

# Study of Genesis 19

by

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## Genesis 19:1-38

*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;*

וַיָּבֹאוּ שְׁנֵי הַמַּלְאָכִים סָדְמָה בְּעֶרְבַּ וְלוֹט יֹשֵׁב בְּשַׁעַר-סֹדֶם וַיֵּרְא-לוֹט וַיִּקָּם לִקְרַאתָם

וַיִּשְׁתַּחוּ אַפַּיִם אֲרָצָה, VayaBou Shney HaMalakiym Sedom BaErev VeLot Yoshev

BeSha'ar Sedom VayaRe Lot VayaQam LiQratam VayiShtachu Apayim Artzah, where

the **word**, VayaBou, is from the **word** Bo, בּוֹא, which means, to come, come in, arrive,

enter, reach, happen, set, e, came in, arrived, entered, he brought, brought in, caused to,

led to, and the **word** Bo, בּוֹא, means, he who comes, he who arrives, the **word** Shney,

means two, the **word** HaMalakiym, means, the messengers, the messengers of Elohim,

the angels, the **word** Sedomah, means to Sodom, the **word** BaErev, means in the Erev,

עֶרֶב, which means, to be pleasant, be sweet, pleasing, to be well, be duly arranged, it

also means surety, guarantor, responsible, liable, it also means, evening, sunset which is

what happens in the evening, eve, a time of mixture, mixed company, to mix, it also

means swarm of wild beasts or flies, the **word**, VeLot, means, and Lot, the **word** Yoshev,

יֹשֵׁב, which means, to sit, remain, dwell, he sat, he remained, stayed, he dwelled, he

resided, was inhabited, was populated, was settled, he set his mind at ease, was

colonized, was explained, the **word**, BeSha'ar, שַׁעַר, means many things, it means, gate,

entrance, title page of a book, chapter, section of a book, it means value, measure, price,

market price, the price established at the town gate, it also means to cleave, to split, he

cleft, he tore to pieces, rent, to calculate, reckon, to estimate, apportion, to measure, he

set a price, to storm, rage, to be horrible, he whirled away, to tremble, shudder, be

horrified, to be hairy, it also means to know, he knew, and the prefix letter Bet means in,

the **word**, Sedom, is the of the city where Lot dwelt, the **word**, VayaRe, is from the **word**

Reah, רָאָה, which means, to see, he saw, he looked at, beheld, he perceived, he

conceived, understood, he observed, considered, regarded, he chose, he approved of,

preferred, was seen, was visible, he appeared, showed himself, he appeared to be,

seemed, was approved of, he was caused to see, was shown, it also means lung, lungs,

and it means vulture, the **word**, Lot, is the name of Abraham's nephew, the son of

Abraham's brother Charan, and his name means, to cover, wrap up, envelop, it cleaved,

stuck, he made to stick, curtain, covering, the **word** VayaQam, is from the **word** Qum,

קָוַם, which means, to stand up, rise, arise, stand, he stood, rose, arose, remained, was

fixed, was valid, was established, was confirmed, was fulfilled, ratified, he kept,

preserved, he explained, commented, he settled, fixed, he sustained himself. You should

also know that this Hebrew word, Qum, or one of its derivatives, is translated as the

word anastasis in the Greek Septuagint, and then it is translated as the word Resurrection

in the English Scriptures. This word resurrection does not appear anywhere in the

English translations of the Tanakh, the Hebraic Scriptures, what Christians have erroneously named the Old Testament, **BUT** it does appear in the Apostolic Scriptures as a translation for the Greek word *αναστασις*, Anastasis, Strong's number G386. This noun is derived from the word Anastemi, *ανιστημι*, Strong's number G450, which means, to stand up or to rise up. Furthermore, this Greek word, appears once in the Septuagint, a 2,000 year old Greek translation of the Hebrew Scriptures. In *Genesis 9:9* And behold I establish (*in the sense of something standing firm*) My Covenant with you, and with your seed after you. In the Peshitta, a 5th Century Aramaic Apostolic Scriptures, the **word** used for, resurrection, in the verse above, **IS** the word Qayamta, *קַיַמְתָּא*. This Aramaic word translates into Hebrew, as the word Tequmah, *תְּקוּמָה*, it is Strong's number H8617. In Modern Hebrew, the word for resurrection is this word Tequmah, *תְּקוּמָה*, which is the very same word from the Peshitta. This word, is derived from the verbal root Qum, *קוּם*, Strong's number H6965, which means, to stand up, or to rise up, and this **word** Tequmah, *תְּקוּמָה*, is found once in the Hebrew Scriptures, in Vayiqra, *Leviticus 26:37*, where it says: And they shall fall one upon another, as it were before a sword, when none pursues: and you shall have no power to stand Tequmah, before your enemies. From all of this, we can deduce that the ancient understanding of the resurrection of the dead, is the rising up of the dead, or more literally, the Qum, the standing up of the dead, the **word**, LiQratam, is from the **word** Qirah, *קִרָּאָה*, which means, an encountering, accidental, friendly or hostile, it is translated as meet, 76 times, as against, 40 times, as come 2 times, as help 1 time, as, seek 1 time as way 1 time, it is from the word Qara, *קָרָא*, which means, to cry, call, invoke, to invite, to proclaim, to read, he summoned, he invited, he proclaimed, pronounced, he read, he recited, he studied, assembled, was named, he read before others, recited, taught reading, he dictated, to encounter, happen, befall, to collect, harvest, it means biblical scholar, reader of Scripture, of a biblical verse, it also means pumpkin, gourd, and if we add a Yod suffix, we form the **word** *קָרְאִי* Qara'y, which is translated as Karaite, who are a sect of Judaism that govern their lives by what the Words of the written Torah, and **NOT** by the interpretations of the Rabbis, the **word**, VayiShtachu, is from the **word** Shachah, *שָׁחָה*, which means, to swim, he bathed himself, to **bow down**, bend low, he depressed, he prostrated himself, the **word** Aphiyim, is from the **word** Aph, *אָפִי*, which means, nose, anger, wrath, his face, and as a conjunction, it means, also, too, then, and then, and so, therefore, the **word**, Artzah, is from the **word** Aretz, which means ground, earth, land country)

