

- **The Moabites** and the **Ammonites** became total enemies of God's people in the centuries following. However, Ruth, main character of the book by that name, was a **Moabite**. She is an example of how God can change a life and we see Him working out His perfect plan in Ruth's life, just as He does with all His children (Romans 8:28). Although she came from a pagan background in **Moab**, once she met the God of Israel, Ruth became a living testimonial to Him by her faith. Ruth, the **Moabite**, is one of only three women mentioned in the genealogy of Jesus Christ, Matthew 1:5:

(Salmon was the father of Boaz (whose mother was Rahab). Boaz was the father of Obed (whose mother was Ruth). Obed was the father of Jesse.

GENESIS CHAPTERS 18-19

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Genesis Previously

Mankind Created	Nations Formed	Abram Covenanted
Abram at War, is Honored, Land Boundaries Specified		
Sarai substituted, then Rejected Hagar; the Lord supported Her Expanded Names given to Sarai and Abram.		

The flow of the story changes now to the experiences of Abraham's nephew Lot living in Sodom.

(Genesis 18:1) The LORD appeared again to Abraham near the oak grove belonging to Mamre. One day Abraham was sitting at the entrance to his tent during the hottest part of the day. (2) He looked up and noticed three men standing nearby. When he saw them, he ran to meet them and welcomed them, bowing low to the ground.

- **Abraham** was not deterred from hospitality because of the **heat**. This was another appearance of the **Lord** like in the case of Hagar earlier. This was no doubt the second person of the Godhead who was eventually born as Jesus of Nazareth. The other two were angels. **Abraham's** actions were those of gracious hospitality. He did not know who the visitors were yet.

(3) "My lord," he said, "if it pleases You, stop here for a while. (4) Rest in the shade of this tree while water is brought to wash Your feet. (5) And since You've honored Your servant with this visit, let me prepare some food to refresh You before You continue on Your journey." "All right," they said. "Do as you have said."

- Abraham down-played his intended hospitality so the guests would not seem to themselves to be a bother. It is

apt that Abraham had a servant wash their feet. Abraham established a lord/**servant** relationship with the visitors.

- A lesson is drawn from this event in Hebrews 13:2:
Don't forget to show hospitality to strangers, for some who have done this have entertained angels without realizing it!

(6) So Abraham ran back to the tent and said to Sarah, "Hurry! Get three large measures of your best flour, knead it into dough, and bake some bread." (7) Then Abraham ran out to the herd and chose a tender calf and gave it to his servant, who quickly prepared it. (8) When the food was ready, Abraham took some yogurt and milk and the roasted meat, and he served it to the men. As they ate, Abraham waited on them in the shade of the trees.

- Notice **Abraham's** speed and consider his age. "Something to eat" was turning into a feast. **Three measures** (seahs) is about 23 quarts of fine flour. A choice **calf** was hurriedly prepared. They had **tender** veal steaks.

(9) "Where is Sarah, your wife?" the visitors asked. "She's inside the tent," Abraham replied. (10) Then one of them said, "I will return to you about this time next year, and your wife, Sarah, will have a son!" Sarah was listening to this conversation from the tent.

- Asking about the host's **wife** was a way to open the conversation about her. It was a rhetorical question. But the person asking knew her name already. He knew her NEW name that had been recently assigned by the Lord. Though not in sight, **Sarah** was listening from the **tent**.
- This promise of a **son** has come to Abraham and Sarah in stages:
 1. In Genesis 12:2, God promised to make Abraham a great nation.
 2. In Genesis 15:4, Abraham was promised an heir that will be a natural-born son (not adopted).
 3. In Genesis 17:16-21, Abraham was assured that

said to her sister, "There are no men left anywhere in this entire area, so we can't get married like everyone else. And our father will soon be too old to have children. (32) Come, let's get him drunk with wine, and then we will have sex with him. That way we will preserve our family line through our father."

- Weak and fearful **Lot** was **afraid in Zoar**, too. So he moved into a **cave** in the hills with **his daughters**. The **daughters** did not want to die childless. They devised a plan to assure they had babies. They developed the excuse that it would be best for their **father**.

(33) So that night they got him drunk with wine, and the older daughter went in and had intercourse with her father. He was unaware of her lying down or getting up again. (34) The next morning the older daughter said to her younger sister, "I had sex with our father last night. Let's get him drunk with wine again tonight, and you go in and have sex with him. That way we will preserve our family line through our father." (35) So that night they got him drunk with wine again, and the younger daughter went in and had intercourse with him. As before, he was unaware of her lying down or getting up again.

