

General Comments on Genesis 19

Modern Context

The traditional interpretation of the events surrounding the destruction of Sodom and Gomorrah is under attack by those who seek to justify homosexuality as a legitimate alternative lifestyle. The typical line of people with this agenda is to say the issue at hand is the outcry of injustice (cf. 18:20-22) and not homosexuality. Therefore, God destroyed Sodom and Gomorrah because of their injustice, not because of their homosexuality. They seek to divorce the matter of homosexual rape from the injustice using speculative interpretations such as the statements in 19:5 being in reference to their wanting to get to know these strangers in their midst socially and not sexually. Such interpretations ignore the overwhelming context of sexuality. The immediately ensuing statement by Lot concerning his daughters, and the subsequent incestuous actions of obtaining children by their father shows very plainly the context is a sexual one. They do have a point that the matter is not only one of homosexuality, as the accusation is that of injustice. However, the overall picture is the general wickedness of the Sodomites is characterized by an extremely pointed example of their desire to homosexually rape foreigners rather than treat them with the kind of hospitality Abraham and Lot gave them. Thus, the Sodomites are presented as completely corrupt, and their homosexual behaviors are used as indicative of this fact.

Ancient Context

The reader should be particularly cognizant of is the presentation of Sodom as a completely secularized community. There is not even the merest hint of idolatry. Sodom takes the form of a completely secularized society, suggesting complete secularism results in antisocial behavior and immorality.

The book of Genesis provides numerous warning to the Israelites concerning their Canaanite neighbors. While many of them are idolatrous, these are entirely secular, and are held up as bad examples because of their behavior. This indicates the Pentateuch is not a polemical text championing the Lord over other competing deities or national myths, it is a text concerned with individual mortality and social standards of conduct.

Comments on Genesis 19

1 AND there came two angels to Sodom at even; and Lot sat in the gate of Sodom: and Lot seeing [them] rose up to meet them; and he bowed himself with his face toward the ground; 2 And he said,

Behold now, my lords, turn in, I pray you, into your servant's house, and tarry all night, and wash your feet, and ye shall rise up early, and go on your ways. And they said, Nay; but we will abide in the street all night. 3 And he pressed upon them greatly; and they turned in unto him, and entered into his house; and he made them a feast, and did bake unleavened bread, and they did eat.

v1-3 Lot, Abraham's nephew, is at the entrance to the city when the messengers of the Lord approach, he recognizes them as foreigners and quickly acts (v. 1) to divert them into his own house to stay for the night. The messengers try to decline his offer (v. 2), but Lot insists vigorously, so they relent. He takes them home and feeds them well (v. 3).

v1 Two of the three angels (cf, 18:2) from the Lord proceeded on their journey (cf. 18:22) while one of them stayed behind to converse with Abraham (cf. 18:33).

"sat in the gate of Sodom", the courtyard inside the gate of a city was where all commercial business occurred with sellers and buyers collecting there during the day. Lot was apparently doing some kind of business there.

"seeing them rose up to meet them", being a foreigner himself and knowing the way the locals treat foreigners (cf. v. 9), Lot recognizes the men as such and quickly moves to intercept them.

v2 Lot formerly lived in a tent outside of the city (cf. 13:12), but he has since moved into a house among the townspeople. Regardless, Lot has maintained the traditional hospitality practiced among his agrarian brothers rather than adopting the practices of the city-dwelling Sodomites around him. Lot is being presented as the exception to the norm in Sodom. Also note Lot encourages them to come to his house, stay over and then leave early in the morning, ostensibly to avoid drawing any attention from the Sodomites.

4 But before they lay down, the men of the city, [even] the men of Sodom, compassed the house round, both old and young, all the people from every quarter: 5 And they called unto Lot, and said unto him, where [are] the men which came in to thee this night? bring them out unto us, that we may know them. 6 And Lot went out at the door unto them, and shut the door after him, 7 And said, I pray you, brethren, do not so wickedly. 8 Behold now, I have two daughters which have not known man; let me, I pray you, bring them out unto you, and do ye to them as [is] good in your eyes: only unto these men do nothing; for therefore came they under the

shadow of my roof. 9 And they said, Stand back. And they said [again], This one [fellow] came in to sojourn, and he will needs be a judge: now will we deal worse with thee, than with them. And they pressed sore upon the man, [even] Lot, and came near to break the door. 10 But the men put forth their hand, and pulled Lot into the house to them, and shut to the door. 11 And they smote the men that [were] at the door of the house with blindness, both small and great: so that they wearied themselves to find the door.

