

**LESSON 8**  
**“Living Righteously In A Wicked World”**  
**Genesis 13-14; 18-19**

**OVERVIEW:**

Abraham and his family settle in Hebron, and Lot and his family settle near Sodom. Abraham rescues Lot, pays tithes to Melchizedek, and refuses to accept the spoils of war from the king of Sodom. The Lord destroys Sodom and Gomorrah.

**SCRIPTURES:**

THE FIRST BOOK OF MOSES CALLED  
GENESIS  
CHAPTER 13

*Abram returns from Egypt—He and Lot part—The Lord will make Abram’s seed as the dust of the earth in number—Abram settles in Hebron.*

- 1 AND Abram went up out of Egypt, he, and his wife, and all that he had, and Lot with him, ~~into~~ (unto) the south.
- 2 And Abram *was* very <sup>a</sup>rich in cattle, in silver, and in gold.
- 3 And he went on his journeys from the south even to <sup>a</sup>Beth-el, unto the place where his tent had been at the beginning, between Beth-el and <sup>b</sup>Hai; (or Ai)
- 4 Unto the place of the <sup>a</sup>altar, which he had made there at the first: and there Abram <sup>b</sup>called on the name of the LORD.
- 5 ¶ And Lot also, which went with Abram, had flocks, and herds, and tents.
- 6 And the land was not able to bear them, that they might dwell together: for their substance was great, so that they could not dwell together.
- 7 And there was a strife between the herdmen of Abram’s cattle and the herdmen of Lot’s cattle: (that they could not dwell together,) And the <sup>a</sup>Canaanite and the Perizzite dwelled then in the land.
- 8 And Abram said unto Lot, Let there be no <sup>a</sup>strife, I pray thee, between me and thee, and between my herdmen and thy herdmen; for we ~~be~~ (are) <sup>b</sup>brethren.
- 9 *Is* not the whole land before thee? Separate thyself, I pray thee, from me: if *thou* ~~wilt take~~ (go to) the left hand, then I will go to the right; or if *thou* ~~depart~~ (go) to the right hand, then I will go to the left.
- 10 And Lot lifted up his eyes, and beheld all the plain of Jordan, that it *was* well watered every where, before the LORD destroyed <sup>a</sup>Sodom and Gomorrah, ~~even~~ (like) as the garden of the LORD, like the land of Egypt, ~~as thou comest unto~~ <sup>b</sup>Zoar.
- 11 Then Lot chose him all the plain of Jordan; and Lot journeyed east: and they separated themselves the one from the other. (As the two stood on that highest ridge between Bethel and Ai, the prospect before them was indeed unrivaled. Looking back northwards, the eye would rest on the mountains which divide Samaria from Judaea; westwards and southwards, it would range over the later possession of Benjamin and Judah, till in the far distance it descried the slope on which Hebron lay. But the fairest vision was eastward: in the extreme distance, the dark mountains of Moab; at their foot, the Jordan, winding through a valley of untold fertility; and in the immediate foreground, the range of hills above Jericho. As the patriarchs gazed upon it, the whole cleft of the Jordan valley was rich with the most luxuriant tropical vegetation, the sweetest spot of all being around the Lake of Sodom, at that time probably a sweetwater lake, the "circuit" of the plain resembling in appearance, but far exceeding in fertility and beauty, the district around the Sea of Galilee. In this "round" of Jordan, and by the waters of

Sodom, rich cities had sprung up, which, alas! were also the seat of the most terrible corruption. As Lot saw this "round" or district, fair like Paradise, green with perennial verdure, like the part of Egypt watered by the Nile, his heart went out after it, unmindful of, or not caring to inquire into, the character of its inhabitants. The scene might well have won the heart of any one whose affections were set on things beneath. Lot's heart was so set; and he now vindicated by his choice the propriety of his being separated from Abram. Assuredly their aims went asunder, as the ways which they took. Yet, even thus, God watched over Lot, and left him not to reap the bitter fruit of his own choice. Alfred Edersheim, Bible History, Old Testament, Chapter 12.)

12 Abram dwelled in the land of Canaan, and <sup>a</sup>Lot dwelled in the cities of the plain, and pitched *his* tent toward Sodom. (Many readers do not pick up on the subtle significance of Lot's pitching his tent toward Sodom, a city of sin. We should abhor sin, and avoid the road to it. Having pitched his tent toward Sodom, it wasn't long before Lot lived there. As is often the case when people ripen in iniquity, the result was war and bloodshed. Lot was caught up in this and lost everything. Abraham came to his rescue and saved Lot, his family, friends, and his possessions. Latter-Day Commentary on the Old Testament, p. 84. Regarding the pitching of the tent toward Sodom; it was customary for the women to pitch the tents. Since the tent was pitched toward Sodom, maybe Lot's wife loved the city, which might explain why she turned as they were leaving the city, longing to be back there, which caused her to be turned into a pillar of salt.)

13 But the men of <sup>a</sup>Sodom ~~were~~ (becoming sinners, and exceedingly) <sup>b</sup>wicked ~~and sinners~~ before the LORD exceedingly (, the Lord was angry with them).

14 ¶ And the LORD said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and <sup>a</sup>westward: (And remember the covenant which I make with thee; for it shall be an everlasting covenant; and thou shalt remember the days of Enoch thy father;)

15 For all the <sup>a</sup>land which thou seest, ~~to thee~~ will I give it (thee), and to thy seed for ever. (Abraham's seed will have the land of Palestine in the resurrection. Bruce R. McConkie, Studies in Scripture, 3:55. The time would eventually come, after the resurrection from the dead, when Abraham and his children who have been faithful in the keeping of the commandments of the Lord, should possess that land, and they shall also spread forth as far as it is necessary for them to receive an inheritance. Joseph Fielding Smith, Doctrines of Salvation, 1:88)

16 And I will make thy <sup>a</sup>seed as the <sup>b</sup>dust of the earth: so that if a man can number the dust of the earth, ~~then shall~~ thy seed also be numbered.

17 Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee.

