

# Genesis 17- 19

Bible Study

## Review

Abram and Sarai involved in human effort to receive the promises of God—Sarai gives her handmaid Hagar to Abram to obtain a child by her

This led to animosity between Sarai and Hagar becoming a virtual family feud that continues today between their descendents

Although Hagar fled from Sarai, the Angel of the Lord told her to return and submit and for doing this her descendents would be multiplied exceedingly

Her son to be born, Ishmael was prophesied to be a wild man, his hand against every man  
➤ The Arabs

Ishmael was born when Abram was **86** years old....would he be the one to receive the promises?

## Chapter 17

### Genesis 17:1-2

<sup>1</sup>When Abram was ninety-nine years old, the Lord appeared to Abram and said to him, “I *am* Almighty God; **walk before Me and be blameless.** (Noah)

<sup>2</sup>And I will **make** My covenant between Me and you, and will **multiply you exceedingly.**”

#### v. 1

“99 years old”—testifies to the amazing promise to come  
13 years have passed in which Abram’s hope of an heir have been focused on Ishmael

“I am Almighty God”= El Shaddai (the 1<sup>st</sup> occurrence)

The meaning is obscure but is used in connection with promises of descendents

(Word) “This title assures Abram that He who had called him was almighty to supply all his need”

#### Verse 2

The heart of the matter: “I will make **My covenant** between Me and you...”

(Word) “The chief concern of this chapter is to **confirm or ratify** (v. 7,19,21) the covenant, just as the covenant with Noah was confirmed in chapter 9”

## Genesis 17:3-4

<sup>3</sup>Then Abram fell on his face, and God talked with him, saying:

<sup>4</sup>“As for **Me**, *behold*, **My** covenant is with you, and you shall be a father of **many nations**.”

### Verse 3

“Abram fell on his face”—a gesture to show humility before God while listening intently

### Verse 4

**God’s promise:** Me...My covenant

He would be more than a great nation—the promises are **expanded** to be a multitude of nations

## Genesis 17:5

<sup>5</sup>No longer shall your name be called Abram, but your name shall be Abraham; for I have made you a father of many nations.

The promises are marked with a **name change**:  
Abram (Exalted father)-----Abraham (father of a multitude)

In Old Testament times names meant more than they do today....they often express a person’s character and **destiny**

### Genesis 17:6

<sup>6</sup>**I will make you** exceedingly fruitful; and I will make nations of you, and kings shall come from you.

God had told both Adam and Noah “be fruitful and multiply” (Gen. 1:28; 9:1)

Now God tells Abraham—**He** will help him become “exceedingly fruitful”... “**nations**”

The first time the promise that kings would come from him

### Genesis 17:7

<sup>7</sup>And I will establish My covenant between Me and you and your descendants after you in their generations, for an **everlasting** covenant, to be God to you and your descendants after you.

The covenant expands beyond being between God and Abraham, but now for the first time includes Abraham’s descendents

### Genesis 17:8

<sup>8</sup>Also I give to you and your descendants after you the land in which you are a stranger, all the land of **Canaan**, as an everlasting possession; and I will be their God.”

First time the name ‘Canaan’ is used by God for the land in which he wandered....it will eventually be a permanent possession of his descendents

(Gen. 48: 4) ... “and give this land to your descendants for an everlasting possession”

### Genesis 17:9

<sup>9</sup>And God said to Abraham: “As for you, you shall keep My covenant, you and your descendants after you throughout their generations.

‘You shall keep My Covenant’----- ‘you’--- ‘and your descendants’--- ‘throughout their generations’

Verses 9-14

Divine speech concerning **circumcision**—the human obligation of the covenant



## Genesis 17:10-14

<sup>10</sup>This *is* My covenant which you shall keep, between Me and you and your descendants after you: **Every male child among you shall be circumcised**;

<sup>11</sup>and **you shall be circumcised** in the flesh of your foreskins, and it shall be **a sign** of the covenant between Me and you.

<sup>12</sup>He who is **eight days** old among you shall be circumcised, every male child in your generations, he who is born in your house or bought with money from any foreigner who is not your descendant.