v4-11 Late in the evening, but before they retire to sleep, all of the townspeople surround Lot's house (v. 4) and insist he turn the foreigners over to him (v. 5)

The Joseph Smith Translation/Inspired Version (JST/IV) departs from the KJV significantly, as follows:

KJV

4 But before they lay down,
the men of the city,
[even] the men of Sodom,
compassed the house round,
both old and young,
all the people
from every quarter:
5 And they called unto Lot,
and said unto him,
Where [are] the men
which came in to thee
this night?
bring them out unto us,
that we may know them.
6 And Lot went out
at the door unto them, and
shut the door after him,
7 And said, I pray you,
brethren, do not so wickedly.
8 Behold now,
I have two daughters
which have not known man;
let me, I pray you,
bring them out unto you,
and do ye to them as [is]
good in your eyes:
only unto these men

JST/IV

6 But before they lay down
to rest,
the men of the city
of Sodom
compassed the house round,
even men which were
both old and young,
even the people
from every quarter;
7 And they called unto Lot,
and said unto him,
Where are the men
which came in unto thee
this night?
bring them out unto us,
that we may know them.
8 And Lot went out
of the door, unto them, and
shut the door after him,
and said, I pray you,
brethren, do not so wickedly.

do nothing;
for therefore came they
under the shadow of my roof.
9 And they said,
Stand back.

And they said [again],

This one [fellow] came in to
sojourn,
and he will needs

be a judge:
now will we deal
worse with thee,
than with them.

And they pressed sore
upon the man, [even]

Lot, and came near

9 And they said unto him,
Stand back.

And they were angry with him.

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

11 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.

12 Now this was after
the wickedness of Sodom.

13 And Lot said, Beheld 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 unto them
as seemeth good in your eyes;
14 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.

15 And they were angry with
Lot and came near
to break the door,

to break the door.
10 But the
men put forth their hand,
and pulled Lot
into the house to them,
and shut to the door.
11 And they smote the men
that [were] at the door
of the house
with blindness,
both small and great:

so that they
wearied themselves
to find the door.

but the
angels of God, which were holy
men, put forth their hand
and pulled Lot
into the house unto them,
and shut the door.

16 And they smote the men

with blindness,
both small and great,
that they could not
come at the door.

17 And they were angry,
so that they
wearied themselves
to find the door,
and could not find.

The JST/IV clarifies the text considerably. Therein, the Sodomites threaten to rape both the foreigners and Lot's daughters, and Lot pleads with them not to commit such an evil act. The Sodomite's threat to rape the daughters as well as the foreigners indicates this was not intended to be a casual act of homosexual promiscuity, but premeditated sexual violence.

v4 This verse makes it very clear that every last one of the Sodomites was involved, not a single righteous person could be found among them. It also suggests that even Lot's potential sons-in-law (v. 14) are among the crowd, if absolutely everyone in the town is present.

v5 "that we may know them", the Jewish Publication Society (JPS) renders the KJV:know to "be intimate" and their Torah Commentary (JPS TC) states, "That is, commit homosexual rape upon them (cf. Judges 19:22). From such texts as Leviticus 18:22, 24 and 20:13, 23, it is clear that homosexuality is regarded as one of the abhorrent perversions of the Canaanites. In this instance, the sin is compounded by aggression. A rabbinic interpretation, found in Tosefta Sotah 3:11 and elsewhere, suggests that the affluent people of Sodom selfishly adopted a deliberate policy of maltreating strangers in order to discourage visitors to the city and thus not have to share their prosperity with others."

v8 The traditional reading of the text is that Lot is offering his betrothed (cf. v. 14), but as yet unmarried and therefore virgin, daughters to the Sodomites in the place of the house

guests. This reading is supported by Judges 19:24, and draws on the tradition that Semitic hospitality required the utmost in offering protection to guests.

However, an alternative reading exists: Lot is not in fact literally suggesting the trade of the daughters for the guests, but is in fact hoping to appeal to some sense of moral decency by equating his turning over the guests with his turning over his own betrothed virgin daughters and therefore a statement equivalent to "No way would I turn over the guests or my daughters!" While the reading is obscure, it is supported by the JST/IV rendering.