18 Then Abram removed *his* tent, and came and dwelt <sup>a</sup>in the plain of (Heb by the terebinth(s) of) Mamre, which is (was) in <sup>b</sup>Hebron, and built there an <sup>c</sup>altar unto the LORD.

## CHAPTER 14

*Lot captured in battles of the kings—He is rescued by Abram—Melchizedek administers bread and wine, and blesses Abram—Abram pays tithes—He declines to accept spoils of conquest.*

1 AND it came to pass in the days of Amraphel king of <sup>a</sup>Shinar, (and) Arioch king of Ellasar, (and) Chedorlaomer king of Elam, and Tidal king of nations;

2 *That these* (kings) made war with Bera king of Sodom, and with Birsha king of Gomorrah, Shinab king of Admah, and Shemeber king of Zeboim, and the king of Bela, which is <sup>a</sup>Zoar.

3 All these were joined together in the vale of Siddim, which is the salt <sup>a</sup>sea.

4 Twelve years they served Chedorlaomer, and in the thirteenth year they rebelled.

5 And in the fourteenth year came Chedorlaomer, and the kings that *were* with him, and smote the <sup>a</sup>Rephaims in Ashteroth Karnaim, and the <sup>b</sup>Zuzims in Ham, and the <sup>c</sup>Emims<sup>\*</sup> in Shaveh Kiriathaim,

6 And the <sup>a</sup>Horites in their mount Seir, unto El-paran, which is (was) by the wilderness.  
7 And they returned, and came to En-mishpat, which is Kadesh, and smote all the country of the Amalekites, and also the Amorites, that dwell in Hazezon-tamar.  
8 And there went out the king of Sodom, and the king of Gomorrah, and the king of Admah, and the king of Zeboiim, and the king of Bela (the same (which) is Zoar;) and they joined battle with them in the vale of Siddim;  
9 With Chedorlaomer the king of Elam, and with Tidal king of nations, and Amraphel king of Shinar, and Arioch king of Ellasar; four kings with five.  
10 And the vale of Siddim was full of (filled with) <sup>a</sup>slimepits; (or bitumen pits) and the kings of Sodom and Gomorrah fled, and fell there; and they that remained fled to the mountain (which was called Hanabal.).  
11 And they took all the goods of Sodom and Gomorrah, and all their victuals, and went their way.  
12 And they took <sup>a</sup>Lot, Abram's brother's son, who dwelt in Sodom, and his goods, and departed.  
13 ¶ And there came one that had escaped, and told Abram the <sup>a</sup>Hebrew; (the man of God,) for he dwelt <sup>b</sup>in the plain of (Heb by the terebinth(s) of Mamre) Mamre the Amorite, brother of Eshcol, and brother of Aner: and these were confederate with Abram.  
14 And when Abram heard that (Lot,) his brother ('s son,) was taken captive, <sup>a</sup>he armed (or he led forth) his trained servants, (men, and they which were) <sup>b</sup>born in his own house, three hundred and eighteen, and pursued them unto Dan.  
15 And he divided himself against them, he and his servants (men), by night, and smote them, and pursued them unto Hobah, which is (was) on the <sup>a</sup>left hand (ie north) of Damascus.  
16 And he brought back all the goods, and also brought again his brother Lot, (his brother's son,) and (all) his goods, and the women also, and the people.  
17 ¶ And the king of Sodom (also) went out to meet him after his return from the slaughter of Chedorlaomer, and of the kings that were with him, at the valley of Shaveh, which is (was) the <sup>a</sup>king's dale.  
18 And <sup>a</sup>Melchizedek (,) (Heb king of righteousness) king of <sup>b</sup>Salem (,) brought forth <sup>c</sup>bread and wine: <sup>d</sup>and he (break bread and blest it; and he blest the wine, he being) was the <sup>e</sup>priest of the most high God.  
19 (And he gave to Abram,) And he blessed him, and said, <sup>a</sup>Blessed be Abram (,) (thou are a man) of the most high <sup>b</sup>God, <sup>c</sup>possessor (or creator) of heaven and earth:  
20 And <sup>a</sup>blessed be (is) the (name of the) most high God, which hath delivered thine enemies into thy (thine) hand. And he (Abram) gave him <sup>b</sup>tithes of all (he had taken).  
21 And the king of Sodom said unto Abram, Give me the persons, and take the <sup>a</sup>goods to thyself.  
22 And Abram said to the king of Sodom, I have lift(ed) up mine hand unto the LORD, the most high God, the possessor of heaven and earth,  
23 (And have sworn) That I will not take (of thee) from a thread even to a shoelatchet, and that I will not take any thing that is thine, lest thou shouldest say, I have made Abram <sup>a</sup>rich:  
24 Save only that which the young men have eaten, and the portion of the men which went with me, Aner, (Ener) Eshcol, and Mamre; let them take their <sup>a</sup>portion.

(25 And Melchizedek lifted up his voice and blessed Abram.

26 Now Melchizedek was a man of faith, who wrought righteousness; and when a child he feared God, and stopped the mouths of lions, and quenched the violence of fire.

27 And thus, having been approved of God, he was ordained an high priest after the order of the covenant which God made with Enoch,

28 It being after the order of the Son of God; which order came, not by man, nor the will of man; neither by father nor mother; neither by beginning of days nor end of years; but of God;

29 And it was delivered unto men by the calling of his own voice, according to his own will, unto as many as believed on his name.

30 For God having sworn unto Enoch and unto his seed with an oath by himself; that every one being ordained after this order and calling should have power, by faith, to break mountains, to divide the seas, to dry up waters, to turn them out of their course;

31 To put at defiance the armies of nations, to divide the earth, to break every band, to stand in the presence of God; to do all things according to his will, according to his command, subdue principalities and powers; and this by the will of the Son of God which was from before the foundation of the world.

32 And men having this faith, coming up unto this order of God, were translated and taken up into heaven.

33 And now, Melchizedek was a priest of this order; therefore he obtained peace in Salem, and was called the Prince of peace.

