who have brought this harm against Israel:

Isa 13:19 And Babylon, the glory of kingdoms, the splendor and pomp of the Chaldeans, will be like Sodom and Gomorrah when God overthrew them.

Babylon is the geographical location and for a time, it was known as the Chaldean Empire or the neo-Babylonian empire (626–539 B.C.). Prior to this, Babylon was ruled over by the Assyrians.

Although Babylon had been under the control of several groups of people, this was because it was a great geographical area at one time. Babylon, ruled over by the Chaldeans, will, according to Isaiah, become like Sodom and Gomorrah. Do you know any Chaldeans or Babylonians (or, Assyrians)? And yet, Babylon was, at one time, one of the greatest cities of the world, and the Chaldeans and the Assyrians were two of the greatest kingdoms from this period of time.

What Isaiah is saying is, God is going to overthrow the splendor and pomp of New York City, and that city and its inhabitants will completely disappear from history. However, most people today could not go to a map of Iran and say, “Here is where the city of Babylon used to be.”

This would be very much like saying that New York City will become vacant a desolate, with wild wolves inhabiting the buildings. Babylon was long-established as the capitol of the world, as per human viewpoint.

In fact, this is what God said about the city of Babylon:

Isa 13:20–22 It will never be inhabited or lived in for all generations; no Arab will pitch his tent there; no shepherds will make their flocks lie down there. But wild animals will lie down there, and their houses will be full of howling creatures; there ostriches will dwell, and there wild goats will dance. Hyenas will cry in its towers, and jackals in the pleasant palaces; its time is close at hand and its days will not be prolonged.

Jeremiah, who prophesied about 100 years after Isaiah, also spoke against Babylon and tied their end to Sodom and Gomorrah:

Jer 50:35–43 "A sword against the Chaldeans, declares the LORD, and against the inhabitants of Babylon, and against her officials and her wise men! A sword against the diviners, that they may become fools! A sword against her warriors, that they may be destroyed! A sword against her horses and against her chariots, and against all the foreign troops in her midst, that they may become women! A sword against all her treasures, that they may be plundered! A drought against her waters, that they may be dried up! For it is a land of images, and they are mad over idols. "Therefore wild beasts shall dwell with hyenas in Babylon, and ostriches shall dwell in her. She shall never again have people, nor be inhabited for all generations. As when God overthrew Sodom and Gomorrah and their neighboring cities, declares the LORD, so no man shall dwell there, and no son of man shall sojourn in her. "Behold, a people comes from the north; a mighty nation and many kings are stirring from the farthest parts of the earth. They lay hold of bow and spear; they are cruel and have no mercy. The sound of them is like the roaring of the sea; they ride on horses, arrayed as a man for battle against you, O daughter of Babylon! "The king of Babylon heard the report of them, and his hands fell helpless; anguish seized him, pain as of a woman in labor.

From [Wikipedia](#) on Babylon: *Under Alexander [the Great], Babylon again flourished as a centre of learning and commerce. But following Alexander's death in 323 BC in the palace of Nebuchadnezzar, his empire was divided amongst his generals, and decades of fighting soon began, with Babylon once again caught in the middle.*

The constant turmoil virtually emptied the city of Babylon. A tablet dated 275 BC states that the inhabitants of Babylon were transported to Seleucia, where a palace was built, as well as a temple given the ancient name of Esagila. With this deportation, the history of Babylon comes practically to an end, though more than a century later, it was found that sacrifices were still performed in its old sanctuary.³¹ By 141 BC, when the Parthian Empire took over

³¹ Chisholm, Hugh, ed. (1911). "Babylon". Encyclopædia Britannica (11th ed.). Cambridge University Press. Citation taken from <http://en.wikipedia.org/wiki/Babylon> accessed September 18, 2012.

*the region, Babylon was in complete desolation and obscurity.*³² Or, as Isaiah prophesied: *Babylon will never be inhabited or lived in for all generations; no Arab will pitch his tent there; no shepherds will make their flocks lie down there. But wild animals will lie down there, and their houses will be full of howling creatures; there ostriches will dwell, and there wild goats will dance. Hyenas will cry in its towers, and jackals in the pleasant palaces; its time is close at hand and its days will not be prolonged.* Isaiah spoke around 700 B.C. when Babylon was probably the greatest city (in human terms) on earth. Most historians agree that the Old Testament canon was closed out around 400 B.C. (a translation from the Hebrew into the Greek was made around 200 B.C.); and we find this prophecy fulfilled even after that.

Because of the shifting Euphrates River, now much of the city of Babylon is under water.³³

Lesson 216 Genesis 19

Sodom and Gomorrah in the Old Testament Part 3

We have one more set of prophecies to go through. It ought to be quite remarkable as to just how foundational the destruction of Sodom and Gomorrah is. This is where we first have an illustration of the 4th and 5th stages of national discipline (being controlled by an outside power; being drive out of your homeland by an outside power).

Unlike other faiths, Christianity (and true Y^ehowah worship before it) is based first and foremost upon historical events. You take away the historical background, and there is nothing upon which Christianity stands. You may have wondered in the past, why are there four gospels? This is because, this provides us 4 separate witnesses to the historicity of Jesus Christ, Whose life and death on the cross should have gone unnoticed (if He were merely a man). Two of the gospels were written by eyewitnesses and two were composed by men who had close associations with eyewitnesses.

Similarly, the Age of Israel is based upon 3 historical figures—Abraham, Isaac and Jacob—whose history should also have passed unnoticed, as these men were not kings or famous men in any way. Built upon this foundation of these 3 real men was the nation Israel, which later split into two nations, and whose history is recorded in the Old Testament.

No doubt, you have heard many times that, the history of the Bible is contradicted by the ancient history that we known and by archeological finds that we have made. This is not actually true. Whereas there are a few places where the history of the Bible does not match exactly with ancient history, that does not make the Bible wrong. The documents upon which we base ancient history are much less trustworthy than the Bible. We also have the testimony of noted historian Will Durant,³⁴ who wrote: *The discoveries here*

³² From <http://en.wikipedia.org/wiki/Babylon> accessed September 18, 2012.

³³ From <http://en.wikipedia.org/wiki/Babylon#Archaeology> accessed September 18, 2012.

³⁴ Durant is known for his multi-volume set *The Story of Civilization*. Although he also wrote philosophical works, he is not associated with any church that I am aware of.

*summarized have restored considerable credit to those chapters of Genesis that record the early traditions of the Jews. In its outlines, and barring supernatural incidents, the story of the Jews as unfolded in the Old Testament has stood the test of criticism and archeology; every year adds corroboration from documents, monuments, or excavations...We must accept the Biblical account provisionally until it is disproved.*³⁵

Amos (public ministry circa 750 B.C.) also mentions Sodom and Gomorrah with regards to the northern kingdom (Israel):

Amos 4:1 "Hear this word, you cows of Bashan, who are on the mountain of Samaria, who oppress the poor, who crush the needy, who say to your husbands, 'Bring, that we may drink!'

Amos, speaking for God, identifies the recipients of his message as *the cows of Bashan who are on the mountain of Samaria*. Bashan is the northeastern portion of Israel, where the tribes of Reuben, Gad and a half-tribe of Manasseh would settle. These are well-fed, fat cows, indicating that God has taken care of those in the northern kingdom.

Amos 4:2–3 The Lord GOD has sworn by his holiness that, behold, the days are coming upon you, when they shall take you away with hooks, even the last of you with fishhooks. And you shall go out through the breaches, each one straight ahead; and you shall be cast out into Harmon," declares the LORD.

God warns them that the King of Assyria will remove them from their land like a fish is removed from water. The breaches refer to holes in the wall made by the Assyrian army; however, it is not altogether clear what *Harmon* (a transliteration) stand for (according to BDB, it means *high fortress*).

Amos 4:4–5 "Come to Bethel, and transgress; to Gilgal, and multiply transgression; bring your sacrifices every morning, your tithes every three days; offer a sacrifice of thanksgiving of that which is leavened, and proclaim freewill offerings, publish them; for so you love to do, O people of Israel!" declares the Lord GOD.

Bethel and Gilgal are in the northern kingdom. Amos lists God's grievances against them above, spoken in irony.

Amos 4:6 "I gave you cleanness of teeth in all your cities, and lack of bread in all your places, yet you did not return to me," declares the LORD.

The idea is, they will find it easy to clean their teeth, as God will not give them any bread to eat. This marks the beginning of corporate discipline on the northern kingdom.

Amos 4:7–8 "I also withheld the rain from you when there were yet three months to the harvest; I would send rain on one city, and send no rain on another city; one field would

³⁵ *The Story of Civilization; 1. Our Oriental Heritage*, by Will Durant; MJF Books, c1963; p. 300 (footnote).

have rain, and the field on which it did not rain would wither; so two or three cities would wander to another city to drink water, and would not be satisfied; yet you did not return to me," declares the LORD.

Holding back rain, to an agricultural economy, is an economic recession. This is God disciplining the northern kingdom for their evil.

Amos 4:9 "I struck you with blight and mildew; your many gardens and your vineyards, your fig trees and your olive trees the locust devoured; yet you did not return to me," declares the LORD.

Destruction of their crops is more warning discipline.

Amos 4:10 "I sent among you a pestilence after the manner of Egypt; I killed your young men with the sword, and carried away your horses, and I made the stench of your camp go up into your nostrils; yet you did not return to me," declares the LORD.

At this point, we appear to be up to the 3rd stage of national discipline, where there is widespread sickness and defeat in battle.

Amos 4:11 "I overthrew some of you, as when God overthrew Sodom and Gomorrah, and you were as a brand plucked out of the burning; yet you did not return to me," declares the LORD.

God overthrowing some of them as He overthrew Sodom and Gomorrah—you will recall that first the kings of the east defeated these cities and were dragging the people off into slavery when Abraham rescued them. Many of the inhabitants of the northern kingdom have been similarly rescued, and yet they do not return to God.

Amos 4:12 "Therefore thus I will do to you, O Israel; because I will do this to you, prepare to meet your God, O Israel!"

God warns them of the coming 5th stage of national discipline which will come upon them.

There is a big difference between Isaiah and Jeremiah—the people of the southern kingdom listened to Isaiah and they were not destroyed. However, a century later, Judah, the southern kingdom, did not listen to Jeremiah, who was proclaiming God's judgment and would therefore suffer the 5th stage of national discipline.

Jeremiah (public ministry between 626–580 B.C.) speaks of Sodom and Gomorrah:

Jer 23:9 Concerning the prophets: My heart is broken within me; all my bones shake; I am like a drunken man, like a man overcome by wine, because of the LORD and because of his holy words.

Jer 23:10 For the land is full of adulterers; because of the curse the land mourns, and the pastures of the wilderness are dried up. Their course is evil, and their might is not right.

Jer 23:11 "Both prophet and priest are ungodly; even in my house I have found their evil, declares the LORD.

Jer 23:12 Therefore their way shall be to them like slippery paths in the darkness, into which they shall be driven and fall, for I will bring disaster upon them in the year of their punishment, declares the LORD.

Jeremiah spoke of the false prophets in the northern kingdom:

Jer 23:13 "In the prophets of Samaria I saw an unsavory thing: they prophesied by Baal and led my people Israel astray.

This would have occurred in the past, and this was something that Jeremiah and the people who listened to him were aware of. When Jeremiah spoke, a century had passed since the northern kingdom (Samaria) was taken into captivity by the Assyrians.

He also warned about the false prophets in the southern kingdom:

Jer 23:14 But in the prophets of Jerusalem I have seen a horrible thing: they commit adultery and walk in lies; they strengthen the hands of evildoers, so that no one turns from his evil; all of them have become like Sodom to Me, and its inhabitants like Gomorrah."

Committing adultery is generally a reference to the Jewish people worshipping a false god.

The evil practiced by the prophets in the southern kingdom actually supports the evil behavior of the people of Judah, so that they have become to God like Sodom and Gomorrah (you will note that Jeremiah, like the other prophets, speaks as if he is God).

Jer 23:15–17 Therefore thus says the LORD of hosts concerning the prophets: 'Behold, I will feed them with bitter food and give them poisoned water to drink, for from the prophets of Jerusalem ungodliness has gone out into all the land.' Thus says the LORD of hosts: "Do not listen to the words of the prophets who prophesy to you, filling you with vain hopes. They speak visions of their own minds, not from the mouth of the LORD. They say continually to those who despise the word of the LORD, 'It shall be well with you'; and to everyone who stubbornly follows his own heart, they say, 'No disaster shall come upon you.'"

But God warned them that, if they follow the false prophets, the prophets who tell them that everything is fine, their prophets will become like Sodom and the inhabitants of Jerusalem will become like Gomorrah.

Jeremiah also wrote Lamentations, and he spoke of what would happen to Zion, which is a metonym for God's people, the Jews:

Lam 4:6–8 For the chastisement of the daughter of my people has been greater than the punishment of Sodom, which was overthrown in a moment, and no hands were wrung for her. Her princes were purer than snow, whiter than milk; their bodies were more ruddy than coral, the beauty of their form was like sapphire. Now their face is blacker than soot; they are not recognized in the streets; their skin has shriveled on their bones; it has become as dry as wood.

The discipline that they would face would be greater than the punishment of Sodom.

Ezekiel (public ministry 593–570 B.C.) mentions Sodom several times in the same sermon. He speaks for God in this diatribe against Judah, the southern kingdom:

Ezek. 16:36–37 Thus says the Lord GOD, Because your lust was poured out and your nakedness uncovered in your whorings with your lovers, and with all your abominable idols, and because of the blood of your children that you gave to them, therefore, behold, I will gather all your lovers with whom you took pleasure, all those you loved and all those you hated. I will gather them against you from every side and will uncover your nakedness to them, that they may see all your nakedness.

Ezek. 16:38–41 And I will judge you as women who commit adultery and shed blood are judged, and bring upon you the blood of wrath and jealousy. And I will give you into their hands, and they shall throw down your vaulted chamber and break down your lofty places. They shall strip you of your clothes and take your beautiful jewels and leave you naked and bare. They shall bring up a crowd against you, and they shall stone you and cut you to pieces with their swords. And they shall burn your houses and execute judgments upon you in the sight of many women. I will make you stop playing the whore, and you shall also give payment no more.

Ezek. 16:42–43 So will I satisfy my wrath on you, and my jealousy shall depart from you. I will be calm and will no more be angry. Because you have not remembered the days of your youth, but have enraged me with all these things, therefore, behold, I have returned your deeds upon your head, declares the Lord GOD. Have you not committed lewdness in addition to all your abominations?

Ezek. 16:44–47 "Behold, everyone who uses proverbs will use this proverb about you: 'Like mother, like daughter.' You are the daughter of your mother, who loathed her husband and her children; and you are the sister of your sisters, who loathed their husbands and their children. Your mother was a Hittite and your father an Amorite. And your elder sister is Samaria, who lived with her daughters to the north of you; and your younger sister, who lived to the south of you, is **Sodom** with her daughters. Not only did you walk in their ways and do according to their abominations; within a very little time you were more corrupt than they in all your ways.

Ezek. 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.

Ezek. 16:51–54 Samaria has not committed half your sins. You have committed more abominations than they, and have made your sisters appear righteous by all the abominations that you have committed. Bear your disgrace, you also, for you have intervened on behalf of your sisters. Because of your sins in which you acted more abominably than they, they are more in the right than you. So be ashamed, you also, and bear your disgrace, for you have made your sisters appear righteous. "I will restore their fortunes, both the fortunes of **Sodom** and her daughters, and the fortunes of Samaria and her daughters, and I will restore your own fortunes in their midst, that you may bear your disgrace and be ashamed of all that you have done, becoming a consolation to them.

Eze 16:55–57 As for your sisters, **Sodom** and her daughters shall return to their former state, and Samaria and her daughters shall return to their former state, and you and your daughters shall return to your former state. Was not your sister **Sodom** a byword in your mouth in the day of your pride, before your wickedness was uncovered? Now you have become an object of reproach for the daughters of Syria and all those around her, and for the daughters of the Philistines, those all around who despise you.

Ezek. 16:58–60 You bear the penalty of your lewdness and your abominations, declares the LORD. "For thus says the Lord GOD: I will deal with you as you have done, you who have despised the oath in breaking the covenant, yet I will remember my covenant with you in the days of your youth, and I will establish for you an everlasting covenant.

Ezek. 16:61–63 Then you will remember your ways and be ashamed when you take your sisters, both your elder and your younger, and I give them to you as daughters, but not on account of the covenant with you. I will establish my covenant with you, and you shall know that I am the LORD, that you may remember and be confounded, and never open your mouth again because of your shame, when I atone for you for all that you have done, declares the Lord GOD."

Prophets, on many occasions, spoke of judgments against other nations. Zephaniah (public ministry between 630–620 B.C.):

Zephaniah is going to tell us what will happen to the country of Moab. Actually, we have stopped this chapter two-thirds of the way through and have not come to Moab yet. Moab will be descended from one of Lot's daughters and Lot himself. At the end of Gen. 19, there will be an act of incest which will result in the tribe of Moab.

Zeph. 2:9–11 Therefore, as I live," declares the LORD of hosts, the God of Israel, "Moab shall become like Sodom, and the Ammonites like Gomorrah, a land possessed by nettles and salt pits, and a waste forever. The remnant of my people shall plunder them, and the survivors of my nation shall possess them. This shall be their lot in return for their pride,

because they taunted and boasted against the people of the LORD of hosts. The LORD will be awesome against them; for he will famish all the gods of the earth, and to him shall bow down, each in its place, all the lands of the nations.”

Moab seems to have disappeared from history, although, at one time, it was a fierce nation that David faced in battle; a nation which had its ups and downs with respect to Israel. However, after being taken captive by the Chaldeans, there never appears to be a time when these people or this nation ever existed again as independent entities.

According to ISBE: *At a later date Moab was overrun by the Nabathean Arabs who ruled in Petra and extended their authority on the east side of Jordan even as far as Damascus (Josephus, Ant., XIII, xv, 1, 2). The Moabites lost their identity as a nation and were afterward confounded with the Arabs, as we see in the statement of Josephus (XIII, xiii, 5), where he says that Alexander (Janneus) overcame the Arabians, such as the Moabites and the Gileadites. Alexander built the famous stronghold of Macherus in Moab, on a hill overlooking the Dead Sea, which afterward became the scene of the imprisonment and tragical death of John the Baptist (Josephus, BJ, VII, vi, 2; Ant., XVIII, v, 2; Mark 6:21-28). It was afterward destroyed by the Romans. Kir became a fortress of the Crusaders under the name of Krak (Kerak), which held out against the Moslems until the time of Saladin, who captured it in 1188 A.D.*

Jeremiah (public ministry between 626–580 B.C.) mentions Sodom in His judgment of Edom. Edom is a country which is founded by Esau, who is the twin brother of Jacob, one of the patriarchs (Jacob is the son of Isaac who is the son of Abraham). God would love Jacob, but He would hate Esau, even though these men are twins.

Jer 49:17–18 "Edom shall become a horror. Everyone who passes by it will be horrified and will hiss because of all its disasters. As when Sodom and Gomorrah and their neighboring cities were overthrown, says the LORD, no man shall dwell there, no man shall sojourn in her.

According to The Wycliffe Bible [Commentary](#) on Obadiah.³⁶

Soon after this time, Edom was pushed out of her ancient home by the Nabatæans, so that she had to move to the west side of the Dead Sea. Hebron was made the capital of her new home in south Judah. The Maccabees, especially John Hyrcanus (c. 125 BC), subdued and Judaized the Edomites (that is, they learned about the Redeemer-Creator God, Y^ehowah). However, the Edomite were finally destroyed with the Jews in 70 AD by the Roman general Titus. However, this does not appear to be exactly the case.

Clarifying Christianity had the following information about the fulfillment of this and other prophecies in the Bible against Edom: *The history books tell us that Edom did OK for perhaps a hundred years after their final warning from God's prophets. Then, during the*

³⁶ From <http://www.thomaswilliamson.net/edom.htm> accessed September 18, 2012.

fifth century (400-499) B.C. the "Edomites" were overwhelmed by other Arab groups. In turn, these groups were taken over by the Nabataeans, who started living in the area sometime around 312 B.C. By the way, the Nabataeans, not the Edomites, are the people who cut the temples in the sandstone walls of Petra. Under the Nabataeans, the city of Petra flourished until 106 A.D., when the Romans conquered Petra. From that time it slid into disuse, to the point that Edom was almost uninhabited from the 7th to the 12th century A.D. It revived slightly in the 12th century when the crusaders built a castle there called Sel. Afterward, it remained so forgotten that it had to be rediscovered in 1812 by Swiss traveler Johann. L. Burckhardt.³⁷

With this, next time we will complete Gen. 19 in the next few lessons.

Lesson 217 Genesis 19:30–38

The Incest of Lot and his Daughters

At this point, we return to Gen. 19, to see what the epilogue is for the life of Lot. First of all, this will be the final historical note on Lot. We will not follow him to his death; we will not follow his daughters out, except to find out that they will have two sons by incest. Finally, and we will find out nothing about the sons, except for their names, and, in later books of the Bible, their descendants, and only as they interact with Israel.

Apart from a few later mentions in Scripture, this will be the final narrative of Lot's life.

Gen 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.

We are given precious little information about Zoar, apart from it being not too far from Sodom and Gomorrah, and being God's second choice for Lot. You may recall that the two angels were leading Lot and his family out of Sodom, and they were told to evacuate to a set of mountains, and Lot asked if he could go to Zoar, which was closer, instead. Gen 19:17–22 **As soon as the angels got them [Lot and his family] outside, one of the angels said, "Run for your lives! Don't look back and don't stop anywhere on the plain! Run to the mountains, or you will be swept away!" But Lot said to them, "No, my lord--please. Your servant has indeed found grace in your sight, and you have shown me great kindness by saving my life. But I can't run to the mountains; the disaster will overtake me, and I will die ["The mountains are too far away and I will die trying to get to them."]. Look, this town is close enough for me to run to. It is a small place. Please let me go there--it's only a small place, isn't it?--so that I can survive." And the angel acquiesced, saying, "All right, I'll grant your request about this matter too, and will not overthrow the town you mentioned. Hurry up! Run there, for I cannot do anything until you get there." Therefore the name of the city is Zoar [= tiny, insignificant].**

Zoar both describes the town and the spiritual impact that Lot has had in his life.

³⁷ From: <http://www.clarifyingchristianity.com/fulfill.shtml> accessed September 18, 2012. Additional references found on that page.

However, at this point, Lot has left Zoar, the city which he begged the angels not to destroy, so that he could live there. It is possible that Lot observes similar lawless behavior in Zoar. Maybe he did not quite catch it at first, but after living in Sodom, thinking back on all that happened, and then seeing similar things occur in Zoar, Lot probably figured that moving out of town was his best choice. Or, perhaps his life just sucked in Zoar. Whatever the case, Lot left Zoar. This was not God's place for Lot, and Lot eventually agreed with God.

Notice the incredible change of fortune. Not but a few decades ago, Lot of was rich—so rich that his stuff could not be kept separate from the possessions of Abraham, his uncle, so that they had to separate. And now, Lot is living with his 2 daughters in a cave, outside a small city where their life was not working out. Furthermore, it appears that they have no real prospects for the future. That is, they are left with a day-to-day existence trying to just scratch out a life, and not much of a life at that.

[Gen 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.

We do not know why Lot was afraid of the people in Zoar. I suspect that their sexual sins were similar to those in Sodom, although they may have had a different brand of sexual sin. It is even possible that Lot was afraid for his daughters.

In most Muslim countries, women cannot just wander about, or they made find themselves being subject to rape, the men being “overpowered” by their own sexual lusts. It is possible that this was the case for Zoar. However, the Bible never specifically tells us this.

Why didn't Lot go to stay with Abraham? My guess is, Lot had too much pride. They parted as equals, but Lot came to find out that he was blessed because he was closely associated with Abraham. His blessing was with Abraham and not off somewhere else. The few cattle they disagreed about—who cares about that? They was so inconsequential by comparison to the life that Lot now leads.

The lesson to us is quite simple: Abraham followed Y^ehowah God and he was greatly blessed; Lot did not (although he believed in Y^ehowah God), and God allowed him to live, but not extravagantly.

Perhaps Lot could not face his Uncle Abraham. Perhaps he was ashamed. So, Lot lived in a cave with his two daughters.

For some people, what follows is going to be confusing. God has just destroyed Sodom and 3 other cities because of the sexual degeneracy of the people there. However, Lot and his two daughters are going to commit a sin which is quite shocking (at least, for most people). God is going to let this sin go, more or less. At least, God is not going to rain down fire and brimstone upon Lot and his daughters. So, as we study this, ponder on the difference between the sins which we have observed already, to the sin of incest which will follow.

Gen 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.

Lot's daughters desire children. Even though God has rescued them from certain doom, they see their lives as meaningless, and they desire children, even though they are not married. It is the eldest sister who puts this plot together.

She makes the observation that, given their current circumstances, no man is going to come and marry them. This could refer to their station in life, living in a cave, and to the fact that Lot has no ability to provide a dowry for them.

Furthermore, it is obvious that they have no faith in God and no understanding of blessing by association. They have lived under blessing by association for decades, and they did not see it. When they were with Abraham, they were rich; and now that Lot chose to separate from Abraham, they have become poor to the point of destitution. Their relationship with Abraham was the key to all of this, and he does not live that far away.

Now, this is an option which these women do not even consider. Why not go to their great uncle Abraham and say, "Whatever you need us to do, we will do. Whatever job you can provide for us, we will do that. You want us as slave girls? We will do slave labor then." Abraham is well-connected, and he is well-respected. Their association with him would have possibly brought them husbands. But this apparently does not occur to them.

People who are out of fellowship and have little or no spiritual growth cannot make simple decisions which make sense. Living in a cave and having sex with their father? This is their decision? This is their solution to their circumstances? Only women trapped in human viewpoint would make such a decision; and yet, people do this every day. People make the same decisions in their lives over and over again, decisions which harm their very psyche, and yet, they cannot seem to make a good decision.

Now, you may say, "Well, their idea of committing incest is just foolish; anyone should have known better." However, remember that they lived in a highly sexualized society—not one like we have, as these women were still virgins—but heavily sexual nonetheless. So we do not know exactly what their societal influences had been, but if homosexual rape had become some kind of sport to these people, then who knows how far they had wandered from truth and in which direction.

Have you ever noticed that you find it quite simple to solve the problems of the lives of other people? In fact, it is often common sense. Most of that has to do with the fact that, you do not have the weaknesses of that other person or their human viewpoint thinking (in that area). So it should be obvious to us, that there are a variety of other things that these women might do to have children legitimately; and that Lot has so many options other than living in a cave—the chief sensible option is just to go to Abraham. However, since they have ruled out the most sensible, logical, divine viewpoint option, what remains is, human viewpoint solutions—solutions that, in our society, we find repugnant.

No doubt that pride plays a part in all of this. Lot separated from Abraham, and, 20+ years later, Lot has nothing but the clothes on his back and he lives in a cave, while Abraham is still rich and prosperous, and will live another 75 years on top of all that. After being such a colossal failure in his own life, Lot probably could not even face his Uncle Abraham.

Gen 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.

There is a time frame here that is not carefully laid out. Did all of this occur over the space of a week or so? Is the narrative staying with Lot and his two daughters over the period of a few months or a few years?

It is interesting that these women have just witnessed something that most of us will never see—the raining down of God's wrath upon 4 cities to where they are destroyed along with all of the people and even all of their crops and foliage—and yet, they do not believe that God is capable of bringing men into their lives in order to preserve the family line.

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

The older sister is suggesting incest. Although this may seem like a bridge too far, they have lived among a sexually promiscuous people as well as with very aggressive homosexuals. So their norms and standards, whatever they were when living with Abraham and company, were quite low at this point.

The cover story is, they want to preserve the seed of their father; however, like many women at that age, what they really want is to have children. Therefore, they hatch a plot. Not only do they hatch a plot, but they carry it out quickly.

It is important to note that no talk of God's will or God's plan is a part of their conversation. How God figures into all this is ignored. Two angels sent from God just rescued these women from certain destruction, destruction that they saw with their own eyes, and yet, they cannot seem to integrate God into their thinking and reasoning.

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

Interestingly enough, even without public education, these women knew something about wine and sex. I realize that, if you are a liberal and reading this, you are wondering, "How is that even possible?" However, people knew about sex long before public education came along. When it is time, people will figure out sex. In fact, all of the ills the sex education in the public schools purport to cure—reducing teen pregnancy, reducing venereal diseases—have actually skyrocketed hand-in-hand with the increase of sex ed in our schools. Even though this ought to be obvious to any person who has eyes or has seen a news report, human viewpoint thinking says, "We need more education about sex in our schools."

It is always fascinating to see how a society's mores evolve. Schools were originally designed so that people could read and understand the Bible; that was the primary thrust of most early education in America, because people understood that, the more a person understood the Bible, the better that would be for society as a whole.

Now, over the past century or so, public education has evolved to a point where, the Bible is very nearly a banned book in schools, but sex ed is rampant (as is sexual experimentation). In the realm of societal norms and standards, it ought to be obvious how that has affected us.

Despite not having a quality American education, these women knew that with enough wine, they would lower the inhibitions of their father in order to commit incest with him. Obviously, they understood that sexual intercourse would result in becoming pregnant.

[Gen 19:32](#) Come, let us make our father drink wine, and we will lie with him, that we may preserve offspring from our father."

Bear in mind that these women spent at least 23 years living in Sodom, so it is apparently that whatever moral standards they had were changed dramatically. We have no idea what they did as ladies in Sodom, apart from the fact that they appear to be promised to be married.

Despite all that these two women are doing, two things in their favor ought to be noted: (1) they are still virgins, which puts them light years ahead of most teens today and (2) when the angels came and told them to leave Sodom, they left. So, quite obviously, what they are doing is both wrong and gross; but people, believers in fact, make lousy decisions all of the time, when they ought to know better.

However, despite all that they have seen, neither woman speaks about God when making this decision. This indicates to us that, Lot did not teach them enough about their God. This is no doubt, in part, because Lot had very little interest in God himself.

[Gen 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.

That very night, after putting this plot together, these girls get their father drunk, with the purpose of having sex with him.

Apparently, Lot was so drunk that he did not know when his firstborn daughter came into his bed or when she left; but he was not so drunk as to keep him from functioning as a normal male.

Throughout most of this chapter, this word *to lay down* is used to indicate have sexual relations. Here, the older sister is said to have sexual relations with her father.

Now, let me say something about one or two translations. The word used here is a euphemism for having sex and this word is more often used for a person simply laying down. Since this is a euphemism, then using a euphemism to translate this word is most appropriate. Translating this *to make love* is ridiculous! They did not make love; Lot was barely involved, and this does not signal the beginning of some great love affair. The older sister understood enough about sex to understand what was required to get pregnant. This is what happened. Retaining the euphemism *to lay down with* or *to lay down by* is what most translators should have done.