The last verse in *Genesis 18* says: *And YHVH went His way, as soon as He had left communing with Abraham: and Abraham returned unto his place;* and here we are told that the two messengers that were with YHVH, came to Sodom at Erev, in the evening. Then we are told that Lot sat in the gate of Sodom. That is a very important statement for only the leaders of the city were permitted to sit at the gates of the city to examine any and all visitors that wanted to come into the city. This tells us that Lot was treated as one of the elders of the city and that he was involved with the day to day operations of the city of Sodom. Next we are told that YHVH's two messengers showed up at the gate, and that when Lot saw them, he VayaQam, *וַיִּקָּם*, he rose up, and LiQratam, went to meet them, and then he, Shachah, *שָׁחָה*, he bowed down, he prostrated himself before them. Now these two messengers did not announce who

they were, and I am sure that there were other men at the gate with Lot, but we are told that only Lot got up to go and greet these two messengers, and that he bowed down, before them. The question that we have to ask is **WHY** did Lot do that, how did he know that these two men, were someone that he should pay respect to by prostrating himself before them? Could it be that the Holy Spirit prompted him to recognized them for what and who they are, messengers of Elohim? Could it be that Lot was one of the righteous men that called onto Elohim, to come and deal with the wickedness of the people of the city? After bowing down before these two men, Lot addresses them and says in *verse 2*:

*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 you shall rise up early, and go on your way. And they said, Nay; but we will abide in the street all night.*

וַיֹּאמֶר הִנֵּה נָא-אֲדֹנָי סוּרוּ נָא אֶל-בַּיִת עֲבָדְכֶם וְלִינּוּ וְרַחֲצוּ רַגְלֵיכֶם וְהִשְׁכַּמְתֶּם ( וַיֹּאמֶר, Hineh Na Adonay Suru Na El Beyt Avdekem VeLiynu VeRachatzu Ragleykem VehiShkamtem VaHalaktem LeDarkekem VaYomru Lo Kiy BaRchov Galiyn, where the **word**, VaYomer is from the **word** Amar, אָמַר, which means, to say, he said, told, uttered, he commanded, ordered, he said in his heart, thought, he caused to say, induced to say, he avouched, it also means, to be high, he boasted, it means, word, speech, saying, utterance, the **word**, Hineh, means behold, the **word**, Na, means, I pray, I beseech you, welcome, go to, now, then, and as an adjective, it means, raw, half done, it is related to the **word** Ana, אָנָּה, which means, ah, now, I or we beseech you, I or we pray, the **word** Adonay, means, lord, master, it often refers to, the Elohim, and the Yod suffix, means, my Adon, אֲדֹנָי, my lord, my master, my possessor, the **word**, Suru, is from the **word** Sur, סוּר or שׁוּר means to wrestle, to contend, to appoint a ruler, to saw, he sawed, to turn aside, depart, to look, behold, regard, beheld, regarded, he watched, lay in wait, he watched insidiously, it means to leap, jump, to dance, he danced on a rope, it also means bull, ox, it means wall, to turn off literally or figuratively, call back, decline, depart, go aside, lay away, leave undone, pluck away, put away, put down, rebel, revolt, withdraw, be without, the **word** Na, is repeated, the **word** El, denotes, motion toward or to, or direction toward, and it means to, unto, toward, into, at, by, it is also the short form of the title Elohim, and means power, to be strong, but it is also a noun meaning nothing, will make my speech worth nothing, and as an adverb it expresses prohibition, a negative wish or request, and it means no, not, nay, the **word** Beyt, means house, the **word** Avdekem, is from the **word** Eved, עָבַד, means, to work, to serve, he worked, did, performed, made, to work, serve, worship, he served, worshipped, obeyed, slave, worshipper, he imposed forced labour, he worked, laboured, tilled, cultivated, he served, he worshipped, was dressed, was tanned, said of hides, he cultivated, he dressed, he enslaved, was elaborated, adapted, it means servant, slave, bondman, worshipper, it means, deed, work, action, he made, he did, the **word**, VeLiynu, is from the **word** Liyn לִיִן or Lun לִין, which means, to lodge, pass the night, he lodged, he abode, remained, he kept overnight, to stop over night, to stay permanently, abide all night, dwell, it also means to murmur, he murmured, grumbled, to be obstinate, complain, to endure, hold a grudge, the **word**, VeRachatzu, is from the **word** Rachatz, רָחַץ, which means, to wash, bathe, he washed, bathed himself, he washed and cleansed, he washed someone, he bathed someone, washing, the **word**,

Ragleykem, is from the **word** Regel, רגל, which means, foot, leg, base, step, a measure, it means time, festival of pilgrimage, it also means to slander, culminate, to go about as a slanderer, or as a spy, he spied out, it also means to be accustomed to, be used to, was made to go about, was guided, was made to go about, he trained, habituated, made familiar, was in the habit of, was used to, was accustomed to, the **word**, VehiShkamtem, is from the **word** Shekem, שָׁכַם, means, shoulder, back, neck with shoulder, to incline the shoulder to a burden, to load up on the back of man or beast, the upper part of a building, he carried on his shoulders, it also means to rise early, to load the back of the beast, to rise and do something early, to start early in the morning, arise get up, rise up early, morning, the **word**, VaHalaktem, is from the **word** Halak, הָלַךְ, which means, to go, walk, travel, go away, disappear, continue, he went away, departed, he walked about, he went reluctantly, was gone, moved to and fro, led, led away, he carried, he brought, traveller, wanderer, wayfarer, it is related to the word Halakah, which means, law, rule, traditional law, something to go by, your personal day to day walk, the **word**, LeDarkekem, is from the **word** Derek, דֶּרֶךְ, means, way, road, journey, custom, conduct, manner, method, a course of life or mode of action, along, away, because of, conversation, custom, passenger, the **word**, VaYomru is from the **word** Amar, which means, to say, speak, and is defined more completely above, the **word**, Lo, means no or nor, the **word**, Kiy, means, that, because, when, while, as, if, in case, although, though, thus, therefore, as, like, when, that, in order that, and as a noun it means burning, branding, the **word** BaRchov, is from the **word** Rachav, רָחַב, which means, to be wide, to be broad, was extended, he made wide, widened, he made large, enlarged, became roomy, spacious, breadth, width, extent, vastness, wide open space, broad expanse, the square, the street, the **word**, Naliyn, is from the **word** Lyn לַיַּן or Lun לַוַּיַּן, which means, to lodge, pass the night, he lodged, he abode, remained, he kept overnight, to stop over night, to stay permanently, abide all night, dwell, it also means to murmur, he murmured, grumbled, to be obstinate, complain, to endure, hold a grudge)