34 And his people wrought righteousness, and obtained heaven, and sought for the city of Enoch which God had before taken, separating it from the earth, having reserved it unto the latter days, or the end of the world;

35 And hath said, and sworn with an oath, that the heavens and the earth should come together; and the sons of God should be tried so as by fire.

36 And this Melchizedek, having thus established righteousness, was called the king of heaven by his people, or, in other words, the King of peace.

37 And he lifted up his voice, and he blessed Abram, being the high priest, and the keeper of the storehouse of God;

38 Him whom God had appointed to receive tithes for the poor.

39 Wherefore, Abram paid unto him tithes of all that he had, of all the riches which he possessed, which God had given him more than that which he had need.

40 And it came to pass, that God blessed Abram, and gave unto him riches, and honor, and lands for an everlasting possession; according to the covenant which he had made, and according to the blessing wherewith Melchizedek had blessed him.) (The accepted Hebrew meaning of Melchizedek may then be taken as king of righteousness or peace. But, students of language suggested that the word is a title rather than a name, a title implying a high position of spiritual leadership. Linguists, dissecting the word and finding the syllable “el” in it, the Hebrew for God, interpret Melchizedek to mean a servant or king of the supreme God, a “King-priest.” Paul tells the Hebrews to “consider how great this man was. (Heb 7:4) Through the ages Melchizedek has been a somewhat mystical figure, but one to whom the highest respect is given. John A. Widtsoe, Evidences and Reconciliations, p. 231-32. Through the discovery of the Dead Sea Scrolls, we find that the people who many call the Essenes desired to move away from wickedness and establish a singular community of righteousness. Their organization had a shadow of biblical organization. Their leader was called the “Teacher of Righteousness” and he had two assistants. There was also a council of “Twelve Overseers.” They had an order following the righteous king which is said in Hebrew, “Melech Zedek.” Old Testament Supplemental Study Materials, p. 15)

## CHAPTER 18

*Abraham entertains three holy men—They promise that Sarah shall have a son—Abraham will command his children to do justice and judgment—The Lord appears to him—They discuss the destruction of Sodom and Gomorrah.*

1 AND the LORD <sup>a</sup>appeared unto ~~him~~ (Abraham) in the plains of Mamre: and he sat in the tent door in the heat of the day;

2 And he lift(ed) up his eyes and looked, and, lo, three <sup>a</sup>men stood by him: and when he saw ~~them~~, he ran to meet them from ~~the~~ (his) tent door, and <sup>b</sup>bowed himself toward the ground, (Thereafter Sarah gave Hagar to Abraham as a wife, and she bore Ishmael, so he had seed in that sense. But, that was not to be the royal lineage, and so three men visited Abraham. The Inspired Version of the Bible says they

were Holy Men. The account in the King James Version is garbled; it calls them angels. It seems perfectly clear to us that they were the First Presidency of the Church. They visited Abraham to give him blessings and are the ones who said that his wife would have a child. That was on the occasion when Sarah laughed and was confused. Bruce R. McConkie, Studies in Scripture, 3:56. These three men were mortals. They had bodies and were able to eat, to bathe, and sit and rest from their weariness. Not one of these three was the Lord. Joseph Fielding Smith, Doctrines of Salvation, 1:16.)

3 And said, My ~~a~~Lord, (brethren,) if now I have found favour in thy (your) sight, pass not away, I pray thee, (you) from thy servant:

4 Let a little water, I pray you, be fetched, and <sup>a</sup>wash your feet, and <sup>b</sup>rest yourselves under the tree:

5 And I will fetch a morsel of bread, and <sup>a</sup>comfort (or sustain) ye your hearts; after that ye (you) shall pass on: for therefore are ye <sup>b</sup>come to your servant. And they said, So do, as thou hast said.

6 And Abraham hastened into the tent unto Sarah, and said, Make ready quickly three measures of fine meal, knead ~~it~~, and make cakes upon the hearth.

7 And Abraham ran unto the herd, and fetcht a calf tender and good, and gave *it* unto a young man; and he hasted to dress it.

8 And he took butter, and milk, and the calf which he had dressed, and set ~~it~~ (them) before them; and he stood by them under the tree, and they did eat.

9 ¶ And they said unto him, Where *is* Sarah thy wife? And he said, Behold, in the tent.

10 (And one of them blessed Abraham) And he said, I will certainly return unto thee (from my journey, and lo) according to the time of life; ~~and, lo,~~ <sup>a</sup>Sarah thy wife shall have a <sup>b</sup>son. And Sarah heard ~~it~~ (him) in the tent door; ~~which was behind him.~~

11 (And) Now Abraham and Sarah were (being) <sup>a</sup>old and well stricken in age; and (therefore) it (had) <sup>b</sup>ceased to be with Sarah after the manner of women.

12 Therefore Sarah laughed within herself, saying, After I ~~am~~ (have) waxed old shall I have pleasure, my lord being <sup>a</sup>old also? (The laughter was most likely not from disbelief, but from joy and wonder.)

13 And the (angel of the) LORD said unto Abraham, Wherefore did Sarah <sup>a</sup>laugh, saying, Shall I of a surety bear a child, which am <sup>b</sup>old?

14 Is any thing too <sup>a</sup>hard for the LORD? At the time appointed(, behold,) I will return unto thee (from my journey, which the Lord hath sent me; and), according to the <sup>b</sup>time of life, ~~and~~ (thou mayest know that) Sarah shall have a son.

15 Then Sarah denied, saying, I laughed not; for she was afraid. And he said, Nay; but thou didst laugh.

16 ¶ And the ~~men~~ (angels) rose up from thence, and looked toward Sodom: and Abraham went with them to bring them on the way.

17 And the (angel of the) LORD said, Shall I <sup>a</sup>hide from Abraham that thing which I (the Lord will) do (for him);

18 Seeing that Abraham shall surely become a great and mighty <sup>a</sup>nation, and all the <sup>b</sup>nations of the earth shall be <sup>c</sup>blessed in him?

19 For I <sup>a</sup>know him, that he will <sup>b</sup>command his <sup>c</sup>children and his <sup>d</sup>household after him, and they shall <sup>e</sup>keep the way of the LORD, to do justice and <sup>f</sup>judgment; that the LORD may bring upon Abraham that which he ~~hath~~ (has) spoken of him.