Lesson 218 Genesis 19:30–38

The Incest of Lot and his Daughters

Gen 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."

Still, it is the firstborn who is calling the shots here, even though these are adult women. If Lot is an old man, but still able to procreate, these women are probably in their 30's or 40's (as a guess). Because of what has transpired in their lives, they have gone past the age when it is likely that they will marry; and yet, they are still able to bear children.

The older sister, in speaking to the younger, tells her what to do. She uses two imperatives here, which suggests a pattern of behavior which has continued for a long time.

Have you ever noticed that, when someone has a lousy idea or wants to do something wrong, that they don't like to just keep this to themselves, but they want to involve others in this lousy idea? People who sin generally do not like to sin alone, but they like to involve others. So the older sister is not going to do this on her own; she gets the younger sister to agree to this.

Gen 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.

It is not clear how much Lot recalled from the night before. The Bible tells us that he did not know when the older sister came into his bed or when she left. The same is true here of the younger sister. This appears to be an idiom that indicates that he recalls nothing.

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

Lot is probably into his 60's at least. Given Abraham's age, and when it was determined that he was no longer capable of procreating (around age 100), we may reasonably guess Lot's age to be between 60 and 90.

Bear in mind that Abraham will live to be 175, so people still lived longer during that time period. Abraham was apparently sexually alive perhaps into his early 90's and sexually dead by age 99. Lot was still sexually alive, and therefore, younger.

For many people, what has occurred here is quite shocking. The daughters caused their father to engage in incest with them. Believers without doctrine and unbelievers would certainly ask, *what separates the sins of the people of Sodom and the sins of these two women?*

There are two main differences: first of all, the sins of the people of Sodom were repeated. Every time strangers came into town, they apparently would be surrounded, gang raped (probably raped until they died); and much of the town apparently watched and enjoyed these events. This was their reality TV. This apparently occurred so many times, that Lot insisted that the angels stay with him in order to protect them. The men were so overcome with lust for these angels, that they were willing to do harm to Lot and his family in order to satiate their lusts.

Secondly, these sins had become addictive, as many sins of pleasure are. So the men of Sodom wanted to participate again and again in these sins of rape, violence and voyeurism.

The daughters of Lot did not sin with their father for sexual pleasure. They did not repeat this act again and again and again. What they did was wrong—that is clear—but their sin was not one of degeneracy or of sexual addiction. This sin that they committed did not control their lives forever more.

[Gen 19:30–36](#) 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. 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. Come, let us make our father drink wine, and we will lie with him, that we may preserve offspring from our father." 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. 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." 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. Thus both the daughters of Lot became pregnant by their father.

[Gen 19:37](#) The firstborn bore a son and called his name Moab. He is the father of Moab to this day.

Interestingly enough, the firstborn does not appear to be embarrassed about what she has done. The name that she gives her son is a play on the phrase *from a father*. *From my father* would be *me'abi*; and *from a father* would be *me'ab*. If you look at the end of v. 36, these daughters are pregnant *from their father*. If that is shortened and the vowel changed, we end up with *Moab*.

The nation of Moab will play a prominent part in the Bible. God will actually honor this people because they come from Lot and he is Abraham's nephew. This is again blessing by association.

You may also recall that, when looking at the Old Testament references to Sodom and Gomorrah, there was a clear judgment against Moab.

Gen 19:37 The firstborn bore a son and called his name Moab. He is the father of Moab to this day.

This final phrase is either a gloss or it indicates that this was written down sometime later (say, 100–400 years later). It would be possible for there to be a small family of Moabites in existence 100 years later, which would allow Isaac to record this, either as a gloss or he could have written the entire chapter. It is reasonable that Moses eventually put Genesis together from documents which he had, and add this phrase at the end, being knowledgeable of the people of Moab.

The book of Genesis is short enough, and the minds of the people of that day were large enough, for this book (and probably the book of Job) to have been carried down by word of mouth. That is, the father memorized the book of Genesis up until his time period, and he would teach it to his son. His son (or grandson) may add the words, “**He is the father of Moab to this day**” and then, at the very end, add things about his own life.

For whatever reason, we do not have *the Moabites* but we simply have *Moab*. Let me suggest that we are therefore looking at a family rather than at a people.

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

Ben-ammi is a transliteration from the Hebrew and it means *son of my people*. Many times, throughout the Old Testament, this full name will be retained. However, instead of it reading Ben-ammi (which occurs only here in this verse) we will read it as *children of Ammon* or *the sons of Ammon*. Some translations skip over or ignore the *ben* (which means *son of*) and simply translate Ben Ammon as the *Ammonites*.

There are two ways to view this: the younger sister had to be talked into doing this, so she is not going to wear the name of her son as a big A on her shirt saying, “Yep, this is my father’s child.” This is somewhat embarrassing to her. So (1) her husband-to-be, who perished in Sodom, was named *Ammi* and she acts as if this is his son (better to have had sex outside of wedlock than to have sex with your own father); or (2) she simply suggests that the father is from her tribe, and calls him *the son of my people*. Who knows, maybe she is aggressively saying that this young man will become a people? It did happen, as we will find out.

Did you notice what was missing in this chapter? The names of these women. We may reasonably assume that these women believed in Jesus Christ, but that they never grew spiritually. The reason we can assume this is, they were delivered out of Sodom as an answer to Abraham’s prayer. He did not pray on behalf of Lot’s family in particular (even though that was exactly what was on his mind); he prayed for them in principle, calling them righteous (which is a synonym for being a believer in Jehovah Elohim—Gen. 15:6).

So, if God delivered these young women, certainly they were righteous, meaning that they were saved. However, they had little or no faith in Jehovah in their lives, despite the fact that He delivered them.

Application: Believers and unbelievers alike cannot see what is going on around them. Our relationship with Israel is one of the reasons that we, as a nation, have been blessed. When the Republican party was steeped in antisemitism, who was our standard bearer? Richard Nixon. But when the Republican party shed its antisemitism, the standard bearer was Ronald Reagan. Immature believers and unbelievers do not see this; they do not recognize it.

Application: Along the same lines, there are college-educated children today (and in every generation) who think that the United States is an evil country and that it has so much wrong with it and that, by become more socialistic, we can fix it or, at the very least, make it all better. These are unbelievably ignorant and blind fools. There has never been a nation on the face of this earth that has been more prosperous which has offered more opportunity to more people ever. Immigrants come to our country and they work hard; and in the second generation, their children are wealthy, hard-working and educated. Meanwhile, people who have lived here for 200 years whine and say the deck is stacked against them and that the wealthy have taken away all their advantages. These college-educated people are unable to actually observe that, the poverty level in socialist nations is much lower than it is in the United States; in fact, their average people have less than our poor.

Application: There is no excuse for such willful ignorance apart from evil in the soul. Nearly everyone knows an immigrant family; in fact, many immigrant families in various states of progress; and they know, often, of their hard work and values. With the internet, we can look all over the world and find country after country in great turmoil, with a declining prosperity, and always, this is associated with a reduction in the spiritual live of the people, a reduction of Bible doctrine in the land, and a dependence upon the federal government to make things better. Any objective person can see this in country after country after country. And yet, they will point to this degenerating countries and say, "We need to be more like them." They will point to socialized medicine in other countries, and view it in the most rose-colored glasses terms, thinking that, their government provides free healthcare to their people, and it is as good as ours; so we can do this too. They are unable to see the evil and the failure and the shortcomings of whatever system there is that they want to emulate.

I went out on this tangent because you have 2 daughters who have just be delivered by God from this great catastrophe; they saw the catastrophe with their own eyes. Everyone that they knew was destroyed in this catastrophe; everything that they knew was destroyed. And yet God sent an angel to them to bring them out. They had to know about their relative Abraham and his spiritual life. They had to know that God, who destroyed Sodom and Gomorrah, and yet delivered them was capable of anything. But, instead, their turned to their own human viewpoint and copulated with their own father in order to bear children.

What was the correct approach? The elder should have said to her father, “Look, since we separated from Abraham, our lives have sucked, and then they sucked more, and today, our lives seem as if they cannot get any worse. We are going to Abraham. There are young men there. Abraham knows God. Abraham is prosperous. If we have to be maids and work in the lowest position, we are willing to do that. Now, you can come with, or you can lay around in this desolate cave foraging for acorns and small game. Coming with? Your choice.” That would have been positive volition. They did not have that. They took the mess they were in and simply made it worse.

God takes all things and works them together for those who love Him (Rom. 8:28—and loving God means positive volition toward Him and toward His plan). When we try to work out all of these things, we take a lousy situation and make it even worse. This is what the two daughters of Lot have managed to do.

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

The final sentence is, again, a gloss. Since we are so far removed from the time period that this was written, we can only speculate as to when these things were added. Did Moses write these things down while in the desert? What sorts of documents did he have? Did he essentially have the book of Genesis? Did he have several manuscripts that he combined to make the book of Genesis? We don't know. But, phrases like this indicate that, at least 100 years later, these words were written. Someone had to tell us that here is the origin of the Ammonite people today. Whether they were added to the text or whether this represents the text written in the first draft, I don't know. As I have already said, I believe that the book of Genesis, and probably the book of Job, were passed along verbally for many years. Quite obviously, if you are able to remember something, you do not need to write it down.

I am of the opinion that the original narratives were written (or, more likely, memorized) by the people who experienced them. Now, I am mostly alone in this theory. Most theologians believe that Moses wrote the book of Genesis, although he is nowhere called the author of Genesis in the New Testament (but he is called the author of the other books of the Pentateuch). There are two lines in Genesis that are so personal, that only the person who was there would have written these lines. When Jacob, Abraham's grandson, speaking of working for his uncle in order to secure the hand of Rachel, the woman he loved, he had to work for 7 years. But to him, it seemed only like a day. This is written by a man who loved Rachel, not by someone who recorded this hundreds of years later from reading historical documents. This is a man who looked back, remembered how strongly he felt about her, how much he thought about her; and how every day that he worked, his mind was on Rachel. So those 7 years just zoomed by. Jacob would have said or written that; anyone coming along a few hundred years later would not.

There are incidents with Joseph, Abraham's great grandson (and Rachel's son) where his feelings are described when he meets his full brother again after many years, and how he teared up to meet Benjamin. These things were not written by some dispassionate

historian hundreds of years later; but they were recorded by the men who experienced these things.

So, in my opinion, if Moses assembled or edited together the manuscripts of Genesis, he simply added a few extra phrases like, *and Ben-Ammi became the father of the sons of Ammon today*. Or, someone in a later generation, like Joseph, memorized the words of Genesis, as they were given to him, and he (or someone else) added the phrase, *He is the father of the Ammonites to this day*.

One more thing: it is clear that the people of Moses, the Exodus generation, knew God and knew about God. This suggests some familiarity with their personal history and Abraham's interaction with God. If you personally are in some terrible, hopeless jam, then, most likely, you are going to call out to God for help. This does not come from out of the blue; you have to have a reason that you turn toward God. You might say, "Well, I'm saved and the Bible says God loves me." You have reasons, based upon what you know about the Bible, why you can turn to God for help. The Exodus generation, who were under terrible slavery to the Egyptians, called out to God for help. This had to be based upon something. I would suggest that it was based upon the book of Genesis. I am not saying that they knew this book well, but that they knew enough to call out to the God of Abraham, with Whom they had a relationship.

Lesson 219 Genesis 19:30–38

Lot, an Addendum

Lot, an Addendum

Although, from time to time, Lot's name will crop up in the Bible, this is the last time that he will be spoken of historically. His daughters will not be spoken of again, nor will Lot nor will these sons, Moab and Ben Ammi. However, their descendants will be spoken of on numerous occasions in the Old Testament.

What we have now, are the very beginnings of the Jews, the Ammonites and the Moabites. God gave grace to all of these peoples, meaning He looked out for them, He provided a plot of land for them, and He preserved them—things which these people did not earn or deserve.

Although there are many references to Moab and Ammon throughout the Bible, there are only two passages which speak of them as Lot's progeny.

In Deuteronomy, Moses is speaking to the younger generation to come out from Egypt, the generation of promise, reminding them of the events which they experienced and he put these into a spiritual context.

Deut. 2:8b–9 *And we turned and went in the direction of the wilderness of Moab. And the LORD said to me, 'Do not harass Moab or contend with them in battle, for I will not give you*

any of their land for a possession, because I have given Ar to the people of Lot for a possession.'

Deut. 2:17–19 [Then] the LORD said to me, 'Today you are to cross the border of Moab at Ar. And when you approach the territory of the people of Ammon, do not harass them or contend with them, for I will not give you any of the land of the people of Ammon as a possession, because I have given it to the sons of Lot for a possession.'

God had given a particular plot of land to the sons of Lot, despite the manner in which they were conceived. And God forbade the Jews from taking their land from them. These are all the details that we know. Did God ever appear to Moab or to Ammon? We don't know. Did God ever tell them, "This is your land; I give this land to you."? Again, we do not know. However, as a part of God's plan, this land belonged to the Moabites and the Ammonites.

However, there came a point at which, the people of Moab and Ammon and other places desired to destroy Israel. Asaph writes about this in Psalm 83, which is known as an imprecatory psalm. That is, the writer was praying to God, via this psalm, for God to destroy the enemies of Israel.

Psalm 83:1 "O God, do not be silent." Do not hold your peace or be still, O God!

The first phrase is the title of this psalm. The psalmist is not looking to have God speak to him; he wants God to take down Israel's enemies. Essentially, this is a metonym, where the words for *silence*, *peace*, *still* are the psalmist calling for God to take action against Israel's enemies.

There are people who have difficulties with psalms like this, because Jesus said, "You have heard that it was said, 'You shall love your neighbor and hate your enemy.' But I say to you, Love your enemies and pray for those who persecute you, so that you may be sons of your Father who is in heaven. For he makes his sun rise on the evil and on the good, and sends rain on the just and on the unjust. For if you love those who love you, what reward do you have? Do not even the tax collectors do the same? And if you greet only your brothers, what more are you doing than others? Do not even the Gentiles do the same?" (Matt. 5:43–47). First of all, given the context, Jesus is speaking on a personal level here, even though what was being taught was, for the Jews to hate the gentiles; particularly the Romans who controlled Judæa when Jesus walked the earth.

Douglas MacArthur, the great general out of WWII, walked this fine line. After we destroyed two cities in Japan with atomic weapons, MacArthur ruled over Japan, calling for missionaries and Bibles to be sent to them and other parts of the world which had been defeated in WWII. The idea was, we would restore these nations to their own sovereignty while simultaneously evangelizing them and teaching them the Word of God. This is exactly what our nation should have done. We conquered our enemies decisively, which is completely doctrinal; and then, instead of plundering them and taking all that we could from them, we gave them the gospel and the Word of God, as well as the laws of divine

establishment. We could not have a more perfect example of how, in a world war, we are to love our enemies.

How we succeeded in Japan and South Korea is exactly how we failed in Iraq and Afghanistan. Leaving the people to wallow in their evil religion, thinking that democracy was the key rather than the Word of God, is why the United States will ultimately fail in Iraq and Afghanistan. What is even sadder is, these wars were originally presided over by a Christian president who knew history far more than most of the other presidents who preceded him, and yet this simple fact of history eluded him.

Psalm 83:2 **For behold, your enemies make an uproar; those who hate you have raised their heads.**

The psalmist is calling upon God to be as vocal as the enemies of Israel. They are making all of this anti-Israel noise. The raising of their heads suggests that they are looking over at Israel and thinking about conquering this prime piece of real estate. For a time, their heads are down and they are engaged in their own business; but, suddenly, they lift up their heads and look over to the west, and there is Israel; and they begin to think about taking that which Israel has.

Psalm 83:3 **They lay crafty plans against your people; they consult together against your protected ones.**

There are conspiracies and plots devised against Israel; these various nations band together to plot out Israel's destruction. Israel has great riches and they desire to take these riches from Israel. Furthermore, this is Satanically inspired. If you are ever unsure about where a person is, philosophically and theologically speaking, then ask them their opinion of the nation Israel. Those who believe that Israel is as at fault as the Palestinians and those who surround Israel, are confused and anti-God. Israel is God's jewel in the Middle East; and God will restore Israel in the Millennium (Jer. 16:14–15 Ezek. 36 Nahum 2:2 Acts 3:20–21 15:13–16 Rom. 11:1).

Psalm 83:4 **They say, "Come, let us wipe them out as a nation; let the name of Israel be remembered no more!"**

The word *come* indicates an alliance between several nations which hate Israel. It is Satan's desire to destroy Israel completely and totally; which includes every Jew on this earth. If Satan does that, then God cannot fulfill His promises which He made to Abraham.

It is interesting that these nations said this thing: **"Come, let us wipe them out as a nation; let the name of Israel be remembered no more!"** We all know Jews; but we do not know the ancestors of any of the people who said these things. We do not know any Philistines, Moabites, Edomites, Assyrians or Ammonites. These people have faded from history. Even if some of their ancestors still remain, they cannot in any way trace themselves back to these people. The very people who said, **"Come, let us wipe them out as a nation; let the name of Israel be remembered no more!"** have been wiped out and they can no longer

be found. It is as if they never existed. All we have is a few words here and there; mostly from the Bible.

Psalm 83:5 [For they conspire with one accord; against you they make a covenant--...](#)

A covenant means that these various nations make alliances with the intention of attacking and destroying Israel (not unlike today). This is how we know the heart of a country; do they hate the Jews? Do they speak out about the Jews? Do they demonize the Jews? Do they band with other nations that want to do the same thing? These enemies of the Jews are also the enemies of God; and the psalmist prays to God to have them destroyed.

Psalm 83:6–7 [the tents of Edom and the Ishmaelites, Moab and the Hagrites, Gebal and Ammon and Amalek, Philistia with the inhabitants of Tyre;...](#)

At this point, the psalmist names some of those who have allied together against Israel. Some of the alliances are named: Edom (the descendants of Esau) and the Ishmaelites (the descendants of Ishmael). Moab allies with the Hagrites; there is a 3-way alliance between Gebal, Ammon and Amalek. Moab and Ammon are the descendants of Lot, who have, on several occasions, plotted against the Jews in order to harm them.

Psalm 83:8 [Asshur also has joined them; they are the strong arm of the children of Lot. Selah](#)

What is interesting is, the children of Lot, Moab and Ammon, appear to be behind much of this. They are the ones pushing for war against Israel, and somehow, through their efforts, these other nations become involved.

Every generation is different. There were times when Israel got along well with Moab. However, the Jews will be the people of God; the descendants of Moab will not be unless they believe in the God of Israel (which many did).

Moab and Ammon occur elsewhere in the Bible, but these are the places where they are specifically related to Lot.

This chapter is the last time we will hear of Lot except in retrospect. Here is the **Doctrine of Lot**.

A Summary of the Life of Lot

1. Lot was Abraham's nephew. Gen. 11:27
2. Lot's life will be contrasted with Abraham's throughout Gen. 11–19. They are both clearly believers, but God will differentiate between these two men. The idea is, not all believers are equal. Lot has every bit the potential that Abraham has, in the spiritual realm, but he will never really act on it.
3. Lot originally moved up the Euphrates river with Abraham's family, and then went with Abraham to the Land of Promise. It is not clear how much Lot or Abraham

A Summary of the Life of Lot

- really understood about moving to this land that God had promised Abraham. Gen. 11:31 12:4
4. Given that Abraham was 75, Lot was probably anywhere from 20–40 when he moved with Abraham. This is based upon the fact that, when Abraham is fathering Isaac (past when he ought to be able to, at age 99), Lot is normally capable of fathering children. The Bible is quite careful about documenting the age of Abraham. However, Lot's age can only be deduced or guessed at. Gen. 18 compared to 19:31–38
 5. Lot did acquire a wife, and had two daughters and probably sons, but we know most of that from Gen. 19. Nothing is said about Lot's wife in Gen. 12:4–5 13:1 when he moved to the Land of Promise with Abraham; so he *probably* acquired a wife later.
 6. At some point in time, Lot developed his own business as a rancher right along side Abraham. Gen. 13:5
 7. Essentially, Lot was blessed by his association with Abraham. Gen. 12:3 13:5
 8. However, at some point, Lot's and Abraham's possessions became so great that, they went their separate ways because they could not keep the overflow of their wealth separated. Gen. 13:5–12
 9. Lot chose to live among the people of Sodom (Gen. 13:10–12), whom God saw as being very sinful (Gen. 13:13) and Abraham lived at times among the Canaanites and others who were quite respectable (example: Gen. 20).
 10. Similarly, Abraham's relationship with those that he interacted with was usually quite good (example Gen. 14) where Lot's could be strained (Gen. 19:9—which is not necessarily a negative reflection on Lot).
 11. The people of Sodom and that general area were apparently under the threat of discipline from God, and they had been under the 4th stage of national discipline (controlled or taxed by an outside power) and were going into the 5th stage of national discipline (where they would be removed from their land and put into slavery). Gen. 14:1–12
 12. When Abraham heard about this, he rescued Lot, the people of Sodom, and was blessed by developing a relationship with Melchizedek, the priest of Salem. Gen. 14:13–24
 13. This rescue by Abraham of those which did not deserve it, sets him up as a type of Christ, delivering those who are undeserving of salvation, and then entering into the throne room of God. Gen. 14
 14. When God and two angels come to Abraham, they promise him that he would have a child by Sarah in the coming year, and they also tell him of the destruction of Sodom, where Lot and his family live. Abraham prays that God will preserve the city if there are 10 believers there. However, Abraham miscalculated the number of believers there, and God destroyed the city. However, God delivers Lot and his family from this destruction, answering yes to the desire of Abraham's prayer. Gen. 19:1–29
 15. The last that we here of Lot directly, in his historic context, is, his daughters will get him drunk, have sex with him, and raise up sons gotten by incest with their

A Summary of the Life of Lot

- father Lot. Gen. 19:30–37
16. However, so that Lot gets some credit, when the angels came to Lot, he did go out of his way to protect them, and, when the angels told Lot that he had to grab a few things and leave, he did. Gen. 19:1–17
 17. Lot is essentially mentioned two more times in the Old Testament and twice more in the New Testament. His sons/grandsons, by his daughters (that sounds icky just to type that) were given a piece of property and God told Israel that they could not take it from them. Deut. 2:9, 18–19
 18. Interestingly enough, Lot is not included in the genealogies of 1Chron. 1–9.
 19. However, the psalms speak of Lot's progeny developing alliances with other countries to fight against Israel. Psalm 83:2–8
 20. Jesus refers to the times of Lot in Sodom, where people are marrying and giving in marriage, which simply indicates that, the men of that area were simply living from day to day without a relationship with God. He also warns us to remember Lot's wife, and her choice to look longingly back to Sodom. Luke 17:28–32
 21. Peter acknowledges that the sins of the Sodomites weighed heavily on Lot (which may have explained another reason why he watched the city gates for strangers coming into that city). 2Peter 2:7

One might say that Lot lived somewhat of a mediocre Christian life; he often zigged when he should have zagged, and it was apparent, from the actions of his daughters that, although they feared God, they did not really take the time to understand Who God is; and it appears that Lot did nothing to encourage their learning about the character of God.

Lesson 220: Genesis 20:1–18

Abraham's Dishonesty

One thing which confused me for many years is, these many parallel incidents which are found throughout the Bible. Over and over again, some incident will occur; and then, 10 years (or 100 years or 1000 years) later a very similar incident would occur, and be recorded in Scripture. As a result, there have been all kinds of theories—the most common by liberal scholars (those who do not believe that the Bible is the Word of God) is, we are seeing the same narrative, but recorded at different times by different people; and this accounts for the differences. However, in our own lives, we have parallel situations which occur. That in no way means that we remember the same incident in two different ways in later life.

Gen. 20 is one of those parallel situations. Abraham had been in this situation before and he will make a mistake, both times, in how he handles it. However, what we are to understand is, the Bible is filled with parallels. The relationship between a father and a son parallel God's relationship with us. When Abraham offered up his uniquely-born son as a sacrifice to God, that was a parallel to Jesus offering up Himself on the cross to God. In the psalms, we come across remarkable passages, where the writer seems to be

recording his thoughts and feelings about one incident; but that the words that he writes actually looks forward to a parallel situation.

Therefore, my thinking is this: God wants to get our attention with these parallel situations in Scripture, so that we are able to recognize other parallels which are pertinent to our lives and our relationship with Him.

Genesis 20:1 And Abraham moved from there toward the south country, and lived between Kadesh and Shur, and stayed in Gerar.

All of this is in what would later become southern Judah. In fact, Shur refers to the desert which is between Egypt and Israel. Kedesh here refers to Kedesh-Barnea, which is about 100 km south-southwest of Beersheba on the boundary line below, below the southern portion of this map.



From: http://www.genesisfiles.com/Maps/Gerar/Gerar_MR.jpg

So Abraham has moved far into the south.

Genesis 20:2 And Abraham said of Sarah his wife, She is my sister. And Abimelech the king of Gerar sent and took Sarah.

Even though Abraham has come a very long way, spiritually speaking, he is certainly not a sinless man. Again, he claims that Sarah is his sister and not his wife. Despite her age, Sarah is apparently still a beautiful woman, attractive enough for a king to take as his wife.

Two things that we learn from this: God has given Abraham a beautiful woman who has remained beautiful throughout most of her life. Secondly, Abraham is not living in sinless perfection. He still sins, and God still blesses him.

Now, Sarah is definitely an older woman, but we do have examples today of women who are older, who are quite attractive. [Suzanne Somers](#) comes immediately to mind.

Genesis 20:3 But God came to Abimelech in a dream by night, and said to him, Behold, you are about to die, for the woman whom you have taken; for she is a man's wife.

It is interesting that God speaks to Abimelech in a dream, and this would suggest to me that (1) Abimelech is a believer in Jehovah Elohim and (2) God is threatening him here with the sin unto death.

How does Abimelech become a believer? We do not know, but there is evidence that not only Abimelech believed in Jehovah Elohim, but that many of his people believed as well.

Genesis 20:4 But Abimelech had not come near her. And he said, "Lord, will You also kill a righteous nation?"

God came to Abimelech in a dream, and Abimelech responded to God, "Lord, will you also destroy a righteous nation?" This would suggest that Abimelech ruled over a nation of believers; or, at the very least, those who adhered to the laws of divine establishment. This would mean that, there had to be information both about the True God and about the laws of divine establishment available to Abimelech.

Somehow, Abraham received the Scriptures of God, and I suspect that they were given to him by Melchizedek. This is only a theory, and there is no Scripture to back this up. However, Melchizedek is clearly presented as a priest to God in Genesis; and Abraham, in his early life, is said to come from a very idolatrous and non-Jehovah background. We will continue to find evidence in the Bible that his family were idolaters.

Genesis 20:5 Did he not say to me, 'She is my sister?' And she, even she herself said, 'He is my brother.' In the sincerity of my heart and innocency of my hands I have done this."

Abimelech continues to make the argument with God. Abimelech had very good reason to believe that Sarah was single and available because of what both she and Abraham said.

Genesis 20:6 And God said to him in a dream, “Yes, I know that you did this in the sincerity of your heart. For I also withheld you from sinning against Me. Therefore I did not allow you to touch her.”

God speaks back to Abimelech and acknowledges his reasoning; and adds that, God had not allowed Abimelech to have sexual relations with Sarah.

God wants Sarah to have a uniquely-born son by Abraham, which is the result of a miracle, and this son is to be separate from all other claims to the promises made to Abraham. This man who will be born will be uniquely able, through birth, to claim the promises which God had originally delivered to Abraham. Therefore, God cannot allow there to be any impurity in Sarah, in this regard.

Genesis 20:7 Now therefore, restore his wife to the man. For he is a prophet, and he shall pray for you, and you shall live. And if you do not restore her, know that you shall surely die, you, and all that are yours.

Note here that Abraham will pray on behalf of Abimelech. There is often an intercessor between man and God, which illustrates Jesus Christ.

Genesis 20:8 And Abimelech rose early in the morning, and called all his servants, and told all these things in their ears. And the men were greatly afraid.

Abimelech tells his servants these things, and they are afraid. Now, if his servants do not believe in Jehovah Elohim, then why would they be afraid? They would have thought to themselves, “It is just nutty old Abimelech and another of his weird dreams.” However, these people believe in Jehovah Elohim, and therefore, they take Abimelech’s word for what has transpired.

Their fear would be based upon recognizing that they are a corporate entity before God.

Do you recall how God was not going to take over all of the Land of Promise because **the iniquity of the Amorites had not yet reached completion** (Gen. 15:16). At this point in time, there were a number of peoples who lived in the land of Canaan who were believers in Jehovah Elohim. They led righteous lives and they believed in the imputed righteousness of Jehovah Elohim. 4 generations from now, that will all change; but, at this point in time, God will not harm them because they trust in Him.

The big difference is, Abraham will pass along his faith to his son, and grandson and great grandson. However, the faith of Abimelech here will, within 3 or 4 generations, die out throughout most of Canaan.

Genesis 20:9 Then Abimelech called Abraham, and said to him, “What have you done to us? In what have I offended you, that you have brought on me and on my kingdom a great sin? You have done deeds to me that ought not to be done.”

Again, just like before, Abraham, who ought to be seen as a mature believer, misrepresented Sarah as a woman who was not his wife.

Genesis 20:10 And Abimelech said to Abraham, “What did you see that you have done this thing?”

Abimelech is asking Abraham, what did he observe that made him think that he needed to lie to him.

Genesis 20:11 And Abraham said, “Because I thought, Surely the fear of God is not in this place, and they will kill me for my wife's sake.

Abraham assumed that, because he did not observe that these men believed in Jehovah Elohim, that they could not be trusted as being sufficiently moral.

Genesis 20:12 And yet truly she is my sister. She is the daughter of my father, but not the daughter of my mother. And she became my wife.”

Here, Abraham properly explains the relationship between Sarah and himself; she is actually his half-sister.

Genesis 20:13 And it happened when God caused me to wander from my father's house, that I said to her, This is your kindness which you show to me, at every place where we shall come, say of me, He is my brother.

Abraham admits that this is his idea.

Genesis 20:14 And Abimelech took sheep and oxen, and men-servants and women-servants, and gave them to Abraham. And he restored him Sarah his wife.

This is quite interesting—Abimelech even blesses Abraham, giving him livestock and slaves, as well as restoring Sarah to him.

Genesis 20:15 And Abimelech said, “Behold, my land is before you. Live where it pleases you.”

Abimelech gives Abraham a free pass on his land, to travel on it wherever he chooses to.

Genesis 20:16 And to Sarah he said, “Behold, I have given your brother a thousand pieces of silver. Behold, it [is] to you a covering of the eyes, to all that [are] with you, and with all [this], you are reprov[ed] [or, *made right*].”