It appears that Lot is quite impressed with these two men, and he pleads with them to come and spend the night at his place, so that they can wash up, be fed and rest. Lot knows the type of wickedness that is thriving in the city and he is concerned for their safety, and that is part of the reason that he wants them to spend the night at his place. But they said **NO**, we will abide, lodge in the town square, the streets. Since Lot knew and feared what the men of the city would do to these men, we are told that he insisted in *verse 3* that they stay the night with him, in his house:

*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.*

וַיִּפְצַר-בָּם מְאֹד וַיִּסְרוּ אֵלָיו וַיָּבֹאוּ אֶל-בֵּיתוֹ וַיַּעַשׂ לָהֶם מִשְׁתֶּה וּמִצּוֹת אָפָה וַיֹּאכְלוּ,  
 YayiPhtzar Bam Meod VayaSuru Elayv VayaBou El Beyto VayaAs LaHem Mishteh  
 Umatzot Aphah VayOkelu, where the word VayiPhtzar, is from the **word**, Patzar, פָּצַר, means, to push, press, urge, stun or dull, entreated, he appointed, prescribed, was stubborn, to peck at, stubbornness, the **word** Bam, means, in them, the word Meod, means, to increase, strength, might, power, and as an adverb it means, very, much, abundant, greatly, exceedingly, to be many, it grew, to add, the **word**, VayaSuru, is from

the **word** Sur, סוּר or שוּר which means to wrestle, to contend, to appoint a ruler, to saw, he sawed, to turn aside, depart, to look, behold, regard, beheld, regarded, he watched, lay in wait, he watched insidiously, it means to leap, jump, to dance, he danced on a rope, it also means bull, ox, it means wall, to turn off literally or figuratively, call back, decline, depart, go aside, lay away, leave undone, pluck away, put away, put down, rebel, revolt, withdraw, be without, the **word**, Elayv, means to him, the **word**, VayaBou, is from the **word** Bo, בּוֹא, which means, to come, come in, arrive, enter, reach, happen, set, e, came in, arrived, entered, he brought, brought in, caused to, led to, and the **word** Bo, בּא, means, he who comes, he who arrives, the word, El, denotes, motion toward or to, or direction toward, and it means to, unto, toward, into, at, by, it is also the short form of the title Elohim, and means power, to be strong, but it is also a noun meaning nothing, will make my speech worth nothing, and as an adverb it expresses prohibition, a negative wish or request, and it means no, not, nay, the **word**, Beyto, is from the **word** Beyit, בֵּית, which means, house, home, family, school, it is also the name of the second letter of the Hebrew alphabet, it means domestic, to domesticate, the **word**, VayaAs, is from the **word** Asah, עָשָׂה, which means, to do, make, he did, made, he worked, he laboured, he acted, dealt, he produced, yielded, performed, accomplished, he brought about, caused, effected, he appointed, he acquired, gained, the **word**, LaHem, means to them, the **word** Mishteh, מִשְׁתֵּה, means, drinking, drink, banquet, feast, it s from the word Shatah, which means, to drink, the **word**, Umatzot, is from the **word**, Matza, מָצָא, which means, to find, to reach, to come upon, he met, encountered, he hit, it befell, happened, it was sufficient, existed, turned out, followed, he supplied with, furnished, he invented, he found his way, took his bearings, the **word**, Apha, אָפָה, means, to bake, was baked, something baked, pastry, it also means, to characterize, the **word** VayOkelu, is from the **word** Akal, אָכַל, means, to eat, he ate, devoured, consumed, destroyed, he digested, burned, fed, nourished, was fed, was nourished, food, meal)

Here we are told that Lot, Patzar, פָּצַר, he pushed, pressed and urged these two men to stay with him in his house overnight, and because of his insistence, they agreed to spend the night in his house. That tells us that when we know what is right, then, to the best of our ability, we **HAVE** to insist that that **IS**, what **MUST** be done, we are not to give up trying to remedy the situation, we **MUST** stand, and perform what is right, to the best of our ability. Once inside Lot's house, we are told that Lot prepared a feast for them, and made unleavened bread and that they all ate together. That only happens because Lot insisted on doing what was right.

*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:*

טָרֵם יִשְׁכְּבוּ וְאֲנֹשֵׁי הָעִיר אֲנֹשֵׁי סֹדֶם נָסְבוּ עַל-הַבַּיִת מִנְעֵר וְעַד-זָקֵן כָּל-הָעָם מִקְצֵהוּ, Terem Yishkavu VeAnshey HaIyr Anshey Sedom NaSavu Al HaBayit MiNaar VeAd Zaqen Kal HaAm MiPatzeh, where the **word** Terem, means, to do before, he did before, anticipated, preceded, as an adverb it means, not yet, before ere, the **word**, Yishkavu, is from the **word** Shakav, שָׁכַב, means, to lie down, lie, he lay down, fell asleep, took rest, he rested form this world, died, to afflict, mortify, he rested, he lay with, cohabited, was ravished, he caused to lie down, d, put, it also means the lower millstone, the stone that