20 And the (angel of the) LORD said (unto Abraham, the Lord said unto us), Because the <sup>a</sup>cry of Sodom and Gomorrah is great, and because their <sup>b</sup>sin is very grievous(, I will destroy them);

21 I will (send you, and ye shall) go down now, and see (that their iniquities are rewarded unto them. And ye shall have all things done) ~~whether they have done~~ altogether according to the cry of it, which is come unto me; and if (ye do it) not, I will ~~know~~. (it shall be upon your heads; for I will destroy them, and you shall know that I will do it, for it shall be before your eyes.)

22 <sup>a</sup>And the (angels which were holy) men(, and were sent forth after the order of God,) turned their faces from thence, and went toward Sodom: but Abraham <sup>b</sup>stood yet before the LORD(, remembering the things which had been told him).

23 ¶ And Abraham drew near (to Sodom), and said (unto the Lord, calling upon his name, saying), Wilt thou also <sup>a</sup>destroy the <sup>b</sup>righteous with the <sup>c</sup>wicked? (Wilt thou not spare them?)

24 Peradventure there be fifty righteous within the city: wilt thou also destroy and not <sup>a</sup>spare the place for the fifty righteous that ~~are~~ (may be) therein?

25 (O may) That be far from thee to do after this manner, to slay the righteous with the wicked: and that the righteous should be as the wicked(. O God, may) that be far from thee: (for) Shall not the <sup>a</sup>Judge of all the earth do right?

26 And the LORD said (unto Abraham), If I (thou) find(est) in Sodom fifty <sup>a</sup>righteous within the city, then I will spare all the place for their sakes.

27 And Abraham answered and said, Behold now, I have taken upon me to speak unto the Lord, which (is able to destroy the city, and lay all the people in) ~~am~~ but <sup>a</sup>dust and ashes:

28 (Wilt the Lord spare them) Peradventure there shall lack five of the fifty righteous: wilt thou destroy all the city for lack of five? And he said, (their wickedness,) If I find there forty and five (righteous? And he said,) I will not destroy it (but spare them).

29 And he spake unto him yet again, and said, Peradventure there shall be forty found there. And he said, I will not ~~do~~ (destroy) it for forty's sake.

30 And he said (again) unto him (the Lord), Oh(,) let not the Lord be angry, and I will speak: Peradventure there shall thirty be found there-(?) And he said, I will not ~~do~~ it, (destroy them) if I (thou shalt) find thirty there.

31 And he said, Behold now, I have taken upon me to speak unto the Lord: (wilt thou destroy them if) Peradventure there shall be twenty (be) found there-(?) And he said, I will not destroy it (them) for twenty's sake.

32 And he (Abraham) said (unto the Lord), Oh(,) let not the Lord be <sup>a</sup>angry, and I will speak yet but this once: Peradventure ten shall be found there-(?) And he (the Lord) said, I will <sup>b</sup>not destroy it (them) for ten's sake. (And the Lord ceased speaking with Abraham.)

33 And the LORD ~~awent his way~~, as soon as he had left communing with (the Lord,) Abraham (went his way. And it came to pass that) and Abraham returned unto his place (tent). (Our world is now much the same as it was in the days of the Nephite prophet who said: ...”if it were not for the prayers of the righteous... ye would even now be visited with utter destruction...” Of course, there are many many upright and faithful who live all the commandments and whose lives and prayers keep the world from destruction.” Alma 10:22. Spencer W. Kimball, CR, Apr 1971, p. 7)

## CHAPTER 19

*Lot entertains holy men—The men of Sodom seek to abuse Lot's guests, and are smitten with blindness—Lot sent out of Sodom—The Lord rains brimstone and fire upon Sodom and Gomorrah—Lot's daughters preserve his seed in the land.*

1 AND (it came to pass, that) there came ~~two~~ (three) <sup>b</sup>angels (Heb messengers) to Sodom at even (in the evening); and Lot sat in the gate (door of his house, in the city) of Sodom. And Lot seeing them (the angels,) rose up to meet them; and he bowed himself with his face toward the ground;

2 And he said, Behold now, my lords, turn in, I pray you, into your servant's house, and tarry all night, and <sup>a</sup>wash your feet, and ye shall rise up early, and go on your ways. And they said, Nay; but we will abide in the street all night.

3 And he pressed upon them greatly; and they turned in unto him, and entered into his house; and he made them a <sup>a</sup>feast, and did bake <sup>b</sup>unleavened bread, and they did eat.

4 ¶ But before they lay down (to rest), the men of the city, ~~even the men~~ of Sodom, compassed the house round, (even men which were) both old and young, ~~all~~ (even) the people from every quarter:

5 And they called unto Lot, and said unto him, Where *are* the men which came in (un)to thee this night?

bring them out unto us, that we may <sup>a</sup>know them. (Know is used both in Hebrew and English in this kind of context as a euphemism in place of a sexual word.)

6 And Lot went out at (of) the door unto them, and shut the door after him,

7 And said, I pray you, brethren, do not so wickedly.

9a And they said (unto him), Stand back. (And they were angry with him.)

And they said ~~again~~ (among themselves), This one ~~fellow~~ (man) came in to sojourn (among us), and he will needs be (now make himself to be) a judge; now we will deal worse with ~~(thee)~~ (him) than with them.

(Wherefore they said unto the man, We will have the men, and thy daughters also; and we will do with them as seemeth us good.)

Now this was after the wickedness of Sodom.

8 And Lot said, Behold now, I have two daughters which have not known man; let me, I pray you, (plead with my brethren that I may not) bring them out unto you; and (ye shall not) do ~~ye-~~to~~~~ (unto) them as is (seemeth) good in your eyes;

(For God will not justify his servant in this thing; wherefore, let me plead with my brethren, this once) only, (that) unto these men (ye) do nothing, (that they may have peace in my house); for therefore came they under the shadow of my roof.