Abimelech also has given Abraham 1000 silver coins. It is quite obvious that this eye-to-eye with God in his dream had quite an effect upon Abimelech.

The Old English *behold* means *look, listen up, hey*. The intent is to grab one's attention. This is followed by a masculine singular pronoun, which I have translated as a neuter singular pronoun (as there is no neuter in the Hebrew). It likely refers back to the *silver*, which is also a masculine singular noun. A *covering of the eyes* suggests that Abimelech want Abraham and Sarah to overlook what has happened. Abimelech has not done anything wrong, but God came to him in a dream and instilled the fear of God in him. Therefore, from his side, Abimelech is doing everything possible to iron things out.

Even though the verb *to be* is not found in this verse, the words used often come with an implied verb.

The final phrase is: *...and with all [this], you are reproved [or, made right].*" With all that Abimelech has done (given them money and livestock and slaves), this should make her right; that is, this should be a more than reasonable compensation. This word can also mean *reproved, corrected*; so that, Abimelech is chiding Sarah to some degree. Not only does all of this make things right, but what he has done has reproved Sarah as well.

Genesis 20:17 And Abraham prayed to God, and God healed Abimelech and his wife and his slave women, and they gave birth.

The amount of time that Sarah was in Abimelech's harem had to be long enough for this to be noticeable. My guess is, this took place over at least a year's time. One of the things that we need to learn is, sometimes God's plan in our life grinds to a halt for a year or two; and sometimes, for many years. Abraham and Sarah's spiritual lives have come to a halt here because they are dishonest with king Abimelech.

Genesis 20:18 For the Lord had closed up all the wombs of the house of Abimelech because of Sarah, Abraham's wife.

What Do We Learn from Gen. 20?

When I first began to study Gen. 20, I admit to being somewhat confused. Why is this in the Bible? What does God want us to get out of this? It appears to be a repeat of Abraham's journey down into Egypt.

1. We find out that Abraham, although greatly blessed by God, is not a sinless person. He makes the same mistake here as he had made before.
2. God does not end His relationship with Abraham simply because he repeats this mistake from before.
3. We discover that there are entire nations in Canaan that still believe in Jehovah Elohim, and that, somehow, apart from Abraham, they learned about Jehovah Elohim, they believed in Him, and their nations were based up the laws of divine establishment.
4. This gives us further evidence that, [the sin of the Amorites is not yet complete](#). There will be a time when almost all those in Canaan will turn to idolatry, but that time is not yet come.

5. Unbelievers are capable of morality just as believers are. In fact, what keeps a nation together is believers and unbelievers alike adhering to the laws of divine establishment.
6. At the right time, when they turn away from God, God will judge these people. God will protect the remnant of people in the land who are His (the Israelites in the exodus), and He will destroy those who are not (much like the tribulation).
7. We find out the exact relationship between Abraham and Sarah, and from whence Abraham came up with his half-lie that she is his sister.
8. We find out that God is protecting Sarah from other men; she will have a uniquely-born son, who will, in this way, be a type of Christ.
9. We ought not allow our spiritual lives to come to a halt.

Lesson 221: Genesis 21:1–18

Abraham's Dishonesty

Genesis 21:1 And Jehovah visited Sarah as He had said. And Jehovah did to Sarah as He had spoken.

You will note here that, not only is the child that Sarah bears uniquely-born, but this involves a visit from Jehovah Elohim. *To visit* here is the very common Hebrew verb *pâqad* (פָּקַד) [pronounced *paw-KAHD*], which means, *to go to a person, to visit, to have personal contact with, to sort out, to visit a person, to commit, to charge to the care of, to fall upon, to attack, to number, to take a census*. Strong's #6485 BDB #823. We are not given any details here as to what this visit is. However, given that Sarah was thought to be beautiful even in the previous chapter, her not having a child was probably not due to a lack of trying.

At this point, we know that Abraham was sexually dead; and that Sarah was long past the age of giving birth. God has to make a change in both Abraham and Sarah in order for her to become pregnant, but, the Bible focuses only upon the woman. The Bible does not tell us that Jehovah visits Sarah on one day and Abraham the next. The Bible narrative only focuses upon Sarah. Why? This is because the unique birth of their son is a type of Christ, Who is uniquely-born. Although God spoke to Joseph about Mary's pregnancy, God affected no change in Joseph. Therefore, the narrative here says nothing about God visiting Abraham. The idea is to parallel the virgin birth of our Lord Jesus Christ. Since Joseph had nothing to do with this, nothing is said about God visiting Abraham.

Genesis 21:2 For Sarah conceived and bore Abraham a son in his old age, at the set time of which God had spoken to him.

At this time, Sarah is 89 years old, and she will give birth at age 90. This occurs here at God's set time. God has perfect timing which, to us who are impatient, seems to be too far off in the future.

Genesis 21:3 And Abraham called the name of his son that was born to him (whom Sarah bore to him) Isaac.

God had told Abraham to name his son Isaac (Gen. 17:19). He was given this name for two reasons. When God told Abraham that he would soon have a son, he fell on his face and laughed. The word *laughed* is tsâchaq (צחק) [pronounced *tsaw-KHAKH*], which means *to laugh; to mock; to play*. Strong's #6711 BDB #850. God, knowing all things at once, knew that Sarah would also laugh at the prospect of having a child (Gen. 18:9–12). Isaac's name is built upon this verb *to laugh*.

Genesis 21:4 And Abraham circumcised his son Isaac when he was eight days old, as God had commanded him.

Circumcision was a sign between God and Jewish believers, as was discussed earlier.

Genesis 21:5 And Abraham was a hundred years old when his son Isaac was born to him.

Abraham and his wife were well past the age of having sex; and yet, God made it possible, after Abraham was circumcised, for him to be capable of having sex and for his wife to be capable of conceiving a child.

Genesis 21:6 And Sarah said, God has made me laugh, so that all who hear will laugh with me.

Sarah has quite a relaxed attitude about all of this. The entire situation made her laugh; it made her husband land; and so they named their child *laughter*.

Genesis 21:7 And she said, Who could have said to Abraham, will Sarah suckle children? For I have borne a son to him in his old age.

Sarah has given birth and she still cannot imagine that this happened.

Like many actual historical events of the Old Testament, the birth of Isaac foreshadows the birth of our Lord.

The Parallels Between the Birth of Isaac and the Birth of Jesus

Birth of Isaac	Birth of Jesus
His birth was impossible. Abraham and Sarah were long past the age of being able to have children. Gen. 17:17 18:10–14 21:7	His birth was impossible. He was born of a virgin. Isa. 7:14 Matt. 1:22–23 Luke 1:26–31
His birth was unique. No one in the Bible was born the same way as Isaac. 21:1–2	Our Lord's birth was unique. No one was ever born as He was. Luke 1:36–37 John 3:16 (<i>only-begotten</i> = <i>uniquely born</i>).

The Parallels Between the Birth of Isaac and the Birth of Jesus

Birth of Isaac	Birth of Jesus
His birth was foretold. God, on many occasions, spoke to Abraham, telling him that Isaac would be born to him. Gen. 12:7 13:15–16 15:1–5 17:1–7, 16 18:10	His birth was foretold on many occasions in the past. Gen. 3:15 Isa. 7:14 9:6–7 Luke 1:26–31, 35
There was a long interval between the prophecy of birth and birth. From the first time that Abraham heard about his offspring, it was 25 years before this was brought to pass.	There was a long interval between the prophecy of birth and our Lord's birth. Isaiah's prophecies are the best known, and he wrote and spoke about 700 years before the birth of our Lord.
When the announcement of the impending birth was made, Sarah was incredulous, and thought it impossible. Gen. 18:9–12	When the announcement of the impending birth was made, Mary was incredulous, and thought it impossible. Luke 1:34
Isaac was named before his birth. Gen. 17:19	Jesus was named before His birth. Matt. 1:21
His birth was a result of a visit from God. Gen. 21:1–2	His birth was a result of a visit from God. Matt. 1:18 Luke 1:35
The birth of Isaac occurred at God's appointed time. Gen. 21:2	The birth of Jesus occurred at God's appointed time. Gal. 4:4
The greatest parallel of all comes in the next chapter, where God asks Abraham to sacrifice his uniquely-born son.	
Some of these examples came from http://www.ovrInd.com/Teaching/Typology.html	

Genesis 21:8 And the child grew and was weaned, and Abraham made a great feast the day that Isaac was weaned.

We go through various stages of growth in our lives, and one of those is the time that we stop taking mother's milk. Abraham celebrates this with a feast.

Genesis 21:9 And Sarah saw the son of Hagar the Egyptian (whom she had borne to Abraham) mocking.

Now, recalled that Abraham, at the insistence of Sarah, had relations with her slave woman, Hagar, and Hagar bore Abraham a son. This son would have been in his middle teens, a particularly obnoxious time in any person's life, and he was being quite obnoxious here, mocking his recently weaned half-brother.

Genesis 21:10 And she said to Abraham, Cast out this slave woman and her son. For the son of this slave woman shall not be heir with my son, with Isaac.

Sarah is beside herself, and she calls for Hagar and her son to be cast out of their home.

Genesis 21:11 And the thing was very evil in Abraham's sight, because of his son.

Abraham was quite unhappy about this, because he loved Ishmael. Obviously, Sarah did not feel the same way about him.

Genesis 21:12 And God said to Abraham, Let it not be grievous in your sight because of the boy and because of your slave woman. In all that Sarah has said to you, listen to her voice. For in Isaac your Seed shall be called.

There is a natural separation which must take place between the child of the slave woman and the child of the free woman.

Genesis 21:13 And also, I will make a nation of the son of the slave woman, because he is your seed.

God promises to Abraham to bless the boy Ishmael, and to make a great nation of him.

Genesis 21:14 And Abraham rose up early in the morning, and took bread and a bottle of water, and gave it to Hagar, putting it on her shoulder. And he gave her the boy, and sent her away. And she departed and wandered in the wilderness of Beer-sheba.

Beer-sheba is in the southern portion of Judah (the most southern territory of Israel), which puts Hagar and Ishmael near the Sinai desert. Obviously, at that time, this was an unpopulated area.

Genesis 21:15 And the water was gone in the bottle, and she cast the boy under one of the shrubs.

She and the boy have walked a great distance, and they are out of provisions. It is to the point where, it appears as though the boy has fainted or is very weak. She places him under a shrub, for shade, and walks a distance away from him.

Genesis 21:16 And she went and sat down across from him, a good way off, about a bowshot. For she said, Let me not see the death of the boy. And she sat across from him, and lifted up her voice, and cried.

She is off several hundred yards away, not wanting to see her boy suffer and die.

Genesis 21:17 And God heard the voice of the boy, and the angel of God called to Hagar out of the heavens, and said to her, What ails you, Hagar? Do not fear, for God has heard the voice of the boy where he is.

The boy is calling out, at this point, possibly for his mother and possibly for God; and the Angel of God speaks to Hagar.

Genesis 21:18 Rise up, lift up the boy and hold him up with your hand, for I will make him a great nation.

God sends her back to her boy, to hold up his head (I assume) with her hand.

Genesis 21:19 And God opened her eyes, and she saw a well of water; and she went and filled the bottle with water, and gave drink to the boy.

In the midst of this desert, she sees a well, which had eluded her before. This provides them enough water to survive. This suggests that both Hagar and Ishmael are believers; that they believe in Jehovah Elohim (which would make sense, working so closely with Abraham and Sarah; her son being raised by Abraham).

Genesis 21:20 And God was with the boy, and he grew, and lived in the wilderness, and became an archer.

This gives them enough to survive. What is implied here is, Ishmael becomes an archer in order to kill food with a bow and arrow. Again, he is in his early or mid-teens, which is a reasonable time for him to take responsibility for himself and for his mother.

Genesis 21:21 And he lived in the wilderness of Paran, and his mother took a wife for him out of the land of Egypt.

The wilderness of Paran is below Edom, which is just south of the Dead Sea. It is just north of the Sinai Peninsula. At this time, they would be right in the middle of a desert area. They apparently became established there, and his mother, Hagar, and Egyptian, went down to Egypt and found a woman to bring back to him.

Genesis 21:22 And it happened at that time, Abimelech and Phicol, the commander of his army, spoke to Abraham, saying, God is with you in all that you do.

You will recall Abimelech from the previous chapter, where Abraham convinced him that his wife, Sarah, was not his wife; and, as a result, Abimelech took Sarah into his harem. Abimelech has an army, which is led by Phicol. However, despite the fact that Abraham was wrong in his behavior, Abimelech also recognized that God was with him.

Genesis 21:23 Now therefore swear to me here by God that you will not deal falsely with me, nor with my son, nor with my son's son. Do to me according to the kindness that I have sworn to you, and to the land in which you have lived.

Abimelech believes that Abraham has a true relationship with the God of the universe; but also distrusts Abraham, since he lied to Abimelech in the previous chapter. Therefore, he asks for Abraham to swear by Y^ehowah in their dealings, with him, his son and his grandson.

Abimelech apparently has control over the area where Abraham is grazing his sheep.

Genesis 21:24 And Abraham said, I will swear.

Abraham readily swears to deal honestly with Abimelech.

Genesis 21:25 And Abraham reproved Abimelech because of a well of water which Abimelech's servants had violently taken away.

It was Abraham who had a beef with Abimelech. There was a well of water that Abraham had used for awhile and Abimelech's servants (probably members of his army) took this well away from Abraham's men, using violence.

Genesis 21:26 And Abimelech said, I do not know who has done this thing, neither did you tell me, neither have I even heard of it, except today.

Abimelech says that this is the first time he is hearing about this. In other words, he did not send out his own men to take the well—or, the use of this well—from Abraham.

Genesis 21:27 And Abraham took sheep and oxen and gave them to Abimelech, and both of them made a covenant.

Apparently, for the use of the well, Abraham has set aside some sheep and oxen for Abimelech. Or, Abraham is paying court costs.

Genesis 21:28 And Abraham set seven ewe lambs of the flock by themselves.

Then Abraham does an unusual thing—he takes 7 ewe lambs and sets them off by themselves.

Genesis 21:29 And Abimelech said to Abraham, What are these seven ewe lambs which you have set by themselves?

Abimelech asks, "Why have you done this?"

Genesis 21:30 And he said, For you shall take these seven ewe lambs from my hand, so that they may be a witness to me that I have dug this well.

Abimelech is to take these ewe lambs, so that, every time he looks at them, he realizes that there is a portion of land which belongs to Abraham.

Genesis 21:31 This is why he called that place Beer-sheba, because they swore, both of them, there.

Beer-sheba means well of the seven-fold oath. To take an oath means to swear oneself.

Genesis 21:32 So they made a covenant at Beer-sheba. Then Abimelech and Phicol, the commander of his army, rose up. And they returned to the land of the Philistines.

Abraham, Abimelech and the Abimelech's 4-star general, Phicol, all come to an agreement here. This means, they would have gone westward toward the Mediterranean Sea.

Genesis 21:33 And Abraham planted a tree in Beer-sheba, and called there on the name of Jehovah, the everlasting God.

Abraham plants a tree, and he calls upon God. This is known as positive volition. Abraham wants to fellowship with God; Abraham wants the opportunity to speak with God; Abraham wants to hear wisdom from God. The parallel today is your desire to know more about God, to know more about His character, and all of this is learned through good solid Bible teaching.

Genesis 21:34 And Abraham lived in the Philistines' land many days.

What appears to be the case is, Abraham continued to live in Beer-sheba, which is in southern Israel, and that this land was controlled principally by the Philistines.

Lesson 222 Genesis 22:1–18

Abraham Offers up his Son as a Sacrifice

Gen. 22 is one of the most important chapters in the Old Testament. You will recall the term *progressive revelation*; where, bit by bit, more and more divine truth is revealed to us. This is true with respect to the Bible as time goes on, and more is added; and this is true with respect to our own lives, as we grow spiritually.

We have observed this with Abraham. At first, he received a short promise from God. Then, once Abraham had grown spiritually, God expanded on that promise. Abraham's spiritual growth continued, and these promises from God were continued as well, expanded upon with each successive revelation. Every time that God spoke to Abraham, more details were given.

In a similar fashion, we learn more and more about God's plan as we move through the book of Genesis. Here, God will reveal His plan for salvation for mankind. So far, we have the promise of Gen. 3:15 "I [God] will put enmity between you [Satan] and the woman, and between your offspring and her offspring; He shall bruise your head [deadly blow], and you shall bruise his heel [painful, even debilitating, but not fatal]." After this, we have the importance of animal sacrifices; and, many times, the narrative of the life of Abraham is stopped as he builds an altar to God and offers on this altar animals as blood offerings and/or burnt offerings. So we know, long before God gives the people of Israel the Law, that the key is, the sacrifice of an innocent. In this chapter, God takes this another step forward and reveals more about this sacrifice.

When it comes to Abraham, he looks at what is to come as a simple act of obedience; God tells him to do this, and so he does it. God will ask Abraham to offer up his uniquely-born son, Isaac, as a sacrifice to God, and Abraham will obey God.

From our perspective, we know that this sacrifice is all about Jesus Christ. For Abraham, the basis of all that God has promised him lies in his uniquely-born son Isaac. All that God has promised Abraham is meaningless apart from Isaac. So Isaac is key. So Abraham, in his obedience, even though God will ask him to sacrifice Isaac, he knows that God must bring about what He has promised—therefore, whatever happens, Isaac cannot die. I realize that I am telling you the basic plot of the narrative to come, but this narrative is better understood if we know what is going to happen from the beginning.

Genesis 22:1 And it happened after these things that God tested Abraham, and said to him, “Abraham!” And he said, “Here I am [lit., *Behold me*].”

God initiates contact. He speaks to Abraham.

Recall that, only recently, Abraham planted a tree, and then called upon the name of the Lord, meaning that he desired fellowship with God. God now grants Abraham his wish.

Genesis 22:2 And He said, “Take now your son, your only one, Isaac, whom you love. And go into the land of Moriah, and offer him there for a burnt offering upon one of the mountains which I will name to you.”

What God is going to ask Abraham to do will not take place in southern Israel. Not only does God want Abraham to sacrifice his only son (by Sarah), but this has to be done in a place which is far away from where Abraham is at this time. There is a right place and a right time.

Although we do not know for certain where the land of Moriah is, there is a Mount Moriah in Jerusalem (which may not be a settled city at this time). Given the trip that Abraham will take (3 days), it is reasonable to assume that he actually went to Mount Moriah, which received its name, at that time, from the general land around there, which was called Moriah. One of the hills in this mountainous region is called Golgotha. Although the Bible does not specify that this is Mount Moriah that Abraham is going to, or Golgotha specifically, the time frame of a 3 day’s journey is reasonable—this would be the time required for Abraham to go from far southern Israel up to Jerusalem. Obviously, the name *Moriah* suggests that this is the same place (ancient areas often retained a specific name for hundreds and even thousands of years). Furthermore, the simple fact that God would require Abraham to go on a 3-day journey would suggest that he was being led to a very particular place and not to some random hill.

So Abraham is to take his only son, the son whom he loves, and sacrifice him at a place God would lead him to, which place is where our Lord would be sacrificed for us as well.

Genesis 22:3 And Abraham rose up early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son. And he split the wood for the burnt offering, and rose up and went to the place of which God had told him.

Abraham has offered up animal sacrifices many times in the past. When he cuts the wood to take with him, this is an indication that he will be offering up an animal sacrifice.

It is interesting that he is splitting wood and carrying wood with him. There are 2 possible explanations: (1) it is clear from the beginning that Abraham is going to offer up a sacrifice and (2) it is possible that he does not expect to find dry wood where he is going to.

Genesis 22:4 Then on the third day, Abraham lifted up his eyes and saw the place afar off.

What is it that you can see *afar off*? Generally speaking, you can see mountains from a distance. Unless Abraham is standing on top of a mountain looking down into a valley (which is not suggested at all in this context), if he sees something *afar off*, it is very likely that, he is looking at a mountainous region (mountains do not tend to be singular objects).

As mentioned before, it would be about a 3-day trip, in the era, to go from the southernmost area of Israel (then under the control of the Philistines) to Mount Moriah, in the Jerusalem area.

Genesis 22:5 And Abraham said to his young men, You stay here with the ass. And I and the boy will go on to this way and worship, and come again to you.

Something which is hidden in the Hebrew is the morphology of the final 3 verbs in some translations. They are both 1st person plural, imperfect verbs. Abraham is saying, “I and the boy will go this way and we will worship and we will return unto you.” The imperfect tense is used for continuous or future action. The plural means that, both he and his son will do these things, which includes the final phrase, *we will return to you*.

Abraham knows what God has asked him to do. God has told Abraham to offer up his son to God as a sacrifice. This is quite difficult, because, up until the point in time, apart from heathen religion, there are no human sacrifices. Abraham is holding two things in his mind, even though they may seem to be contradictory: God has told him to sacrifice his son and this son, Isaac, is the son through whom all of the promises will be fulfilled. God has done nothing but, year after year, come to Abraham and say, “You are going to be father of many nations; I am going to give you this land; in Isaac, will your seed to called.” So there is no question as to what God has planned for Abraham and his seed. And, remember that Isaac was born to Abraham under very unusual circumstances, at a point where he and his wife would not have been able to give birth. So, Isaac is the one and the only one through whom these promises from God could be fulfilled. We could call Isaac, Abraham’s uniquely-born son, because he was born to Abraham and Sarah long after they were physically able to have children. Despite their age, God promised them Isaac, and God brought this to pass. So, Abraham knows, no matter what happens, God has made a series of promises to him and those promises will be brought to fruition through his son Isaac. Abraham knows **We need to have patience in our faith, so that when you have done the will of God you may receive what is promised** (Heb. 10:36).

Genesis 22:6 And Abraham took the wood of the burnt offering and laid it on Isaac his son. And he took the fire in his hand, and a knife. And they both went together.

Abraham and his son begin their trek up the mountain, with all that is needed for a burnt offering. There was wood, a stick of fire and a knife, which would be used to slit the throat of the sacrifice.

Genesis 22:7 And Isaac spoke to Abraham his father and said, “My father.” And he said, “Here am I, my son.” And he said, “Behold the fire and the wood. But where is the lamb for a burnt offering?”

Isaac had observed his father offering up a sacrifice on many occasions. We do not know his age here, but he is old enough to understand burnt offerings, and that usually, a lamb is offered up. He observes everything that is necessary for an animal sacrifice, except for the animal itself.

Genesis 22:8 And Abraham said, “My son, God will provide Himself a lamb for a burnt offering.” So they both went together.

Abraham knows that God has to provide something, in some way or another. He does not have all of this worked out in his own mind; he is simply operating under the orders of God. Believers for many years would look back on this passage—some even after the crucifixion—and not quite get it. But, what is happening here is an illustration of the crucifixion. This is God offering up His Uniquely-born Son—the Son Whom He loves—as a sacrifice for our sins.

Abraham represents God the Father; Isaac represents God the Son. They are probably ascending Golgotha, although there is not enough evidence in this passage to say that without equivocation. The sacrifice, of course, is parallel to the offering of Jesus Christ on the cross, where He took upon Himself all of our sins.

Lesson 223 Genesis 22:1–18

Abraham Offers up his Son as a Sacrifice

Genesis 22:9 And they came to the place which God had told him of. And Abraham built an altar there and laid the wood in order. And he bound his son Isaac and laid him on the altar, on the wood.

They have ascended a mountain. Abraham begins to ready to altar upon which he will offer his son in obedience to God.

Isaac has seen this done before. He has seen his father take a lamb and place it upon an altar, and tie it down to the altar. So, this is not coming out of nowhere. Isaac is confused about Abraham tying him down, but he understands what is being done. He is being

offered up as a sacrifice to God, as Abraham's uniquely-born son. This is a sacrifice which God's perfect justice demands.

My guess is, Abraham, based upon what he has already said, expects for his son to be resurrected from the dead, after being sacrificed to God. Abraham knows that all of God's promises are bound up with Isaac. Recall that God has spoken to Abraham again and again and again, about how his seed would be like the sand of the sea or like the stars of the heavens. Abraham knows, therefore, that Isaac cannot die, even though he is about to offer him up as a sacrifice.

You will note that, up until the point, there has been quite a bit of talking in this passage. God talking to Abraham, Abraham speaking to his servants and Abraham and Isaac talking with one another. However, nothing is said in vv. 9–10. Abraham is being obedient to God and Isaac is being obedient to his father. Neither one knows how far this will go, or what will happen next.

Genesis 22:10 And Abraham reached out his hand and took the knife to slay his son.

Abraham reaches out and takes the knife. His intention is to slay his son, just as God has required of him. The lamed preposition combined with the Qal infinitive construct of *to slay* indicates intent in the Hebrew, not action. However, at this point, Abraham is ready to slit the throat of his son, the son whom he loves. We are literally seconds away from this happening.

Genesis 22:11 And the Angel of Jehovah called to him from the heavens and said, "Abraham! Abraham!" And he said, "Here am I."

Suddenly, in what is apparently an audible voice, the Angel of Jehovah speaks to Abraham.

Genesis 22:12 And He said, "Do not lay your hand on the lad, nor do anything to him. For now I know that you fear God, since you have not withheld your son, your only one, from Me."

Genesis 22:13 And Abraham lifted up his eyes, and looked. And, behold, a ram behind him was entangled in a thicket by its horns. And Abraham went and took the ram and offered it up for a burnt offering instead of his son.

Genesis 22:14 And Abraham called the name of that place Jehovah-Jireh; so that it is said until this day: in the mount of Jehovah it will be seen.

The final verb is the Niphal imperfect of *to see*. The Niphal is the passive and the imperfect verb often has a future connotation. The final phrase literally reads: *It is said, today, "On the mountain of Jehovah, it will be seen."* So, in the future, on that mountain, which I believe is Golgotha, "It will be seen." That was the popular saying of that day, and many recognized that this was the mountain of God, and here, it would be seen.

An alternate view would be, this is the mountain where the Temple would be built. All of these places are close to one another, and near to Mount Moriah.

Genesis 22:15 And the Angel of Jehovah called to Abraham out of the heavens the second time,

Genesis 22:16 and said, "I have sworn by Myself, says Jehovah; because you have done this thing, and have not withheld your son, your only one;

Genesis 22:17 that in blessing I will bless you, and in multiplying I will multiply your seed like the stars of the heavens, and as the sand which is upon the seashore. And your Seed shall possess the gate of His enemies.

Genesis 22:18 And in your Seed shall all the nations of the earth be blessed, because you have obeyed My voice."

Lesson 22: Genesis 22:1–18**Abraham Offers up his Son as a Sacrifice**

Gen. 22 is one of the most amazing chapters in all of the Bible. God comes to Abraham and asks for him to offer up his uniquely-born son, the only time that God ever calls for a human sacrifice. This is done to set up a parallel between the offering of Isaac to the offering of our Lord for our sins.

This is an example of typology. Isaac is the type; Jesus is the antitype. The actual historical narrative of God asking Abraham to offer up his son is real; but it foreshadows our Lord being offered up on the cross and being judged by God the Father for our sins.

Compared to the chapters in the Bible spent on Abraham, Jacob and Joseph, there is relatively little time spend on Isaac. However, there are two things which are emphasized in the book of Genesis about Isaac: his birth and his being sacrificed here in Gen. 22. Both incidents point directly to the birth of our Lord Jesus Christ and to His sacrifice on the cross. Somehow, Abraham or Isaac knew, as guided by God the Holy Spirit, that this is what we needed to know about Isaac.

The Offering of Isaac and Our Lord's Sacrifice on the Cross

The Offering of Isaac	The Offering of Jesus Christ
We have already examined the parallels in their births. Isaac is a uniquely-born son, born of a promise made to his father, which birth was outside of the laws of nature and, of course, a great surprise to his mother. Gen. 22:2	Our Lord is the Uniquely-Born Son of God, born of a promise made to all mankind, Whose birth was outside the laws of nature, and, which birth was a great surprise to his mother. John 3:16
Abraham is specifically told in advance to sacrifice his son.	Jesus Christ was ordained from eternity past by God the Father to die for our sins.
We are told specifically that Abraham is to offer up the son whom he loves.	God the Father loves God the Son, whom is offered up for our sins.
The offering is made on a hill in the vicinity of Moriah. Gen. 22:2	The offering is made on a hill in the vicinity of Moriah. Matt. 21:10
A donkey was brought to the place of sacrifice. Gen. 22:3	A donkey was brought to the place of sacrifice. Matt. 21:2–11
Wood was carried to the sacrifice. Gen. 22:6	Our Lord carried probably the top section of the cross to where He was offered up. John 19:17
The son Isaac was offered up on the wood. Genesis 22:9	Jesus was offered up on the wood. Luke 23:33
Because Isaac was a young man, this would have required his obedience.	Going to the cross required the obedience of Jesus Christ.
Two men went with Abraham and Isaac. Genesis 22:3	Two men were on crosses next to Jesus. Mark 15:27; Luke 23:33
It was a 3 day journey to the place of the sacrifice. Genesis 22:4	Jesus spend 3 days in the grave. Luke 24:13-21
Gen. 21 is about the birth of Isaac; and Gen. 22 is the offering of Isaac.	The purpose of Jesus was to go to the cross and die for our sins. Apart from that, we are not saved.

The Offering of Isaac and Our Lord's Sacrifice on the Cross

The Offering of Isaac	The Offering of Jesus Christ
It is God Who provides the sacrifice. Genesis 22:8	It is God Who provides the sacrifice. John 1:29
There is clearly a substitutionary death here.	There is clearly a substitutionary death here.
The ram's horns are caught in thicket of thorns. Genesis 22:13	Jesus wore a crown of thorns. John 19:2
This in itself is symbolic. The word <i>horn</i> is found throughout the Old and New Testaments as a symbol of power and authority. Being caught in a thicket of thorns of wearing a crown of thorns is relinquishing that authority to suffer on the earth.	
Isaac's seed would be multiplied. Genesis 22:17	Jesus is the firstborn of many sons. John 1:12 Isaiah 53:10
The nations of the earth would be blessed because of this offering of Isaac. Gen. 22:18	The people of the earth are blessed because Jesus died for our sins. Psalm 72:17 Gal. 3:8-9, 28-29
Servant gets bride for son. Genesis 24:1-4	God would provide a bride (the church) for Jesus. Eph. 5:22-32 Rev. 21:2, 9; 22:17
The bride was a beautiful virgin Genesis 24:16	The bride of Christ is a beautiful virgin. 2Cor. 11:2

The more you know about the Bible, the more you appreciate it and come to believe that it is the Word of God. Few people who believe in Jesus Christ decide, the very next day, that the Bible is the infallible Word of God. However, as you learn more and more about what the Bible says, and more and more about its history, it becomes quite clear that parallels like these are more than some interesting set of coincidences, but additional proof that this is the Word of God.