- Even though they were virgins, they had sexual knowledge beyond their experience. Lot should not have become intoxicated. This was his choice. After he was intoxicated, he was not in charge of his mind or his body.
- Lot believed that incest was wrong, because the **daughters** had to get him **drunk** during the events.

(36) As a result, both of Lot's daughters became pregnant by their own father. (37) When the older daughter gave birth to a son, she named him Moab. He became the ancestor of the nation now known as the Moabites. (38) When the younger daughter gave birth to a son, she named him Ben-ammi. He became the ancestor of the nation now known as the Ammonites.

other cities and villages of the plain, wiping out all the people and every bit of vegetation. (26) But Lot's wife looked back as she was following behind him, and she turned into a pillar of salt.

- **Zoar** mean *small*. It was a small village.
- **Lot** lost:
 - His **wife** who became an example of disobedience. Luke 17:32: "**Remember what happened to Lot's wife!**"
 - His wealth. He had moved to Sodom with wealth.
 - While the timing of the event shows God's power, there were elements near at hand that may have been used to destroy the towns of Sodom, Gomorrah, Adamah, and Zeboyim. **James E. Smith** writes, "The plains contained deposits of asphalt (Genesis 14:10). This substance could have easily developed enormous pressures of flammable gasses beneath the crust of the earth. An earthquake probably triggered the explosion which propelled heavenward huge quantities of sulfur, which also abounds in the region. The mass of gas and sulfur could have been ignited by lightening thus creating the rain of fire and brimstone (sulphur)."

(27) Abraham got up early that morning and hurried out to the place where he had stood in the LORD's presence. (28) He looked out across the plain toward Sodom and Gomorrah and watched as columns of smoke rose from the cities like smoke from a furnace. (29) But God had listened to Abraham's request and kept Lot safe, removing him from the disaster that engulfed the cities on the plain.

- The destruction was so extensive that **Abraham** could see it in far off Hebron. He had prayed for the safety of **Lot** and **God** had delivered on that prayer.

(30) Afterward Lot left Zoar because he was afraid of the people there, and he went to live in a cave in the mountains with his two daughters. (31) One day the older daughter

his wife, Sarah, would give him a **son**.

4. Now, the Lord promised to intervene in a **year**.
- Sarah would have a **son**, not a daughter. The family bloodline would be reckoned through this child.

(11) Abraham and Sarah were both very old by this time, and Sarah was long past the age of having children. (12) So she laughed silently to herself and said, "How could a worn-out woman like me enjoy such pleasure, especially when my master--my husband--is also so old?"

- This promise caused **Sarah** to **laugh**, at least to herself. She is respectful of her husband, calling him **master**. Being respectful of a husband is right and rewarding.

(13) Then the LORD said to Abraham, "Why did Sarah laugh? Why did she say, 'Can an old woman like me have a baby?' (14) Is anything too hard for the LORD? I will return about this time next year, and Sarah will have a son." (15) Sarah was afraid, so she denied it, saying, "I didn't laugh." But the LORD said, "No, you did laugh."

- The **Lord** knew what **Sarah** was thinking. She has questioned the power of **the Lord** and showed her lack of faith in Him.
- Evidence of **the Lord's** power would be seen in a **year**.
- **Lying** to the **Lord** is not cool. But **Sarah** was believing **the Lord**, too. Consider Hebrews 11:11:

It was by faith that even Sarah was able to have a child, though she was barren and was too old. She believed that God would keep His promise.

(16) Then the men got up from their meal and looked out toward Sodom. As they left, Abraham went with them to send them on their way. (17) "Should I hide My plan from Abraham?" the LORD asked. (18) "For Abraham will certainly become a great and mighty nation, and all the nations of the earth will be blessed through him. (19) I

have singled him out so that he will direct his sons and their families to keep the way of the LORD by doing what is right and just. Then I will do for Abraham all that I have promised."

- The three began traveling toward **Sodom**, accompanied by **Abraham**. It was customary to go a ways with traveling guests.
- Three reasons are given why the **Lord** decided to inform **Abraham** of His plans.
 - **A great** nation would come from **Abraham**, so he would be a powerful teacher of right and wrong.
 - His influence would spread beyond his biological children to other people.
 - **The Lord** had picked Abraham because he would **direct** his **household** well.