9b And they ~~pressed sore upon the man, even~~ (were angry with Lot) and came near to break the door, (The people of Sodom and Gomorrah engaged in grievous sexual sins. But these sins, while severe, were not the only sins for which the cities were destroyed. Ezekiel 16: 49 Behold, this was the iniquity of thy sister <sup>a</sup>Sodom, <sup>b</sup>pride, fulness of bread, and abundance of <sup>c</sup>idleness was in her and in her daughters, neither did she strengthen the hand of the poor and needy. 50 And they were haughty, and committed <sup>a</sup>abomination before me: therefore I took them <sup>b</sup>away <sup>c</sup>as I saw good.)

10 But the (angels of God, which were holy) men, put forth their hand and pulled Lot into the house (un)to them, and shut ~~to~~ the door.

11 And they smote the men ~~that were at the door of the house~~ with <sup>a</sup>blindness, both small and great, (that they could not come at the door. And they were angry,) so that they wearied themselves to find the door, (and could not find it).

12 ¶ And ~~at~~ (these holy) men said unto Lot, Hast thou ~~here~~ any (here) besides? (thy) son(s) in law, and thy (son's) sons, and thy daughters(? And they commanded Lot, saying,) ~~and~~ whatsoever thou hast in the city, (thou shalt) <sup>b</sup>bring ~~them~~ out of this place:(,)

13 For we will destroy this place, because the <sup>a</sup>cry of them is waxen great, (and their abominations have come up) before the face of the LORD; and the LORD hath sent us to destroy it.

14 And Lot went out, and spake unto his sons in law, which married his daughters, and said, Up, <sup>a</sup>get you <sup>b</sup>out of this place; for the LORD will destroy this city. But he seemed as one that <sup>c</sup>mocked unto his sons in law.

15 ¶ And when the morning ~~arose~~ (came), ~~then~~ the <sup>a</sup>angels hastened <sup>b</sup>Lot, saying, Arise, take thy wife, and thy two daughters, which are here; lest thou be consumed in the iniquity of the city.

16 And while he lingered, the ~~men~~ (angels) laid hold upon his hand, and upon the hand of his wife, and upon the hand of his two daughters; the LORD being <sup>a</sup>merciful unto ~~him~~ (them): and they brought ~~him~~ (them) forth, and set ~~him~~ (them down) without the city. (Members of the Church need to influence more than we are influenced. We should work to stem the tide of sin and evil instead of passively being swept along by it. We each need to help solve the problem rather than avoid or ignore it. Elder Russell M. Ballard, CR, Apr 1989, p. 101.)

17 ¶ And it came to pass, when they had brought them forth abroad, that ~~he~~ (they) said (unto them), Escape for ~~thy~~ life (your lives); <sup>a</sup>look not behind ~~thee~~ (you), neither stay ~~thou~~ (you) in all the plain; escape to the <sup>b</sup>mountain, lest (you) ~~thou~~ be consumed.

18 And Lot said unto **(one of)** them, Oh, not so, my Lord: **(!)**

19 Behold now, thy servant **hath (has)** found <sup>a</sup>grace in thy sight, and thou hast magnified thy mercy, which thou hast shewed unto me in saving my life; and I cannot escape to the mountain, lest some evil **(over)take** me, and I die:

20 Behold now, **this (here is another)** city **(and this)** is near to flee unto, and it is a little one: Oh, let me escape thither, **(is it not a little one?) (and may the Lord not destroy it,)** and my soul shall live.

21 And **he (the angel)** said unto him, See, I have <sup>a</sup>accepted thee concerning this thing also, that I will not overthrow this city, for the which thou hast spoken.

22 Haste thee, escape thither; for I cannot do any thing **til (until)** thou be come thither. **Therefore (And)** the name of the city was called <sup>a</sup>Zoar. **(Little thing)**

23 ¶ **(Therefore)** The sun was risen upon the earth when Lot entered into Zoar. **(And the Lord did not destroy Sodom until Lot had entered into Zoar.)**

24 **(And)** Then, when Lot had entered into Zoar, the LORD rained upon <sup>a</sup>Sodom and upon <sup>b</sup>Gomorrah (**; for the angels called upon the name of the Lord for** <sup>c</sup>brimstone **(Heb combustible materials (especially sulphur and pitch))** and fire from the LORD out of heaven;

25 And **he (thus they)** overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground.

26 ¶ **But (it came to pass, when Lot fled,)** his wife <sup>a</sup>looked back from behind him, and ~~she~~ became a <sup>b</sup>pillar of salt. **(The implication is that Lot's wife started back to Sodom, perhaps to save some possessions, and was caught in the destruction. Student Manual, Old Testament, p. 76)**

27 ¶ And Abraham **gat (got)** up early in the morning to the place where he stood before the LORD:

28 And he looked toward Sodom and Gomorrah, and toward all the land of the plain, and ~~beheld, and,~~ **(behold,)** lo, the <sup>a</sup>smoke of the country went up as the smoke of a furnace.

29 ¶ And it came to pass, when God destroyed the cities of the plain, that God ~~remembered~~ **(spake unto)** Abraham **(saying, I have remembered Lot),** and sent ~~Lot~~ **(him)** out of the midst of the overthrow, **(that thy brother might not be destroyed,)** when **he (I)** overthrew the ~~cities~~ **(city)** in the which **(thy brother)** Lot dwelt.

30 **(And Abraham was comforted.)** And Lot went up out of Zoar, and dwelt in the <sup>a</sup>mountain, and his two daughters with him; for he feared to dwell in Zoar: and he dwelt in a cave, he and his two daughters.

31 And the <sup>a</sup>firstborn **(dealt wickedly, and)** said unto the younger, Our father ~~is (has become)~~ old, and ~~there is~~ **(we have)** not a man ~~in (on)~~ the earth to come in unto us, **(, to live with us)** after the manner of all **(that live on)** the earth:

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

33 And they **(did wickedly, and)** made their father drink wine that night: and the firstborn went in, and lay with her father; and he perceived not when she lay down, nor when she arose.