Some of these parallels came from: <http://www.ovrInd.com/Teaching/Typology.html>

A Summary of God's Promises to Abraham

- 1) God promises to develop a great nation from Abraham. Although there will be many nations the primary focus is on one nation, and that is Israel.
- 2) God promises an actual piece of real estate. He gives the boundaries. Genesis 12:7; 13:14-17; 15:7-21; 17:8.
- 3) Abraham was to be blessed. This went into effect immediately. We see that by chapter fifteen Abraham is probably one of the wealthiest men in the world.

A Summary of God's Promises to Abraham

- 4) God promises that Abraham's name will be great. He will be famous.
- 5) Those who bless him will be blessed. Those who are positive towards his descendants will be blessed.
- 6) Those who curse him [treat him lightly] will be harshly punished.
- 7) In Abraham all nations will be blessed. That is fulfilled in Jesus Christ. Jesus Christ is the seed, according to Galatians 3. So it is through Abraham that everyone is blessed.
- 8) He is told that Sarah will have a son. Genesis 15:1-4; 17:15-21.
- 9) God promises that his descendants will spend 400 years in bondage in Egypt. Genesis 15:13-15.
- 10) Other nations will come from Abraham, not just the Jews. Many Arab nations can trace themselves back to Ishmael or Abraham's second wife Keturah, Genesis 17:3-6.
- 11) God changes his name from Abram (Exalted Father) to Abraham (father of multitudes).
- 12) Sarai's name is changed to Sarah, from My Princess to The Princess. Genesis 17:5.
- 13) The token or sign of the covenant is circumcision.

From Dean lesson 067.

God had a set of blessings designed specifically for Abraham and designed to move His plan forward. Abraham's life and what God did on his behalf takes into consideration the character and personality of Abraham; and, at the same time, the plan of God. You will note that God began telling Abraham about these blessings decades before they occurred in his life. The fact is, God, in eternity past in the divine decrees, determined this.

The application to us is, God also, in eternity past, designed a plan and purpose for our lives which is person-specific. What God has designed for us is specifically for us, which includes blessings and direction. R. B. Thieme, Jr. coined the term "escrow blessings." God has a plethora of blessings designed for our lives; but which blessings are not automatically conveyed simply because we are alive. We receive these blessings when it is appropriate. In some circumstances, we do not receive some of these blessings because we never develop the capacity to appreciate them. Let me give you the illustration of a young son: you show a football to a 2-month-old baby, and they are not going to be very impressed one way or the other. However, when you show this same football to a 6-year-old son, this can represent time spent with his father. The baby lacks the capacity; the young boy has some capacity. Now, you may want to give the 6-year-old a car, and he may think that is the coolest thing ever; but he lacks the capacity to appreciate what a car is and the responsibilities associated with having one's own vehicle.

The ancient tradition of adoption also illustrates the concept of escrow blessings. A man may have great power or great wealth, but when he looks on his sons, they are undisciplined idiots who would waste away every dime they inherit or use whatever inherited power they receive would be used simply to gratify their own desires. Such a

man, being able to objectively regard his blood-kin as such, would often find another young man and adopt him as a son, so that he can convey the blessings of his life to this adopted son. The father recognizes that the blessings of his life would be wasted on his blood-kin. He has spent all of his life acquiring wealth and/or power, but he sees no reason to convey it to those who would abuse it.

The key here is, what would the heir do with the wealth left him; and does the heir have the capacity to appreciate the responsibilities of wealth? Let's say that you spend your entire life building up a business, and it is clear that, your sons would destroy that business if it was left in their hands. Do you want to simply leave them the business, knowing that, within 5 years of your death, that business will no longer exist? And this is not simply about your name being a legacy for years after you have died. A successful business is made up of dozens, hundreds or thousands of employees, many of whom are very dedicated to that business, and many of whom base their livelihoods upon that business. Even if you are responsible for indulgently raising such sons, you are going to consider their impact upon those associated with this business.

Lesson 23: Genesis 22:1–18

Abraham Offers up his Son as a Sacrifice

So, rich and successful people in the ancient world practiced *adoption*, which often was taking a young and responsible adult under your wing with the intention of giving him the family business after your death. This young man would be formally adopted, even if he was age 30, with the intention of making him heir to the family fortune and/or business.

Eph 1:3–5 Blessed be the God and Father of our Lord Jesus Christ, Who has blessed us in Christ with every spiritual blessing in the heavenly places, even as he chose us in Him before the foundation of the world, that we should be holy and blameless before Him. In love, He predestined us for adoption as sons through Jesus Christ, according to the purpose of His will,

God's plan was for us to adopted as God's sons through Jesus Christ. The key to adoption is the inheritance.

Eph 1:6 to the praise of His glorious grace, with which He has blessed us in the Beloved.

The key to this is, we are in the Beloved. That is, we are in Jesus Christ. This is the basis for all of our blessings.

Eph 1:7–8 In Him we have redemption through His blood, the forgiveness of our trespasses, according to the riches of His grace, which He lavished upon us, in all wisdom and insight

The riches of His grace is the inheritance that we receive because we are adopted as sons through Jesus Christ. What is fundamental to this adoption is, we are redeemed by His blood and our sins are therefore forgiven.

Eph 1:9 making known to us the mystery of His will, according to His purpose, which He set forth in Christ

When we see the word *mystery*, this is a word which refers to Church Age. There are specific things which we must know about God's will which are directly related to our place in the Church Age.

Eph 1:10 as a plan for the fullness of time, to unite all things in Him, things in heaven and things on earth.

The fullness of time is Jesus Christ coming to die for our sins, and this being taken out to the final sanctification of all believing mankind at the end of time.

Eph 1:11 In Him we have obtained an inheritance, having been predestined according to the purpose of Him who works all things according to the counsel of His will,

Our adoption is based upon being *in Him*, and it is because we are in Him that we have obtained this inheritance, which God predestined. Similarly, the adoption of a son in the ancient world was about looking forward to that son being your heir.

Eph 1:12 so that we who were the first to have confidence in Christ might be to the praise of His glory.

Eph 1:13 In Him you also, when you heard the word of truth, the gospel of your salvation, and believed in Him, were sealed with the promised Holy Spirit,

Eph 1:14 Who is the guarantee of our inheritance until we acquire possession of it, to the praise of His glory.

Eph 1:15 For this reason, because I have heard of your faith in the Lord Jesus and your love toward all the saints,

Eph 1:16 I do not cease to give thanks for you, remembering you in my prayers,

Eph 1:17 that the God of our Lord Jesus Christ, the Father of glory, may give you a spirit of wisdom and of revelation in the knowledge of him,

Eph 1:18 having the eyes of your hearts enlightened, that you may know what is the hope to which He has called you, what are the riches of his glorious inheritance in the saints,

Eph 1:19 and what is the immeasurable greatness of his power toward us who believe, according to the working of His great might

Eph 1:20 that He worked in Christ when he raised him from the dead and seated him at his right hand in the heavenly places,

Eph 1:21 far above all rule and authority and power and dominion, and above every name that is named, not only in this age but also in the one to come.

What follows in an interesting excursion into those who have been born into Abraham's family to the east. Recall that he moved with his family up to Haran, then he and Lot and Sarah set out for the Land of Promise. Back among his own people, is a young woman named Rebekah, and she would become the wife of Abraham's son, Isaac.

Genesis 22:19 Abraham returned to his young men, and they rose up and went together to Beer-sheba. And Abraham lived at Beer-sheba.

Beer-sheba means *well of the sevenfold oath*.

Although we do not know exactly how personal news was relayed about, someone—possibly because of trade—told Abraham what was going on with his family. Abraham had a brother, Nahor. God chose Abraham; He did not choose Nahor.

Genesis 22:20 And it happened after these things that it was told Abraham, saying, Behold Milcah! She also has borne children to your brother Nahor:

Here is an interesting match up: Abraham left his people when he was *Abram* and his wife was *Sarai* (*princess*). Nahor (*snoring*) was asleep when Abram (*exalted father*) was blessed and guided by God. However, interestingly enough, Nahor married Milcah, which means *queen*. It sounds as if his brother was trying to one-up him.

Abram's name means *exalted father*, but it is Nahor who has all of the children.

Genesis 22:21 Huz his first-born, and Buz his brother, and Kemuel (the father of Aram),

Abraham probably received bits and pieces of Nahor's family over the years. He no doubt heard of Nahor's children a long time ago—perhaps 50 or more years previous, when Snoring and Queen began to have children.

Genesis 22:22 and Chesed, and Hazo, and Pildash, and Jidlaph, and Bethuel.

Although Gen. 22:21–22 can be read in two ways, we are told that Milcah bore these 8 children to Nahor, so their children are Huz, Buz, Kemuel, Chesed, Hazo, Pildash, Jidlaph, and Bethel.

Nahor's third son, Kemuel, is the father of Aram. One of the most famous peoples of the ancient world are the Aramæans (also known as the Syrians), but we do not know if Aram here is their progenitor. One of Shem's sons is named Aram (Gen. 10:22), so it is more likely that he fathered the Syrian people.

Although there was some interaction between the Jews and the Syrians (Judges 10:6), King David would turn history on its head when he defeats the Syrians in 2Sam. 8. The Bible gives us a little detail about how this came about, but the Bible does not deal with the historical changes which came about as a result of David defeating the Syrians in battle.

Genesis 22:23 And Bethuel fathered Rebekah. These eight Milcah bore to Nahor, Abraham's brother.

Nahor's youngest son, Bethuel, has a daughter, Rebekah.

Genesis 22:24 And his concubine, named Reumah, she also bore Tebah, and Gaham, and Thahash, and Maachah.

Families in those days were also messy, and Bethuel has several children by his mistress. It is not entirely clear here whether Rebekah was born to Bethuel and his wife or to Bethuel and his mistress. The implication seems to be, she was born by his mistress.

We will meet Rebekah again in Gen. 24, where she will be brought back to marry Isaac.

Lesson 23: Genesis 23:1–18

Abraham Purchases a Burial Place for Sarah

At this point, we come to the end of Sarah's life. She is 127 years old.

Genesis 23:1 And Sarah was a hundred twenty seven years old, the years of the life of Sarah.

She will die in Kirjatharba.

Genesis 23:2 And Sarah died in Kirjath-arba; the same is Hebron in the land of Canaan. And Abraham came to mourn for Sarah, and to weep for her.

Kirjatharba is in southern Judah (not as far south as Beer-sheba), about 30 miles south of Jerusalem and about midway down the Dead Sea. This city came to be known as Hebron, and this would be from where David began to rule over Judah and years in the future.

Genesis 23:3 And Abraham stood up from before his dead, and spoke to the sons of Heth, saying,

The *sons of Heth* are Hittites. Therefore, at this time, they apparently had control of a major portion of the Land of Promise.

Genesis 23:4 I am a stranger and a visitor with you. Give me a possession of a burying place with you, so that I may bury my dead out of my sight.

Now, Abraham has lived in this land for 60 or more years. However, he moved here, and he is dealing with a group of Hittites—perhaps a town council. Abraham still presents himself as a newcomer, a stranger and a visitor in their land.

Interestingly enough, Abraham wants to bury Sarah away from his own ranch.

What we will find is an unusual negotiation take place—unusual by today’s standards. Abraham does have a seemingly good relationship with the Hittites here.

Genesis 23:5 And the sons of Heth answered Abraham saying to him,

Genesis 23:6 “Hear us, my lord. You are a mighty prince among us. Bury your dead in the choice of our burying places. None of us shall withhold from you his burying-place from burying your dead.”

The Hittite council has indicated to Abraham that they are willing to make a deal.

Genesis 23:7 And Abraham stood up, and bowed himself to the people of the land, the sons of Heth.

Abraham shows them reasonable deference here.

Genesis 23:8 And he spoke with them, saying, “If it is your mind that I should bury my dead out of my sight, hear me, and ask for me of Ephron the son of Zohar,

Abraham has walked this land for most of his life, and he knows it quite well. He has a particular piece of land already picked out.

Genesis 23:9 that he may give me the cave of Machpelah which he has, which is in the end of his field. For as much silver as it is worth he shall give it to me for a possession of a burying-place among you.

Abraham is not looking for any plot of land anywhere; he has a very specific site picked out. My guess is, he is able to easily describe its location to family and that it is easy for him to find, if he so chooses to come to this gravesite.

Genesis 23:10 And Ephron lived among the sons of Heth. And Ephron the Hittite answered Abraham in the ears of the sons of Heth, of all that went in at the gate of his city, saying,

Here we have a second meeting. Or, Ephron is called to this meeting and it is resumed when he arrives. Very likely, he is filled in as to what has occurred so far.

Genesis 23:11 “No, my lord, hear me. I give you the field, and the cave that is in it I give to you. In the presence of the sons of my people I give it to you. Bury your dead.”

Whereas, when we buy a house, we often offer a low price whereas the seller has listed a slightly high price. Our negotiations are such that, the seller comes down in price and we come up in price until we find a meeting place. These negotiations are exactly the opposite. Ephron will show up there and try to give this piece of land to Abraham. In fact, he says, “I will give you both the field and the cave which is in it.”

Genesis 23:12 And Abraham bowed before the people of the land.

Again, Abraham shows deference to these people.

Genesis 23:13 And he spoke to Ephron in the ears of the people of the land, saying, “Only if you would hear me. I will give you silver for the field. Take it from me, and I will bury my dead there.”

What is going on is public negotiations. They will come to an agreement, and much of this city will know of the agreement which has been made. They will know that land which is conveyed and the price which has been negotiated.

“Listen,” says Abraham, “I have silver and I am more than willing to give you a fair price.”

Genesis 23:14 And Ephron answered Abraham, saying to him,

Now, Ephron give Abraham the price.

Genesis 23:15 “My lord, listen to me. The land is worth four hundred shekels of silver; what is that between me and you? And bury your dead.”

“Here is what the land is worth, but that is nothing in the light of our friendship.” But what has been done here is, Ephron has politely laid out the price that he is willing to take. You will note that Abraham does not say, “You will give it to me for nothing? Gee, thanks; I really mean that.”

Genesis 23:16 And Abraham listened to Ephron. And Abraham weighed to Ephron the silver which he had named in the hearing of the sons of Heth, four hundred shekels of silver, which passes with the merchant.

Abraham now measures out 400 shekels of silver.

Genesis 23:17 And the field of Ephron was certified, which was Machpelah, which was before Mamre; the field and the cave which was in it, and all the trees in the field, in all the borders round about,

The exact boundaries of this land sale are determined.

Genesis 23:18 to Abraham for a possession in the presence of the sons of Heth, before all that went in at the gate of his city.

Furthermore, this was done in front of many witnesses, so all know the cost of the land and the boundaries of the land. That is the exchange which takes place.

Genesis 23:19 And after this, Abraham buried Sarah his wife in the cave at the field of Machpelah before Mamre, which is Hebron, in the land of Canaan.

After the land transaction occurred, then Abraham laid the body of his wife to rest in this cave.

Genesis 23:20 And the field, and the cave that is in it, were certified to Abraham for a possession of a burying place by the sons of Heth.

The certification means, there was a record made of this transaction, and it is possible that copies were made of the transaction.

Lesson 23: Genesis 24:1–18

Abraham's Dishonesty

Genesis 24:1 And Abraham was old, going on in age. And Jehovah had blessed Abraham in all things.

Genesis 24:2 And Abraham said to the oldest servant of his house, who ruled over all that he had, I pray you, put your hand under my thigh.

Genesis 24:3 And I will make you swear by Jehovah, the God of Heaven and the God of the earth, that you shall not take a wife to my son of the daughters of the Canaanites, among whom I dwell.

Genesis 24:4 But you shall go to my country and to my kindred, and take a wife to my son Isaac.

Genesis 24:5 And the servant said to him, Perhaps the woman will not be willing to follow me to this land. Must I necessarily bring your son again to the land from which you came?

Genesis 24:6 And Abraham said to him, Take care that you do not bring my son there again.

Genesis 24:7 Jehovah, the God of Heaven, who took me from my father's house and from the land of my kindred, and who spoke to me, and who swore to me, saying, To your seed I will give this land: He shall send His Angel before you. And you shall take a wife to my son from there.

Genesis 24:8 And if the woman will not be willing to follow you, then you shall be clear from this oath of mine. Only do not bring my son there again.

Genesis 24:9 And the servant put his hand under the thigh of Abraham his master and swore to him concerning the matter.

Genesis 24:10 And the servant took ten camels of the camels of his master, and departed. For all the goods of his master were in his hand. And he arose, and went to Mesopotamia to the city of Nahor.

Genesis 24:11 And he made his camels kneel down outside the city by a well of water at the time of the evening, the time that women go out to draw.

Genesis 24:12 And he said, O Jehovah, the God of my master Abraham, I pray You, send me good speed this day, and show kindness to my master Abraham.

Genesis 24:13 Behold, I stand by the well of water. And the daughters of the men of the city come out to draw water.

Genesis 24:14 And let it be that the young woman to whom I shall say, Let down your pitcher, please, so that I may drink; and she shall say, Drink, and I will give your camels drink also. Let her be the one that You have appointed for Your servant Isaac. And by it I shall know that You have shown kindness to my master.

Genesis 24:15 And before he had finished speaking, it happened, behold, Rebekah came out, who was born to Bethuel, son of Milcah, the wife of Nahor, Abraham's brother, with her pitcher upon her shoulder.

Genesis 24:16 And the young woman was very beautiful to look upon, a virgin, neither had any man known her. And she went down to the well, and filled her pitcher, and came up.

Genesis 24:17 And the servant ran to meet her, and said, Please let me drink a little water of your pitcher.

Genesis 24:18 And she said, Drink, my lord. And she hurried and let down her pitcher upon her hand, and gave a drink to him.

Genesis 24:19 And when she had finished giving him drink, she said, I will draw water for your camels also, until they have finished drinking.

Genesis 24:20 And she hurried, and emptied her pitcher in the trough, and ran again to the well to draw water. And she drew for all his camels.

Genesis 24:21 And the man was watching her, keeping silent, in order to know whether Jehovah had prospered his journey or not.

Genesis 24:22 And it happened, when the camels had finished drinking, that the man took a golden earring of half a shekel weight, and two bracelets for her hand, weighing ten shekels of gold.

Genesis 24:23 And he said, Whose daughter are you? Please tell me. Is there room in your father's house for us to stay?

Genesis 24:24 And she said to him, I am the daughter of Bethuel the son of Milcah, whom she bore to Nahor.

Genesis 24:25 And she said to him, We have both straw and fodder enough, and room to lodge in.

Genesis 24:26 And the man bowed down his head, and worshiped the Lord.

Genesis 24:27 And he said, Blessed be Jehovah, the God of my master Abraham, who has not left my master destitute of His mercy and His truth. Jehovah led me, I being in the way to the house of my master's brothers.

Genesis 24:28 And the young woman ran and told her mother's house these things.

Genesis 24:29 And Rebekah had a brother, and his name was Laban. And Laban ran out to the man, to the well.

Genesis 24:30 And it happened when he saw the earrings and bracelets upon his sister's hands, and when he heard the words of Rebekah his sister, saying, So spoke the man to me, he came to the man. And behold, he stood by the camels at the well.

Genesis 24:31 And he said, Come in, blessed of Jehovah. Why do you stand outside? For I have prepared the house, and room for the camels.

Genesis 24:32 And the man came into the house. And he unloaded his camels, and gave straw and fodder to the camels, and water to wash his feet and the feet of the men that were with him.

Genesis 24:33 And food was set before him to eat. But he said, I will not eat until I have told my errand. And he said, Speak on.

Genesis 24:34 And he said, I am Abraham's servant.

Genesis 24:35 And Jehovah has blessed my master greatly, and he has become great. And He has given him flocks and herds and silver and gold, and male slaves and slave women, and camels and asses.

Genesis 24:36 And Sarah my master's wife bore a son to my master when she was old. And he has given to him all that he has.

Genesis 24:37 And my master made me swear, saying, You shall not take a wife to my son of the daughters of the Canaanites, in whose land I live.

Genesis 24:38 But you shall go to my father's house, and to my kindred, and take a wife to my son.

Genesis 24:39 And I said to my master, Perhaps the woman will not follow me.

Genesis 24:40 And he said to me, Jehovah, before whom I walk, will send his Angel with you, and prosper your way. And you shall take a wife for my son from my kindred, and from my father's house.

Genesis 24:41 Then shall you be clear from my oath when you come to my kindred, and if they do not give you one, you shall be clear from my oath.

Genesis 24:42 And I came this day to the well, and said, O Jehovah, the God of my master Abraham, if now You prosper my way in which I go,

Genesis 24:43 behold, I stand by the well of water. And it shall be when the virgin comes forth to draw water, and I say to her, Give me, please, a little water from your pitcher to drink,

Genesis 24:44 and she says to me, Both you drink, and I will also draw for your camels, may she be the woman whom Jehovah has appointed for my master's son.

Genesis 24:45 And before I finished speaking in my heart, behold, Rebekah came out with her pitcher on her shoulder. And she went down to the well and drew water. And I said to her, Please let me drink.

Genesis 24:46 And she hurried and let down her pitcher from her shoulder, and said, Drink, and I will give drink to your camels also. So I drank, and she made the camels drink also.

Genesis 24:47 And I asked her and said, Whose daughter are you? And she said, The daughter of Bethuel, Nahor's son, whom Milcah bore to him. And I put the earring upon her nose and the bracelets upon her hands.

Genesis 24:48 And I bowed my head and worshiped Jehovah, and blessed Jehovah, the God of my master Abraham, who had led me in the right way to take my master's brother's daughter to his son.

Genesis 24:49 And now if you will deal kindly and truthfully with my master, tell me. And if not, tell me so that I may turn to the right hand or to the left.

Genesis 24:50 And Laban and Bethuel answered and said, The thing has come forth from Jehovah. We cannot speak to you bad or good.

Genesis 24:51 Behold! Rebekah is before you; take her and go. And let her be the wife of your master's son, even as Jehovah has spoken.

Genesis 24:52 And it happened, when Abraham's servant heard their words, he bowed himself to the earth to Jehovah, bowing himself to the earth.

Genesis 24:53 And the servant brought forth jewels of silver, and jewels of gold, and clothing, and gave them to Rebekah. He also gave precious things to her brother and to her mother.

Genesis 24:54 And they ate and drank, he and the men with him, and stayed all night. And they rose up in the morning, and he said, Send me away to my master.

Genesis 24:55 And her brother and her mother said, Let the young woman stay with us perhaps ten days. After that she shall go.

Genesis 24:56 And he said to them, Do not hinder me, since Jehovah has prospered my way. Send me away, that I may go away to my master.

Genesis 24:57 And they said, We will call the young woman and inquire at her mouth.

Genesis 24:58 And they called Rebekah, and said to her, Will you go with this man? And she said, I will go.

Genesis 24:59 And they sent away Rebekah their sister, and her nurse, and Abraham's servant, and his men.

Genesis 24:60 And they blessed Rebekah, and said to her, Our sister, be the mother of thousands of millions, and let your seed possess the gate of those who hate them.

Genesis 24:61 And Rebekah rose up, and her young women, and they rode upon the camels and followed the man. And the servant took Rebekah and went his way.

Genesis 24:62 And Isaac came from the way of the well, The Well of the Living One, my Beholder. For he lived in the south country.

Genesis 24:63 And Isaac went out to meditate in the field at the beginning of the evening. And he lifted up his eyes, and looked. And behold, camels coming!

Genesis 24:64 And Rebekah lifted up her eyes, and she saw Isaac. And she dismounted from the camel.

Genesis 24:65 For she said to the servant, What man is this that walks in the field to meet us? And the servant said, It is my master. Therefore she took a veil and covered herself.

Genesis 24:66 And the servant told Isaac all things that he had done.

Genesis 24:67 And Isaac brought her into his mother Sarah's tent, and took Rebekah, and she became his wife. And he loved her. And Isaac was comforted after his mother's death.

Lesson 22: Genesis 20:1–18

Abraham's Dishonesty

Genesis 25:1 Then again Abraham took a wife, and her name was Keturah.

Genesis 25:2 And she bore him Zimran, and Jokshan, and Medan, and Midian, and Ishbak, and Shuah.

Genesis 25:3 And Jokshan fathered Sheba and Dedan. And the sons of Dedan were Asshurim and Letushim and Leummim.

Genesis 25:4 And the sons of Midian: Ephah and Epher and Hanoch and Abida and Eldaah. All these were the sons of Keturah.

Genesis 25:5 And Abraham gave all that he had to Isaac.

Genesis 25:6 But to the sons of the concubines which Abraham had, Abraham gave gifts. And he sent them away from Isaac his son while he still lived, eastward to the east country.

Genesis 25:7 And these are the days of the years of Abraham's life, which he lived: a hundred seventy-five years.

Genesis 25:8 And Abraham expired and died in a good old age, old and satisfied. And he was gathered to his people.

Genesis 25:9 And his sons Isaac and Ishmael buried him in the cave of Machpelah, in the field of Ephron the son of Zohar the Hittite, which is before Mamre,

Genesis 25:10 the field which Abraham bought from the sons of Heth. Abraham and Sarah his wife were buried there.

Genesis 25:11 And after the death of Abraham, it happened that God blessed his son Isaac. And Isaac lived by The Well of the Living One, My Beholder.

Genesis 25:12 And these are the generations of Ishmael, Abraham's son, whom Hagar the Egyptian, Sarah's handmaid, bore to Abraham.

Genesis 25:13 And these are the names of the sons of Ishmael, by their names, according to their generations. The first-born of Ishmael was Nebajoth; and Kedar, and Adbeel, and Mibsam,

Genesis 25:14 and Mishma, and Dumah, and Massa,

Genesis 25:15 Hadad, and Tema and Jetur, Naphish, and Kedemah.

Genesis 25:16 These were the sons of Ishmael, and these were their names, by their towns and by their settlements; twelve chiefs according to their nations.

Genesis 25:17 And these were the years of the life of Ishmael, a hundred thirty-seven years. And he expired and died, and was gathered to his people.

Genesis 25:18 And they lived from Havilah to Shur, which is before Egypt, as you go toward Assyria. And he died in the presence of all his brothers.

Genesis 25:19 And these were the generations of Isaac, Abraham's son. Abraham fathered Isaac.

Genesis 25:20 And Isaac was forty years old when he took Rebekah to wife, the daughter of Bethuel the Syrian of Padan-aram, the sister of Laban the Syrian.

Genesis 25:21 And Isaac prayed to Jehovah for his wife, because she was barren. And Jehovah heard him, and Rebekah his wife conceived.

Genesis 25:22 And the sons struggled together within her. And she said, If it is so, why am I this way? And she went to inquire of Jehovah.

Genesis 25:23 And Jehovah said to her, Two nations are in your womb, and two kinds of people shall be separated from your bowels. And the one people shall be stronger than the other people, the older shall serve the younger.

Genesis 25:24 And when her days to be delivered were fulfilled, behold, twins were in her womb!

Genesis 25:25 And the first came out red, all over like a hairy garment. And they called his name Esau.

Genesis 25:26 And after that his brother came out, and his hand took hold on Esau's heel. And his name was called Jacob. And Isaac was sixty years old when she bore them.

Genesis 25:27 And the boys grew. And Esau was a man knowing hunting, and Jacob was a simple man, living in tents.

Genesis 25:28 And Isaac loved Esau, for game was in his mouth. But Rebekah loved Jacob.

Genesis 25:29 And Jacob boiled soup. And Esau came from the field, and he was faint.

Genesis 25:30 And Esau said to Jacob, I beg you, Let me eat of the red, this red soup, for I am faint. Therefore his name was called Edom.

Genesis 25:31 And Jacob said, Sell me your birthright today.

Genesis 25:32 And Esau said, Behold, I am at the point of dying, and what profit shall this birthright be to me?

Genesis 25:33 And Jacob said, Swear to me this day. And he swore to him, and he sold his birthright to Jacob.

Genesis 25:34 Then Jacob gave Esau bread and soup of lentils. And he ate and drank, and rose up and went his way. And Esau despised his birthright.

Genesis 26:1 And there was a famine in the land, besides the famine that was in the days of Abraham. And Isaac went to Abimelech king of the Philistines to Gerar.

Genesis 26:2 And Jehovah appeared to him and said, Do not go down into Egypt. Live in the land which I shall tell you of.

Genesis 26:3 Reside in this land, and I will be with you and bless you. For to you and to your seed I will give all these lands; and I will establish the oath which I swore to Abraham your father.

Genesis 26:4 And I will make your seed to multiply as the stars of the heavens, and will give to your seed all these lands. And in your Seed shall all the nations of the earth be blessed,

Genesis 26:5 because Abraham obeyed My voice and kept My charge, My commandments, My statutes, and My Laws.

this needs to be placed up with Isaac or with Jacob.

Examine the covenants which God makes with Abraham; see Dean #067

I found it interesting that God did not sit down with Abraham at one point in time, give him all of the promises, and then let Abraham take over from there. There are several reasons for this: (1) doctrine is built upon doctrine; (2) repetition is important to the spiritual life; (3) God is not a deist. That is, God does not set everything in motion, and then walk away from it, letting us fend for ourselves with what He left us. God is intimately and regularly a part of Abraham's life; therefore, we will expect God to contact Abraham regularly.

You will notice that God's message to Abraham becomes more complex with time.

God's Covenants with Abraham

Scripture

Commentary

Abraham is in Charan (Haran, which is about 1700 miles northwest of Ur, which is Abraham's likely birthplace, not far from the Persian Gulf. God is telling Abraham to move a few hundred miles to the southwest into the Land of Promise.

God's Covenants with Abraham

Scripture

Commentary

Now Yahweh said to Abram, "Get out of your country, and from your relatives, and from your father's house, to the land that I will show you. I will make of you a great nation. I will bless you, and make your name great. You will be a blessing. I will bless those who bless you, and I will curse him who curses you. In you will all of the families of the earth be blessed." (Gen. 12:1–3).

God first tells Abram that he must move; then He promises that He will make a great nation from Abram and bless him and make him famous. Furthermore, Abram would be a blessing to others. Then God promises to bless those who bless Abram and curse those who curse him. Finally, God promises that *in Abram* all the families of the earth would be blessed (which is a promise of Messiah).

God waits for Abram to first separate from Lot, which he chooses to do from his own volition.

Abram passed through the land to the site of Shechem, at the oak of Moreh. At that time the Canaanites were in the land. But the LORD appeared to Abram and said, "I will give this land to your offspring." So he built an altar there to the LORD who had appeared to him. From there he moved on to the hill country east of Bethel and pitched his tent, with Bethel on the west and Ai on the east. There he built an altar to the LORD and worshiped Him (Gen. 12:6–8).

God first tells Abram that He will give his seed (Seed) the land in which he stands. Abram goes into Canaan and God tells him that this will be the land of his offspring.