(20) So the LORD told Abraham, "I have heard a great outcry from Sodom and Gomorrah, because their sin is so flagrant. (21) I am going down to see if their actions are as wicked as I have heard. If not, I want to know." (22) The other men turned and headed toward Sodom, but the LORD remained with Abraham.

- **The Lord** spoke of the **outcry** against the two cities. He would go check. Did the **outcry** come from misused people and the poor people?

Sodom's sins were pride, gluttony, and laziness, while the poor and needy suffered outside her door. She was proud and committed detestable sins, so I wiped her out, as you have seen. Ezekiel 16:49-50

The **Lord** sees levels of sin. "**Their sin so flagrant . . .**" *The Complete Jewish Bible* reads: **their sin so serious . . .**"

So not all sin is the same in the Lord's eyes.
- The two angels continued the trip to **Sodom** while the **Lord** talked with **Abraham**. **Abraham** is instantly concerned about his nephew Lot and his family. **Abraham** cared about Lot and his family, as we see next.

- These sons-in-law were in the engaged stage. They laughed at **Lot**.

(15) At dawn the next morning the angels became insistent. "Hurry," they said to Lot. "Take your wife and your two daughters who are here. Get out right now, or you will be swept away in the destruction of the city!" (16) When Lot still hesitated, the angels seized his hand and the hands of his wife and two daughters and rushed them to safety outside the city, for the LORD was merciful.

- **The Lord's mercy** is well documented. **Lot** may have been trying to pack for the journey. **Lot**, his **wife** and **daughters** were **led** away from the city by the angels of God.

(17) When they were safely out of the city, one of the angels ordered, "Run for your lives! And don't look back or stop anywhere in the valley! Escape to the mountains, or you will be swept away!" (18) "Oh no, my lord!" Lot begged. (19) "You have been so gracious to me and saved my life, and you have shown such great kindness. But I cannot go to the mountains. Disaster would catch up to me there, and I would soon die. (20) See, there is a small village nearby. Please let me go there instead; don't you see how small it is? Then my life will be saved."

- **Lot** disputes with the saving **angels**. He was afraid to move to **the mountains**, but later in verse 30, he was afraid in the **small village** of Zoar and moved **to the mountains** anyway.

(21) "All right," the angel said, "I will grant your request. I will not destroy the little village. (22) But hurry! Escape to it, for I can do nothing until you arrive there." (This explains why that village was known as Zoar, which means "little place.") (23) Lot reached the village just as the sun was rising over the horizon. (24) Then the LORD rained down fire and burning sulfur from the sky on Sodom and Gomorrah. (25) He utterly destroyed them, along with the

two angels reached out, pulled Lot into the house, and bolted the door. (11) Then they blinded all the men, young and old, who were at the door of the house, so they gave up trying to get inside.

- **Lot** offered his two virgin **daughters** because the safety of guests took precedence in that culture. Also, **Lot** must have considered heterosexual gang rape to be less serious than homosexual rape. The two men (**angels**), whom Lot thinks he is protecting, are actually protecting **Lot**. And, they do so by first supernaturally **blinding** the men who are trying to batter down **the door** to get to them, and then by insisting that **Lot** and his family leave quickly before the destruction begins.
- **Lot** did try to hang on to his values. Read 2 Peter 2:6-8.
Later, God condemned the cities of Sodom and Gomorrah and turned them into heaps of ashes. He made them an example of what will happen to ungodly people. But God also rescued Lot out of Sodom because he was a righteous man who was sick of the shameful immorality of the wicked people around him. Yes, Lot was a righteous man who was tormented in his soul by the wickedness he saw and heard day after day.

(12) Meanwhile, the angels questioned Lot. "Do you have any other relatives here in the city?" they asked. "Get them out of this place--your sons-in-law, sons, daughters, or anyone else. (13) For we are about to destroy this city completely. The outcry against this place is so great it has reached the LORD, and He has sent us to destroy it."

- **The Lord** was responding to the **outcry** of those abused, whether sexually or by hunger.

(14) So Lot rushed out to tell his daughters' fiancés, "Quick, get out of the city! The LORD is about to destroy it." But the young men thought he was only joking.

- Repentance was not under discussion for **Sodom**. The residents had crossed a line in wickedness with the **Lord**. Rather, the fate of righteous people who lived in the five cities of the plains was the concern of Abraham.