lies under, the **word**, VeAnshey, means, the people, it is the plural of the **word** Enosh, man, to humanize, mankind, he anthropomorphize, he was personified, the **word**, Halyr, means the city, town, to urbanize, it also means angel, watcher, awake, wakeful, the **word**, Anshey, which means, men, is repeated, the **word**, Sedom, is the city of Sodom, the **word**, NaSavu, is from the **word** Sabab or Saviv, סבב, which means, to turn about, go round, surround, he went round, he turned about, brought round, he walked round, marched round, he surrounded, encompassed, encircled, he sat at the table, he brought about, caused, he turned round, was turned over, was transported, he turned, changed, circle, circulating, recurring, rotation, the **word**, Al, means means, height, upper part, and as a preposition, it means, on, upon, above, at, beside, toward, against, concerning, about because of, on account of, together with, it also means, yoke, to insert, thrust in, the **word**, HaBayit, means the house, the **word**, MiNa'ar, is from the **word** Na'ar, נער, which means, boy, lad, youth, servant, boyhood, it also means to shake, shake out, shake off, stir, he shook himself free, was shaken out, he bestirred himself, was poured out, was emptied, to bray, to roar, growled, the **word**, VeAd, is from the **word** Ad, עַד, and as a preposition and conjunction, this word means, to, unto, up to, even to, until, while, it is related to the word Ed, and it too, as a conjunction, means, to, unto, up to, even, until, while, as a noun it means eternity, perpetuity, progress in time, it means booty, to take away, tear away, it means witness, testimony, menstruation, to count, to reckon, consider, he prepared himself, it means ornament, jewel, choice, best, it also the heart of the **word** Moed, which speaks of YHVH's festivals, His weekly and yearly Feasts, His appointed times, the times where Israel is to stop what they are doing and rehearse the type of Life that they will live, in the kingdom of Elohim for eternity, the **word** Zaqen, means, old, old man, elder, scholar, grandfather, beard, or bearded one, grew old, made old, was made old, the **word** Kal, means, all, the whole of, the **word**, HaAm, means, the people, the **word** MiQatzeh, is from the **word** Qatzeh, קָצַחַ, which means, to cut off, exterminated, was remote, extremity, to be at the end of something, he cut off, destroyed, he separated, set aside, was finished, was ended, he removed, to decide, he decided, cutting of trees, cut, shorn, and thw word Qetz, קֵץ, means, end, destruction, ruin, was annihilated, was reduced, the end of a period of time, it is used as, end, 52 times, as after 10 times, as border, 3 times, as infinite 1 time, and as process, 1 time, it is a sister word to the word Qetzetz, קָצַץ, which means, to cut off, to stipulate, end, he cut off, he decided, pierced, bored, perforated, he hewed off, cut off, he stipulated, fixed, was removed, he reduced, curtailed, was chopped)

After the meal, and whatever their conversation was, and just before getting ready to go to bed for the night, we are told that the men of the city, both old and young, surrounded Lot's house, and they were ready, willing and they thought able to abuse and destroy these two men.

*5 And they called unto Lot, and said unto him, Where are the men which came in to you this night? bring them out unto us, that we may know them.*

( וַיִּקְרְאוּ אֶל-לוֹט וַיֹּאמְרוּ לוֹ אֵיךָ הָאֲנָשִׁים אֲשֶׁר-בָּאוּ אֵלֶיךָ הַלַּיְלָה הַזֶּה הוֹצִיָאם אֵלֵינוּ )  
 וַיִּקְרְעוּ אֶל לוֹט וַיֹּמְרוּ לוֹ אֵיךָ הָאֲנָשִׁימ אֲשֶׁר בָּאוּ אֵלֵיכָּא וַיְנַדְרְעָה אַתָּם  
 Halaylah Hotziyem Eleynu VeGedah Otam, where the **word**, Vayiqreu, is from the **word** Qara, קרא, which means, to cry, call, invoke, to invite, to proclaim, to read, he

summoned, he invited, he proclaimed, pronounced, he read, he recited, he studied, assembled, was named, he read before others, recited, taught reading, he dictated, to encounter, happen, befall, to collect, harvest, it means biblical scholar, reader of Scripture, of a biblical verse, it also means pumpkin, gourd, and if we add a Yod suffix, we form the **word** קראי Qara'y, which is translated as Karaite, who are a sect of Judaism that govern their lives by what the Words of the written Torah, and **NOT** by the interpretations of the Rabbis, the **word** El, denotes, motion toward or to, or direction toward, and it means to, unto, toward, into, at, by, it is also the short form of the title Elohim, and means power, to be strong, but it is also a noun meaning nothing, will make my speech worth nothing, and as an adverb it expresses prohibition, a negative wish or request, and it means no, not, nay, the **word**, Lot, is the name of Abraham's nephew, the **word**, VaYomru, is from the **word** Amar, אמר, which means, to say, he said, told, uttered, he commanded, ordered, he said in his heart, thought, he caused to say, induced to say, he avouched, it also means, to be high, he boasted, it means, word, speech, saying, utterance, the **word** Lo, is an inflected personal pronoun, meaning, to him, as an adverb it means would that, oh that, if only, the **word**, Ayeh, is an adverb, which means, where, the **word**, HaAnashiyim, means, the men, the **word**, Asher, means, to walk straight, to walk, he led, was led, it means to be happy, happiness, was easy, prospered, called blessed, to strengthen, confirm, he authenticated, was corroborated, and as a pronoun it means who, which, that, that which, and as a conjunction, it means, in order that, the word, Ba'u, is from the **word** Bo, בא, which means, to come, come in, arrive, enter, reach, happen, set, e, came in, arrived, entered, he brought, brought in, caused to, led to, and the **word** Bo, בא, means, he who comes, he who arrives, the **word**, Eleyka, means, to you, unto you, the **word**, HaLaylah, the night, the **word**, HoTziyem, is from the **word** Yatza, יצא, which means, to go or come out, went forth, burst forth, bloomed, he brought out, brought forth, carried out, he released, discharged, he excluded, he spent, he published, the **word**, Eleynu, means, to us, the **word**, VeneDah, is from the **word** Yada, ידע, which means, to know, he knew, he perceived, observed, he considered, became acquainted with, he had sexual intercourse with, he knew how, was made known, was known, became known, he assigned, appointed, made definite, he informed, it is from the **word**, Da, דע, means, knowledge, wisdom, the **word**, Otem, means, them)

In *verse 5*, we are told that the mob called Lot and said, איה, Ayeh, where are the men that you brought into your house this night? Bring them out here to us, that we may Yada Otem, know them. The word Yada does mean, to know, he knew, he perceived, observed, he considered, became acquainted with, **BUT** it also means to have **sexual intercourse** with, he knew how, was made known, was known, became known, he assigned, appointed, made definite, he informed, it is from the **word**, Da, דע, means, knowledge, wisdom. The men of Sodom, wanted to rape, sodomize these two men. Now just think about that for a moment, we are told that the majority of the people of Sodom, both young and old were outside Lot's house screaming at Lot to bring these two men out so that they could sodomize, rape them. So what did Lot do?