<sup>13</sup>He who is born in your house and he who is bought with your money must be circumcised, and My covenant shall be in your flesh for an everlasting covenant.

<sup>14</sup>And the **uncircumcised male child**, who is not circumcised in the flesh of his foreskin, that person shall be cut off from his people; he **has broken** My covenant.”

Circumcision commanded by God—it is the **visible sign** of the males of Israel that they are a part of the family with whom God has a special relationship

### Genesis 17:15-16

<sup>15</sup>Then God said to Abraham, “As for Sarai your wife, you shall not call her name Sarai, but Sarah *shall be* her name.

<sup>16</sup>And **I will bless her** and also **give you a son by her**; then **I will bless her**, and she shall be *a mother of* nations; kings of peoples shall be from her.”

Sarai is changed to Sarah, both mean princess

But for the first time promises are made to her

The promise of many nations and kings in verses 5-6 are to be **descendants of Sarah**

### Genesis 17:17

<sup>17</sup>Then Abraham fell on his face and laughed, and said in his heart, “Shall *a child* be born to a man who is one hundred years old? And shall Sarah, who is ninety years old, bear *a child*?”



## Genesis 17:18-19

<sup>18</sup>And Abraham said to God, “Oh, that Ishmael might live before You!”

<sup>19</sup>Then God said: “No, Sarah your wife shall bear you a son, and you shall call his name Isaac; I will establish My covenant with him for an everlasting covenant, *and* with his descendants after him.

### Verse 19

The descendents of Abraham who would be heirs of the covenant will come through Sarah...and then the offspring of Isaac

## Genesis 17:20

<sup>20</sup>And as for Ishmael, I have heard you. Behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly. He shall beget **twelve princes**, and I will make him a great nation.

Although not part of the covenant  
Ishmael and his descendents would be blessed as a  
great nation of peoples—the Arabs

The number of Ishmael's son's  
predicted  
(Genesis 25: 13-15)

### Genesis 17:21-22

<sup>21</sup>But My covenant I will establish with Isaac, whom Sarah shall bear to you at this set time next year.”

<sup>22</sup>Then He finished talking with him, and God went up from Abraham.

#### Verse 21

Emphasis that the covenant to be with Isaac who would be born in a year's time

### Genesis 17:23

<sup>23</sup>So Abraham took Ishmael his son, all who were born in his house and all who were bought with his money, every male among the men of Abraham's house, and circumcised the flesh of their foreskins **that very same day**, as God had said to him.

Abraham immediately obeyed the command about circumcision

### Genesis 17:24

<sup>24</sup>Abraham *was* ninety-nine years old when he was circumcised in the flesh of his foreskin.

## Genesis 17:25-27

<sup>25</sup>And Ishmael his son *was* thirteen years old when he was circumcised in the flesh of his foreskin.

<sup>26</sup>**That very same day** Abraham was circumcised, and his son Ishmael;

<sup>27</sup>and all the men of his house, born in the house or bought with money from a foreigner, were circumcised with him.

(Companion) “thirteen” — ‘symbolic; and in contrast with **Isaac** on *eighth* day. (21:4)

Ishmaelites and Arabians still circumcise in the 13<sup>th</sup> year’

(Word) “By repeating the phrase ‘**that very same day**’ the narrator stresses that the day Abraham circumcised his family was one of the turning points in world history”

## Chapter 18

Chapter begins with the story of Abraham's warm welcome to strangers and concludes with the serious matter of Sodom

### Genesis 18:1

<sup>1</sup>Then the Lord appeared to him by <sup>£</sup>the terebinth trees of Mamre, as he was sitting in the tent door in the heat of the day.

“the Lord appeared”—an editorial comment...  
because the identity of his visitors is discovered in the subsequent conversation

Abraham was resting after finishing his morning work

(BKC) “When the Lord was ready to specify the fulfillment of the covenantal promise, He came in person and ate in Abraham's tent. Nothing could more significantly communicate their close relationship”

## Genesis 18:2-3

<sup>2</sup>So he lifted his eyes and looked, and behold, **three men** were standing by him; and when he saw *them*, he ran from the tent door to meet them, and bowed himself to the ground,

<sup>3</sup>and said, “My Lord, if I have now found favor in Your sight, do not pass on by Your servant.