Yahweh said to Abram, after Lot was separated from him, "Now, lift up your eyes, and look from the place where you are, northward and southward and eastward and westward, for all the land which you see, I will give to you, and to your offspring forever. I will make your offspring as the dust of the earth, so that if a man can number the dust of the earth, then your seed may also be numbered. Arise, walk through the land in the length of it and in the breadth of it; for I will give it to you." (Gen. 13:14–17).

God then promises Abram a huge chunk of land, which would be as far as Abram could see in all directions. Furthermore, those who have been descended from Abram will be like the dust of the earth (i.e., an old and childless Abram would have millions of descendants). Therefore, God has expanded upon His promises from Gen. 12.

Then God tells Abram to wander throughout the land which He has given him.

God's Covenants with Abraham

Scripture

Commentary

Abram has just enjoyed a tremendous military victory and he has met with the great High Priest, Melchizedek, Who is a type of Christ. There is a reasonable chance that Abram was given the Holy Scriptures at this point as well.

After these things the word of Yahweh came to Abram in a vision, saying, "Don't be afraid, Abram. I am your shield, your exceedingly great reward." Abram said, "Lord Yahweh, what will you give me, seeing I go childless, and he who will inherit my estate is Eliezer of Damascus?" Abram said, "Behold, to me you have given no seed: and, behold, one born in my house is my heir." Behold, the word of Yahweh came to him, saying, "This man will not be your heir, but he who will come forth out of your own body will be your heir." Yahweh brought him outside, and said, "Look now toward the sky, and count the stars, if you are able to count them." (Gen. 15:1-5).

God explains to Abram what He is to him. God is Abram's shield, as was proven in the previous chapter when Abram and his men defeated a great army. Furthermore, God is Abram's great reward.

However, Abram starts out by complaining that he is childless and that his heir will be someone to whom he is not even related.

God makes it clear that Abram's heir will come directly from him. Then God *repeats* His promise, that Abram will have millions of descendants (using stars this time as an illustration).

He said to Abram, "So shall your seed be." He believed in Yahweh; and he reckoned it to him for righteousness. He said to him, "I am Yahweh who brought you out of Ur of the Chaldees, to give you this land to inherit it." (Gen. 15:6-7).

Abram's faith is counted to him as righteousness.

God then *repeats* the promise that Abram would inherit all of the land upon which he stands.

He said, "Lord Yahweh, how will I know that I will inherit it?" He said to him, "Take me a heifer three years old, a female goat three years old, a ram three years old, a turtle-dove, and a young pigeon." He took him all these, and divided them in the middle, and laid each half opposite the other; but he didn't divide the birds. The birds of prey came down on the carcasses, and Abram drove them away (Gen. 15:8-11).

God illustrates what will happen in the future. The land will be given to the Jews, and various groups will continually try to take this land away from them, and the Jews will continually have to drive them away.

God is not dealing with Abram's unbelief, at this point, but the unbelief of the generations which will follow him.

God's Covenants with Abraham

Scripture

Commentary

When the sun was going down, a deep sleep fell on Abram. Now terror and great darkness fell on him. He said to Abram, "Know for sure that your seed will live as foreigners in a land that is not theirs, and will serve them. They will afflict them four hundred years. I will also judge that nation, whom they will serve. Afterward they will come out with great substance. But you will go to your fathers in peace. You will be buried in a good old age. In the fourth generation they will come here again, for the iniquity of the Amorite is not yet full." (Gen. 15:12–16).

Then God prophesies to Abram what would happen to his descendants over the next 400+ years. Again, God is not as concerned with Abram's lack of faith as He is with the generations which will follow him.

It came to pass that, when the sun went down, and it was dark, behold, a smoking furnace, and a flaming torch passed between these pieces. In that day Yahweh made a covenant with Abram, saying, "To your seed have I given this land, from the river of Egypt to the great river, the river Euphrates: the Kenites, the Kenizzites, the Kadmonites, the Hittites, the Perizzites, the Rephaim, the Amorites, the Canaanites, the Girgashites, and the Jebusites." (Gen. 15:17–21).

God becomes very specific about the land which He is giving to Abram and to his descendants: the land which lies between the Nile (the River of Egypt) and the Euphrates River. This would include a small portion of modern Egypt, Jordan, Israel, Syria, Saudi Arabia, Yemen and most of Iraq. Right now, Israel occupies approximately 0.2% of the Middle East; God is giving to them approximately half of the Middle East (this is because most of the Arabs who occupy this land today will spend eternity in the Lake of Fire).

Unfortunately, at the urging of his wife, Abram will misapply this doctrine in Gen. 16 and he will father a child by Sarai's personal servant girl, Hagar.

God appear again to Abram to straighten him out.

God's Covenants with Abraham

Scripture

When Abram was ninety-nine years old, Yahweh appeared to Abram, and said to him, "I am God Almighty. Walk before me, and be complete [spiritually mature]. I make My covenant between Me and you, and I will multiply you exceedingly." Abram fell on his face. God talked with him, saying, "As for Me, behold, My covenant is with you. You will be the father of a many nations. Neither will your name any more be called Abram, but your name will be Abraham; for the father of a multitude of nations have I made you. I will make you exceeding fruitful, and I will make nations of you. Kings will come out of you. I will establish My covenant between Me and you and your seed after you throughout their generations for an everlasting covenant, to be a God to you and to your seed after you. I will give to you, and to your seed after you, the land where you are traveling, all the land of Canaan, for an everlasting possession. I will be their God." (Gen. 17:1–8).

Commentary

God tells Abram to walk as a mature believer before Him. God tells Abram to pay close attention to what He says.

What had not been promised before is, Abram would be a father of many nations.

God changes Abram's name from *Abram* (*exalted father*) to *Abraham* (*father of a multitude*).

God promises dried up old Abraham that he would be made exceedingly fruitful.

Finally, all of the land through which Abraham is walking, would be given to him and to his seed. "I will be their God" indicates that this does not go to everyone descended from Abraham but specifically to those who have a relationship with God.

God's Covenants with Abraham

Scripture	Commentary
<p>God said to Abraham, "As for you, you will keep My covenant, you and your seed after you throughout their generations. This is My covenant, which you shall keep, between me and you and your seed after you. Every male among you shall be circumcised. You shall be circumcised in the flesh of your foreskin. It will be a token of a covenant between me and you. He who is eight days old will be circumcised among you, every male throughout your generations, he who is born in the house, or bought with money of any foreigner who is not of your seed. He who is born in your house, and he who is bought with your money, must be circumcised. My covenant will be in your flesh for an everlasting covenant. The uncircumcised male who is not circumcised in the flesh of his foreskin, that soul shall be cut off from his people. He has broken my covenant." (Gen. 17:9–14).</p>	<p>Abraham has seemed to forget what God has promised him, from time to time, so God is going to make certain that he remembers this time.</p> <p>Circumcision is hidden from others, but the male who is circumcised is aware of it.</p>
<p>God said to Abraham, "As for Sarai your wife, you shall not call her name Sarai, but her name will be Sarah. I will bless her, and moreover I will give you a son by her. Yes, I will bless her, and she will be a mother of nations. Kings of peoples will come from her." (Gen. 17:15–)</p>	<p>As has been discussed, there are some cults out there that make a big deal out of changing a person's name when they enter into the cult. When names are changed in the Bible, generally speaking, God is doing the name change Himself (I do not recall any significant exceptions to this).</p>
<p>Then Abraham fell on his face, and laughed, and said in his heart, "Will a child be born to him who is one hundred years old? Will Sarah, who is ninety years old, give birth?" Abraham said to God, "Oh that Ishmael might live before you!" (Gen. 15:).</p>	<p>Abraham has the objection that, what God is suggesting is simply impossible. Furthermore, in Abraham's eyes, this is unnecessary, because he already has a son, Ishmael.</p>

God's Covenants with Abraham

Scripture	Commentary
<p>God said, "No, but Sarah, your wife, will bear you a son. You shall call his name Isaac. I will establish my covenant with him for an everlasting covenant for his seed after him. As for Ishmael, I have heard you. Behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly. He will become the father of twelve princes, and I will make him a great nation. But my covenant I establish with Isaac, whom Sarah will bear to you at this set time in the next year." When he finished talking with him, God went up from Abraham (Gen. 17:–22).</p>	<p>Ishmael is not going to be Abraham's heir. Recall that, he will be a wild ass of a man, indicating that he has no authority orientation. Furthermore, his descendants will be evil. God is able to know this.</p> <p>It is amazing that this holds true, even until today. If you were given the choice of living in some Middle Eastern nation, you would choose Israel. In fact, Israel is so different from every other nation in that region that, you may not have even associated them with the phrase <i>Middle Eastern nation</i>.</p> <p>Now, how does God know, 4000 years ago, that Abraham's son Ishmael was not the family to watch, but Abraham's yet unborn son Isaac was the man to watch? God knew this 4000 years ago, and the results are clear for us to see, even today.</p>
<p>Yahweh appeared to him by the oaks of Mamre, as he sat in the tent door in the heat of the day. He lifted up his eyes and looked, and saw that three men stood opposite him. When he saw them, he ran to meet them from the tent door, and bowed himself to the earth, and said, "My Lord, if now I have found grace in Your sight, please don't go away from Your servant. Now let a little water be fetched, wash your feet, and rest yourselves under the tree. I will get a morsel of bread so you can refresh your heart. After that You may go your way, now that You have come to Your servant." They said, "Very well, do as you have said." (Gen. 18:1–5).</p>	<p>You will note that this time, Abraham immediately recognizes Y^ehowah God.</p>

God's Covenants with Abraham

Scripture

Abraham hurried into the tent to Sarah, and said, "Quickly make ready three measures of fine meal, knead it, and make cakes." Abraham ran to the herd, and fetched a tender and good calf, and gave it to the servant. He hurried to dress it. He took butter, milk, and the calf which he had dressed, and set it before them. He stood by them under the tree, and they ate (Gen. 18:6–8).

Commentary

They said to him, "Where is Sarah, your wife?" He said, "See, in the tent." He said, "I will certainly return to you when the season comes round. Behold, Sarah your wife will have a son." Sarah heard in the tent door, which was behind him. Now Abraham and Sarah were old, well advanced in age. It had ceased to be with Sarah after the manner of women. Sarah laughed within herself, saying, "After I have grown old will I have pleasure, my lord being old also?" Yahweh said to Abraham, "Why did Sarah laugh, saying, 'Will I really bear a child, yet I am old?' Is anything too hard for Yahweh? At the set time I will return to you, when the season comes round, and Sarah will have a son." Then Sarah denied, saying, "I did not laugh," for she was afraid." He said, "No, but you did laugh." (Gen. 18:9–15).

God's Covenants with Abraham

Scripture

The men rose up from there, and looked toward Sodom. Abraham went with them to see them on their way. Yahweh said, "Will I hide from Abraham what I do, seeing that Abraham has surely become a great and mighty nation, and all the nations of the earth will be blessed in him? For I have known him, to the end that he may command his children and his household after him, that they may keep the way of Yahweh, to do righteousness and justice; to the end that Yahweh may bring on Abraham that which he has spoken of him." Yahweh said, "Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous, I will go down now, and see whether they have done altogether according to the cry of it, which is come to me. If not, I will know." (Gen. 18:16–22).

Commentary

The men turned from there, and went toward Sodom, but Abraham stood yet before Yahweh. Abraham drew near, and said, "Will you consume the righteous with the wicked? What if there are fifty righteous within the city? Will you consume and not spare the place for the fifty righteous who are therein? Be it far from you to do things like that, to kill the righteous with the wicked, that so the righteous should be as the wicked. May that be far from you. Shouldn't the Judge of all the earth do right?" (Gen. 18:22–25).

God's Covenants with Abraham

Scripture

Yahweh said, "If I find in Sodom fifty righteous within the city, then I will spare all the place for their sake." Abraham answered, "See now, I have taken it on myself to speak to the Lord, who am but dust and ashes. What if there will lack five of the fifty righteous? Will you destroy all the city for lack of five?" He said, "I will not destroy it, if I find forty-five there." He spoke to him yet again, and said, "What if there are forty found there?" He said, "I will not do it for the forty's sake." He said, "Oh don't let the Lord be angry, and I will speak. What if there are thirty found there?" He said, "I will not do it, if I find thirty there." He said, "See now, I have taken it on myself to speak to the Lord. What if there are twenty found there?" He said, "I will not destroy it for the twenty's sake." (Gen. 18:26–31).

Commentary

He said, "Oh don't let the Lord be angry, and I will speak yet but this once. What if ten are found there?" He said, "I will not destroy it for the ten's sake." Yahweh went his way, as soon as he had finished communing with Abraham, and Abraham returned to his place (Gen. 18:32–33).

I doubt that there is any race or family of people which now resides in the land which they originally lived in. Abraham, as a Jew, moved to the Land of Promise, and God gave him that land. And the Jews are still there today, despite the absolute insane hatred which is felt by most of those who live around them.

Genesis 26:6 And Isaac lived in Gerar.

Genesis 26:7 And the men of the place asked about his wife. And he said, She is my sister. For he feared to say, My wife; lest the men of the place should kill me for Rebekah, because she was beautiful of form.

Genesis 26:8 And when he had been there a long time, it happened that Abimelech king of the Philistines looked out through the window, and saw; and behold! Isaac was caressing Rebekah his wife.

Genesis 26:9 And Abimelech called Isaac and said, Behold! She surely is your wife. And why did you say, She is my sister? And Isaac said to him, Because I said, Lest I die on account of her.

Genesis 26:10 And Abimelech said, What is this you have done to us? One of the people might have lain with your wife, and you would have brought guilt upon us.

Genesis 26:11 And Abimelech charged all his people, saying, He that touches this man or his wife shall surely be put to death.

Genesis 26:12 Then Isaac sowed in that land, and received in the same year a hundredfold. And Jehovah blessed him.

Genesis 26:13 And the man became great. And he went forward and grew until he grew very great.

Genesis 26:14 And he had possession of flocks and possession of herds, and many servants. And the Philistines envied him.

Genesis 26:15 For all the wells which his father's servants had dug in the days of Abraham his father, the Philistines had stopped them and filled them with earth.

Genesis 26:16 And Abimelech said to Isaac, Go away from us, for you are mightier than we are.

Genesis 26:17 And Isaac departed from there, and pitched his tent in the valley of Gerar, and lived there.

Genesis 26:18 And Isaac dug again the wells of water which they had dug in the days of Abraham his father; for the Philistines had stopped them after the death of Abraham. And he called their names after the names by which his father had called them.

Genesis 26:19 And Isaac's servants dug in the valley, and found there a well of flowing water.

Genesis 26:20 And the herdsmen of Gerar strove with Isaac's herdsmen, saying, The water is ours. And he called the name of the well Contention, because they strove with him.

Genesis 26:21 And they dug another well, and they strove for that also. And he called the name of it Opposition.

Genesis 26:22 And he moved from there, and dug another well, and they did not strive for that. And he called the name of it Broad Places. And he said, For now Jehovah has made room for us, and we shall be fruitful in the land.

Genesis 26:23 And he went from there to Beer-sheba.

Genesis 26:24 And Jehovah appeared to him the same night, and said, I am the God of Abraham your father. Do not fear, for I am with you, and will bless you and multiply your seed for My servant Abraham's sake.

Genesis 26:25 And he built an altar there, and called upon the name of Jehovah, and pitched his tent there. And Isaac's servants dug a well there.

Genesis 26:26 Then Abimelech went to him from Gerar, with Ahuzzath, one of his friends, and Phicol the commander of his army.

Genesis 26:27 And Isaac said to them, Why do you come to me, since you hate me and have sent me away from you?

Genesis 26:28 And they said, We saw certainly that Jehovah was with you. And we said, Let there be now an oath between us, between us and you, and let us make a covenant with you;

Genesis 26:29 that you will do us no harm since we have not touched you, and since we have done nothing but good to you, and have sent you away in peace. You are now the blessed of Jehovah.

Genesis 26:30 And he made them a feast, and they ate and drank.

Genesis 26:31 And they rose up early in the morning, and swore to one another. And Isaac sent them away, and they departed from him in peace.

Genesis 26:32 And the same day it happened, Isaac's servants came and told him about the well which they had dug. And they said to him, We have found water.

Genesis 26:33 And he called it Shebah. Therefore the name of the city is The Well of Sheba to this day.

Genesis 26:34 And Esau was forty years old when he took to wife Judith the daughter of Beeri the Hittite, and Basemath the daughter of Elon the Hittite;

Genesis 26:35 who were a grief of spirit to Isaac and to Rebekah.

Genesis 27:1 And it happened when Isaac was old and his eyes were dim, so that he could not see, he called his oldest son Esau and said to him, My son. And he said to him, Behold, I am here.

Genesis 27:2 And he said to him, Behold, here am I. And he said, Behold now, I am old, I do not know the day of my death.

Genesis 27:3 And now please take your weapons, your quiver and your bow, and go out to the field and hunt game for me.

Genesis 27:4 And make tasty meat for me, such as I love, and bring to me so that I may eat, that my soul may bless you before I die.

Genesis 27:5 And Rebekah was listening when Isaac spoke to Esau his son. And Esau went to the field to hunt game in order to bring it.

Genesis 27:6 And Rebekah spoke to her son Jacob, saying, Behold, I heard your father speak to your brother Esau, saying,

Genesis 27:7 Bring me game, and make me delicious things so that I may eat and bless you before Jehovah before my death.

Genesis 27:8 And now, my son, obey my voice according to what I command you.

Genesis 27:9 Go now to the flock, and bring me from there two good kids of the goats. And I will make them delicious things for your father, such as he loves.

Genesis 27:10 And you shall bring it to your father so that he may eat, and that he may bless you before his death.

Genesis 27:11 And Jacob said to his mother Rebekah, Behold, Esau my brother is a hairy man, and I am a smooth man.

Genesis 27:12 My father will perhaps feel me, and I shall seem to him as a deceiver. And I shall bring a curse upon me, and not a blessing.

Genesis 27:13 And his mother said to him, Your curse be upon me, my son, only obey my voice and go bring them to me.

Genesis 27:14 And he went. And he took them and brought to his mother. And his mother made delicious things such as his father loved.

Genesis 27:15 And Rebekah took the clothes of her older son Esau, the costly ones which were with her in the house, and put them on Jacob her younger son.

Genesis 27:16 And she put the skins from the kids of the goats on his hands, and on the smooth of his neck.

Genesis 27:17 And she gave the delicious things and the bread which she had prepared into the hand of her son Jacob.

Genesis 27:18 And he came to his father and said, My father! And he said, Here I am; who are you, my son?

Genesis 27:19 And Jacob said to his father, I am Esau your first-born. I have done as you asked me. Arise, I pray you, sit and eat of my game, that your soul may bless me.

Genesis 27:20 And Isaac said to his son, How is it that you have found it so quickly, my son? And he said, Because Jehovah your God brought it to me.

Genesis 27:21 And Isaac said to Jacob, Come near, I pray you, so that I may feel you, my son, whether you are truly my son Esau or not.

Genesis 27:22 And Jacob went near to Isaac his father. And he felt him and said, The voice is Jacob's voice, but the hands the hands of Esau.

Genesis 27:23 And he did not know him because his hands were hairy like his brother Esau's hands. And he blessed him.

Genesis 27:24 And he said, Are you truly my son Esau? And he said, I am.

Genesis 27:25 And he said, Bring it to me, and I will eat of my son's game, so that my soul may bless you. And he brought it near to him, and he ate. And he brought him wine, and he drank.

Genesis 27:26 And his father Isaac said to him, Come near now and kiss me, my son.

Genesis 27:27 And he came near and kissed him. And he smelled the smell of his clothing, and blessed him, and said, See, the smell of my son is as the smell of a field which Jehovah has blessed.

Genesis 27:28 And may God give you of the dew of heaven, and the fatness of the earth, and plenty of grain and wine.

Genesis 27:29 Let people serve you, and let nations bow down to you. Be lord over your brothers, and let your mother's sons bow down to you. Cursed be everyone that curses you, and blessed be he that blesses you.

Genesis 27:30 And it happened, as soon as Isaac had made an end of blessing Jacob, and Jacob was scarcely gone from the presence of Isaac his father, that Esau his brother came in from his hunting.

Genesis 27:31 And he also had made tasty meat and brought to his father. And he said to his father, Let my father arise and eat of his son's game so that your soul may bless me.

Genesis 27:32 And his father Isaac said to him, Who are you? And he said, I am your son, your first-born, Esau.

Genesis 27:33 And Isaac trembled with a great trembling, and said, Who then was the one who has hunted deer and brought to me, and I have eaten of all before you came, and have blessed him? Yea, he shall be blessed!

Genesis 27:34 And when Esau heard the voice of his father, he cried with a great and exceeding bitter cry, and said to his father, Bless me, me also, O my father!

Genesis 27:35 And he said, Your brother came with deceit, and has taken away your blessing.

Genesis 27:36 And he said, It is because his name is called Jacob? For he has supplanted me these two times: he took away my birthright, and behold, now he has taken away my blessing. And he said, Have you not reserved a blessing for me?

Genesis 27:37 And Isaac answered and said to Esau, Behold! I have made him your lord, and all his brothers I have given him for servants. And with grain and wine I have supported him. And what shall I do now to you, my son?

Genesis 27:38 And Esau said to his father, Have you but one blessing, my father? Bless me, me also, my father. And Esau lifted up his voice and wept.

Genesis 27:39 And Isaac his father answered and said to him, Behold! Your dwelling shall be of the fatness of the earth and of the dew of heaven from above.

Genesis 27:40 And by your sword you shall live, and shall serve your brother. And it shall be when you shall have the dominion, you shall break his yoke from off your neck.

Genesis 27:41 And Esau hated Jacob because of the blessing with which his father had blessed him. And Esau said in his heart, The days of mourning for my father are at hand. Then I will kill my brother Jacob.

Genesis 27:42 And these words of her older son Esau were told to Rebekah. And she sent and called her younger son Jacob, and said to him, Behold, your brother Esau is going to ease himself on you, to kill you.

Genesis 27:43 And now, my son, obey my voice and arise. Flee for yourself to my brother Laban, to Haran,

Genesis 27:44 and stay with him a few days until your brother's fury turns away,

Genesis 27:45 until your brother's anger turns away from you and he forgets what you have done to him. Then I will send and bring you from there. Why should I also be bereaved of both of you in one day?

Genesis 27:46 And Rebekah said to Isaac, I am weary of my life because of the daughters of Heth. If Jacob takes a wife of the daughters of Heth, like these of the daughters of the land, what good is my life to me?

Lesson 22: Genesis 20:1–18

Abraham's Dishonesty

Genesis 28:1 And Isaac called Jacob, and blessed him, and commanded him. And he said to him, You shall not take a wife of the daughters of Canaan.

Genesis 28:2 Arise, go to Padan-aram, to the house of Bethuel your mother's father. And take a wife from there of the daughters of Laban your mother's brother.

Genesis 28:3 And may God Almighty bless you, and make you fruitful, and multiply you, so that you may be a multitude of peoples.

Genesis 28:4 And may He give you the blessing of Abraham, to you and to your seed with you, so that you may inherit the land in which you are a stranger, which God gave to Abraham.

Genesis 28:5 And Isaac sent Jacob away. And he went to Padan-aram, to Laban, son of Bethuel the Syrian, the brother of Rebekah, the mother of Jacob and Esau.

Genesis 28:6 And Esau saw that Isaac had blessed Jacob and had sent him away to Padan-aram in order to take a wife from there, and that as he blessed him he gave him a command, saying, You shall not take a wife of the daughters of Canaan;

Genesis 28:7 and Jacob obeyed his father and his mother, and had gone to Padan-aram;

Genesis 28:8 and when Esau saw that the daughters of Canaan did not please Isaac his father;

Genesis 28:9 then Esau went to Ishmael, and took Mahalath the daughter of Ishmael, Abraham's son, the sister of Nebajoth, to the wives which he had for his wife.

Genesis 28:10 And Jacob went out from Beer-sheba, and went toward Haran.

Genesis 28:11 And he came on a certain place, and stayed there all night, because the sun had set. And he took of the stones of that place, and placed them at his head. And he lay down in that place to sleep.

Genesis 28:12 And he dreamed. And behold! A ladder was set up on the earth, and the top of it reached to Heaven! And behold! The angels of God were ascending and descending on it!

Genesis 28:13 And behold! Jehovah stood above it, and said, I am Jehovah, the God of Abraham your father, and the God of Isaac! The land on which you lie I will give to you and to your seed.

Genesis 28:14 And your seed shall be like the dust of the earth, and you shall spread abroad to the west, and to the east, and to the north, and to the south. And in you and in your Seed shall all the families of the earth be blessed.

Genesis 28:15 And, behold, I am with you, and will keep you in every place where you go, and will bring you again into this land. For I will not leave you until I have done that which I have spoken of to you.

Genesis 28:16 And Jacob awakened from his sleep. And he said, Surely Jehovah is in this place, and I did not know.

Genesis 28:17 And he was afraid, and said, How fearful is this place! This is nothing but the house of God, and this is the gate of Heaven!

Genesis 28:18 And Jacob rose up early in the morning, and took the stone which he had put at his head, and set it as a memorial pillar, and poured oil on the top of it.

Genesis 28:19 And he called the name of that place The House of God. But the name of that city was Luz at first.

Genesis 28:20 And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat and clothing to put on,

Genesis 28:21 and I come again to my father's house in peace, then shall Jehovah be my God.

Genesis 28:22 And this stone which I have set for a pillar shall be God's house. And of all that You shall give me, I will surely give the tenth to You.

Genesis 29:1 And Jacob lifted his feet and went to the land of the sons of the east.

Genesis 29:2 And he looked, and behold, a well was in the field! And, lo, there were three flocks of sheep lying by it, for they watered the flocks out of that well. And a great stone was upon the well's mouth.

Genesis 29:3 And all the flocks were gathered there. And they rolled the stone from the well's mouth, and watered the sheep, and put the stone again upon the well's mouth in its place.

Genesis 29:4 And Jacob said to them, My brothers, where are you from? And they said, We are from Haran.

Genesis 29:5 And he said to them, Do you know Laban the son of Nahor? And they said, We know him.

Genesis 29:6 And he said to them, Is he well? And they said, He is well. And, behold, his daughter Rachel comes with the sheep.

Genesis 29:7 And he said, Lo, the day is yet high. It is not yet time for gathering the cattle together. Water the sheep, and go feed them.

Genesis 29:8 And they said, We cannot, until all the flocks have been gathered together. And they roll the stone from the well's mouth, then we water the sheep.

Genesis 29:9 While he still spoke with them, Rachel came with her father's sheep, for she kept them.

Genesis 29:10 And it happened when Jacob saw Rachel the daughter of Laban his mother's brother, and the sheep of Laban his mother's brother, then Jacob went near and rolled the stone from the well's mouth, and watered the flocks of Laban his mother's brother.

Genesis 29:11 And Jacob kissed Rachel, and lifted up his voice and wept.

Genesis 29:12 And Jacob told Rachel that he was her father's brother, and that he was Rebekah's son. And she ran and told her father.

Genesis 29:13 And it happened when Laban heard the news of Jacob his sister's son, he ran to meet him and embraced him, and kissed him, and brought him to his house. And he told Laban all these things.

Genesis 29:14 And Laban said to him, Surely you are my bone and my flesh. And he stayed with him for a month.

Genesis 29:15 And Laban said to Jacob, Because you are my brother, should you then serve me for nothing? Tell me, what shall be your wages?

Genesis 29:16 And Laban had two daughters. The name of the older was Leah, and the name of the younger was Rachel.

Genesis 29:17 And Leah was weak of eyes, but Rachel was beautiful and well-favored.

Genesis 29:18 And Jacob loved Rachel, and said, I will serve you seven years for Rachel your younger daughter.

Genesis 29:19 And Laban said, It is better that I give her to you than that I should give her to another man. Stay with me.

Genesis 29:20 And Jacob served seven years for Rachel, and they seemed to him a few days, for the love he had for her.

Genesis 29:21 And Jacob said to Laban, Give me my wife, for my days are fulfilled, so that I may go in to her.

Genesis 29:22 And Laban gathered together all the men of the place, and made a feast.
Genesis 29:23 And it happened in the evening, he took his daughter Leah and brought her to him. And he went in to her.

Genesis 29:24 And Laban gave Zilpah his slave woman to his daughter Leah for a handmaid.

Genesis 29:25 And it happened in the morning, behold, it was Leah! And he said to Laban, What is this you have done to me? Did I not serve with you for Rachel? Why then have you tricked me?

Genesis 29:26 And Laban said, It must not be done so in our country, to give the younger before the first-born.

Genesis 29:27 Fulfill her week, and we will give you this one also for the service which you shall serve with me still another seven years.

Genesis 29:28 And Jacob did so, and fulfilled her week. And he gave him Rachel his daughter to wife also.

Genesis 29:29 And Laban gave Bilhah his slave woman to his daughter Rachel, to be her handmaid.

Genesis 29:30 And he also went in to Rachel. He also loved Rachel more than Leah, and served with him still seven more years.

Genesis 29:31 And when Jehovah saw that Leah was hated, even He opened her womb. But Rachel was barren.

This is the 3rd time we have had the situation where a woman was barren, and all 3 of these women are wives in the patriarch line of the Jews.

Dean's Take on Barrenness

- 1) The significance of barrenness is not some sin on the part of the woman. None of the women in the Old Testament were barren because of sin in their life, it was because of something that God was teaching through their barrenness.
- 2) These were the women that are said to be barren in Scripture: Sarai, the wife of Abram; Rebecca, the wife of Isaac; Rachel, the wife of Jacob-it is interesting that the wives of the three patriarchs of Israel are all barren women. That should be the first clue that there is something going on here related to God's development of the nation Israel-; the mother of Samson; Hannah; Elizabeth, the mother of John the Baptist in Luke chapter one.
- 3) Exodus 23:26 gives an insight. The absence of barren women would indicate that Israel was spiritual, indicating Israel's positive spirituality and divine blessing. But the presence of barren women in Israel indicated Israel's carnality and divine judgment. It was a sign. "There shall nothing cast their young, nor be barren, in thy land: the number of thy days I will fulfil."
- 4) Thus we see that the barren womb in these women picture the emptiness and lifelessness of mankind apart from God and apart from Jesus Christ. The fact that they were barren was a picture of spiritual barrenness. It was also a picture of spiritual death. What is it that distinguishes Abram from the culture around him? He is a Gentile, like everybody else, from Ur of the Chaldees but he is a believer in the pre-incarnate Jesus Christ and is regenerate. He is going to have a couple of boys, Ishmael and Isaac, and what distinguishes them is regeneration. God is illustrating this life from death in the womb of the patriarchs of Israel. That is what sets them apart, that the foundation of this nation of people is miraculous. There is a 90-year-old woman who is going to give birth. It is a picture of how God gives life where there is no life.