Adding on to this, take into account the betrothed sons-in-law and their brothers and fathers were probably among the rioting crowd, as v. 4 forwards the view that everyone in the town without exception was present. If this is the case, then the sons-in-law and their relatives would have been present, and certainly would not have been in favor of having their betrothed wives and daughters-in-law raped. As such, perhaps Lot's intent was to spur his in-laws to action in quelling the riot, or appealing to his relatives in the riot to not commit such a grave sin against the women of their own family. If they were willing to do such a thing, and the context suggest they were, then these sons-in-law and fathers-in-law were willing to see the women of their own family publicly raped.

v9 "This one [fellow] came in to sojourn", Lot was apparently not formerly abused because he had intermarried into a local family. Note in v. 7 Lot calls them "brethren".

v11 "smote the men...with blindness", the Hebrew term employed here for "blindness" appears elsewhere only in 2 Ki. 6:18, and suggests being literally blinded, as if by brilliant light.

12 And the men said unto Lot, Hast thou here any besides? son in law, and thy sons, and thy daughters, and whatsoever thou hast in the city, bring [them] out of this place: 13 For we will destroy this place, because the cry of them is waxen great 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, get you out of this place; for the LORD will destroy this city. But he seemed as one that mocked unto his sons in law.

v12-14 Later that night, after the furor outside subsides, the messengers question Lot concerning his family and tell him to get them out of Sodom (v. 12). They are going to destroy it because the wickedness is so terrible (v. 13). Lot goes out that very night, and attempts to persuade his sons-in-law to flee the imminent destruction, but they do not take him seriously as

surely, he must be joking (v. 14).

v13 The messengers were sent to see if Sodom was as bad as they had heard (cf. 18:20-21), and the ensuing riot (v. 4-11) provides them with damning evidence.

v14 These sons-in-law must be such in name only, being betrothed to Lot's daughters as v. 8 indicates the daughters are virgins and the women are still living at home and not with their betrothed. According to customs of the time the betrothed were considered legally bound to the marriage, but were not as yet married, having to fulfil a period of waiting.

That the sons-in-law think Lot is just joking over the entire matter that just transpired clearly indicates that, even if they weren't present for the riot, they have terrible personal ethics and morals, as the women they are betrothed to were threatened with brutal gang rape. If they do not believe the Lord will destroy the city, they should at least be incensed over the horrible crime which was nearly committed. But, no, instead, they cannot take Lot seriously.

15 And when the morning arose, then the angels hastened Lot, saying, Arise, take thy wife, and thy two daughters, which are here; lest thou be consumed in the iniquity of the city. 16 And while he lingered, the men laid hold upon his hand, and upon the hand of his wife, and upon the hand of his two daughters; the LORD being merciful unto him: and they brought him forth, and set him without the city. 17 And it came to pass, when they had brought them forth abroad, that he said, Escape for thy life; look not behind thee, neither stay thou in all the plain; escape to the mountain, lest thou be consumed.

18 And Lot said unto them, Oh, not so, my Lord: 19 Behold now, thy servant hath found grace in thy sight, and thou hast magnified thy mercy, which thou hast shewed unto me in saving my life; and I cannot escape to the mountain, lest some evil take me, and I die: 20 Behold now, this city [is] near to flee unto, and it [is] a little one: Oh, let me escape thither, ([is] it not a little one?) and my soul shall live. 21 And he said unto him, See, I have accepted thee concerning this thing also, that I will not overthrow this city, for the which thou hast spoken. 22 Haste thee, escape thither; for I cannot do any thing till thou be come thither. Therefore the name of the city was called Zoar. 23 The sun was risen upon the earth when Lot entered into Zoar.

v15-23 At dawn, the messengers wake up Lot and his family and insist they leave immediately so they are not destroyed (v. 15). But Lot and his family hesitate, so the messengers take them and force them to leave, an act of mercy, taking them outside the city (v. 16). Once outside the city, the messengers insist they

run to the hills for their very lives (v. 17). But, Lot pleads with them that they not have to flee, because they will not be able to reach the hills before they are swept away in the destruction (v. 18-19). Instead, Lot asks them if they can flee to the neighboring town of Zoar, and it be spared, since it is so small anyway (v. 20), and the messenger relents (v. 21). But, the messenger tells them to hurry, because he cannot start the work of destruction until they enter the town (v. 22). Lot does so, and enters the town as the day fully breaks over the plains (v. 23).

The hesitation and complaining shown by Lot and his family over having to leave the city indicates they clearly are in no rush to leave. Having grown accustomed to the easier city life, as opposed to the rigors of a nomadic life, Lot is in no rush to rough it, and his wife was presumably a Sodomite, and his daughters grew up there. As such, they all have to be compelled to leave. And, even after being forced to leave, they ask if they can just move to a different town. While Lot had formerly been a successful herder (cf. 13:5-8), he clearly no longer has any interest in that kind of thing.