(23) Abraham approached Him and said, "Will You sweep away both the righteous and the wicked? (24) Suppose You find fifty righteous people living there in the city--will You still sweep it away and not spare it for their sakes? (25) Surely You wouldn't do such a thing, destroying the righteous along with the wicked. Why, You would be treating the righteous and the wicked exactly the same! Surely You wouldn't do that! Should not the Judge of all the earth do what is right?" (26) And the LORD replied, "If I find fifty righteous people in Sodom, I will spare the entire city for their sake."

- **Abraham** reasoned from the character of **the Lord**. He surely would not destroy **the righteous** along with **the wicked**. The **Lord's** response was to spare the **destruction if fifty righteous people** could be found.

(27) Then Abraham spoke again. "Since I have begun, let me speak further to my Lord, even though I am but dust and ashes. (28) Suppose there are only forty-five righteous people rather than fifty? Will You destroy the whole city for lack of five?" And the LORD said, "I will not destroy it if I find forty-five righteous people there."

- **Abraham** acknowledged his total inferiority but continued, oriental style, to bargain down the number. He received a positive answer.

(29) Then Abraham pressed his request further. "Suppose there are only forty?" And the LORD replied, "I will not destroy it for the sake of the forty." (30) "Please don't be angry, my Lord," Abraham pleaded. "Let me speak--suppose only thirty righteous people are found?" And the LORD replied, "I will not destroy it if I find thirty."

- The count was lowered again and our patient and merciful **Lord** agreed.

(31) Then Abraham said, "Since I have dared to speak to the Lord, let me continue--suppose there are only twenty?" And the LORD replied, "Then I will not destroy it for the sake of the twenty."

- **Abraham** bargained the number to **twenty**, and **the Lord** gave a positive response for this change.

(32) Finally, Abraham said, "Lord, please don't be angry with me if I speak one more time. Suppose only ten are found there?" And the LORD replied, "Then I will not destroy it for the sake of the ten." (33) When the LORD had finished His conversation with Abraham, He went on His way, and Abraham returned to his tent.

- **Abraham's** prayer was successful. He had probably saved Lot. The measure of sin was full for the five cities of the plains. Now the project was to save the few righteous.

(Genesis 19:1) That evening the two angels came to the entrance of the city of Sodom. Lot was sitting there, and when he saw them, he stood up to meet them. Then he welcomed them and bowed with his face to the ground.

- These heavenly messengers appeared as men. This enabled them to avoid frightening those who dealt with them. The **entrance** is where official city business was conducted. **Lot** may have attained some standing among the citizens.

(2) "My lords," he said, "come to my home to wash your feet, and be my guests for the night. You may then get up early in the morning and be on your way again." "Oh no," they replied. "We'll just spend the night out here in the city square."

- **Lot** also offered **housing** for the two unknown visitors, and a meal as well. This is oriental courtesy to all travelers. They at first declined which was normal.

(3) But Lot insisted, so at last they went home with him. Lot prepared a feast for them, complete with fresh bread made without yeast, and they ate.

- We suppose that leaving out the **yeast** hurried the **meal** preparation. This **bread** was called *Matzah*. It reads like **Lot** did the actual food preparation.

(4) But before they retired for the night, all the men of Sodom, young and old, came from all over the city and surrounded the house. (5) They shouted to Lot, "Where are the men who came to spend the night with you? Bring them out to us so we can have sex with them!"

- Local **men** of all ages demanded the **men**—we know they were angels—be brought out for the purpose of homosexual rape. This incident shows the reason the Lord had determined to obliterate this society. It couldn't get any worse.

(6) So Lot stepped outside to talk to them, shutting the door behind him. (7) "Please, my brothers," he begged, "don't do such a wicked thing. (8) Look, I have two virgin daughters. Let me bring them out to you, and you can do with them as you wish. But please, leave these men alone, for they are my guests and are under my protection."

- These men so lusted for other **men** that even the offer of Lot's virgin **daughters** were not interesting to them.
- **Tom Bradford** (teacher of the Torah) writes: "It was considered the duty of a family to care for their guests ABOVE themselves. They were to give up their own lives to protect their guests, if necessary. And, that's what's happening here."

(9) "Stand back!" they shouted. "This fellow came to town as an outsider, and now he's acting like our judge! We'll treat you far worse than those other men!" And they lunged toward Lot to break down the door. (10) But the