Dean's Take on Barrenness

- 5) In each case God miraculously brings forth life where there is death or there is no life. This is a picture of regeneration. The point is that only God can solve the problem of spiritual death by providing spiritual birth. And all of the six women are foreshadowing one individual: the virgin birth of the Lord Jesus Christ.
- 6) The barren womb is type of the virgin womb of Mary, and there the solution to the barren womb is the new life in the incarnation of the God-Man, the Lord Jesus Christ.

From Robbie Dean's 1[Genesis-092b](#) Hagar: The Human Solution is a Defective Solution. Genesis 16 05/24/05

Genesis 29:32 And Leah conceived and bore a son. And she called his name Reuben, for she said, Surely Jehovah has looked upon my afflictions. Now therefore my husband will love me.

Genesis 29:33 And she conceived again, and bore a son, and said, Because Jehovah has heard that I was hated, He has therefore given me this son also. And she called his name Simeon.

Genesis 29:34 And she conceived again, and bore a son, and said, Now this time my husband will return to me, because I have borne him three sons. Therefore his name was called Levi.

Genesis 29:35 And she conceived again, and bore a son; and she said, This time I will praise Jehovah. Therefore she called his name Judah, and quit bearing.

Genesis 30:1 And when Rachel saw that she bore Jacob no children, Rachel envied her sister. And she said to Jacob, Give me sons, or else I will die.

Genesis 30:2 And Jacob's anger was kindled against Rachel. And he said, Am I in God's stead, who has withheld from you the fruit of the womb?

Genesis 30:3 And she said, Behold my slave woman Bilhah; go in to her, and she shall bear upon my knees, and yea, let me be built up from her, me also.

Genesis 30:4 And she gave him her slave woman Bilhah to wife. And Jacob went in to her.

Genesis 30:5 And Bilhah conceived, and bore Jacob a son.

Genesis 30:6 And Rachel said, God has judged me, and has also heard my voice, and has given me a son. Therefore she called his name Dan.

Genesis 30:7 And Rachel's slave woman Bilhah conceived again, and bore Jacob a second son.

Genesis 30:8 And Rachel said, With the wrestlings of God I have wrestled with my sister, and I have prevailed. And she called his name Naphtali.

Genesis 30:9 When Leah saw that she had quit bearing, she took her slave woman Zilpah and gave her to Jacob to wife.

Genesis 30:10 And Leah's slave woman Zilpah bore Jacob a son.

Genesis 30:11 And Leah said, With fortune. And she called his name Gad.

Genesis 30:12 And Leah's slave woman Zilpah bore Jacob a second son.

Genesis 30:13 And Leah said, I am happy, for the daughters will call me blessed. And she called his name Asher.

Genesis 30:14 And Reuben went out in the days of the wheat harvest, and found love-apples in the field, and brought them to his mother Leah. And Rachel said to Leah, please give me some of your son's love-apples.

Genesis 30:15 And she said to her, Is it a small matter that you have taken my husband? And would you also take my son's love-apples? And Rachel said, Therefore he shall lie with you tonight for your son's love-apples.

Genesis 30:16 And Jacob came out of the field in the evening. And Leah went out to meet him, and said, You must come in to me, for I have surely hired you with my son's love-apples. And he lay with her that night.

Genesis 30:17 And God listened to Leah, and she conceived, and bore Jacob the fifth son.

Genesis 30:18 And Leah said, God has given me my hire, because I gave my slave to my husband. And she called his name Issachar.

Genesis 30:19 And Leah conceived again, and bore Jacob the sixth son.

Genesis 30:20 And Leah said, God has given me a good present. Now my husband will live with me, because I have borne him six sons. And she called his name Zebulun.

Genesis 30:21 And afterward she bore a daughter, and called her name Dinah.

Genesis 30:22 And God remembered Rachel, and God listened to her and opened her womb.

Genesis 30:23 And she conceived and bore a son, and she said, God has taken away my reproach.

Genesis 30:24 And she called his name Joseph. And she said, May Jehovah add another son to me.

Genesis 30:25 And when Rachel had borne Joseph, it happened that Jacob said to Laban, Send me away so that I may go into my own place and to my country.

Genesis 30:26 Give me my wives and my children, for whom I have served you, and let me go. For you know my service which I have done you.

Genesis 30:27 And Laban said to him, Please, if I have found favor in your eyes, stay. For I have seen omens, that Jehovah has blessed me for your sake.

Genesis 30:28 And he said, Appoint your wages and I will give.

Genesis 30:29 He said to him, You know how I have served you, and what your cattle has become with me.

Genesis 30:30 For you had little before I came, and it has now increased to a multitude. And Jehovah has blessed you since my coming. And now when shall I provide for my own house also?

Genesis 30:31 And he said, What shall I give you? And Jacob said, You shall not give me anything. If you will do this thing for me, I will again feed and keep your flock.

Genesis 30:32 I will pass through all the flocks today, taking out all the speckled and spotted sheep, and all of the black sheep among the lambs, and the spotted and the speckled among the goats. And these shall be my hire.

Genesis 30:33 And shall my righteousness answer for me in time to come, and it shall come for my hire before your face. Every one that is not speckled and spotted among the goats, and black among the sheep, shall be counted stolen with me.

Genesis 30:34 And Laban said, Yes, truly let it be according to your word.

Genesis 30:35 And that day he took out the he-goats that were striped and spotted, and all the she-goats that were speckled and spotted, every one that had white in it, and all the black from among the lambs, and gave them into the hand of his sons.

Genesis 30:36 And he set three days' journey between himself and Jacob. And Jacob fed the rest of Laban's flocks.

Genesis 30:37 And Jacob took rods of green poplar, and of a fresh tree, and the almond and plane tree. And he peeled white streaks in them, and made the white appear which was in the rods.

Genesis 30:38 And he set the rods which he had peeled by the troughs, by the water troughs, where the flocks came to drink, across from the flocks, and the flocks were in heat when they came to drink.

Genesis 30:39 And the flocks conceived before the rods, and brought forth striped cattle, speckled, and spotted.

Genesis 30:40 And Jacob separated the lambs, and set the faces of the flocks toward the striped, and all the black in the flock of Laban. And he put his own flocks by themselves, and did not put them with the flock of Laban.

Genesis 30:41 And it happened when the stronger flocks conceived, Jacob laid the rods before the eyes of the flocks in the troughs, so that they might conceive among the rods.

Genesis 30:42 But when the flocks were feeble, he did not put them in. And usually it came to be, the weak ones were Laban's and the stronger ones Jacob's.

Genesis 30:43 And the man increased exceedingly, and had many flocks, and maidservants, and male servants, and camels, and asses.

Lesson 22: Genesis 20:1–18

Abraham's Dishonesty

Genesis 31:1 And he heard the words of Laban's sons, saying, Jacob has taken away all that was our father's, and he has gotten all this glory from that which was our father's.

Genesis 31:2 And Jacob saw the countenance of Laban, and, behold, it was not toward him as before.

Genesis 31:3 And Jehovah said to Jacob, Return to the land of your fathers, and to your kindred, and I will be with you.

Genesis 31:4 And Jacob sent and called Rachel and Leah to the field to his flocks.

Genesis 31:5 And he said to them, I see your father's face, that it is not toward me as before; but the God of my father has been with me.

Genesis 31:6 And you know that with all my power I have served your father,

Genesis 31:7 and your father has deceived me and changed my wages ten times. But God did not allow him to hurt me.

Genesis 31:8 If he said this, The speckled shall be your wages, then all the flocks bore speckled. And if he said this, The striped shall be your hire, then all the flocks bore striped.

Genesis 31:9 And God has taken away the flocks of your father, and has given them to me.

Genesis 31:10 And at the time the cattle conceived, I lifted up my eyes and saw in a dream, and, behold, the rams which leaped upon the cattle were striped, speckled, and mottled.

Genesis 31:11 And the Angel of God spoke to me in a dream, saying, Jacob! And I said, Here I am.

Genesis 31:12 And He said, Lift up your eyes and see all the rams which leap upon the cattle, that they are striped, speckled, and mottled. For I have seen all that Laban is doing to you.

Genesis 31:13 I am the God of Bethel, where you anointed the pillar, where you vowed a vow to Me. Now arise, get out from this land, and return to the land of your kindred.

Genesis 31:14 And Rachel and Leah answered and said to him, Is there yet any portion or inheritance for us in our father's house?

Genesis 31:15 Are we not counted strangers by him? For he has sold us, and has also entirely devoured our silver.

Genesis 31:16 For all the riches which God has taken from our father, that is for us and for our sons. Now then, whatever God has said to you, do.

Genesis 31:17 Then Jacob rose up and set his sons and wives upon camels.

Genesis 31:18 And he drove away all his cattle, and all his goods which he had gotten, the cattle of his property, which he had gotten in Padan-aram, in order to go to Isaac his father in the land of Canaan.

Genesis 31:19 And Laban went to shear his sheep. And Rachel had stolen the images which were her father's.

Genesis 31:20 And Jacob deceived the heart of Laban the Syrian, in that he did not tell him that he fled.

Genesis 31:21 And he fled with all that was his. And he rose up and passed over the river, and set his face toward Mount Gilead.

Genesis 31:22 It was told Laban on the third day that Jacob had fled.

Genesis 31:23 And he took his brothers with him, and pursued after him seven days' journey. And they overtook him in Mount Gilead.

Genesis 31:24 And God came to Laban the Syrian in a dream by night, and said to him, Take heed that you do not speak either good or bad to Jacob.

Genesis 31:25 Then Laban overtook Jacob. And Jacob had pitched his tent in the mount. And Laban with his brothers pitched in Mount Gilead.

Genesis 31:26 And Laban said to Jacob, What have you done, that you have deceived my heart and carried away my daughters as captives taken with the sword?

Genesis 31:27 Why did you flee away secretly, and steal away from me, and did not tell me so that I might have sent you away with mirth, and with songs, with tabret and with harp?

Genesis 31:28 And why have you not allowed me to kiss my sons and my daughters? You have done foolishly in so doing.

Genesis 31:29 It is in the power of my hand to do you harm. But the God of your fathers spoke to me last night, saying, Take heed that you do not speak either good or bad to Jacob.

Genesis 31:30 And now you have gone because you longed after your father's house. Why have you stolen my gods?

Genesis 31:31 And Jacob answered and said to Laban, Because I was afraid, for I said, Perhaps you would take your daughters away from me by force.

Genesis 31:32 With whomever you find your gods, let him not live. Before our brothers, choose what is yours with me, and take it to you. For Jacob did not know that Rachel had stolen them.

Genesis 31:33 And Laban went into Jacob's tent, and into Leah's tent, and into the tents of the two slave women, and he did not find. And he went out of Leah's tent, and entered into Rachel's tent.

Genesis 31:34 And Rachel had taken the images and put them into the camel's saddle, and sat on them. And Laban searched all the tent, but did not find them.

Genesis 31:35 But she said to her father, Let it not displease my lord that I cannot rise up before you. For the custom of women is upon me. And he searched, but did not find the images.

Genesis 31:36 And Jacob was angry, and rebuked Laban. And Jacob answered and said to Laban, What is my trespass? What is my sin, that you have so hotly pursued after me?

Genesis 31:37 For you have searched all my stuff; what have you found of all your household stuff? Set it here before my brothers and your brothers, that they may judge between us both.

Genesis 31:38 I was with you these twenty years. Your ewes and she-goats have not cast their young, and the rams of your flock I have not eaten.

Genesis 31:39 That which was mangled I did not bring to you; I bore the loss of it. You required it at my hand, whether stolen by day, or stolen by night.

Genesis 31:40 I was there; in the day the heat consumed me, and the frost by night. And my sleep departed from my eyes.

Genesis 31:41 And I have been twenty years in your house. I served you fourteen years for your two daughters, and six for your flocks. And you have changed my wages ten times.

Genesis 31:42 Unless the God of my fathers, the God of Abraham, and the Fear of Isaac had been with me, surely you would have sent me away now empty. God has seen my affliction and the labor of my hands, and rebuked you last night.

Genesis 31:43 And Laban answered and said to Jacob, The daughters are my daughters, and the sons my sons, and the flocks my flocks. All that you see is mine. And what can I do this day to these my daughters, or to their sons which they have borne?

Genesis 31:44 And come now, let us make a covenant, you and I. And let it be for a witness between you and me.

Genesis 31:45 And Jacob took a stone and set it up as a memorial pillar.

Genesis 31:46 And Jacob said to his brothers, Gather stones. And they took stones and made a heap. And they ate there upon the heap.

Genesis 31:47 And Laban called it in Syrian, Heap of the Testimony, and Jacob called it in Hebrew, Heap of Testimony.

Genesis 31:48 And Laban said, This heap is a witness between you and me this day. Therefore the name of it was called Heap of Testimony,

Genesis 31:49 and Watchtower, for he said, Jehovah watch between you and me when we are absent from one another.

Genesis 31:50 If you shall not afflict my daughters, or if you shall take wives besides my daughters, no man is with us. See! God is witness between you and me.

Genesis 31:51 And Laban said to Jacob, Behold this heap, and behold the pillar which I have set up between you and me.

Genesis 31:52 This heap is a witness, and the pillar is a witness, that I will not pass over this heap to you, and that you shall not pass over this heap and this pillar to me, for harm.

Genesis 31:53 The God of Abraham, and the God of Nahor, the God of their father, judge between us. And Jacob swore by the Fear of his father Isaac.

Genesis 31:54 And Jacob offered sacrifice on the mountain, and called his brothers to eat bread. And they ate bread and stayed all night in the mountain.

Genesis 31:55 And early in the morning Laban rose up, and kissed his sons and his daughters, and blessed them. And Laban departed and returned to his place.

Lesson 22: Genesis 20:1–18

Abraham's Dishonesty

Genesis 32:1 And Jacob went on his way, and the angels of God met him.

Genesis 32:2 And when Jacob saw them he said, This is God's camp. And he called the name of that place Two Camps.

Genesis 32:3 And Jacob sent messengers before him to Esau his brother, to the land of Seir, the country of Edom.

Genesis 32:4 And he commanded them, saying, So shall you speak to my lord Esau: Your servant Jacob says thus, I have lived with Laban and stayed until now.

Genesis 32:5 And I have oxen and asses, flocks, and menservants, and slave women. And I have sent to tell my lord, that I may find grace in your sight.

Genesis 32:6 And the messengers returned to Jacob saying, We came to your brother Esau, and also he comes to meet you, and four hundred men with him.

Genesis 32:7 Then Jacob was greatly afraid and distressed, and he divided the people with him, and the flocks and herds, and the camels, into two bands.

Genesis 32:8 And he said, If Esau comes to the one company and strikes it, then the other company which is left shall escape.

Genesis 32:9 And Jacob said, Oh God of my father Abraham, and God of my father Isaac, Jehovah, who said to me, Return to your country and to your kindred, and I will deal well with you:

Genesis 32:10 I am not worthy of the least of all the mercies and of all the truth which You have done to Your servant. For with my staff I passed over this Jordan, and now I have become two bands.

Genesis 32:11 Deliver me, I pray You, from the hand of my brother, from the hand of Esau. For I fear him, lest he come and strike me, from mother to sons.

Genesis 32:12 And You said, I will surely do you good, and make your seed as the sand of the sea, which cannot be numbered for multitude.

Genesis 32:13 And he lodged there that night. And he took of that which came to his hand, a present for Esau his brother

Genesis 32:14 two hundred she-goats, twenty he-goats, two hundred ewes, and twenty rams,

Genesis 32:15 thirty milk camels with their colts, forty cows and ten bulls, twenty she-asses and ten foals.

Genesis 32:16 And he delivered into the hands of his servants, every drove by themselves. And he said to his servants, Pass over in front of me and put a space between drove and drove.

Genesis 32:17 And he commanded the foremost, saying, When Esau my brother meets you, and asks you saying, To whom do you belong? and, Where do you go? And whose are these before you?

Genesis 32:18 Then you shall say, Your servant Jacob's. It is a present sent to my lord Esau. And, behold, he also is behind us.

Genesis 32:19 And so he commanded the second and the third, and all that followed the droves, saying, In this way you shall speak to Esau when you find him.

Genesis 32:20 And also you shall say, Behold, your servant Jacob is behind us. For he said, I will appease him with the present that goes before me, and afterward I will see his face. Perhaps he will accept me.

Genesis 32:21 And the present went over before him. And he himself lodged that night in the camp.

Genesis 32:22 And he rose up that night, and took his two wives, and his two slave women, and his eleven sons, and passed over the ford Jabbok.

Genesis 32:23 And he took them, and sent them over the stream, and sent over what he had.

Genesis 32:24 And Jacob was left alone. And a Man wrestled there with him until the breaking of the day.

Genesis 32:25 And when He saw that He did not prevail against him, He touched the hollow of his thigh. And the hollow of Jacob's thigh was out of joint as he wrestled with Him.

Genesis 32:26 And He said, Let Me go, for the day breaks. And he said, I will not let You go except You bless me.

Genesis 32:27 And He said to him, What is your name? And he said, Jacob.

Genesis 32:28 And He said, Your name shall no longer be called Jacob, but Israel; for like a prince you have power with God and with men, and have prevailed.

Genesis 32:29 And Jacob asked and said, I pray You, reveal Your name. And He said, Why do you ask after My name? And He blessed him there.

Genesis 32:30 And Jacob called the name of the place Face of God; for I have seen God face to face, and my life is preserved.

Genesis 32:31 And as he passed over Penuel the sun rose upon him, and he limped upon his thigh.

Genesis 32:32 Therefore the sons of Israel do not eat of the sinew of the thigh, which is on the hip-socket, until this day, because He touched Jacob's hip-socket, the sinew of the thigh.

Lesson 22: Genesis 20:1–18**Abraham's Dishonesty**

Genesis 33:1 And Jacob lifted up his eyes and looked. And behold, Esau came, and four hundred men with him. And he divided the children to Leah, and to Rachel, and to the two handmaids.

Genesis 33:2 And he put the slave women and their children first, and Leah and her children afterward, and Rachel and Joseph last.

Genesis 33:3 And he passed over in front of them, and bowed himself to the ground seven times, until he came near to his brother.

Genesis 33:4 And Esau ran to meet him, and embraced him, and fell upon his neck and kissed him. And they wept.

Genesis 33:5 And he lifted up his eyes, and saw the women and the boys, and said, Who are these with you? And he said, The boys with whom God has favored your servant.

Genesis 33:6 Then the slave women came near, they and their boys, and they bowed themselves.

Genesis 33:7 And Leah also, and her children, came near and bowed themselves. And afterward Joseph and Rachel came near and bowed.

Genesis 33:8 He asked, Whose is all this camp which I met? And he said, To find grace in the sight of my lord.

Genesis 33:9 And Esau said, I have enough, my brother. Keep what you have yourself.

Genesis 33:10 And Jacob said, No, please, if now I have found grace in your sight, then receive my present at my hand. For therefore have I seen your face, as though I had seen the face of God, and you were pleased with me.

Genesis 33:11 Please take my blessing that is brought to you, because God has dealt graciously with me, and because I have enough. And he urged him, and he accepted.

Genesis 33:12 And he said, Let us take our journey, and let us go, and I will go before you.

Genesis 33:13 And he said to him, My lord knows that the boys are tender, and the flocks and herds with me are suckling. And if the men should overdrive them one day, all the flock will die.

Genesis 33:14 Please let my lord pass over before his servant, and I will lead on softly, according as the flocks that go before me, and the boys, are able to endure, until I come to my lord to Seir.

Genesis 33:15 And Esau said, Let me now leave with you some of the people with me. And he said, Why this? Let me find grace in the sight of my lord.

Genesis 33:16 And Esau returned that day on his way to Seir.

Genesis 33:17 And Jacob journeyed to Succoth and built himself a house, and made booths for his cattle. Therefore the name of the place is called Succoth.

Genesis 33:18 And Jacob came in peace to the city of Shechem, which is in the land of Canaan, when he came from Padan-aram. And he pitched his tent in front of the city.

Genesis 33:19 And he bought a piece of a field, where he had spread his tent, at the hand of the sons of Hamor, Shechem's father, for a hundred pieces of silver.

Genesis 33:20 And he erected there an altar, and called it El, the God of Israel.

Genesis 34:1 And Dinah the daughter of Leah, whom she bore to Jacob, went out to see the daughters of the land.

Genesis 34:2 And when Shechem, the son of Hamor the Hivite, prince of the country, saw her, he took her and lay with her, and humbled her.

Genesis 34:3 And his soul clung to Dinah the daughter of Jacob, and he loved the girl and spoke to the heart of the girl.

Genesis 34:4 And Shechem spoke to his father Hamor, saying, Get me this girl for a wife.

Genesis 34:5 And Jacob heard that he had defiled Dinah his daughter. And his sons were with his cattle in the field. And Jacob kept silent until they had come.

Genesis 34:6 And Hamor the father of Shechem went out to Jacob to speak with him.

Genesis 34:7 And the sons of Jacob came out of the field when they heard. And the men were furious, and they were very angry, because he had done folly in Israel, in lying with the daughter of Jacob. And it ought not to be done so.

Genesis 34:8 And Hamor communed with them, saying, The soul of my son Shechem longs for your daughter. Please give her to him for a wife.

Genesis 34:9 And you make marriages with us, giving your daughters to us, and taking our daughters to you.

Genesis 34:10 And you shall live with us. And the land shall be before you. Live and trade in it, and get possessions in it.

Genesis 34:11 And Shechem said to her father and to her brothers, Let me find grace in your eyes, and whatever you shall say to me I will give.

Genesis 34:12 Heap upon me ever so much price and dowry, and I will give according as you shall say to me. But give me the girl for a wife.

Genesis 34:13 And the sons of Jacob answered Shechem and Hamor his father, speaking with deceit because he had defiled Dinah their sister.

Genesis 34:14 And they said to them, We cannot do this thing, to give our sister to one that is uncircumcised. For it is a reproach to us.

Genesis 34:15 But in this we will agree with you, if you will be as we are, that every male of you be circumcised,

Genesis 34:16 then we will give our daughters to you, and we will take your daughters to us, and we will live with you, and we will become one people.

Genesis 34:17 But if you will not listen to us, to be circumcised, then we will take our daughter, and we will go.

Genesis 34:18 And their words pleased Hamor and Shechem, Hamor's son.

Genesis 34:19 And the young man did not hesitate to do the thing, because he had delight in Jacob's daughter. And he was more honorable than all the house of his father.

Genesis 34:20 And Hamor and Shechem his son came to the gate of their city, and talked with the men of their city, saying,

Genesis 34:21 These men are at peace with us. Therefore let them live in the land, and trade in it. For behold, the land is large enough for them. Let us take their daughters to us for wives, and let us give them our daughters.

Genesis 34:22 Only on this condition will the men agree to us, to live with us, to be one people, if every male among us is circumcised as they are circumcised.

Genesis 34:23 Shall not their cattle and their substance and every animal of theirs be ours? Only let us agree with them, and they will live with us.

Genesis 34:24 And all that went out of the gate of his city listened to Hamor and to Shechem his son. And every male was circumcised, all that went out of the gate of his city.

Genesis 34:25 And it happened on the third day, when they were sore, that two of the sons of Jacob, Simeon and Levi, Dinah's brothers, took each his sword and came upon the city boldly, and killed all the males.

Genesis 34:26 And they killed Hamor and Shechem his son with the edge of the sword, and took Dinah out of Shechem's house, and went out.

Genesis 34:27 The sons of Jacob came upon the slain, and plundered the city, because they had defiled their sister.

Genesis 34:28 They took their sheep and their oxen, and their asses, and that which was in the city and that which was in the field.

Genesis 34:29 And all their wealth, and all their little ones, and their wives, they took captive, and plundered even all that was in the house.

Genesis 34:30 And Jacob said to Simeon and Levi, You have troubled me, to make me stink among those who live in the land, among the Canaanites and the Perizzites. And I, being few in number, they shall gather themselves together against me, and kill me. And I shall be destroyed, my house and I.

Genesis 34:31 And they said, Should he deal with our sister as with a harlot?

Genesis 35:1 And God said to Jacob, Arise, go up to Bethel, and live there. And make an altar there to God, who appeared to you when you fled from the face of Esau your brother.

Genesis 35:2 Then Jacob said to his household, and to all that were with him, Put away the strange gods among you, and be clean, and change your garments.

Genesis 35:3 And let us arise and go up to Bethel, and I will make an altar there to God, who answered me in the day of my distress, and was with me in the way which I went.

Genesis 35:4 And they gave all the strange gods which were in their hands to Jacob, and the earrings in their ears. And Jacob hid them under the oak which was by Shechem.

Genesis 35:5 And they moved. And the terror of God was upon the cities that were round about them, and they did not pursue the sons of Jacob.

Genesis 35:6 And Jacob came to Luz in the land of Canaan, that is, Bethel, he and all the people with him.

Genesis 35:7 And he built an altar there and called the place El-bethel, because God appeared to him there when he fled from the face of his brother.

Genesis 35:8 But Deborah, Rebekah's nurse, died, and she was buried beneath Bethel, under an oak. And the name of it was called Oak of Weeping.

Genesis 35:9 And God appeared to Jacob again when he came out of Padan-aram and blessed him.

Genesis 35:10 And God said to him, Your name is Jacob. Your name shall not be called Jacob any more, but Israel shall be your name. And He called his name Israel.

Genesis 35:11 And God said to him, I am God Almighty. Be fruitful and multiply. A nation and a company of nations shall be from you, and kings shall come out of your loins.

Genesis 35:12 And the land which I gave to Abraham and Isaac, I will give to you, and to your seed after you I will give the land.

Genesis 35:13 And God went up from him in the place where He talked with him.

Genesis 35:14 And Jacob set up a pillar in the place where He talked with him, a pillar of stone. And he poured a drink offering on it, and he poured oil on it.

Genesis 35:15 And Jacob called the name of the place where God spoke with him, Bethel.

Genesis 35:16 And they moved from Bethel. And there was only a length of land to come to Ephrath. And Rachel travailed, and she had hard labor in her bearing.

Genesis 35:17 And it happened when she was in hard labor in her bearing, the midwife said to her, Do not fear, you shall have this son also.

Genesis 35:18 And it happened as her soul was departing (for she died) that she called his name Benoni. But his father called him Benjamin.

Genesis 35:19 And Rachel died and was buried in the way to Ephrath, which is Bethlehem.

Genesis 35:20 And Jacob set up a pillar upon her grave. That is the pillar of Rachel's grave to this day.

Genesis 35:21 And Israel moved, and spread his tent beyond the tower of Edar.

Genesis 35:22 And it happened when Israel lived in that land, Reuben went and lay with Bilhah his father's concubine. And Israel heard it. And the sons of Jacob were twelve:

Genesis 35:23 The sons of Leah: Reuben, Jacob's first-born, and Simeon, and Levi, and Judah, and Issachar, and Zebulun.

Genesis 35:24 The sons of Rachel: Joseph and Benjamin.

Genesis 35:25 And the sons of Bilhah, Rachel's slave woman: Dan and Naphtali.

Genesis 35:26 And the sons of Zilpah, Leah's slave woman: Gad and Asher. These were the sons of Jacob born to him in Padan-aram.

Genesis 35:27 And Jacob came to his father Isaac, to Mamre, to the city of Arba, which is Hebron, where Abraham had lived, and Isaac.

Genesis 35:28 And the days of Isaac were a hundred and eighty years.

Genesis 35:29 And Isaac expired and died, and was gathered to his people, old and satisfied of days. And his sons, Esau and Jacob, buried him.

Lesson 22: Genesis 20:1–18**Abraham's Dishonesty**

Genesis 36:1 And these are the generations of Esau, that is Edom.

Genesis 36:2 Esau took his wives from the daughters of Canaan, Adah the daughter of Elon the Hittite, and Oholibamah the daughter of Anah, the daughter of Zibeon the Hivite,

Genesis 36:3 And Basemath the daughter of Ishmael, sister of Nebajoth.

Genesis 36:4 And Adah bore Eliphaz to Esau. And Basemath bore Reuel.

Genesis 36:5 And Oholibamah bore Jeush, and Jaalam, and Korah. These were the sons of Esau who were born to him in the land of Canaan.

Genesis 36:6 And Esau took his wives and his sons and his daughters, and all the souls of his house, and his cattle, and all his beasts, and all his substance which he had gotten in the land of Canaan, and went into the country away from the face of his brother Jacob.

Genesis 36:7 For their riches were more than that they might dwell together. And the land of their travels could not bear them because of their cattle.

Genesis 36:8 And Esau lived in Mount Seir. Esau is Edom.

Genesis 36:9 And these are the generations of Esau, the father of the Edomites, in Mount Seir.

Genesis 36:10 These are the names of Esau's sons: Eliphaz the son of Adah the wife of Esau; Reuel the son of Basemath the wife of Esau.

Genesis 36:11 And the sons of Eliphaz: Teman, Omar, Zepho, and Gatam, and Kenaz.

Genesis 36:12 And Timna was concubine to Eliphaz, Esau's son. And she bore to Eliphaz Amalek. These were the sons of Adah, Esau's wife.

Genesis 36:13 And these were the sons of Reuel: Nahath, and Zerah, Shammah, and Mizzah; these were the sons of Basemath, Esau's wife.

Genesis 36:14 And these were the sons of Oholibamah, the daughter of Anah, the daughter of Zibeon, Esau's wife. And she bore to Esau Jeush, and Jaalam, and Korah.

Genesis 36:15 These were the chiefs of the sons of Esau: the sons of Eliphaz the first-born of Esau: Chief Teman, Chief Omar, Chief Zepho, Chief Kenaz,

Genesis 36:16 Chief Korah, Chief Gatam, Chief Amalek. These were the chiefs of Eliphaz in the land of Edom; these the sons of Adah.

Genesis 36:17 And these were the sons of Reuel, Esau's son: Chief Nahath, and Chief Zerah, Chief Shammah, Chief Mizzah. These were the chiefs of Reuel in the land of Edom. These were the sons of Basemath, Esau's wife.

Genesis 36:18 And these were the sons of Oholibamah, Esau's wife: Chief Jeush, Chief Jaalam, Chief Korah. These were the chiefs of Oholibamah, the daughter of Anah, Esau's wife.

Genesis 36:19 These were the sons of Esau, and these their chiefs. He is Edom.

Genesis 36:20 These were the sons of Seir the Horite living in the land: Lotan, and Shobal, and Zibeon, and Anah,

Genesis 36:21 and Dishon, and Ezer, and Dishan. These were the chiefs of the Horites, the sons of Seir, in the land of Edom.

Genesis 36:22 And the sons of Lotan: Hori and Heman; and Lotan's sister was Timna.