His former success at herding also may suggest Lot was a relatively wealthy man there in Sodom, having sold all his herds and flocks. This may explain his hesitation to leave in haste, virtually empty-handed.

Lot's wife and daughters were also locals of Sodom, so it seems unlikely they were eager to leave their native home and relatives, despite the riot of the preceding night.

v19 The KJV is obscure. The New American Standard clarifies:

Now behold, your servant has found favor in your sight, and you have magnified your lovingkindness, which you have shown me by saving my life; but I cannot escape to the mountains, for the disaster will overtake me and I will die;

For whatever unexplained reason, if Lot attempts to flee into the mountains he fears his flight will not be speedy enough and he will be swept away in the destruction. Later on, Lot and his daughters end up resorting to the local mountains anyway (cf. v. 30), so he doesn't seem to be completely opposed to dwelling in that particular environment. Rather, his concern about the speed of their retreat seems genuine, particularly given the reassurance of v. 22 when the messenger tells him the destruction will not start until he is in the town. Also, perhaps, Lot wishes to avoid the rigor of the journey, and he just doesn't want to have to rough it anymore, preferring city life.

v21 Apparently the messengers had planned on destroying Zoar as well, but relented at Lot's request. Zoar was not a safe place to dwell either, per v. 30, presumably they were no more hospitable to strangers than were the Sodomites.

v22 "Zoar", i.e., "small".

24 Then the LORD rained upon Sodom and upon Gomorrah brimstone and fire from the LORD out of heaven; 25 And he overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground. 26 But his wife looked back from behind him, and she became a pillar of salt.

v24-26 After Lot and his family are at a safe distance, the Lord uses a natural disaster (v. 24) to annihilate all of the inhabitants of those wicked cities, wiping out everything (v. 25). And, while Lot's wife was spared the initial disaster, she still ended up being a casualty (v. 26).

v24-25 Heavenly fire rains down upon the wicked and all life is extinguished, even the plants. The destruction of the vegetation conveys a sense of the pervasiveness of the destruction, it was not localized to the cities alone, but covered the entire plain, and was intended to render it completely desolate and uninhabitable.

The cities of the plain were so bad, the Lord was left with no alternative but to annihilate the entire area and leave it entirely desolate so nothing remained and nobody would be willing to live in the area for a long time.

v26 Lot's wife "looked back", or in other words longed for Sodom, and was destroyed along with the rest of the wicked. Lot's wife was apparently a Sodomite, and clearly desired that lifestyle. She was also an obvious bad example to her daughters, and therefore probably responsible for their reprehensible morals.

The primary intent of the verse is to convey the message that even though she was given the opportunity to be spared, only because of her affiliation with Lot, her wickedness still doomed her. She loved sin, and was an ultimate victim of it, even given the opportunity to be spared.

Regarding her being turned into a pillar of salt, Everett Fox in his Five Books of Moses states "An old folklore motif of what happens when humans see God (or his actions), made popular by the many mineral pillars in the region around the Dead Sea."

27 And Abraham gat 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, lo, the 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 Abraham, and sent Lot out of the midst of the overthrow, when he overthrew the cities in the which Lot dwelt.

v27-29 Abraham wakes early the next morning, returning to the place where he had spoken with the angel regarding sparing the righteous from the destruction (v. 27, cf. 18:23), and witnesses the destruction of the plains and cities where Lot had chosen to dwell (v. 28). The Lord spared Lot because of the promise made to Abraham (v. 29).

Abraham witnesses the great devastation covering the whole land, but knows any righteous were spared, because of the promise the Lord made to him. Thus, Lot is spared, more because of the promise to Abraham, than because of his own worthiness, since he is the one that chose to live among such wicked sinners.

The theological implications are that promises made to Abraham are kept by the Lord, and that even those who aren't all that righteous do get spared destruction because of the promise made to Abraham. Lot chose to live among the Sodomites, and apparently wasn't all that bad, but was also not all that great, and it was ultimately the promise made to Abraham that resulted in his family being spared the immediate destruction. The implications for the later nation of Israel are clear: they are his family, the Lord has made promises concerning them, and as long as they aren't too bad they will be spared.

v27 Abraham rises early in the morning to witness the destruction, as we see in v. 23 that the destruction took place sometime shortly after sunrise. That he returned to the site of the bargaining with the messenger of the Lord and the repetition of the promise in v. 29 suggests Abraham came out to act as a witness to the events and the Lord's promise.