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

(וַיֵּצֵא אֵלֵהֶם לוֹט הַפֶּתַח וְהִדְלִת סָגַר אַחֲרָיו), VaYetze Alehem Lot HaPetchah

VehaDelet Sagar Acharayv, where the **word** VaYetze, is from the **word**, Yetze, **צַיַץ**, which means to go or come out, went forth, burst forth, bloomed, he brought out, brought forth, carried out, he released, discharged, he excluded, he spent, he published, the **word**, Alehem, to them, unto them, the word, Lot, is the name of Abraham's nephew, and it means, to cover, wrap up, envelop, it cleaved, stuck, he made to stick, curtain, covering, the **word**, HaPetchah, is from the **word** Petach, **פֶּתַח**, which means, to open, he opened, opened wide, he opened up, he uttered, declared, expounded, was untied, was begun, he freed, set free, he regained his sight, it also means to carve, engrave, to bore, penetrate, it also means, doorway, opening, entrance, starting point, possessing the faculty of sight, not blind, the **word** VehaDelet, is from the **word** Delet, **דֶּלֶת**, means, door, the column of a book, first line of a verse, door, leaf of a door, it is also the name of the forth letter of the Hebrew Alephbet, the **word**, Sagar, means, to shut, close, to deliver over, abandon, to shut, close, he shut up, confined, secluded, he delivered up, surrendered, was shut up, was closed, was delivered up, was locked up, it also means the tongue of a lock, bolt, lock, occlusion, military closure, the **word**, Acharayv, is from the **word** Achar, **אַחַר**, which means, to be or remain behind, he was late, tarried, he delayed, kept back, it means another, other, next, strange, and as an adverb it means, after, behind, afterward, and in the form that it is used here it means, after him)

Lot took responsibility for the welfare of these two men, and went out of his house to speak with the men of Sodom. That shows courage and determination, and that is one of the reasons that Lot is called a righteous man, for he put his life in danger in order to protect these men, these messengers of Elohim.

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

(וַיֹּמֶר אֶל־נָא אַחַי תָּרְעוּ) VaYomer Al Na Achay TaReu, where the **word** VaYomer, is from the **word** Amar, which means, so say, said, he spoke and it is defined more completely above, the **word**, Al, is a noun which means, nothing, it will make my speech worth nothing, and as an adverb, it is expressing prohibition, a negative wish or request, and meaning not, nay, as a prefix it means not, non, un, it also the short form of the title Elohim, it also means, power, to be strong, it also denotes motion toward or to, and it means, to unto, toward, into, at, by, and it is the element in many theophorous names, the **word** Na, means, I pray, I beseech you, welcome, go to, now, then, and as an adjective, it means, raw, half done, it is related to the **word** Ana, **אַנָּא**, which means, ah, now, I or we beseech you, I or we pray, the **word**, Achay, means, my brother, my brethren, the **word**, TaReu, is from the **word** Ra, **רָע**, which means, bad, worthless, evil, wicked, wickedness, harm, misfortune, calamity, distress, misery, injury, wrong, but it also means, friend, companion, associate, fellowman, thought, purpose, aim, it also means, noise, shout)

Here Lot pleads with the men of Sodom, **NOT** do what they intend to do to these men, because he knows, that they want to sodomize these men. Now, when Lot realizes that the men are **NOT** at all interested in listening to his pleas, to stop their wicked plans that they have conjured up for these two men, he devises a plan; and we are told what that plan is in *verse 8*:

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.

הִנֵּה-נָא לִי שְׁתֵּי בָנוֹת אֲשֶׁר לֹא-יָדְעוּ אִישׁ אֶזְרִיאֵה-נָא אֶתְהֶן אֲלֵיכֶם וַעֲשׂוּ לָהֶן כְּטוֹב ( Hineh Na Liy Shtey Banot Asher Lo Yadu Iysh Otziyah Na Ethen Aleykem VaAsu LaHen Katov Beyneykem Raq LaAnashiym HaEl Al TaAsu Dabar Kiy Al Ken Ba'u BeTzel Qoratiy, where the **word**, Hineh, behold, the **word** Na, means I pray, I beseech you, the **word** Liy, means to me, the **word** Shtey, means two, the **word** Banot, is the plural of the word Bat, בת, which means, daughter, girl, maiden, young woman, naive inhabitant of, at the age of, worthy of, deserving, a village or town situated near a large city, it is also the liquid measure equal to one ephah, with one measure, and it means daughters, the **word** Asher, means, to walk straight, to walk, he led, was led, it means to be happy, happiness, was easy, prospered, called blessed, to strengthen, confirm, he authenticated, was corroborated, and as a pronoun it means who, **which**, that, that which, and as a conjunction, it means, in order that, the **word** Lo, means no or not, the **word**, Yadu, is from the **word** Yada, יָדַע, which means, to know, he knew, he perceived, observed, he considered, became acquainted with, he had sexual intercourse with, he knew how, was made known, was known, became known, he assigned, appointed, made definite, he informed, it is from the **word**, Da, דָּע, means, knowledge, wisdom, the word, Ish, means man, the **word** Otziyah, is from the **word** Yatza, יָצָא, which means, to go or come out, went forth, burst forth, bloomed, he brought out, brought forth, bring forth, carried out, he released, discharged, he excluded, he spent, he published, the word, Na, means, I pray you, the **word**, EtHen, is from the **word**, Atah, אַתָּה or אַתָּה, means, to come, he came back, he arrived, to address a person in a familiar way, it is also the personal pronoun, you, thou, the **word**, Aleykem, means to them, the **word**, VaAsu, is from the **word** Asah, עָשָׂה, which means, to do, make, he did, made, he worked, he laboured, he acted, dealt, he produced, yielded, performed, accomplished, he brought about, caused, effected, he appointed, he acquired, gained, the **word** LaHen, to them, feminine, the **word**, KaTov is from the **word** Tov, טוֹב, which means to be good, pleasing, he did good, he did well, became better, was improved, ameliorated, goodness, comely, fair, fine, beautiful, kindly, kindness, function in a proper and agreeable manner, kind, welfare, prosperity, to function in the manner that YHVH created it or them, to function, the word, Beyneykem, is from the **word** Ayin, עֵין, which means, eye, visible surface, appearance, gleam, sparkle, hole, aperture, to look at carefully, consider, he thought over, meditated, deliberated, he balanced exactly, weighed carefully, he read, looked up, it also means, spring, fountain, it literally means, eye of the water, and it is also the sixteenth letter of the Hebrew Alphabet, the **word** Raq, as an adjective, means, thin, as an adverb it means only, nothing but, save, except, and as a noun it means, spittle, saliva, the **word**, LaAnashiym, means, to these men, the **word**, HaEl, is from the **word** El, אֵל, which denotes, motion toward or to, or direction toward, and it means to, unto, toward, into, at, by, it is also the short form of the title Elohim, and means power, to be strong, but it is also a noun meaning nothing, will make my speech worth nothing, and as an adverb it expresses prohibition, a negative wish or request, and it means no, not, nay, the **word** Al,