Genesis 36:23 And these were the sons of Shobal: Alvan, and Manahath, and Ebal, Shepho, and Onam.

Genesis 36:24 And these were the sons of Zibeon: both Aiah and Anah (he is Anah that found the hot springs in the desert as he fed the asses of Zibeon, his father).

Genesis 36:25 And the sons of Anah were these: Dishon. And Oholibamah was the daughter of Anah.

Genesis 36:26 And these were sons of Dishon: Hemdan, and Eshban, and Ithran, and Cheran.

Genesis 36:27 The sons of Ezer were these: Bilhan, and Zaavan, and Akan.

Genesis 36:28 The sons of Dishan were these: Uz and Aran.

Genesis 36:29 These were the chiefs of the Horites: Chief Lotan, Chief Shobal, Chief Zibeon, Chief Anah,

Genesis 36:30 Chief Dishon, Chief Ezer, Chief Dishan. These were the chiefs of the Horites, according to their chiefs in the land of Seir.

Genesis 36:31 And these were the kings that reigned in the land of Edom before the reigning of a king over the sons of Israel.

Genesis 36:32 And Bela the son of Beor reigned in Edom. And the name of his city was Dinhabah.

Genesis 36:33 And Bela died, and Jobab the son of Zerah, from Bozrah, reigned in his place.

Genesis 36:34 And Jobab died, and Husham from the land of the Temanites reigned in his place.

Genesis 36:35 And Husham died, and Hadad the son of Bedad, who smote Midian in the field of Moab reigned in his place. And the name of his city was Avith.

Genesis 36:36 And Hadad died, and Samlah from Masrekah reigned in his place.

Genesis 36:37 And Samlah died, and Shaul of Rehoboth by the river reigned in his place.

Genesis 36:38 And Shaul died, and Baalhanan the son of Achbor reigned in his place.

Genesis 36:39 And Baalhanan the son of Achbor died, and Hadar reigned in his place. And the name of his city was Pau. And his wife's name was Mehetabel, the daughter of Matred, the daughter of Mezahab.

Genesis 36:40 And these were the names of the chiefs of Esau, according to their families, after their places, by their names: Chief Timnah, Chief Alvah, Chief Jetheth,

Genesis 36:41 Chief Oholibamah, Chief Elah, Chief Pinon,

Genesis 36:42 Chief Kenaz, Chief Teman, Chief Mibzar,

Genesis 36:43 Chief Magdiel, Chief Iram. These were the chiefs of Edom, according to their dwellings in the land of their possession; he is Esau the father of the Edomites.

Genesis 37:1 And Jacob lived in the land of the travels of his father, in the land of Canaan.

Genesis 37:2 These are the generations of Jacob: Joseph, a son of seventeen years, came tending the flock with his brothers. And he was a youth with the sons of Bilhah, and with the sons of Zilpah, his father's wives. And Joseph brought to his father an evil report of them.

Genesis 37:3 And Israel loved Joseph more than all his sons, because he was the son of his old age. And he made him a tunic reaching to the soles of his feet.

Genesis 37:4 And when his brothers saw that their father loved him more than all his brothers, they hated him, and could not speak peaceably to him.

Genesis 37:5 And Joseph dreamed a dream and told it to his brothers. And they hated him still more.

Genesis 37:6 And he said to them, I pray you, Hear this dream which I have dreamed.

Genesis 37:7 For behold! We were binding sheaves in the middle of the field, and lo, my sheaf arose and also stood upright. And behold, your sheaves stood around and bowed down to my sheaf.

Genesis 37:8 And his brothers said to him, Shall you indeed reign over us? Or shall you indeed have the rule over us? And they hated him still more for his dreams and for his words.

Genesis 37:9 And he dreamed still another dream, and told it to his brothers. And he said, Behold, I have dreamed another dream. And behold, the sun and the moon and the eleven stars bowed down to me.

Genesis 37:10 And he told it to his father and to his brothers. And his father rebuked him and said to him, What is this dream that you have dreamed? Shall I, and your mother, and your brothers indeed come to bow ourselves to the earth before you?

Genesis 37:11 And his brothers were jealous of him. But his father observed the saying.

Genesis 37:12 And his brothers went to feed his father's flock in Shechem.

Genesis 37:13 And Israel said to Joseph, Do not your brothers feed the flock in Shechem? Come, and I will send you to them. And he said to him, Here I am.

Genesis 37:14 And he said to him, please go see whether it is well with your brothers and well with the flocks. And bring me word again. And he sent him out of the valley of Hebron, and he came to Shechem.

Genesis 37:15 And a certain man found him, and, behold, he was wandering in the field. And the man asked him, saying, What are you looking for?

Genesis 37:16 And he said, I am seeking for my brothers. Please tell me where they are feeding.

Genesis 37:17 And the man said, They are gone from here, for I heard them say, Let us go to Dothan. And Joseph went after his brothers, and found them in Dothan.

Genesis 37:18 And when they saw him afar off, even before he came near them, they conspired against him to kill him.

Genesis 37:19 And they said to one another, Behold, this dreamer comes.

Genesis 37:20 Therefore come now, and let us kill him, and throw him into some pit, and we will say some evil beast has devoured him. And we shall see what will become of his dreams.

Genesis 37:21 And Reuben heard, and he delivered him out of their hands and said, Let us not kill him.

Genesis 37:22 And Reuben said to them, Shed no blood. Throw him into this pit in the wilderness, and lay no hand upon him (in order to rescue him out of their hands, to deliver him to his father again).

Genesis 37:23 And it happened when Joseph had come to his brothers, they stripped Joseph out of his tunic, the tunic reaching to the soles of his feet that was on him.

Genesis 37:24 And they took him and threw him into a pit. And the pit was empty, with no water in it.

Genesis 37:25 And they sat down to eat bread. And they lifted up their eyes, and looked. And behold, a company of Ishmaelites came from Gilead, with their camels bearing spices and balm and myrrh, going to carry it down to Egypt.

Genesis 37:26 And Judah said to his brothers, What profit is it if we should kill our brother and hide his blood?

Genesis 37:27 Come, let us sell him to the Ishmaelites, and let not our hand be upon him. For he is our brother, and our flesh. And his brothers listened.

Genesis 37:28 And men, Midianites traders, came by. And they drew up Joseph and took him out of the pit, and sold Joseph to the Ishmaelites for twenty pieces of silver. And they brought Joseph into Egypt.

Genesis 37:29 And Reuben returned to the pit. And behold! Joseph was not in the pit! And he tore his clothes.

Genesis 37:30 And he returned to his brothers and said, The child, he is not. And I, where shall I go?

Genesis 37:31 And they took Joseph's tunic, and killed a kid of the goats, and dipped the tunic in the blood.

Genesis 37:32 And they sent the tunic reaching to the soles of the feet, and they brought it to their father. And they said, We have found this. Do you know whether it is your son's coat or not?

Genesis 37:33 And he knew it, and said, It is my son's tunic. An evil beast has eaten him. Joseph is without doubt torn in pieces.

Genesis 37:34 And Jacob tore his clothes, and put sackcloth upon his loins, and mourned for his son many days.

Genesis 37:35 And all his sons, and all his daughters, rose up to comfort him. But he refused to be comforted. And he said, For I will go down into the grave to my son mourning. And his father wept for him.

Genesis 37:36 And the Midianites sold him into Egypt to Potiphar, a eunuch of Pharaoh, the chief of the executioners.

Genesis 38:1 And it happened at that time Judah went down from his brothers and turned in to a certain Adullamite, named Hirah.

Genesis 38:2 And Judah saw there a daughter of a certain Canaanite man named Shuah. And he took her and went in to her.

Genesis 38:3 And she conceived and bore a son. And he called his name Er.

Genesis 38:4 And she conceived again, and bore a son, and she called his name Onan.

Genesis 38:5 And she yet again conceived and bore a son. And she called his name Shelah. And she was at Chezib when she bore him.

Genesis 38:6 And Judah took a wife for Er his first-born, whose name was Tamar.

Genesis 38:7 And Er, Judah's first-born, was wicked in the sight of Jehovah. And Jehovah killed him.

Genesis 38:8 And Judah said to Onan, Go in to your brother's wife, and marry her, and raise up seed to your brother.

Genesis 38:9 And Onan knew that the seed would not be his. And it happened when he went in to his brother's wife, that he spilled on the ground, not giving seed to his brother.

Genesis 38:10 And what he did was evil in the eyes of Jehovah. Therefore He killed him also.

Genesis 38:11 Then said Judah to Tamar, his daughter-in-law, Remain a widow at your father's house until Shelah my son is grown. For he said, Lest perhaps he die also, as his brothers did. And Tamar went and lived in her father's house.

Genesis 38:12 And the days were many, and Judah's wife, the daughter of Shuah, died. And Judah was comforted, and went up to shearers of his sheep, he and his friend Hiram of Adullam, to Timnah.

Genesis 38:13 And it was told to Tamar, saying, Behold, your father-in-law goes up to Timnah to shear his sheep.

Genesis 38:14 And she put off her widow's clothes, and covered herself with a veil, and wrapped herself. And she sat in an open place, which is by the way to Timnah. For she saw that Shelah was grown and she was not given to him as wife.

Genesis 38:15 When Judah saw her, he thought she was a harlot, because she had covered her face.

Genesis 38:16 And he turned aside to her by the wayside, and said, Come now, let me come in to you. For he did not know that she was his daughter-in-law. And she said, What will you give me, so that you may come in to me?

Genesis 38:17 And he said, I will send a kid of the goats from the flock. And she said, Will you give me a pledge until you send it?

Genesis 38:18 And he said, What pledge shall I give you? And she said, Your signet, and your bracelet, and your staff that is in your hand. And he gave to her, and came in to her, and she conceived by him.

Genesis 38:19 And she arose, and went away, and laid away her veil from her, and put on the clothes of her widowhood.

Genesis 38:20 And Judah sent the kid of the goats by the hand of his friend the Adullamite, to receive his pledge from the woman's hand. But he did not find her.

Genesis 38:21 Then he asked the men of that place, saying, Where is the harlot who was by the wayside? And they said, There was no harlot here.

Genesis 38:22 And he returned to Judah, and said, I cannot find her. And also the men of the place said, There was no harlot here.

Genesis 38:23 And Judah said, Let her take it to her, lest we be ashamed. Behold, I sent this kid, and you have not found her.

Genesis 38:24 And it happened, about three months afterward, that it was told Judah, saying, Your daughter-in-law Tamar has played the harlot, and also, behold, she is with child by whoredom. And Judah said, Bring her forth, and let her be burned.

Genesis 38:25 When she was brought forth, she sent to her father-in-law, saying, I am with child by the man whose things these are. And she said, Please observe. Whose things are these, the signet, and bracelets, and staff?

Genesis 38:26 And Judah acknowledged them, and said, She has been more righteous than I have, because I did not give her to my son Shelah. And he never knew her again.

Genesis 38:27 And it happened, in the time of her travail, behold, twins were in her womb.

Genesis 38:28 And when she travailed, it happened that one put out a hand. And the midwife took and bound upon his hand a scarlet thread, saying, This one came out first.

Genesis 38:29 And it happened as he drew back his hand, behold, his brother came out. And she said, How have you broken a break for yourself? And his name was called Pharez.

Genesis 38:30 And afterwards his brother came out, on whose hand was the scarlet thread. And his name was called Zarah.

Lesson 22: Genesis 20:1–18**Abraham's Dishonesty**

Genesis 39:1 And Joseph was brought down to Egypt. And Potiphar, a eunuch of Pharaoh, the chief of the executioners, an Egyptian man, bought him from the Ishmaelites who had brought him down there.

Genesis 39:2 And Jehovah was with Joseph, and he was a prosperous man. And he was in the house of his master the Egyptian.

Genesis 39:3 And his master saw that Jehovah was with him, and that Jehovah made all he did to prosper in his hand.

Genesis 39:4 And Joseph found grace in his sight, and he served him. And he made him overseer over his house, and he put into his hand all he had.

Genesis 39:5 And it happened from the time he had made him overseer in his house, and over all he had, that Jehovah blessed the Egyptian's house for Joseph's sake. And the blessing of Jehovah was upon all that he had, in the house and in the field.

Genesis 39:6 And he left all that he had in Joseph's hand. And he did not know anything that he had, except the bread which he ate. And Joseph was beautiful in form and beautiful in appearance.

Genesis 39:7 And after these things it happened that his master's wife cast her eyes upon Joseph. And she said, Lie with me.

Genesis 39:8 But he refused and said to his master's wife, Behold, my master does not know what is in the house with me, and he has given all that he has into my hand.

Genesis 39:9 There is none greater in this house than I. Neither has he kept back anything from me except you, because you are his wife. How then can I do this great wickedness, and sin against God?

Genesis 39:10 And it happened as she spoke to Joseph day by day, that he did not listen to her to lie with her, or to be with her.

Genesis 39:11 And it happened about this time that he came into the house to do his work. And none of the men of the house were inside.

Genesis 39:12 And she caught him by his robe, saying, Lie with me. And he left his robe in her hand and fled, and got out.

Genesis 39:13 And it happened when she saw that he had left his robe in her hand, and had fled,

Genesis 39:14 she called to the men of her house and spoke to them, saying, See, he has brought in a Hebrew to us to sport with us. He came in to me, to lie with me, and I cried with a loud voice.

Genesis 39:15 And it happened when he heard that I lifted up my voice and cried, he left his robe with me, and fled, and got out.

Genesis 39:16 And she laid up his robe beside her until his lord came home.

Genesis 39:17 And she spoke to him according to these words, saying, The Hebrew servant which you have brought to us came in to me to sport with me.

Genesis 39:18 And it happened as I lifted up my voice and cried, that he left his robe with me and ran out.

Genesis 39:19 And it happened when his master heard the words of his wife which she spoke to him, saying, Your servant did this to me, his wrath was kindled.

Genesis 39:20 And Joseph's master took him and put him in the prison, a place where the king's prisoners were bound. And he was there in the prison.

Genesis 39:21 But Jehovah was with Joseph, and showed him mercy, and gave him favor in the sight of the keeper of the prison.

Genesis 39:22 And the keeper of the prison gave all the prisoners in the prison into Joseph's hand. And whatever they did there, he was the doer of it.

Genesis 39:23 The keeper of the prison did not look to anything under his hand, because Jehovah was with him; and whatever he did, Jehovah made it to prosper.

Lesson 22: Genesis 20:1–18**Abraham's Dishonesty**

Genesis 40:1 And after these things it happened that the cupbearer of the king of Egypt, and his baker, had offended their lord the king of Egypt.

Genesis 40:2 And Pharaoh was angry against two of his eunuchs, against the chief of the cupbearers and against the chief of the bakers.

Genesis 40:3 And he put them under guard in the house of the chief of the executioners, into the prison, the place where Joseph was bound.

Genesis 40:4 And the chief of the executioners charged Joseph with them, and he served them. And they continued for a time under guard.

Genesis 40:5 And they dreamed a dream, both of them, each man his dream in one night, each man according to the interpretation of his dream, the cupbearer and the baker of the king of Egypt, who were bound in the prison.

Genesis 40:6 And Joseph came in to them in the morning, and looked upon them, and behold, they were sad.

Genesis 40:7 And he asked Pharaoh's eunuchs who were with him under guard in his lord's house, saying, Why are your faces sad today?

Genesis 40:8 And they said to him, We have dreamed a dream, and there is no interpreter of it. And Joseph said to them, Do not interpretations belong to God? Now tell it to me.

Genesis 40:9 And the chief cupbearer told his dream to Joseph, and said to him, In my dream, behold, a vine was before me.

Genesis 40:10 And in the vine were three branches. And it was as if it budded, and its blossom shot up. And the clusters of it brought forth ripe grapes.

Genesis 40:11 And Pharaoh's cup was in my hand. And I took the grapes and pressed them into Pharaoh's cup, and I gave the cup into Pharaoh's hand.

Genesis 40:12 And Joseph said to him, This is the interpretation of it. The three branches are three days.

Genesis 40:13 Yet within three days Pharaoh shall lift up your head and restore you to your place. And you shall deliver Pharaoh's cup into his hand, just as you did when you were his cupbearer.

Genesis 40:14 But remember me when it is well with you, and please show kindness to me, and make mention of me to Pharaoh, and bring me out of this house.

Genesis 40:15 For indeed I was stolen away out of the land of the Hebrews, and here also have I done nothing that they should put me into the dungeon.

Genesis 40:16 When the chief baker saw the interpretation was good, he said to Joseph, I also saw in my dream, and three baskets of white bread were on my head.

Genesis 40:17 And in the top basket were all kinds of baked foods for Pharaoh. And the birds ate them out of the basket upon my head.

Genesis 40:18 And Joseph answered and said, This is the interpretation of it. The three baskets are three days.

Genesis 40:19 Yet within three days Pharaoh shall lift up your head from off you, and shall hang you on a tree. And the birds shall eat your flesh from off you.

Genesis 40:20 And it happened on the third day, Pharaoh's birthday, that he made a feast to all his servants. And he lifted up the head of the chief cupbearer, and of the chief baker, among his servants.

Genesis 40:21 And he restored the chief cupbearer back into his cupbearer office again. And he gave the cup into Pharaoh's hand.

Genesis 40:22 But he hanged the chief baker, even as Joseph had interpreted to them.

Genesis 40:23 Yet the chief cupbearer did not remember Joseph, but forgot him.

Genesis 41:1 And it happened at the end of two years of days, Pharaoh dreamed. And behold, he stood by the river.

Genesis 41:2 And behold! There came up out of the river seven cows beautiful of form, and fat of flesh. And they fed in the reeds!

Genesis 41:3 And behold! Seven other cows came up after them out of the river, evil in appearance, and lean of flesh! And they stood by the other cows on the river bank.

Genesis 41:4 And the evil-appearing and lean-fleshed cows ate up the seven beautifully formed and fat cows. So Pharaoh awoke.

Genesis 41:5 And he slept and dreamed the second time. And behold! Seven ears of grain came up on one stock, fat and good!

Genesis 41:6 And behold! Seven thin ears, and blasted with the east wind, sprang up after them!

Genesis 41:7 And the seven thin ears devoured the seven fat and full ears. And Pharaoh awoke, and behold, it was a dream.

Genesis 41:8 And it happened in the morning that his spirit was troubled, and he sent and called for all the magicians of Egypt, and all the wise men of it. And Pharaoh told them his dream, but there was none who could interpret them to Pharaoh.

Genesis 41:9 Then the chief cupbearer spoke to Pharaoh, saying, I remember my sin this day.

Genesis 41:10 Pharaoh was angry with his servants, and put me under guard in the chief of the executioner's house, me and the chief baker.

Genesis 41:11 And we dreamed a dream one night, he and I. We dreamed each man according to the interpretation of his dream.

Genesis 41:12 And there was there with us a young man, a Hebrew, a slave to the chief of the executioners. And we told him, and he interpreted our dreams to us. He interpreted to each man according to his dream.

Genesis 41:13 And it happened, as he interpreted to us, so it was. He restored me to my office, and he hanged him.

Genesis 41:14 Then Pharaoh sent and called Joseph. And they hurried him out of the dungeon. And he shaved and changed his clothing, and came in to Pharaoh.

Genesis 41:15 And Pharaoh said to Joseph, I have dreamed a dream, and none can interpret it. And I have heard it about you, saying, you can understand a dream to interpret it.

Genesis 41:16 And Joseph answered Pharaoh, saying, Not I. God shall answer the welfare of Pharaoh.

Genesis 41:17 And Pharaoh said to Joseph, In my dream, behold! I stood upon the bank of the river.

Genesis 41:18 And behold, there came up out of the river seven cows, beautiful in appearance and fat of flesh. And they fed in the reeds.

Genesis 41:19 And behold, seven other cows came up after them, poor and evil of appearance, and lean of flesh, such as I never saw in all the land of Egypt for badness.

Genesis 41:20 And the lean and the evil-appearing cows ate up the first seven fat cows.

Genesis 41:21 And when they had eaten them up, it could not be seen that they had eaten them; but they were still evil of appearance, as at the beginning. And I awoke.

Genesis 41:22 And I saw in my dream, and behold, seven ears came up in one stock, full and good.

Genesis 41:23 And behold, seven ears, withered, thin, blasted by the east wind, sprang up after them.

Genesis 41:24 And the thin ears devoured the seven good ears. And I spoke to the magicians, but there was none that could open it to me.

Genesis 41:25 And Joseph said to Pharaoh, The dream of Pharaoh is one. God has shown Pharaoh what He is about to do.

Genesis 41:26 The seven good cows are seven years. And the seven good ears are seven years. The dream is one.

Genesis 41:27 And the seven thin and evil-appearing cows that came up after them are seven years. And the seven empty ears blasted with the east wind shall be seven years of famine.

Genesis 41:28 This is the thing which God has spoken to Pharaoh; what God is about to do, He shows to Pharaoh.

Genesis 41:29 Behold, there are coming seven years of great plenty throughout all the land of Egypt.

Genesis 41:30 And there shall arise after them seven years of famine. And all the plenty shall be forgotten in the land of Egypt, and the famine shall consume the land.

Genesis 41:31 And the plenty shall not be known in the land because of the famine following; for it shall be very grievous.

Genesis 41:32 And since the dream was repeated to Pharaoh twice, it is because the thing is established by God, and God will shortly bring it to pass.

Genesis 41:33 Now therefore let Pharaoh look for a man who is discreet and wise, and set him over the land of Egypt.

Genesis 41:34 Let Pharaoh act, and let him appoint officers over the land, and take up the fifth part of the land of Egypt in the seven plenteous years.

Genesis 41:35 And let them gather all the food of those good years that come, and lay up grain under the hand of Pharaoh, and let them keep food in the cities.

Genesis 41:36 That food shall be for a store to the land against the seven years of famine, which shall be in the land of Egypt, so that the land does not perish through the famine.

Genesis 41:37 And the thing was good in the eyes of Pharaoh, and in the eyes of all his servants.

Genesis 41:38 And Pharaoh said to his servants, Can we find any man like this, in whom the Spirit of God is?

Genesis 41:39 And Pharaoh said to Joseph, Since God has shown you all this, no one is as discreet and wise as you.

Genesis 41:40 You shall be over my house, and all my people shall kiss the hand at your word. Only in the throne will I be greater than you.

Genesis 41:41 And Pharaoh said to Joseph, See, I have set you over all the land of Egypt.

Genesis 41:42 And Pharaoh took off his ring from his hand, and put it upon Joseph's hand. And he dressed him with fine linen robes, and put a gold chain around his neck.

Genesis 41:43 And he made him to ride in the second chariot which he had, and they cried before him, Bow the knee! And he made him ruler over all the land of Egypt.

Genesis 41:44 And Pharaoh said to Joseph, I am Pharaoh, and without a word from you, no man shall lift up his hand or foot in all the land of Egypt.

Genesis 41:45 And Pharaoh called Joseph's name Zaphnath-paaneah. And he gave him Asenath, the daughter of Potipherah, priest of On, for his wife. And Joseph went out over the land of Egypt.

Genesis 41:46 And Joseph was thirty years old when he stood before Pharaoh king of Egypt. And Joseph went out from before Pharaoh, and went throughout all the land of Egypt.

Genesis 41:47 And in the seven years of plenty, the earth brought forth by handfuls.

Genesis 41:48 And he gathered up all the food of the seven years which were in the land of Egypt, and he put food in the cities. He put the food of the field which was around every city; he put it in among it.

Genesis 41:49 And Joseph gathered grain like the sand of the sea, very much, until he quit numbering it; for it was without number.

Genesis 41:50 And two sons were born to Joseph before the years of famine came, whom Asenath the daughter of Potipherah priest of On bore to him.

Genesis 41:51 And Joseph called the name of the first-born Manasseh, saying, For God has made me forget all my toil and all my father's house.

Genesis 41:52 And the name of the second he called Ephraim, saying, For God has caused me to be fruitful in the land of my affliction.

Genesis 41:53 And the seven years of plenty that was in the land of Egypt ended.

Genesis 41:54 And the seven years of famine began to come, according as Joseph had said. And the famine was in all lands, but in all the land of Egypt there was bread.

Genesis 41:55 And when all the land of Egypt was famished, the people cried to Pharaoh for bread. And Pharaoh said to all the Egyptians, Go to Joseph. What he says to you, do.

Genesis 41:56 And the famine was over all the face of the earth. And Joseph opened all the storehouses, and sold to the Egyptians. And the famine was severe on the land of Egypt.

Genesis 41:57 And all the earth came into Egypt to buy, to Joseph, because the famine was severe in all the earth.

Lesson 22: Genesis 20:1–18

Abraham's Dishonesty

Genesis 42:1 And when Jacob saw that there was grain in Egypt, Jacob said to his sons, Why do you look upon one another?

Genesis 42:2 And he said, Behold, I have heard that there is grain in Egypt. Go down there and buy for us from there, so that we may live and not die.

Genesis 42:3 And Joseph's ten brothers went down to buy grain in Egypt.

Genesis 42:4 But Benjamin, Joseph's brother, Jacob did not send with his brothers. For he said, Lest perhaps mischief happen to him.

Genesis 42:5 And the sons of Israel came to buy among those that came, for the famine was in the land of Canaan.

Genesis 42:6 And Joseph was the potentate over the land. He was the one selling to all the people of the earth. And Joseph's brothers came and bowed down themselves before him, their faces to the earth.

Genesis 42:7 And Joseph saw his brothers, and he knew them, but remained a stranger to them, and spoke roughly to them. And he said to them, Where do you come from? And they said, From the land of Canaan to buy food.

Genesis 42:8 And Joseph knew his brothers, but they did not know him.

Genesis 42:9 And Joseph remembered the dreams which he dreamed of them, and said to them, You are spies! You have come to see the nakedness of the land.

Genesis 42:10 And they said to him, No, my lord, but your servants have come to buy food.

Genesis 42:11 We are all one man's sons. We are honest; your servants are not spies.

Genesis 42:12 And he said to them, No, but you have come to see the nakedness of the land.

Genesis 42:13 And they said, Your servants are twelve brothers, the sons of one man in the land of Canaan. And behold, the youngest is this day with our father, and one is not.

Genesis 42:14 And Joseph said to them, That is what I spoke to you, saying, You are spies!

Genesis 42:15 By this you shall be proved; as Pharaoh lives you shall not go forth from here unless your youngest brother comes here.

Genesis 42:16 Send one of you, and let him bring your brother, and you shall be kept in prison so that your words may be proved, whether any truth is in you. Or else, as Pharaoh lives, surely you are spies.

Genesis 42:17 And he put them together into custody three days.

Genesis 42:18 And Joseph said to them the third day, Do this and live. I fear God.

Genesis 42:19 If you are honest, let one of your brothers be bound in the house of your prison. You go carry grain for the famine of your houses.

Genesis 42:20 But bring your youngest brother to me, and let your words be confirmed, be proved true, and you shall not die. And they did so.

Genesis 42:21 And they said one to another, We are truly guilty concerning our brother, in that we saw the anguish of his soul when he begged us, and we would not hear. Therefore this distress has come upon us.

Genesis 42:22 And Reuben answered them, saying, Did I not speak to you saying, Do not sin against the youth? And you would not hear. Therefore, behold, also his blood is required.

Genesis 42:23 And they did not know that Joseph understood, for the interpreter was between them.

Genesis 42:24 And he turned from them, and wept. And he returned to them again and talked with them, and took Simeon from them and bound him before their eyes.

Genesis 42:25 Then Joseph commanded their sacks to be filled with grain, and returned their silver, each into his sack, and to give them provision for the way. And so he did to them.

Genesis 42:26 And they loaded their asses with grain, and departed from there.

Genesis 42:27 And as one of them opened his sack to give his ass fodder in the inn, he saw his silver. For, behold, it was in the mouth of the sack.

Genesis 42:28 And he said to his brothers, My silver has been put back. And, also look in my sack. And their hearts failed, and they each were afraid, saying to one another, What is this God has done to us?

Genesis 42:29 And they came to Jacob their father, to the land of Canaan, and told him all that happened to them, saying,

Genesis 42:30 The man, the lord of the land, spoke roughly to us, and took us for spies of the country.

Genesis 42:31 And we said to him, We are honest, we are not spies.

Genesis 42:32 We are twelve brothers, sons of our father. One is not, and the youngest is this day with our father in the land of Canaan.

Genesis 42:33 And the man, the lord of the country, said to us, By this I shall know that you are honest. Leave one, your brother, with me, and take food for the famine of your households, and go.

Genesis 42:34 And bring your youngest brother to me. Then I shall know that you are not spies, but that you are honest. And I will deliver you your brother, and you shall trade in the land.

Genesis 42:35 And it happened they emptied their sacks, behold, every man's bundle of silver was in his sack. And when they and their father saw the bundles of silver, they were afraid.

Genesis 42:36 And Jacob their father said to them, You have bereaved me. Joseph is not, and Simeon is not, and you will take Benjamin. All these things are against me.

Genesis 42:37 And Reuben spoke to his father, saying, Kill my two sons if I do not bring him to you. Deliver him into my hand, and I will bring him to you again.

Genesis 42:38 And he said, My son shall not go down with you. For his brother is dead, and he is left alone. And if mischief should happen to him by the way you go, then you shall bring down my gray hairs with sorrow to the grave.

Lesson 22: Genesis 20:1–18**Abraham's Dishonesty**

Genesis 43:1 And the famine was severe in the land.

Genesis 43:2 And it happened, when they had eaten up the grain which they had brought out of Egypt, their father said to them, Go again, buy us a little food.

Genesis 43:3 And Judah spoke to him, saying, The man solemnly protested to us, saying, You shall not see my face unless your brother is with you.

Genesis 43:4 If you will send our brother with us, we will go down and buy you food.

Genesis 43:5 But if you will not send him, we will not go down. For the man said to us, You shall not see my face unless your brother is with you.

Genesis 43:6 And Israel said, Why have you dealt ill with me, to tell the man whether you had yet a brother?

Genesis 43:7 And they said, The man asked us strictly of our state and of our kindred, saying, Is your father still alive? Have you yet another brother? And we told him according to the tenor of these words. Could we certainly know that he would say, Bring your brother down?

Genesis 43:8 And Judah said to Israel his father, Send the boy with me, and we will arise and go, so that we may live and not die, both we and you, also our little ones.

Genesis 43:9 I will be surety for him. You shall require him of my hand. If I do not bring him to you and set him before you, I shall be a sinner against you all the days.

Genesis 43:10 For unless we had lingered, surely now we would have returned the second time.

Genesis 43:11 And their father Israel said to them, If it be so now, do this. Take of the best fruits of the land in your vessels, and bring a present down to the man, a little balm, and a little honey, spices, and myrrh, nuts, and almonds.