34 And it came to pass on the morrow, that the firstborn said unto the younger, Behold, I lay yesternight with my father: let us make him drink wine this night also; and go thou in, **and** lie with him, that we may preserve seed of our father.

35 <sup>a</sup>And they made their father drink wine that night also: and the younger arose, and lay with him; and he perceived not when she lay down, nor when she arose.

36 Thus were both the daughters of Lot with child by their father.

37 And the firstborn bare a son, and called his name <sup>a</sup>Moab: ~~the same is~~ the father of the <sup>b</sup>Moabites **(the same which are)** unto this day.

38 And the younger, she also bare a son, and called his name Benammi: ~~the same is~~ the father of the children of ~~a~~Ammon **(which are Ammonites; the same which are)** unto this day.

Additional Reading: **(Much of this was in the reading for lesson 7)**



Abraham 2	Genesis 11
1 NOW the Lord God caused the <sup>a</sup> famine to wax sore in the land of Ur, insomuch that <sup>b</sup> Haran, my brother, died; but <sup>c</sup> Terah, my father, yet lived in the land of Ur, of the Chaldees.	28 And Haran died before his father Terah in the land of his nativity, in Ur of the <sup>a</sup> Chaldees.
2 And it came to pass that I, Abraham, took <sup>a</sup> Sarai to wife, and <sup>b</sup> Nahor, my brother, took Milcah to wife, who was the <sup>c</sup> daughter of Haran.	29 And Abram and Nahor took them wives: the name of Abram's wife was <sup>a</sup> Sarai; and the name of Nahor's wife, <sup>b</sup> Milcah, the daughter of Haran, the father of Milcah, and the father of Iscah.
3 Now the Lord had <sup>a</sup> said unto me: Abraham, get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee.	30 But Sarai was <sup>a</sup> barren; she <del>had</del> (bear) no child.
4 Therefore I left the land of <sup>a</sup> Ur, of the Chaldees, to go into the land of Canaan; and I took Lot, my brother's son, and his wife, and Sarai my wife; and also my <sup>b</sup> father followed after me, unto the land which we denominated Haran.	31 And Terah took Abram his son, and Lot the son of Haran his son's son, and Sarai his daughter in law, his son Abram's wife; and they went forth with them from Ur of the <sup>a</sup> Chaldees, to go into the land of <sup>b</sup> Canaan; and they came unto <sup>c</sup> Haran, and dwelt there.
5 And the famine abated; and my father tarried in Haran and dwelt there, as there were many flocks in Haran; and my father turned again unto his <sup>a</sup> idolatry, therefore he continued in Haran.	
	32 And the days of Terah were two hundred and five years: and Terah died in Haran.
	Genesis 12
6 But I, Abraham, and Lot, my brother's son, prayed unto the Lord, and the Lord <sup>a</sup> appeared unto me, and said unto me: Arise, and take Lot with thee; for I have purposed to take thee away out of Haran, and to make of thee a <sup>b</sup> minister to bear my <sup>c</sup> name in a strange <sup>d</sup> land which I will give unto thy seed after thee for an everlasting possession, when they hearken to my voice. (Abraham first received the gospel by baptism (which is the covenant of salvation); then he had conferred upon him the higher priesthood, and he entered into celestial marriage (which is the covenant of exaltation), gaining assurance thereby that he would have eternal increase; finally he received a promise that all of these blessings would be offered to all of his mortal posterity. Included in the divine promises to Abraham was the assurance that Christ would come through his lineage, and the assurance that Abraham's posterity would receive certain choice, promised lands as an eternal inheritance. All of these promises lumped together are called the Abrahamic covenant. Those portions of it which	1 NOW the LORD had <sup>a</sup> said unto <sup>b</sup> Abram, <sup>c</sup> Get thee out of thy <sup>d</sup> country, and from thy <sup>e</sup> kindred, and from thy <sup>f</sup> father's house, unto a <sup>g</sup> land that I will shew thee:

<p>pertain to personal exaltation and eternal increase are renewed with each member of the house of Israel who enters the order of celestial marriage; through that order the participating parties become inheritors of all the blessings of Abraham, Isaac, and Jacob. Bruce R. McConkie, <i>Mormon Doctrine</i>, p. 13.)</p>	
<p>7 For I am the Lord thy God; I dwell in <sup>a</sup>heaven; the earth is my <sup>b</sup>footstool; I stretch my hand over the sea, and it obeys my voice; I cause the wind and the fire to be my <sup>c</sup>chariot; I say to the mountains—Depart hence—and behold, they are taken away by a whirlwind, in an instant, suddenly.</p>	
<p>8 My <sup>a</sup>name is Jehovah, and I <sup>b</sup>know the end from the beginning; therefore my hand shall be over thee.</p>	
<p>9 And I will make of thee a great <sup>a</sup>nation, and I will <sup>b</sup>bless thee above measure, and make thy name great among all nations, and thou shalt be a blessing unto thy seed after thee, that in their hands they shall bear this ministry and <sup>c</sup>Priesthood unto all nations; (The responsibility of the seed of Abraham, which we are, is to be missionaries to bear this ministry and Priesthood unto all nations. Ezra Taft Benson, CR, Apr 1987, p. 107. Abraham received the Melchizedek Priesthood from Melchizedek. It is not certain when he received it: he may have received it while still in Ur or at some later date. Student Manual Old Testament, p. 65)</p>	<p>2 And I will make of thee a <sup>a</sup>great <sup>b</sup>nation, and I will <sup>c</sup>bless thee, and make thy <sup>d</sup>name great; and thou shalt be a blessing: (Thus through this scattering the Lord has caused Israel to mix with the nations and bring the Gentiles within the blessings of the seed of Abraham. We are preaching the gospel now in all parts of the world, and for what purpose? To gather out from the Gentile nations the lost sheep of the house of Israel. It is by this scattering that the Gentile nations have been blessed, and if they will truly repent they are entitled to all the blessings promised to Israel, which are the blessings of salvation, even of life eternal. Joseph Fielding Smith, <i>Answers to Gospel Questions</i>, 2:57)</p>
<p>10 And I will <sup>a</sup>bless them through thy name; for as many as receive this <sup>b</sup>Gospel shall be called after thy <sup>c</sup>name, and shall be accounted thy <sup>d</sup>seed, and shall rise up and bless thee, as their <sup>e</sup>father;</p>	
<p>11 And I will <sup>a</sup>bless them that bless thee, and <sup>b</sup>curse them that curse thee; and in thee (that is, in thy Priesthood) and in thy <sup>c</sup>seed (that is, thy Priesthood), for I give unto thee a promise that this <sup>d</sup>right shall continue in thee, and in thy seed after thee (that is to say, the literal seed, or the seed of the body) (The royal lineage comes down through Isaac, and Jacob and not Abraham's other descendants. Bruce R. McConkie, <i>Studies in Scripture</i> 3:54) shall all the families of the earth be blessed, (The seed of Abraham is so universally spread over the earth that it is a little difficult to suppose that there are any people left on earth who</p>	<p>3 And I will <sup>a</sup>bless them that bless thee, and <sup>b</sup>curse <del>him</del> (them) that <sup>c</sup>curseth thee: and in thee shall <del>all</del> (the) <sup>d</sup>families of the earth be <sup>e</sup>blessed. (No person who is not of Israel can become a member of the Church without becoming of the house of Israel by adoption. Joseph Fielding Smith, <i>Doctrines of Salvation</i>, 3:246 The solemn obligation associated with the Abrahamic Covenant is to be worthy spiritual servants to the world, delivering to all nations, kindreds, tongues, and peoples the blessings associated with the kingdom of God upon the earth, including the priesthood in all its saving functions. <i>Latter-Day Commentary on the</i></p>