“three men”—preincarnate Christ and two angels

‘3’—number of divine perfection (Companion)

“ran....and bowed”—express the warmth of greeting and also his respect for this visitors

“bowed himself”— “Is also the word translated ‘worship ‘when its object is God”(Word)

(Genesis 24:26 )

“Then the man bowed down his head and worshiped the Lord.”

Verse 3

“**My Lord**”— “is vocalized in the MT in the way appropriate in addressing God”  
(Word)

He pleads for them to stay

### Genesis 18:4-5

<sup>4</sup>Please let a little water be brought, and wash your feet, and rest yourselves under the tree.

<sup>5</sup>And I will bring a morsel of bread, that you may refresh your hearts. After that you may pass by, inasmuch as you have come to your servant.” They said, “Do as you have said.”

Abraham offers water, bread and rest to the visitors...

“inasmuch as you have come to your servant”—his eagerness to fellowship with them

### Genesis 18:6-8

<sup>6</sup>So Abraham hurried into the tent to Sarah and said, “Quickly, make ready three measures of fine meal; knead *it* and **make cakes.**”

<sup>7</sup>And Abraham ran to the herd, took a tender and good calf, gave *it* to a young man, and he **hastened to prepare it.**

<sup>8</sup>So he took butter and milk and the calf which he had prepared, and set *it* before them; and he stood by them under the tree **as they ate.**

The ‘little water’ and ‘morsel of bread’ (v. 5) turns into a great feast...he mentioned a little but delivered a whole lot more

## Genesis 18:9-10

<sup>9</sup>Then they said to him, “Where *is* Sarah your wife?” So he said, “Here, in the tent.”

<sup>10</sup>And He said, “**I will certainly return** to you according to the time of life, and behold, Sarah your wife shall have a son.” (Sarah was listening in the tent door which *was* behind him.)

“Sarah”—knew her name..no ordinary men..  
She is being addressed... but is talking to Abraham

(word) “I will certainly return”— ‘the verb is used elsewhere of God’s gracious’ intervention (Zech. 1:3; Ps. 80: 14)

## Genesis 18:11-12

<sup>11</sup>Now Abraham and Sarah were old, well advanced in age; *and* <sup>£</sup>Sarah had passed the age of childbearing.

(NIV ‘worn out’)

<sup>12</sup>Therefore Sarah **laughed** within herself, saying, “After I have grown old, shall I have pleasure, my lord being old also?”

This account shows that nothing is impossible for God...and the miracle of Isaac’s birth..  
Not only had she been infertile, but also past menopause too

It was hard for her to believe and she laughs  
Sarah’s age was the obstacle to fulfillment of the promises (Abraham had sons later 25:1)

## Genesis 18:13-15

<sup>13</sup>And the Lord said to Abraham, “Why did Sarah laugh, saying, ‘Shall I surely bear *a child*, since I am old?’

<sup>14</sup>Is anything **too hard** for the Lord? At the appointed time I will return to you, according to the time of life, and Sarah shall have a son.”

<sup>15</sup>But Sarah denied *it*, saying, “I did not laugh,” for she was afraid. And He said, “No, but you did laugh!”

### Verse 14

God affirms that the impossible obstacle is not too hard for him...and repeated the promise that at the appointed time next year Sarah would have a son

### Verse 15

Sarah denies—says she did not laugh because she was afraid...

(NSB) “He did not allow her embarrassed denial to stand”

➤ God states that yes she did laugh...(i.e. the deal is clinched, you will have a son)

(v. 12) ‘laughed within herself’—not out loud so thinking it not totally false



Verses 16-33 'Abraham intercedes for Sodom'

**Genesis 18:16**

<sup>16</sup>Then the men rose from there and **looked toward Sodom**, and Abraham went with them to send them on the way.