is the same word repeated, the **word**, TaAsu, is from the **word**, Asah, עשה, means, to do, make, he did, made, he worked, he laboured, he acted, dealt, he produced, yielded, performed, accomplished, he brought about, caused, effected, he appointed, he acquired, gained, the **word**, Dabar, means, to speak, he spoke of, he spoke to or with, was spoken, was stipulated, was agreed, he talked, speaking, word, speech, matter, affair, business, occupation, manner, something, anything, came to an agreement, to follow behind someone's back, to drive cattle or sheep to the pasture, it also means pasture, to lead, guide, it also means, pestilence, plague, the **word**, Kiy, means, that, because, when, while, as, if, in case, although, though, thus, therefore, as, like, when, that, in order that, and as a noun it means burning, branding, the **word**, Al, על, means, height, upper part, and as a preposition, it means, on, upon, above, at, beside, toward, against, concerning, about because of, on account of, together with, it also means, yoke, to insert, thrust in, the **word** Ken, כן, means, right, truthful, honest, just, to be set up, established, be firm, it also means base, stand, pedestal, to put or place, together the **words** Kiy Al Ken, could be translated as, for this reason, the **word**, Ba'u, is from the **word** Bo, which means, come, came, the **word**, BeTzel, is from the **word** Tzel, צל, which means, shadow, shade, shelter, hut, protection, roof, roofing, umbrella, parasol, sunshade, the **word**, Qoratiy, is from the **word** Qarah, קרה, which means, to lay beams, roof, cover, was furnished with beams,, it also means to encounter, meet, befall, occur, happen, he went about, he received hospitality, entertained, he presented, offered as a sacrifice, he caused something good or right to occur)

Lot is so distraught about what could happen to these two messengers of YHVH, that he chooses to offer his own two daughters who he says have **NOT** known a man, which means they are virgins, to these men, in the hope that that will pacify them and that they would leave these two men alone. Now we can discuss at length whether or not that was a good idea or not, but as you can see Lot was desperate to save these messengers of YHVH, and although, like any father, he loves his daughters, he seems to think in his mind that offering his daughters to save these two messengers, would be the lesser of two evils. His heart is in the right place, but his plan may not have been. Nevertheless, I believe that YHVH recognizes that Lot is trying to do what is right, in a very difficult situation, and as always, He will intervene. Next we are told in *verse 9*, what the leaders of the mob said, after Lot offered them two young virgin women with whom they could do what they wanted:

*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 you, than with them. And they pressed sore upon the man, even Lot, and came near to break the door.*

וַיֹּאמְרוּ גַשׁ-הַלָּאָה וַיֹּאמְרוּ הָאֶחָד בָּא-לָנוּר וַיִּשְׁפֹּט שְׁפוֹט עִתָּה נָרַע לְךָ מֵהֵם וַיַּפְצְרוּ ( וַיֹּאמְרוּ גֶשׁ הָלָה וַיֹּאמְרוּ הָאֶחָד בָּא לָנוּר וַיִּשְׁפֹּט שְׁפוֹט עִתָּה נָרַע לְךָ מֵהֵם וַיַּפְצְרוּ )  
 VaYomru Gesh Halah VaYomru HaEchar Ba Lagor VayiShpot Shaphot Atah Na'ar Leka MeHem VayiPetzru BaYish BeLot Meod VaYigshu LiShbor HaDalet, where the **word**, VaYomru, is from the **word** Amar, which means to speak, say, he said, the **word**, Gesh, is from the **word** Nagash, נגש, which means ???, the **word** Halah, means, farther, further, beyond, on the other side, the **word** VaYomru, is from the **word** Amar, is repeated and it means to speak, to say, said, the **word**, HaEchad, means the one, the **word**, Ba, is from the **word** Bo, which means, come,

he came, the **word**, LaGor, is from the **word** Gur or Gor, גּוּר, which means, to sojourn, dwell, to be a stranger, a foreign resident, was the neighbour of, to turn off, leave the way, to be a stranger, he sojourned, dwelled, it burst forth, it also means to fear, was afraid, feared, it means to attack, he acted wrongfully against, he attacked, assailed, it also means cub, whelp, the **word**, VayiShphot, is from the **word** Shaphat, שָׁפַט, which means, to judge, decide, govern, he judged, he decided, he administered justice, he executed judgment, he vindicated, condemned he punished, he governed, ruled, was judged, he entered into controversy, pleaded, was sentenced, judgement, punishment, the **word**, Shaphot, is the same **word**, Shaphat repeated, to emphasize the need for him to be judged, the **word**, Atah, means, now, at present, at the time, the **word**, Nara, is from the **word** Ra, רָע, which means, bad, worthless, evil, wicked, wickedness, harm, misfortune, calamity, distress, misery, injury, wrong, but it also means, friend, companion, associate, fellowman, thought, purpose, aim, it also means, noise, shout, and with the Nun letter prefix, it means we will do, Ra, evil to, **Leka**, which means, to you, the **word**, MeHem, from them, the **word**, VayiPetzru, is from the **word** Patzar, פָּצַר, means, to push, press, urge, stun or dull, entreated, he appointed, prescribed, was stubborn, to peck at, stubbornness, the **word**, Balysh, means, on the man, the **word**, BeLot, means even onto Lot, the **word**, Meod, means, to increase, strength, might, power, and as an adverb it means, very, much, abundant, greatly, exceedingly, to be many, it grew, to add, the **word**, VaYigshu, is from the **word** Nagash, נָגַשׁ, which means, to draw near, approach, brought near, brought, presented, offered, dedicated, he conflicted, collided; it also means, to press, drive, oppress, he forced, ruled, he exacted as debt, the **word**, LiShbor, is from the **word** Shabar, שָׁבַר, which means, to look out, inspect, examine, he looked for, thought, was of opinion, he thought, believed, supposed, he probed or inspected a wound, it also means hope, it means to break, break into pieces, he broke, he fractured, he destroyed, ruined, he broke down, he tore, rent, he destroyed, demolished, he ruined, annihilated, was smitten, was destroyed, shattered, smashed, breaking crushing, fracture, calamity, misfortune, breaking of a dream, it also means corn, grain, it also means the interpretations of a dream, he caused to break out, brought to birth, the **word** HaDelet, means the door)