<p>do not have some of the blood of Abraham in their veins, excepting the seed of Cain. There would be many people who have very little of the blood of Israel, but I believe the seed of Cain has none. Bruce R. McConkie, Studies in Scripture, 3:53) even with the blessings of the Gospel, which are the blessings of salvation, even of life eternal. (It is the seed of Abraham who themselves hold the same priesthood held by their noble forebear who will take salvation to all the nations of the earth. Bruce R. McConkie, Millennial Messiah, p. 263.)</p>	<p>Old Testament, p. 76. Your descendants, meaning as we shall see, the ones through Isaac and Jacob, shall have a right to the priesthood, to the gospel and to eternal life. Three things. I have a right to them. It may be different with some others. If they are not the seed of Abraham, they can obtain the gospel, or they can obtain the priesthood, and they can be adopted in, but I have a right – a right that I earned in pre-existence when the Lord decided that I should be born in the lineage that is royal. The royal lineage! It is their right to have the priesthood, the gospel, and eternal life. If I do not obtain those things, it is my fault for not living up to the potential and the possibility that God gave me. Bruce R. McConkie, Studies in Scripture, 3:54)</p>
<p>12 Now, after the Lord had withdrawn from speaking to me, and withdrawn his face from me, I said in my heart: Thy servant has <sup>a</sup>sought thee earnestly; now I have found thee;</p>	
<p>13 Thou didst send thine angel to <sup>a</sup>deliver me from the gods of Elkenah, and I will do well to hearken unto thy voice, therefore let thy servant rise up and depart in peace.</p>	
<p>14 So I, Abraham, departed as the Lord had said unto me, and Lot with me; and I, Abraham, was <sup>a</sup>sixty and two years old when I departed out of Haran.</p>	<p>4 So Abram departed, as the LORD had spoken unto him; and Lot went with him: and Abram <i>was</i> <sup>a</sup>seventy and five years old when he departed out of Haran.</p>
<p>15 And I took Sarai, whom I took to wife when I was in Ur, in Chaldea, and Lot, my brother's son, and all our substance that we had gathered, and the souls that we had <sup>a</sup>won in Haran, and came forth in the way to the land of Canaan, and dwelt in tents as we came on our way;</p>	<p>5 And Abram took <sup>a</sup>Sarai his wife, and <sup>b</sup>Lot his <sup>c</sup>brother's son, and all their substance that they had gathered, and the souls that they had <sup>d</sup>gotten (Heb made; ie converted) in <sup>e</sup>Haran; and they went forth to go into the land of Canaan; and into the land of Canaan they came.</p>
<p>16 Therefore, <sup>a</sup>eternity was our covering and our <sup>b</sup>rock and our salvation, as we journeyed from Haran by the way of <sup>c</sup>Jershon, to come to the land of Canaan. 17 Now I, Abraham, built an <sup>a</sup>altar in the land of Jershon, and made an offering unto the Lord, and prayed that the <sup>b</sup>famine might be turned away from my father's house, that they might not perish.</p>	
<p>18 And then we passed from Jershon through the land unto the place of Sechem; it was situated in the plains of Moreh, and we had already come into the borders of the land of the <sup>a</sup>Canaanites, and I offered <sup>b</sup>sacrifice there in the plains of Moreh, and called on the Lord devoutly, because we had already come into the land of this idolatrous</p>	<p>6 ¶ And Abram passed through the land unto the place of Sichem, <del>unto</del> (and) the plain of Moreh. And the <sup>a</sup>Canaanite <del>was</del> (were) then in the land.</p>