'the men' (the Lord and two angels-- 19: 1) "**looked toward Sodom**"—something was drawing their attention from there

"Abraham went with them to send them on their way"—he hospitably accompanies them and is able to continue talking to the Lord

**Genesis 18:17-18**

<sup>17</sup>And the Lord said, "Shall I hide from Abraham what I am doing,

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



Amos 3:7

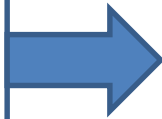
"Surely the Lord does nothing, Unless He reveals His secret to His servants the prophets"

## Genesis 18:19

<sup>19</sup>For I have **known** him, in order that **he may command his children** and his household after him, that they keep the way of the Lord, to do **righteousness and justice**, that the Lord may bring to Abraham what He has spoken to him.”

“known”—chosen him

“in order”—the purpose given



To command his children and to teach  
righteousness and justice

(NSB) “ The language here speaks of the intimate relationship, which motivates the Lord to accomplish his purpose in Abraham, to do *righteousness and justice*: one idea in two words—genuine righteousness”

## Genesis 18:20-21

<sup>20</sup>And the Lord said, “Because the outcry against Sodom and Gomorrah is great, and because their sin is very grave,

<sup>21</sup>I **will go down** now and see whether they have done altogether according to the outcry against it that has come to Me; and **if not**, I will know.”

### Verse 20

‘outcry’—refers to the protests of those offended...like Abel’s blood cried out for vengeance (Ch. 4: 10)

“their sin is very grave”—like before the flood  
➤an affront to God’s righteousness

(Word) “It is not that God needs to go down to confirm what he knows, but he is visiting it with a view to **judgment**.”

‘**if not**’— “gives a chink of hope, and on this slender hope Abraham bases his plea”

(BKC) “Of course in His omniscience He knew the sins of Sodom and Gomorrah, but He wanted to demonstrate His justice to them. If the sin of those people was ‘complete’ they would be judged”

### **Genesis 18:22-25**

<sup>22</sup>Then the men turned away from there and went toward Sodom, but Abraham still stood before the Lord.

<sup>23</sup>And Abraham came near and said, “Would You also destroy the righteous with the wicked?

<sup>24</sup>Suppose there were fifty righteous within the city; would You also destroy the place and not spare *it* for the fifty righteous that were in it?

<sup>25</sup>Far be it from You to do such a thing as this, to slay the righteous with the wicked, so that the righteous should be as the wicked; far be it from You! Shall not the Judge of all the earth do right?”

Abraham is pleading for justice....he had rescued many of these people who had been defeated by the Assyrian Kings

And he was truly concerned for Lot and his family

### **Genesis 18:26**

<sup>26</sup>So the Lord said, “If I find in Sodom fifty righteous within the city, then I will spare all the place for their sakes.”

### Genesis 18:27-30

<sup>27</sup>Then Abraham answered and said, “Indeed now, I who *am but* dust and ashes have taken it upon myself to speak to the Lord:

<sup>28</sup>Suppose there were five less than the fifty righteous; would You destroy all of the city for *lack of five*?” So He said, “If I find **there forty-five, I will not destroy it.**”

<sup>29</sup>And he spoke to Him yet again and said, “Suppose there should be forty found there?” So He said, “**I will not do it for the sake of forty.**”

<sup>30</sup>Then he said, “Let not the Lord be angry, and I will speak: Suppose thirty should be found there?” So He said, “**I will not do it if I find thirty there.**”

The fact that God would repeal the judgment if righteous men were found shows his great mercy

(NSB) “Abraham was determined to go on bargaining....so he went one step at a time, pleading the case for the righteous in smaller and smaller numbers, from 45 down to 10.

Perhaps he thought there were at least 10 righteous, but alas there was not (as chapter 19 shows)”

<sup>31</sup>And he said, “Indeed now, I have taken it upon myself to speak to the Lord: Suppose twenty should be found there?” So He said, “I will not destroy *it* for the sake of twenty.”

<sup>32</sup>Then he said, “Let not the Lord be angry, and I will speak but once more: Suppose ten should be found there?” And He said, “I will not destroy *it* for the sake of ten.”