Now the mob is very angry with Lot, and they say, you are just a newcomer to this place, and you think you have the right to judge what we do? Now, the mob leaders say to Lot, because of your arrogance, we are going to deal even worse with you than what we planned to do to these two men. Next we are told that the men pressed themselves against Lot, who was standing just outside his door, and the mob wanted to break down the door and get into Lot's house and destroy the house and all the people that were in it. And we are told what the two messengers did in *verse 10*:

*10 But the men put forth their hand, and pulled Lot into the house to them, and shut to the door.*

יִשְׁלְחוּ הָאֲנָשִׁים אֶת־יָדָם וַיִּבְיֹאוּ אֶת־לוֹט אֶל־יָהֶם תְּבַיְתָה וְאֶת־הַדֶּלֶת סָגְרוּ)

YiShlechu HaAnashiyim Et Yadam Vayaviyu Et Lot Aleyhem HaBaytah VeEt HaDelet Sagaru, where the **word**, YiShlechu, is from the **word** Shalach, שָׁלַח, means, to send, to stretch out, extend, extended, let loose, he sent a message, was dispatched, was transmitted, he was ordered to go, he sent away, sent off, was dismissed, was driven

away, he divorced, was dismissed, to strip bare, to flay, it also means missile, weapon, it means hide, it also means irrigation, canal, pouring forth the water, it means width, breadth, extension, it means a ripe olive, a worker in hides, skinner, expediter, the **word**, HaAnashiyim, means the men, the **word**, Et, is the first and last letters of the Hebrew Alephbet and they represent Messiah, the First and the Last, the word, Yadam, is from the **word** Yad, יד, which means, hand, arm, foreleg, handle, stem, monument, place, power, strength, part, portion, share, fold, the **word**, Vayaviyu, is from the **word** Bo, בוא, which means, to come, come in, arrive, enter, reach, happen, set, e, came in, arrived, entered, he brought, brought in, caused to, led to, and the word Bo, בא, means, he who comes, he who arrives, the **word**, Et, is defined above, the **word**, Lot, is the name of Abraham's nephew, the **word**, Aleyhem, means to them, the **word**, HaBaytah, the house, the **word**, VeEt is form the word Et, defined above, the **word**, HaDelet, means the door, the word, Sagaru, is from the word Sagar, סגר, which means, to shut, close, to deliver over, abandon, to shut, close, he shut up, confined, secluded, he delivered up, surrendered, was shut up, was closed, was delivered up, was locked up, it also means the tongue of a lock, bolt, lock, occlusion, military closure)

We are told that the two messengers Shalach, שלח, put forth Yadam, their hands and pulled Lot into the house, and then HaDelet Sagar, they shut the door. This is exactly what will happen on judgment day, the door to the kingdom of Elohim will be shut in the face of all the people who commit wickedness, and I will let you decide what the Scriptures define as wickedness, but please remember what it says in:

*Proverbs 28:4 They that forsake the Torah (Law) praise the WICKED: BUT such as KEEP the Torah (Law) contend with the wicked.*

*And in 1John 3:4 says: Whosoever commits Sin, transgresses also the Torah (Law): FOR SIN, IS the transgression of the Torah (Law). Next we are told what the two messengers of YHVH do in verse 11*

*11 And they (YHVH's messengers) 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.*

וְאֵת-הָאֲנָשִׁים אֲשֶׁר-פָּתַח הַבַּיִת הַכּוֹל בְּסַנּוּזִים מִקָּטָן וְעַד-גָּדוֹל וַיִּלְאֲוּ לְמַצָּא הַפֶּתַח

VeEt HaAnashiyim Asher Petach HaBayit HiKu BaSagveriyim MiQaton VeAd Gadol VayiLu LiMtzo HaPatach, where the **word** VeEt, is from the **word** Et, which is made up of the first and last letters of the Hebrew Alephbet and they represent Messiah, the First and the Last, the **word** HaAnashiyim, means, the men, the **word**, Asher, means, to walk straight, to walk, he led, was led, it means to be happy, happiness, was easy, prospered, called blessed, to strengthen, confirm, he authenticated, was corroborated, and as a pronoun it means who, which, that, that which, and as a conjunction, it means, in order that, the **word**, Petach, means, to open, he opened, opened wide, he opened up, he uttered, declared, expounded, was untied, was begun, he freed, set free, he regained his sight, it also means to carve, engrave, to bore, penetrate, it also means, doorway, opening, entrance, starting point, possessing the faculty of sight, not blind, the **word**, HaBayit, means the house, the **word**, Hiku, is from the **word** Nakah, נכה, means, to beat, strike, he hurt, harmed, injured, the inflicting of injury, was beaten, was struck, was smitten, he destroyed, defeated, he killed, as an adjective, it means, invalid, it means,