Also, note the underlying implication that Abraham viewed the destruction and did not turn into a pillar of salt while Lot's wife did turn back to view the destruction and died because of her longing. This undermines any kind of superstitious reading of v. 26, pushing for the matter being a purely moralistic one.

30 And Lot went up out of Zoar, and dwelt in the mountain, and his two daughters with him; for he feared to dwell in Zoar: and he dwelt in a cave, he and his two daughters.

31 And the firstborn said unto the younger, Our father [is] old, and [there is] not a man in the earth to come in unto us after the manner of all the earth: 32 Come, let us make our

father drink wine, and we will lie with him, that we may preserve seed of our father. 33 And they made their father drink wine that night: and the firstborn went in, and lay with her father; and he perceived not when she lay down, nor when she arose. 34 And it came to pass on the morrow, that the firstborn said unto the younger, Behold, I lay yesternight with my father: let us make him drink wine this night also; and go thou in, [and] lie with him, that we may preserve seed of our father. 35 And they made their father drink wine that night also: and the younger arose, and lay with him; and he perceived not when she lay down, nor when she arose.

36 Thus were both the daughters of Lot with child by their father. 37 And the firstborn bare a son, and called his name Moab: the same [is] the father of the Moabites unto this day. 38 And the younger, she also bare a son, and called his name Benammi: the same [is] the father of the children of Ammon unto this day.

v30-38 Lot ultimately flees Zoar (cf. v. 22), which he had formerly resorted to, out of fear, taking with him his two daughters (v. 30). The daughters scheme to obtain children by him, assuming all other men are dead (v. 31-32), and follow through on their plans, becoming pregnant by their father (v. 33-35). The children they sire become two tribes of people (v. 36-37).

Another troubling text. The purpose of the text is to present the effect living among the Sodomites had upon Lot's family. Being exposed to the Sodomite's, and Canaanites in general who are repeatedly presented as incestuous in the Law, sexually perverted behavior causes them to mix good traditions with the bad and rationalize their actions. They knew bearing children was a good thing, but they had to resort to unscrupulous means and therefore rationalized their actions. The pattern fits well a warning of living among worldly people and the influence on your children as a result of it.

Note Lot has to be made drunk, and is insensible of the entire thing. Clearly, his daughters being virgins previously (cf. v. 8), he must have later figured out something is amiss. But, this being the last we hear of Lot, we are left to speculate as to what his reaction was when his daughters ended up pregnant.

Why is Lot Not so Hot?

In the Torah, the Law of Moses, character sketches are oftentimes given by the revelation of little details here and there, and also by contrasting two characters. In this case, lets take a look at some of the details about Abraham's nephew Lot and see how the Torah presents him.

PofGP Abraham 2:6

But I, Abraham, and Lot, my brother's son, prayed unto the Lord, and the Lord 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 minister to bear my name in a strange land which I will give unto thy seed after thee for an everlasting possession, when they hearken to my voice.

Here we find out both Abraham and Lot pray to the Lord. The Lord issues commands dealing with Lot as well.

Gen. 12:4-5

So Abram departed, as the LORD had spoken unto him; and Lot went with him: and Abram was seventy and five years old when he departed out of Haran. And Abram took Sarai his wife, and Lot his brother's son, and all their substance that they had gathered, and the souls that they had gotten in Haran; and they went forth to go into the land of Canaan; and into the land of Canaan they came.

Here the Lord speaks to Abram, but not Lot. Throughout the stories, Abraham is presented as repeatedly building altars and sacrificing to the Lord. Not once do we hear anything about Lot doing that. Lot is also presented as following Abram around.

Gen. 13:1, 5

And Abram went up out of Egypt, he, and his wife, and all that he had, and Lot with him, into the south.... And Lot also, which went with Abram, had flocks, and herds, and tents.

Lot benefits materially as a result of following Abram around, he keeps following him around.

Gen. 13:8

And Abram said unto Lot, Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen; for we be brethren.

Abram, not Lot, graciously initiates the compromise solution to a contentious situation.

Gen. 13:10-11

And Lot lifted up his eyes, and beheld all the plain of Jordan, that it was well watered every where, before the LORD destroyed Sodom and Gomorrah, even as the garden of the LORD, like the land of Egypt, as thou comest unto Zoar. Then Lot chose him all the plain of Jordan; and Lot journeyed east: and they separated themselves the one from the other.