<sup>33</sup>So the Lord went His way as soon as He had finished speaking with Abraham; and Abraham returned to his place.

#### Verse 32

Abraham has come to the limit of what he asks for...  
“I will speak but once more...”

#### Verse 33

The Lord closes the conversation by going his way

(Word) “In interceding for Sodom, Abraham is portrayed as fulfilling a role particularly associated with prophets”

## Chapter 19

### Genesis 19:1

<sup>1</sup>Now the **two angels** came to Sodom in the evening, and Lot was sitting in the gate of Sodom.

When Lot saw *them*, he rose to meet them, and he bowed himself with his face toward the ground.

The 'two angels' are referred to as 'men' in verses 10, 12, 16....  
(Companion) "Heb. 'the two'; two of the three-- 18:6"

➤ they are the two men who visited Abraham in the previous chapter along with the Lord

"Lot was sitting **in the gate** of Sodom"—he was a leader of the community and a judge

Lot displayed proper courtesy and respect to the visitors

### 2 Peter 2:6-8

<sup>6</sup>and turning the cities of Sodom and Gomorrah into ashes, condemned *them* to destruction, making *them* an example to those who afterward would live ungodly;

<sup>7</sup>and delivered **righteous Lot**, *who was* oppressed by the filthy conduct of the wicked

<sup>8</sup>(for that **righteous** man, dwelling among them, tormented *his righteous* soul from day to day by seeing and hearing *their* lawless deeds)—

## Genesis 19:2

<sup>2</sup>And he said, “Here now, my lords, please turn in to your servant’s house and spend the night, and wash your feet; then you may rise early and go on your way.”

And they said, “No, but we will spend the night in the open square.”

‘my lords’ (*Heb.*) *donay*= sirs—a greeting of respect to visitors

Like Abraham he was hospitable offering his home for the night

“No, but we will spend the night in the open square”—possibly to observe with a disposition to condemn and exact judgment

## Genesis 19:3

<sup>3</sup>But he **insisted strongly**; so they turned in to him and entered his house. Then he made them a feast, and baked unleavened bread, and they ate.

“unleavened bread”—probably in a hurry to make his guests welcome

“ate”—angels ate (Christ ate with the disciples after his resurrection)



## Genesis 19:4-8

<sup>4</sup>Now before they lay down, the men of the city, the men of Sodom, both old and young, **all the people from every quarter**, surrounded the house.

<sup>5</sup>And they called to Lot and said to him, “Where are the men who came to you tonight? Bring them out to us that we may **know** them *carnally*.”

Homosexual practice condemned: Leviticus 18: 22; 20: 13; Romans 1: 26-27

<sup>6</sup>So Lot went out to them through the doorway, **shut the door** behind him,  
<sup>7</sup>and said, “Please, my brethren, do not do so wickedly!

<sup>8</sup>See now, I have two daughters who have not known a man; please, let me bring them out to you, and you may do to them as you wish; only **do nothing to these men**, since **this is the reason** they have come under the shadow of my roof.”

(Word) “True to a cardinal rule of oriental hospitality that protecting your guests is a sacred duty, he bravely goes out to face the mob alone...by shutting the door, he cut off his own escape and hoped to protect those inside.

“this is the reason”—serves here to underline how committed Lot is to protecting his guests.”

Offering his daughters: (Barnes) “We may suppose it was spoken rashly, in the heat of the moment, and with the expectation that he would not be taken at his word. So it turned out.”

### Genesis 19:9-11

<sup>9</sup>And they said, “Stand back!” Then they said, “This one came in to stay *here*, and he keeps acting as a judge; now we will deal worse with you than with them.” So they pressed hard against the man Lot, and came near to break down the door.

<sup>10</sup>But the men reached out their hands and pulled Lot into the house with them, and shut the door.

<sup>11</sup>And they struck the men who *were* at the doorway of the house with blindness, both small and great, so that they became weary *trying* to find the door.

#### Verse 9

“this one came to stay here....”—he (Lot) was an outsider and meddling in their lustful affairs

“Blindness: (Word) ‘the unusual word for blindness....a blinding light. As elsewhere in scripture (Isa. 6: 10’ John 9) this physical blindness is probably symbolic of intellectual or spiritual blindness.