nation.	
19 And the Lord <sup>a</sup> appeared unto me in answer to my prayers, and said unto me: Unto thy seed will I give this <sup>b</sup> land.	7 And the LORD appeared unto Abram, and said, <sup>a</sup> Unto thy <sup>b</sup> seed will I give this <sup>c</sup> land: and there builded he an <sup>d</sup> altar unto the LORD, who appeared unto him.
20 And I, Abraham, arose from the place of the altar which I had built unto the Lord, and removed from thence unto a mountain on the east of <sup>a</sup> Bethel, and pitched my tent there, Bethel on the west, and <sup>b</sup> Hai on the east; and there I built another <sup>c</sup> altar unto the Lord, and <sup>d</sup> called again upon the name of the Lord.	8 And he removed from thence unto a mountain on the east of <sup>a</sup> Beth-el, and pitched his tent, <b>having (leaving)</b> <sup>b</sup> Beth-el on the west, and <sup>c</sup> Hai <b>(or Ai)</b> on the east: and there he builded an altar unto the LORD, and <sup>d</sup> called upon the <sup>e</sup> name of the LORD.
21 And I, Abraham, journeyed, going on still towards the south; and there was a continuation of a famine in the land; and I, Abraham, concluded to go down into Egypt, to sojourn there, for the famine became very grievous.	9 And Abram journeyed, going on still toward the south.
	10 ¶ And there was a <sup>a</sup> famine in the land: and Abram went down into Egypt to sojourn there; for the famine was <b>(became)</b> grievous in the land.
22 And it came to pass when I was come near to enter into Egypt, the Lord <sup>a</sup> said unto me: Behold, Sarai, thy wife, is a very fair woman to look upon;	11 And it came to pass, when he was come near to enter into Egypt, that he <sup>a</sup> said unto Sarai his wife, Behold now, I know <del>that thou art</del> <b>(thee to be)</b> a fair woman to look upon:
23 Therefore it shall come to pass, when the Egyptians shall see her, they will say—She is his wife; and they will kill you, but they will save her alive; therefore see that ye do on this wise:	12 Therefore it shall come to pass, when the Egyptians shall see thee, that they shall say, This <i>is</i> his wife: and they will kill me, but they will save thee alive.
24 Let her say unto the Egyptians, she is thy sister, and thy soul shall live.	13 Say, I pray thee <b>(unto them)</b> , <del>thou art my asister:</del> <b>(I am his sister;)</b> that it may be well with me for thy sake; and my soul shall live because of thee.
25 And it came to pass that I, Abraham, told Sarai, my wife, all that the Lord had said unto me—Therefore say unto them, I pray thee, thou art my <sup>a</sup> sister, that it may be well with me for thy sake, and my soul shall live because of thee.	
(That which is wrong under one circumstance, may be, and often is, right under another. Joseph Smith, TPJS, p. 256)	14 ¶ And it came to pass, that, when Abram was come into Egypt, the Egyptians <sup>a</sup> beheld the woman that she <i>was</i> very fair. 15 The princes also of Pharaoh saw her, and <del>commended</del> <b>(commanded)</b> her <b>(to be brought)</b> before Pharaoh: and the woman was taken into Pharaoh's house. 16 And he entreated Abram well for her sake: and he had sheep, and oxen, and he asses, and menservants, and maidservants, and she asses, and camels. 17 And the LORD <sup>a</sup> plagued Pharaoh and his house with great <sup>b</sup> plagues because of Sarai Abram's wife.

18 And Pharaoh called Abram, and said, What is ~~this that thou~~ hast (thou)<sup>a</sup> done unto me (in this thing)? why didst thou not tell me that she *was* thy wife?

19 Why saidst thou, She *is* my <sup>a</sup>sister? so I might have taken her to me to wife: now therefore behold (I say unto thee, Take) thy wife, ~~take her~~, and go thy way.

20 And Pharaoh commanded his men concerning him: and they sent him away, and his wife, and all that he had.

### Is Shem Melchizedek?

In ancient Jewish traditions Melchizedek is often thought to be Shem, the son of Noah. Melchizedek is a title meaning “king of righteousness,” even though it is also used as a proper name. A modern writer examined the question of whether Shem and Melchizedek could be the same person and concluded that, while we cannot say for sure, the possibility is clearly there. He said: Let us examine first what we know about Shem. Although the Bible names Shem as the eldest son of Noah (Gen 5:32), modern-day revelation places Japeth as the eldest (Moses 8:12). Both reports, however, are harmonious in naming Shem as the progenitor of Israel and in the fact that the priesthood descended through Shem to all the great patriarchs after Noah. In this patriarchal order of priesthood, Shem stands next to Noah. He held the keys to the priesthood and was the great high priest of his day. Living contemporary with Shem was a man known as Melchizedek, who was also known as the great high priest. The scriptures give us the details of Shem’s birth and ancestry but are silent as to his ministry and later life. Of Melchizedek, however, the opposite is true. Nothing is recorded about his birth or ancestry, even though the Book of Mormon states that he did have a father. Concerning his ministry and life we have several interesting and important facts. All of this provokes some questions and calls for answers. Were there two high priests presiding at the same time? Why is the record silent concerning Shem’s ministry? Why is nothing known concerning Melchizedek’s ancestry? Because of this state of knowledge on our part many Saints and gospel scholars have wondered if these men were the same person. The truth is, we do not know the answer. But an examination of the scriptures is fascinating, because it seems to indicate that these men may have been one and the same. For example, here is the case for their oneness; 1. The inheritance given to Shem included the land of Salem. Melchizedek appears in scripture as the king of Salem, who reigns over this area. 2. Shem, according to later revelation, reigned in righteousness and the priesthood came through him. Melchizedek appears on the scene with a title that means “king of righteousness.” 3. Shem was the great high priest of his day. Abraham honored the high priest Melchizedek by seeking a blessing at his hands and paying him tithes. 4. Abraham stands next to Shem in the patriarchal order of the priesthood and would surely have received the priesthood from Shem; but D&C 84:5-17 says Abraham received the priesthood from Melchizedek. 5. Jewish tradition identifies Shem as Melchizedek. 6. President Joseph F. Smith’s remarkable vision names Shem among the great patriarchs, but no mention is made of Melchizedek. 7. Times and Seasons speaks of Shem who was Melchizedek. [15 Dec 1844, p. 746] On the other hand, there is a case for their being two distinct personalities. Many persons believe D&C 84:14 is proof that there are perhaps several generations between Melchizedek and Noah. The scripture says, “Which Abraham received the priesthood from Melchizedek, who received it through the lineage of his fathers, even till Noah.” If it does turn out that Shem and Melchizedek are the same person, this scripture should prove no stumbling block, because it could be interpreted to mean that priesthood authority commenced with Adam and came through the fathers, even till Noah and then to Shem. Alma E. Gygi, Is it Possible That Shem and Melchizedek Are the Same Person? Ensign, Nov 1973, p. 15-16.

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