Here, Lot lifts up his own eyes, sees the most fertile plains and chooses them for himself. Later in 13:14, after Abram and Lot separate, the Lord lifts up Abram's eyes and promises him all of the land.

Gen. 13:12

Abram dwelled in the land of Canaan, and Lot dwelled in the cities of the plain, and pitched his tent toward Sodom.

We are informed in the immediately following verse that Sodom is loaded with wicked sinners, yet Lot is pitching his tent near by it rather than avoiding it.

Gen. 14:12

And they took Lot, Abram's brother's son, who dwelt in Sodom, and all his goods, and departed.

Lot was no longer pitching his tent near Sodom but was living in Sodom.

Gen. 14:16

And he brought back all the goods, and also brought again his brother Lot, and his goods, and the women also, and the people.

Sodom is sacked by an invading force, so Lot goes into captivity with the rest of the Sodomites, and Abram rides to the rescue.

Gen. 19:1-3

And there came two angels to Sodom at even; and Lot sat in the gate of Sodom: and Lot seeing them rose up to meet them; and he bowed himself with his face toward the ground; And he said, Behold now, my lords, turn in, I pray you, into your servant's house, and tarry all night, and wash your feet, and ye shall rise up early, and go on your ways. And they said, Nay; but we will abide in the street all night. And he pressed upon them greatly; and they turned in unto him, and entered into his house; and he

made them a feast, and did bake unleavened bread, and they did eat.

Lot, living in Sodom, knows perfectly well that the messengers cannot safely spend the night in the square, so he is well aware of the kind of people the Sodomites are. Yet he remains among them.

Gen. 19:7

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

While Lot has moved into Sodom, he still has not completely given over to their behaviors. Rather, he abides the standard line of hospitality afforded to strangers and refuses to indulge the Sodomites in their demands.

Gen. 19:12

And the men said unto Lot, Hast thou here any besides? son in law, and thy sons, and thy daughters, and whatsoever thou hast in the city, bring them out of this place:

This is the first reference to any immediate family on the part of Lot. All preceding references to Lot prior to his moving into Sodom indicate he is single (cf. 12:5 identifies Abraham as married but Lot as without wife, and even up until 14:12 Lot is presented as being alone as only he and his substance are taken into captivity without mention of family, even in the rescue in 14:16 no family of Lot is identified). Thus, we may safely assume he has married a woman of Sodom, who would obviously be a "daughter of man" (cf. 6:1, cp. 19:26).

Gen. 19:14-16

And Lot went out, and spake unto his sons in law, which married his daughters, and said, Up, get you out of this place; for the LORD will destroy this city. But he seemed as one that mocked unto his sons in law. And when the morning arose, then the angels hastened Lot, saying, Arise, take thy wife, and thy two daughters, which are here; lest thou be consumed in the iniquity of the city. And while he lingered, the men laid hold upon his hand, and upon the hand of his wife, and upon the hand of his two daughters; the LORD being merciful unto him: and they brought him forth, and set him without the city.

Initially, Lot takes the warning of imminent destruction serious enough, but when he cannot persuade

anyone else of it he too becomes lackadaisical. So much so he must be forced to flee by the angels dragging him out forcibly.

We also learn here that Lot has apparently permitted his daughters to become engaged to Sodomite males, all of which are characterized in 19:4 as utterly corrupt. 19:4 would also suggest that these very same bridegrooms were in fact among that same hostile crowd.

Gen. 19:19-20

Behold now, thy servant hath found grace in thy sight, and thou hast magnified thy mercy, which thou hast shewed unto me in saving my life; and I cannot escape to the mountain, lest some evil take me, and I die: Behold now, this city is near to flee unto, and it is a little one: Oh, let me escape thither, (is it not a little one?) and my soul shall live.

Despite the admonitions to flee the destruction, Lot's response is lackluster and shows little faith in the Lord ability to deliver him from evil. It may also be indicative of his desire to live the easy life in town.

Gen. 19:26, 36

But his wife looked back from behind him, and she became a pillar of salt.... Thus were both the daughters of Lot with child by their father.

Lot's wife clings to the Sodomite ways and "looked back" upon its destruction. Lot's daughters were influenced by the incestuous ways of the Sodomites/Canaanites, and possibly by the bad example of their mother. This indicates Lot's lack of zeal in keeping his family in the right way, such that they fall prey to influences of the world. Contrast this with Abram's utter unwillingness to have anything at all to do with the Sodomites in 14:21-24.

Thus, in conclusion, we can see that the Torah included enough details in it to fill us in on Lot's character and inform us as to the consequences of it.

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