The men of Sodom cannot see physically or spiritually where they are going.”

### Genesis 19:12-13

<sup>12</sup>Then the men said to Lot, “Have you anyone else here? Son-in-law, your sons, your daughters, and whomever you have in the **city**—**take *them* out of this place!**”

<sup>13</sup>For we **will destroy** this place, because the outcry against them has grown great before the face of the Lord, and **the Lord has sent us to destroy it.**”

<sup>14</sup>So Lot went out and spoke to his sons-in-law, who had married his daughters, and said, “Get up, get out of this place; for the Lord will destroy this city!” But to his sons-in-law he seemed to be joking.

Lot was warned of the impending judgment and told to flee...

v. 14 (last part)

‘Seemed to be joking’ = ‘one that mocked’= talked nonsense

## Genesis 19:15-17

<sup>15</sup>When the morning dawned, the angels urged Lot to hurry, saying, “Arise, take your wife and your two daughters who are here, lest you be consumed in the punishment of the city.”

<sup>16</sup>And **while he lingered**, the men took hold of his hand, his wife’s hand, and the hands of his two daughters, the **Lord being merciful** to him, and they brought him out and set him outside the city.

<sup>17</sup>So it came to pass, when they had brought them outside, that <sup>f</sup>he said, “**Escape for your life! Do not look behind you nor stay anywhere in the plain.** Escape to the mountains, lest you be destroyed.”

### Verse 15

“the morning dawned” In contrast to the wickedness of Sodom at night:  
(Expositors) “draws on a common biblical image that pictures salvation as a sunrise dispelling the evil darkness”

### Verse 16 “he lingered”

Lot could not give it up....a lesson for us

‘took hold of his hand’--God literally drags him out of the city

### Verse 17 “escape for your life”

(Jeremiah 50: 8) “Flee from Babylon”

## Genesis 19:18-20

<sup>18</sup>Then Lot said to them, “Please, no, my lords!

<sup>19</sup>Indeed now, your servant has found favor in your sight, and you have increased your mercy which you have shown me by saving my life; but I cannot escape to the mountains, lest some evil overtake me and I die.

<sup>20</sup>See now, this city *is* near *enough* to flee to, and it *is* a little one; please let me escape there (*is* it not a little one?) and my soul shall live.”

### Verse 18

(OKJ) “And Lot said unto them, ‘Oh, not so. My Lord:”

➤The proper way to address God—seems that God had joined the angels here

### Verse 19

Lot--Comparing himself to Abraham: ‘found favor’... ‘mercy’... ‘saving my life’  
But he fears going to the mountains-- lacks faith that he can be saved now

### Verse 20

He asks God if he could flee to a small nearby city (Zoar) hoping it would be spared  
Zoar= little

### Genesis 19:21-22

<sup>21</sup>And he said to him, “See, I have favored you concerning this thing also, in that I will not overthrow this city for which you have spoken.

<sup>22</sup>Hurry, escape there. For I cannot do anything until you arrive there.” Therefore the name of the city was called Zoar.

v. 21-22 (God’s mercy)

God spares Zoar at Lot’s request....and Abraham’s request that if one righteous man was in a city that God would spare it

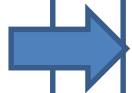
### Genesis 19:23-25

<sup>23</sup>The sun had risen upon the earth when Lot entered Zoar.

<sup>24</sup>Then **the Lord rained** brimstone and fire on Sodom and Gomorrah, **from the Lord** out of the heavens.

Verse 24

“brimstone’= burning  
brimstone



Psalms 11: 6

“Upon the wicked He will rain coals; Fire and brimstone  
and a burning wind  
Shall be the portion of their cup”



Sodom/Gomorrah

Zoar

<sup>25</sup>So **He overthrew** those cities, all the plain, all the inhabitants of the cities, and what grew on the ground.

(Expositors) “Here the overthrow of the cities, inhabitants, and the vegetation is highlighted. Before this destruction, ‘all the plain...was well watered, like the garden of the Lord...