Genesis 43:12 And take double silver in your hand, and the silver that was brought again in the mouth of your sacks, carry it again in your hand. Perhaps it was an oversight.

Genesis 43:13 Take also your brother, and arise, go again to the man.

Genesis 43:14 And God Almighty give you mercy before the man, so that he may send away your other brother and Benjamin. If I am bereaved, I am bereaved.

Genesis 43:15 And the men took that present, and they took double silver in their hand, and Benjamin. And they rose up and went down to Egypt, and stood before Joseph.

Genesis 43:16 And when Joseph saw Benjamin with them, he said to the ruler of his house, Bring the men into the house, and kill an animal and make ready. For the men shall dine with me at noon.

Genesis 43:17 And the man did as Joseph said. And the man brought the men into Joseph's house.

Genesis 43:18 And the men were afraid, because they were brought into Joseph's house. And they said, Because of the silver that was returned in our sacks at the first time we are brought in, to throw himself on us, and fall upon us, and take us for bondmen, and our asses.

Genesis 43:19 And they came near to the man over Joseph's house, and they talked with him at the door of the house,

Genesis 43:20 and said, Oh sir, we indeed came down the first time to buy food.

Genesis 43:21 And it happened, when we came to the inn, that we opened our sacks, and, behold, every man's silver was in the mouth of his sack, our silver in full weight. And we have brought it again in our hands.

Genesis 43:22 And we have brought down other silver in our hands to buy food. We cannot tell who put our silver in our sacks.

Genesis 43:23 And he said, Peace to you, do not fear. Your God, and the God of your father, has given you treasure in your sacks. I had your silver. And he brought Simeon out to them.

Genesis 43:24 And the man brought the men into Joseph's house, and gave them water, and they washed their feet. And he gave fodder to their asses.

Genesis 43:25 And they made ready the presents for the coming of Joseph at noon. For they heard that they should eat bread there.

Genesis 43:26 And when Joseph came home, they brought him the present in their hand into the house, and bowed themselves to him to the earth.

Genesis 43:27 And he asked them as to their welfare, and said, Is your father well, the old man of whom you spoke? Is he still alive?

Genesis 43:28 And they answered, Your servant, our father, is in good health. He is still alive. And they bowed down their heads and fell before him.

Genesis 43:29 And he lifted up his eyes, and saw his brother Benjamin, his mother's son, and said, Is this your younger brother of whom you spoke to me? And he said, God bless you, my son.

Genesis 43:30 And Joseph made haste, for his bowels yearned toward his brother. And he sought a place to weep. And he entered into his room and wept there.

Genesis 43:31 And he washed his face, and went out, and controlled himself, and said, Set the bread on.

Genesis 43:32 And they set it on for him by himself, and for them by themselves, and for the Egyptians who ate with him by themselves, because the Egyptians may not eat bread with the Hebrews; for that is an abomination to the Egyptians.

Genesis 43:33 And they sat before him, the first-born according to his birthright, and the youngest according to his youth. And the men marveled at one another.

Genesis 43:34 And one took portions to them from before him. But Benjamin's portion was five times as much as any of theirs. And they drank, and were merry with him.

Lesson 22: Genesis 20:1–18**Abraham's Dishonesty**

Genesis 44:1 And he commanded the steward of his house, saying, Fill the men's sacks with food, as much as they can carry, and put each one's silver in his sack's mouth.

Genesis 44:2 And put my cup, the silver cup, in the mouth of the sack of the youngest, and his grain silver. And he did according to the word that Joseph had spoken.

Genesis 44:3 As soon as the morning was light, the men were sent away, they and their asses.

Genesis 44:4 They had gone out of the city, not having gone far. And Joseph said to his steward, Rise up, follow after the men and overtake them, and say to them, Why have you rewarded evil for good?

Genesis 44:5 Is this not that in which my lord drinks, and by which indeed he divines? You have done evil in so doing.

Genesis 44:6 And he overtook them, and he spoke to them these words.

Genesis 44:7 And they said to him, Why does your lord say these words? Far be it that your servants should do according to this thing.

Genesis 44:8 Behold, the silver which we found in our sack's mouth, we brought it in to you out of the land of Canaan. How then should we steal out of your lord's house silver or gold?

Genesis 44:9 With whomever of your servants it may be found, both let him die, and we all will be my lord's bondmen.

Genesis 44:10 And he said, Now also let it be according to your word. He with whom it is found shall be my servant, and you shall be blameless.

Genesis 44:11 Then they speedily took down every man his sack to the ground, and each one opened his sack.

Genesis 44:12 And he searched first at the oldest and with the youngest last. And the cup was found in Benjamin's sack.

Genesis 44:13 Then they tore their clothes, and each one loaded his ass and returned to the city.

Genesis 44:14 And Judah and his brothers came to Joseph's house, for he was still there. And they fell before him to the earth.

Genesis 44:15 And Joseph said to them, What deed is this that you have done? Do you not know that one like me can certainly divine?

Genesis 44:16 And Judah said, What shall we say to my lord? What shall we speak? Or how shall we clear ourselves? God has found out the iniquity of your servants. Behold, we are my lord's servants, both we and he also with whom the cup is found.

Genesis 44:17 And he said, Be it far from me that I should do so. The man in whose hand the cup is found, he shall be my servant. And as for you, you go in peace to your father.

Genesis 44:18 And Judah came near him and said, O my lord, pray let your servant speak a word in my lord's ears, and do not let your anger burn against your servant, for you are even as Pharaoh.

Genesis 44:19 My lord asked his servants, saying, Do you have a father or a brother?

Genesis 44:20 And we said to my lord, We have a father, an old man, and a child of his old age, a little one. And his brother is dead, and he alone is left of his mother, and his father loves him.

Genesis 44:21 And you said to your servants, Bring him down to me, and let me see him.

Genesis 44:22 And we said to my lord, The boy cannot leave his father, for if he should leave his father, he would die.

Genesis 44:23 And you said to your servants, Unless your youngest brother comes down with you, you shall see my face no more.

Genesis 44:24 And it happened when we came up to your servant my father, we told him the words of my lord.

Genesis 44:25 And our father said, Go again. Buy us a little food.

Genesis 44:26 And we said, We cannot go down. If our youngest brother is with us, we will go down, for we may not see the man's face unless our youngest brother is with us.

Genesis 44:27 And your servant my father said to us, You know that my wife bore me two sons.

Genesis 44:28 And the one went out from me, and I said, Surely he is torn in pieces. And I never saw him since.

Genesis 44:29 And if you take this one also from me, and mischief befall him, you shall bring down my gray hairs with sorrow to the grave.

Genesis 44:30 And now when I come to your servant my father, and the boy is not with us, since his life is bound up in his life,

Genesis 44:31 it shall be, when he sees that the boy is not with us, he will die. And your servants shall bring down the gray hairs of your servant our father with sorrow to the grave.

Genesis 44:32 For your servant became surety for the boy to my father, saying, If I do not bring him to you, then I shall bear the blame to my father forever.

Genesis 44:33 And now please let your servant remain instead of the boy as a slave to my lord. And let the boy go up with his brothers.

Genesis 44:34 For how shall I go up to my father, and the boy is not with me lest perhaps I see the evil that will find my father?

Lesson 22: Genesis 20:1–18**Abraham's Dishonesty**

Genesis 45:1 Then Joseph could not control himself before all those who stood by him. And he cried, Cause every man to go out from me! And no man stood before him while Joseph made himself known to his brothers.

Genesis 45:2 And he wept aloud. And the Egyptians and the house of Pharaoh heard.

Genesis 45:3 And Joseph said to his brothers, I am Joseph. Is my father still alive? And his brothers could not answer him, for they were troubled at his presence.

Genesis 45:4 And Joseph said to his brothers, Please come near me. And they came near. And he said, I am Joseph your brother, whom you sold into Egypt.

Genesis 45:5 And now do not be grieved, nor angry with yourselves that you sold me here. For God sent me before you to preserve life.

Genesis 45:6 For these two years the famine has been in the land, and there are still five years in which there will be no plowing nor harvest.

Genesis 45:7 And God sent me before you to preserve for you a remnant in the earth, and to save your lives by a great deliverance.

Genesis 45:8 And now you did not send me here, but God. And He has made me a father to Pharaoh, and lord of all his house, and a ruler over all the land of Egypt.

Genesis 45:9 Hurry and go up to my father and say to him, So says your son Joseph, God has made me lord of all Egypt. Come down to me, do not wait.

Genesis 45:10 And you shall dwell in the land of Goshen, and you shall be near to me, you and your sons and your sons' sons, and your flocks, and your herds, and all that you have.

Genesis 45:11 And I will nourish you there, for there are still five years of famine, lest you and your household, and all that you have, come to poverty.

Genesis 45:12 And, behold, your eyes see, and the eyes of my brother Benjamin, that it is my mouth that speaks to you.

Genesis 45:13 And you shall tell my father of all my glory in Egypt, and of all that you have seen. And you shall hurry and bring down my father here.

Genesis 45:14 And he fell upon his brother Benjamin's neck and wept. And Benjamin wept upon his neck.

Genesis 45:15 And he kissed all his brothers, and wept upon them. And afterwards his brothers talked with him.

Genesis 45:16 And the report was heard in Pharaoh's house, saying, Joseph's brothers have come. And it was good in the eyes of Pharaoh, and of his servants.

Genesis 45:17 And Pharaoh said to Joseph, Say to your brothers, Do this: load your beasts and go into the land of Canaan,

Genesis 45:18 and take your father and your households and come to me. And I will give you the good of the land of Egypt, and you shall eat the fat of the land.

Genesis 45:19 Now you are commanded; do this. Take wagons out of the land of Egypt for your little ones, and for your wives, and bring your father, and come.

Genesis 45:20 And do not regard your stuff, for the good of all the land of Egypt is yours.

Genesis 45:21 And the sons of Israel did so. And Joseph gave them wagons according to the command of Pharaoh, and gave them provision for the way.

Genesis 45:22 To all of them he gave each man changes of clothing, but to Benjamin he gave three hundred pieces of silver, and five changes of clothing.

Genesis 45:23 And to his father he sent this: ten asses loaded with the good things of Egypt, and ten she-asses loaded with grain and bread and food for his father by the way.

Genesis 45:24 And he sent his brothers away, and they departed. And he said to them, Do not quarrel along the way.

Genesis 45:25 And they went up out of Egypt, and came to the land of Canaan, to Jacob their father.

Genesis 45:26 And they told him, saying, Joseph is still alive, and he is governor over all the land of Egypt. And Jacob's heart fainted, for he did not believe them.

Genesis 45:27 And they told him all the words of Joseph, which he had said to them. And when he saw the wagons which Joseph had sent to carry him, the spirit of Jacob their father revived.

Genesis 45:28 And Israel said, It is enough. Joseph my son is still alive. I will go and see him before I die.

Lesson 22: Genesis 20:1–18

Abraham's Dishonesty

Genesis 46:1 And Israel took his journey with all that he had, and came to Beer-sheba, and offered sacrifices to the God of his father Isaac.

Genesis 46:2 And God spoke to Israel in the visions of the night, and said, Jacob, Jacob! And he said, Here I am.

Genesis 46:3 And He said, I am God, the God of your fathers. Do not fear to go down into Egypt, for I will make of you a great nation.

Genesis 46:4 I will go down with you into Egypt, and I will also surely bring you up again. And Joseph shall put his hand on your eyes.

Genesis 46:5 And Jacob rose up from Beer-sheba. And the sons of Israel carried Jacob their father, and their little ones, and their wives, in the wagons which Pharaoh had sent to carry him.

Genesis 46:6 And they took their cattle, and their goods which they had gotten in the land of Canaan, and came into Egypt, Jacob and all his seed with him.

Genesis 46:7 His sons, and his sons' sons with him, his daughters, and his sons' daughters, and all his seed, he brought with him into Egypt.

Genesis 46:8 And these were the names of the sons of Israel who came into Egypt, Jacob and his sons: Reuben, Jacob's first-born.

Genesis 46:9 And the sons of Reuben: Hanoch, and Phallu, and Hezron, and Carmi.

Genesis 46:10 And the sons of Simeon: Jemuel, and Jamin, and Ohad, and Jachin, and Zohar, and Shaul, the son of a woman of Canaan.

Genesis 46:11 And the sons of Levi: Gershon, Kohath, and Merari.

Genesis 46:12 And the sons of Judah: Er and Onan, and Shelah, and Pharez, and Zarah. But Er and Onan died in the land of Canaan. And the sons of Pharez: Hezron and Hamul.

Genesis 46:13 And the sons of Issachar: Tola, and Phuvah, and Job, and Shimron.

Genesis 46:14 And the sons of Zebulun: Sered and Elon and Jahleel.

Genesis 46:15 These were the sons of Leah, whom she bore to Jacob in Padan-aram, with his daughter Dinah. All the souls of his sons and his daughters were thirty-three.

Genesis 46:16 And the sons of Gad were Ziphion, and Haggi, Shuni, and Ezbon, Eri, and Arodi, and Areli.

Genesis 46:17 And the sons of Asher: Jimnah, and Ishuah, and Ishvi, and Beriah, and their sister Serah. And the sons of Beriah: Heber and Malchiel.

Genesis 46:18 These are the sons of Zilpah, whom Laban gave to Leah his daughter, and these whom she bore to Jacob, sixteen souls.

Genesis 46:19 The sons of Rachel, Jacob's wife, were Joseph and Benjamin.

Genesis 46:20 And to Joseph in the land of Egypt were born Manasseh and Ephraim, whom Asenath the daughter of Potipherah the priest of On bore him.

Genesis 46:21 And the sons of Benjamin: Belah and Becher, and Ashbel, Gera, and Naaman, Ehi, and Rosh, Muppim, and Huppim, and Ard.

Genesis 46:22 These are the sons of Rachel, who were born to Jacob. All the souls were fourteen.

Genesis 46:23 And the sons of Dan: Hushim.

Genesis 46:24 And the sons of Naphtali: Jahzeel, and Guni, and Jezer, and Shillem.

Genesis 46:25 These were the sons of Bilhah, whom Laban gave to Rachel his daughter, and she bore these to Jacob. All the souls were seven.

Genesis 46:26 All the souls that came with Jacob into Egypt, who came out of his loins, besides Jacob's sons' wives, all the souls were sixty-six.

Genesis 46:27 And the sons of Joseph, who were born to him in Egypt, were two souls. All the souls of the house of Jacob, who came into Egypt, were seventy.

Genesis 46:28 And he sent Judah before him to Joseph, to direct his face to Goshen.

Genesis 46:29 And Joseph made his chariot ready, and went up to meet Israel his father, to Goshen, and presented himself to him. And he fell on his neck, and wept on his neck a good while.

Genesis 46:30 And Israel said to Joseph, Now let me die, since I have seen your face, because you are still alive.

Genesis 46:31 And Joseph said to his brothers and to his father's house, I will go up and show Pharaoh, and say to him, My brothers and my father's house, who were in the land of Canaan, have come to me.

Genesis 46:32 And the men are shepherds, for they have been men of cattle. And they have brought their flocks and their herds and all that they have.

Genesis 46:33 And it shall be when Pharaoh shall call you, and shall say, What is your occupation?

Genesis 46:34 Then you shall say, Your servants have been men of cattle from our youth even until now, both we and our fathers, so that you may live in the land of Goshen, for every shepherd is an abomination to the Egyptians.

Lesson 22: Genesis 20:1–18

Abraham's Dishonesty

Genesis 47:1 Then Joseph came and told Pharaoh, and said, My father and my brothers, and their flocks, and their herds, and all that they have, have come out of the land of Canaan.

Genesis 47:2 And behold, they are in the land of Goshen. And he took some of his brothers, five men, and presented them to Pharaoh.

Genesis 47:3 And Pharaoh said to his brothers, What is your occupation? And they said to Pharaoh, Your servants are shepherds, both we and our fathers.

Genesis 47:4 And they said to Pharaoh, For we have come to live in the land. For your servants have no pasture left for their flocks. For the famine is severe in the land of Canaan. And now please let your servants dwell in the land of Goshen.

Genesis 47:5 And Pharaoh spoke to Joseph, saying, Your father and your brothers have come to you.

Genesis 47:6 The land of Egypt is before you. Make your father and brothers to live in the best of the land; in the land of Goshen let them live. And if you know men of ability among them, then make them overseers of livestock, over what is mine.

Genesis 47:7 And Joseph brought in Jacob his father, and set him before Pharaoh. And Jacob blessed Pharaoh.

Genesis 47:8 And Pharaoh said to Jacob, How many are the days of the years of your life?

Genesis 47:9 And Jacob said to Pharaoh, The days of the years of my pilgrimage are a hundred and thirty years. Few and evil have been the days of the years of my life, and I have not attained to the days of the years of the life of my fathers in the days of their pilgrimage.

Genesis 47:10 And Jacob blessed Pharaoh, and went out from before Pharaoh.

Genesis 47:11 And Joseph placed his father and his brothers, and gave them a possession in the land of Egypt, in the best of the land, in the land of Rameses, as Pharaoh commanded.

Genesis 47:12 And Joseph nourished his father and his brothers, and all his father's household, with bread, for the mouth of the little ones.

Genesis 47:13 And no bread was in all the land, for the famine was very severe, so that the land of Egypt and all the land of Canaan fainted because of the famine.

Genesis 47:14 And Joseph gathered up all the silver found in the land of Egypt, and in the land of Canaan, for the grain which they bought. And Joseph brought the silver into Pharaoh's house.

Genesis 47:15 And when silver failed in the land of Egypt, and in the land of Canaan, all the Egyptians came to Joseph and said, Give us bread, for why should we die in your presence? For the silver has failed.

Genesis 47:16 And Joseph said, Give your cattle, and I will give you for your cattle, if silver has failed.

Genesis 47:17 And they brought their cattle to Joseph. And Joseph gave them food for the horses, and for the flocks, and for the cattle of the herds, and for the asses. And he fed them with food for all their cattle for that year.

Genesis 47:18 When that year was ended, they came to him the second year and said, We will not hide it from my lord, that our silver has failed, also our herds of cattle, going to my lord. Nothing is left in the sight of my lord, but our bodies and our lands.

Genesis 47:19 Why should we die before your eyes, both we and our land? Buy us and our land for bread, and we and our land will be servants for Pharaoh. And give us seed, that we may live and not die, that the land be not desolate.

Genesis 47:20 And Joseph bought all the land of Egypt for Pharaoh, for the Egyptians sold every man his field, because the famine prevailed over them and the land became Pharaoh's.

Genesis 47:21 And as for the people, he caused them to go into the cities, from one end of the borders of Egypt even to the other end of it.

Genesis 47:22 Only he did not buy the land of the priests, for the priests had a portion from Pharaoh, and ate their portion which Pharaoh gave them. Therefore they did not sell their land.

Genesis 47:23 And Joseph said to the people, Behold, I have bought you this day, and your land, for Pharaoh. Lo, here is seed for you, and you shall sow the land.

Genesis 47:24 And it shall be, as you gather you shall give the fifth part to Pharaoh, and four parts shall be your own, for seed of the field, and for your food, and for those of your household, and for food for your little ones.

Genesis 47:25 And they said, You have saved our lives. Let us find grace in the sight of my lord, and we will be Pharaoh's servants.

Genesis 47:26 And Joseph made it a law of the land of Egypt to this day, that Pharaoh should have the fifth part, excepting only the land of the priests, which did not become Pharaoh's.

Genesis 47:27 And Israel lived in the land of Egypt, in the land of Goshen. And they had possession in it, and grew, and multiplied exceedingly.

Genesis 47:28 And Jacob lived in the land of Egypt seventeen years. And the days of Jacob, the years of his life, were a hundred forty-seven years.

Genesis 47:29 And the days of Israel to die drew near. And he called his son Joseph, and said to him, If now I have found grace in your sight, please put your hand under my thigh and deal kindly and truly with me. Please do not bury me in Egypt.

Genesis 47:30 But I will lie with my fathers. You shall carry me out of Egypt and bury me in their burying-place. And he said, I will do according to your words.

Genesis 47:31 And he said, Swear to me. And he swore to him. And Israel bowed on the head of the bed.

Lesson 22: Genesis 20:1–18

Abraham's Dishonesty

Genesis 48:1 And it happened after these things, that one told Joseph, Behold, your father is sick. And he took with him his two sons, Manasseh and Ephraim.

Genesis 48:2 And one spoke to Jacob, and said, Behold, your son Joseph comes to you. And Israel strengthened himself, and sat on the bed.

Genesis 48:3 And Jacob said to Joseph, God Almighty appeared to me at Luz in the land of Canaan, and blessed me.

Genesis 48:4 And He said to me, Behold, I will make you fruitful and multiply you. And I will make of you a multitude of people, and will give this land to your seed after you for an everlasting possession.

Genesis 48:5 And now your two sons, Ephraim and Manasseh, who are born to you in the land of Egypt before I came to you into Egypt, are mine; like Reuben and Simeon, they shall be mine.

Genesis 48:6 And your issue, which you father after them, shall be yours, and shall be called after the name of their brothers in their inheritance.

Genesis 48:7 And as for me, when I came from Padan, Rachel died beside me in the land of Canaan in the way, when there was still but a little way to come to Ephrath. And I buried her there in the way of Ephrath; it is Bethlehem.

Genesis 48:8 And Israel beheld Joseph's sons, and said, Who are these?

Genesis 48:9 And Joseph said to his father, They are my sons, whom God has given me in this place. And he said, Please bring them to me, and I will bless them.

Genesis 48:10 And the eyes of Israel were dim for age; he could not see. And he brought them near him, and he kissed them and embraced them.

Genesis 48:11 And Israel said to Joseph, I had not thought I would see your face, and, lo, God has showed me also your seed.

Genesis 48:12 And Joseph brought them out from between his knees, and he bowed his face to the earth.

Genesis 48:13 And Joseph took them both, Ephraim in his right hand toward Israel's left, and Manasseh in his left toward Israel's right hand. And he brought them near to him.

Genesis 48:14 And Israel stretched out his right hand, and laid it on Ephraim's head, who was the younger, and his left on Manasseh's head, crossing his hands. For Manasseh was the first-born.

Genesis 48:15 And he blessed Joseph and said, May God, before whom my fathers Abraham and Isaac walked, the God who fed me all my life to this day,

Genesis 48:16 the Angel who redeemed me from all evil, bless the lads. And let my name be named on them, and the name of my fathers Abraham and Isaac, and let them grow like the fishes into a multitude in the midst of the earth.

Genesis 48:17 And Joseph saw that his father laid his right hand on the head of Ephraim, and it was evil in his eyes. And he held up his father's hand to remove it from Ephraim's head to Manasseh's head.

Genesis 48:18 And Joseph said to his father, Not so, my father. For this is the first-born. Put your right hand on his head.

Genesis 48:19 And his father refused and said, I know, my son, I know. He also shall become a people, and he also shall be great, but truly his younger brother shall be greater than he is, and his seed shall become a multitude of nations.

Genesis 48:20 And he blessed them that day, saying, In you shall Israel bless, saying, God make you as Ephraim and as Manasseh. And he put Ephraim before Manasseh.

Genesis 48:21 And Israel said to Joseph, Behold, I die. But God shall be with you, and bring you again into the land of your fathers.

Genesis 48:22 And I have given to you one portion above your brothers, which I took out of the hand of the Amorite with my sword and with my bow.

Lesson 22: Genesis 20:1–18

Abraham's Dishonesty

Genesis 49:1 And Jacob called to his sons and said, Gather yourselves together, that I may tell you what shall happen to you in the days to come.

Genesis 49:2 Gather yourselves together, and hear, sons of Jacob, and listen to Israel your father.

Genesis 49:3 Reuben, you are my first-born, my might, and the beginning of my strength, the excellency of dignity and the excellency of power.

Genesis 49:4 Unstable as water, you shall not excel, because you went up to your father's bed; then you defiled it. He went up to my couch.

Genesis 49:5 Simeon and Levi are brothers; tools of violence are their weapons.

Genesis 49:6 Oh my soul, do not come into their secret. Let not my honor be united with their assembly. For in their anger they killed a man, and in their self-will they hamstrung a bull.

Genesis 49:7 Let their anger be cursed, for it was fierce; and their wrath, for it was cruel. I will divide them in Jacob, and scatter them in Israel.

Genesis 49:8 Judah, may your brothers praise you. May your hand be in the neck of your enemies. May your father's sons bow before you.

Genesis 49:9 Judah is a lion's whelp. My son, you have gone up from the prey. He stooped, he crouched like a lion; and like a lioness, who shall rouse him?

Genesis 49:10 The scepter shall not depart from Judah, nor a Lawgiver from between his feet, until Shiloh come. And the obedience of the peoples to him.

Genesis 49:11 Binding his foal to the vine, and his ass's colt to the choice vine, he washed his garments in wine, and his clothes in the blood of grapes.

Genesis 49:12 His eyes shall be sparkling with wine, and his teeth white from milk.

Genesis 49:13 Zebulun shall live at the sea shore. And he shall be a haven for ships, and his border beside Sidon.

Genesis 49:14 Issachar is a strong ass crouching down between the sheepfolds.

Genesis 49:15 And he saw that rest was good and that the land was pleasant. And he bowed his shoulder to bear, and became a tribute-slave.

Genesis 49:16 Dan shall judge his people, as one of the tribes of Israel.

Genesis 49:17 Dan shall be a serpent by the way, an adder in the path, that bites the horse's heels, so that its rider shall fall backward.

Genesis 49:18 I have waited for Your salvation, O Jehovah.

Genesis 49:19 Gad, raiders shall attack him, and he shall attack their heel.

Genesis 49:20 Out of Asher his bread shall be fat, and he shall yield royal dainties.

Genesis 49:21 Naphtali is a deer let loose. He gives goodly words.

Genesis 49:22 Joseph is a fruitful son, a fruitful son by a well, whose branches run over the wall.

Genesis 49:23 The archers have sorely grieved him, and shot at him, and an archer lurks for him.

Genesis 49:24 But his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob (from the Shepherd, the Rock of Israel);

Genesis 49:25 by the God of your father, who shall help you. And may the Almighty bless you with blessings of Heaven above, blessings of the deep that lies beneath, blessings of the breasts and of the womb.

Genesis 49:26 The blessings of your father are above the blessings of my ancestors, to the utmost bound of the everlasting hills. They shall be on the head of Joseph, and on the crown of the head of him, the ruler, the leader of his brothers.

Genesis 49:27 Benjamin is a wolf that tears in pieces. In the morning he shall devour the prey, and at night he shall divide the spoil.

Genesis 49:28 All these were the twelve tribes of Israel. And this is what their father spoke to them, and blessed them; everyone according to his blessing he blessed them.

Genesis 49:29 And he charged them and said to them, I am to be gathered to my people. Bury me with my fathers in the cave that is in the field of Ephron the Hittite,

Genesis 49:30 in the cave that is in the field of Machpelah, which is before Mamre, in the land of Canaan, the field which Abraham bought from Ephron the Hittite for a burying-place.

Genesis 49:31 They buried Abraham and his wife Sarah there, and they buried Isaac and his wife Rebekah. And I buried Leah there;

Genesis 49:32 the purchase of the field and the cave in it, from the sons of Heth.

Genesis 49:33 And Jacob finished commanding his sons, and he gathered his feet into the bed. And he expired, and was gathered to his people.

Lesson 22: Genesis 20:1–18

Abraham's Dishonesty

Genesis 50:1 And Joseph fell on his father's face, and wept on him, and kissed him.

Genesis 50:2 And Joseph commanded his servants the physicians to embalm his father. And the physicians embalmed Israel.

Genesis 50:3 And forty days were fulfilled for him, for so are fulfilled the days of those who are embalmed. And the Egyptians mourned for him seventy days.

Genesis 50:4 And when the days of his mourning were past, Joseph spoke to the house of Pharaoh, saying, If now I have found grace in your eyes, please speak in the ears of Pharaoh saying,

Genesis 50:5 My father made me swear, saying, Lo, I die. You shall bury me in my grave which I have dug for me in the land of Canaan. Now therefore, please, let me go up and bury my father, and I will come again.

Genesis 50:6 And Pharaoh said, Go up and bury your father, according as he made you swear.

Genesis 50:7 And Joseph went up to bury his father. And all the servants of Pharaoh went up with him, the elders of his house, and all the elders of the land of Egypt,

Genesis 50:8 and all the house of Joseph, and his brothers, and his father's house. They left only their little ones and their flocks and their herds in the land of Goshen.

Genesis 50:9 And both chariots and horsemen went up with him. And it was a very great company.

Genesis 50:10 And they came to the threshing floor of Atad, beyond Jordan, and there they mourned with a great and very sore lamentation. And he made a mourning for his father seven days.

Genesis 50:11 And when the inhabitants of the land, the Canaanites, saw the mourning at the grain floor of thorns, and they said, This is a grievous mourning to the Egyptians. Therefore they called its name, Meadow of Egypt, which is beyond Jordan.

Genesis 50:12 And his sons did to him according as he commanded them.

Genesis 50:13 For his sons carried him to the land of Canaan, and buried him in the cave of the field of Machpelah, which Abraham bought with the field for a burying place from Ephron the Hittite, before Mamre.

Genesis 50:14 And Joseph returned to Egypt, he and his brothers, and all that went up with him to bury his father, after he had buried his father.

Genesis 50:15 And when Joseph's brothers saw that their father was dead, they said, Joseph will perhaps hate us, and will certainly repay us all the evil which we did to him.

Genesis 50:16 And they sent a message to Joseph, saying, Your father commanded before he died, saying,

Genesis 50:17 So shall you say to Joseph, please lift up the rebellion of your brothers, and their sin. For they did evil to you. And please now lift up the rebellion of the servants of the God of your father. And Joseph wept when they spoke to him.

Genesis 50:18 And his brothers also went and fell down before his face. And they said, Behold, we are your servants.

Genesis 50:19 And Joseph said to them, Do not fear. For am I in the place of God?

Genesis 50:20 But as for you, you thought evil against me, but God meant it for good, to bring to pass, as it is this day, to save a great many people alive.

Genesis 50:21 And now do not fear. I will nourish you and your little ones. And he comforted them, and spoke to their hearts.

Genesis 50:22 And Joseph lived in Egypt, he and his father's house. And Joseph lived a hundred and ten years.

Genesis 50:23 And Joseph saw Ephraim's sons of the third generation. Also the sons of Machir the son of Manasseh were born on Joseph's knees.

Genesis 50:24 And Joseph said to his brothers, I die. And God will surely visit you, and bring you out of this land into the land which He swore to Abraham, to Isaac, and to Jacob.

Genesis 50:25 And Joseph took an oath of the sons of Israel, saying, God will surely visit you, and you shall carry up my bones from here.

Genesis 50:26 So Joseph died, being a hundred and ten years old. And they embalmed him, and put him in a coffin in Egypt.