Genesis implies that the present **desolate aspect** of the Dead Sea plain goes back to this act of divine judgment”





## Genesis 19:26-28

<sup>26</sup>But his wife **looked back** behind him, and she became a pillar of salt.

<sup>27</sup>And **Abraham** went early in the morning to the place where he had stood before the Lord.

<sup>28</sup>Then he looked toward Sodom and Gomorrah, and toward all the land of the plain; and he saw, and behold, the smoke of the land which went up like the smoke of a furnace.

Lot's wife was not saved—she looked back against God's instruction

Gen. 8:1 “God remembered Noah...” (salvation from destruction)

## Genesis 19:29

<sup>29</sup>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 which Lot had dwelt.

God remembered Abraham and Lot was saved from the destruction—points back to chapter 18—Lot was the righteous one that Abraham was pleading for salvation

### Genesis 19:30

<sup>30</sup>Then Lot went up out of Zoar and dwelt in the mountains, and his two daughters were with him; for he was afraid to dwell in Zoar. And he and his two daughters dwelt in a cave.

After the terrible destruction of the cities of the plain Lot did not feel safe in Zoar and fled to the mountains

### Genesis 19:31-35

<sup>31</sup>Now the firstborn said to the younger, "Our father *is* old, and *there is* no man on the earth to come in to us as is the custom of all the earth.

<sup>32</sup>Come, let us make our father drink wine, and we will lie with him, that we may preserve the lineage of our father."

<sup>33</sup>So they made their father drink wine that night. And the firstborn went in and lay with her father, **and he did not know** when she lay down or when she arose.

<sup>34</sup>It happened on the next day that the firstborn said to the younger, "Indeed I lay with my father last night; let us make him drink wine tonight also, and you go in *and* lie with him, that we may preserve the lineage of our father."

<sup>35</sup>Then they made their father drink wine that night also. And the younger arose and lay with him, **and he did not know** when she lay down or when she arose.

(NSB) “We can hardly approve of their action, yet their desperation was real. Their husbands had died and they were not likely to marry. Their mother was also dead and they judged their father unlikely to re-marry and have more children. Should they die childless, there would be no one to carry on the family name. For the peoples of biblical cultures, this was an overwhelming loss.”

v. 33, 35 **“and he did not know”**

(NSB) “The narrator inserts this phrase twice to protect Lot. This was not deliberate incest on his part, the daughters alone were responsible for what happened”

v. 32, 34 “that we may preserve the lineage of our father” (produce descendents)

To have children seems to be their motivation....not to have husbands

### **Genesis 19:36**

<sup>36</sup>Thus both the daughters of Lot were with child by their father.

### Genesis 19:37-38

<sup>37</sup>The firstborn bore a son and called his name Moab; he *is* the father of the Moabites to this day.

<sup>38</sup>And the younger, she also bore a son and called his name Ben-Ammi; he *is* the father of the people of Ammon to this day.

“Moab, ‘from the father’ and Ben-Ammi, ‘son of my people’ does not indicate that they felt shamed of their deed”

The Moabites and Ammonites would later trouble Israel...on their way to Canaan



### Deuteronomy 23:3-4

<sup>3</sup>“An Ammonite or Moabite shall not enter the assembly of the Lord; even to the tenth generation none of his *descendants* shall enter the assembly of the Lord forever,

<sup>4</sup>because they did not meet you with bread and water on the road when you came out of Egypt, and because they hired against you Balaam the son of Beor from Pethor of <sup>£</sup>Mesopotamia, to curse you.

## Map of Ancient Near East



Moab and  
Ammon

Their  
descendents  
have stayed in  
this area  
throughout the  
centuries

(Jordan today)

## Lessons from chapters 17-19

God's promises are sure—we must be patient and trust him to fulfill them...he can do what to us seems impossible

Even when God is about to judge, he is willing to be merciful

It is dangerous and folly to be attached to the world and its corrupt system...it ultimately awaits God's judgment

I John 2: 15, 17  
“Do not love the world or anything in the world”