scoundrel, wicked, the **word**, BaSagveriyim, is from the **word**, סנור, Sanvar, means, to blind, to dazzle, he blinded, the **word**, MiQaton, is from the **word** Qatan, קטן, which means, to be small, insignificant, was reduced, became less, he made small, little, young, unimportant, diminishing, the little finger, the small one, the **word**, VeAd, is from the **word** Ad, עד, and as a preposition and conjunction, it means, to, unto, up to, even to, until, while, it is related to the **word** Ed, and it too, as a conjunction, means, to, unto, up to, even, until, while, as a noun it means eternity, perpetuity, progress in time, it means booty, to take away, tear away, it means witness, testimony, menstruation, to count, to reckon, consider, he prepared himself, it means ornament, jewel, choice, best, it also the heart of the word Moed, which speaks of YHVH's festivals, His weekly and yearly Feasts, His appointed times, the times where Israel is to stop what they are doing and rehearse the type of Life that they will live, in the kingdom of Elohim for eternity, the **word**, Gadol, means, great, large, big, strong, noble, honoured, growing, raising, rearing, the word, the **word** Vayilu, לאה is from the **word** La'ah, לאה, which means, to be weary, be impatient, was slow, was hesitant, was weary, was tired, with difficulty, was impatient, he wearied himself, was exhausted, the **word**, LiMtzo, is from the **word** Matza, which means, מצא, which means, to find, to reach, to come upon, he met, encountered, he hit, it befell, happened, it was sufficient, existed, turned out, followed, he supplied with, furnished, he invented, he found his way, took his bearings, the **word**, HaPatach, is from the **word** Patach, פתח, which means, to open, he opened, opened wide, he opened up, he uttered, declared, expounded, was untied, was begun, he freed, set free, he regained his sight, it also means to carve, engrave, to bore, penetrate, it also means, doorway, opening, entrance, starting point, possessing the faculty of sight, not blind)

Once YHVH's messengers got Lot back into the house we are told that they struck all the men BaSagveriyim, with blindness. Now this is also very prophetic, because the only ones that were blinded were those that were doing acts of wickedness. Now I know that these men, the men that formed the mob, were stricken with physical blindness, and that that is why they could no longer find the door, to enter Lot's house, **BUT** that physical blindness is a metaphor for spiritual blindness that these men had, and the door to Lot's house, is a metaphor for the door or the doorway into the kingdom of Elohim, and **IF** someone has made themselves blind, by willingly choosing to **reject** the Words of YHVH's Torah of Life, they too will **NOT** be able to find the door that leads into the kingdom of Elohim, for that **DOOR, or the Entrance into the kingdom of Elohim** can only be seen through the spiritual eyes of those that have chosen to surrender their hearts to YHVH in total loving surrendered obedience to the Words of the Father's Torah of Life, **AND** therefore, it is **NOT** visible to those who have **CHOSEN to be blind**.

*12 And the men said unto Lot, Have you here any besides? Son in law, and your sons, and your daughters, and whatsoever you have in the city, bring them out of this place:*

( וַיֹּאמְרוּ הָאֲנָשִׁים אֶל-לוֹט עַד מִי-לָךְ כֹּהֵן וּבְנֵיךָ וּבְנֹתֶיךָ וְכָל אֲשֶׁר-לָךְ בְּעִיר )  
 :הוֹצֵא מִן-הַמָּקוֹם : VaYomru HaAnashiyim El Lot Od Miy Leka Poh Chamat UBaneyka  
 UBenoteyka VeKol Asher Leka Balyr Hotze Min HaMaqom, where the **word** VaYomru, is from the **word** Amar, which means to say, speak, he said, the **word**, HaAnashiyim,

means, the men, the **word**, El, denotes, motion toward or to, or direction toward, and it means to, unto, toward, into, at, by, it is also the short form of the title Elohim, and means power, to be strong, but it is also a noun meaning nothing, will make my speech worth nothing, and as an adverb it expresses prohibition, a negative wish or request, and it means no, not, nay, the **word**, Lot, is the name of Abraham's nephew, the **word**, Od or Ed, עַד, as a preposition and conjunction, means, to, unto, up to, even, until, while, **still**, as a noun it means eternity, perpetuity, progress in time, it means booty, to take away, tear away, it means witness, testimony, menstruation, to count, to reckon, consider, he prepared himself, it means ornament, jewel, choice, best, it also the heart of the word Moed, which speaks of YHVH's festivals, His weekly and yearly Feasts, His appointed times, the times where Israel is to stop what they are doing and rehearse the type of Life that they will live, in the kingdom of Elohim for eternity, the **word**, Miy, is the pronoun, who, whoever, someone, anyone, the **word**, Leka, means, to you, the **word**, Poh, פֹּה, is an adverb which means, here, but the same word, with different vowel points, we form the **word** Peh, which means, mouth, speech, saying, command, opening, orifice, hole, the **word**, Chatan, חַתָּן, means son in law, daughter's husband, bridegroom, a connection by marriage, son in law, brother in law, to become related by marriage, he married off, gave in marriage, was married off, the **word**, UBaneyka, is from the **word**, Ben, and it means your sons, the **word** UBenoteyka, is from the word Bat, and in this form, it means, your daughters, the **word** VeKol, means, and all, and the whole of, the **word**, Asher, means, to walk straight, to walk, he led, was led, it means to be happy, happiness, was easy, prospered, called blessed, to strengthen, confirm, he authenticated, was corroborated, and as a pronoun it means who, **which**, that, that which, and as a conjunction, it means, in order that, the **word** Leka, means, with you, to you, the **word** BaIyr, means in the city, the **word**, Hotze, is from the **word** Yatza, means to go or come out, went forth, burst forth, bloomed, he brought out, brought forth, carried out, he released, discharged, he excluded, he spent, he published, the word, min, means from, the **word** HaMaqom, means the place or this place)

Here the messengers of YHVH tell Lot that if he has any sons, daughters, sons in law, or any other people in the house that he had better urge them to leave this place with him. Why are they urging Lot and those that are of his house, to leave the city urgently? They tell us why in *verse 13*.

*13 For we will destroy this place, because the CRY of them is waxen great before the face of YHVH; and YHVH has sent us to destroy it.*

כִּי־מִשְׁחִיתִים אֲנִיחֵנוּ אֶת־הַמָּקוֹם הַזֶּה כִּי־גְדֹלָה צַעֲקַתְּם אֶת־פְּנֵי יְהוָה וַיִּשְׁלַחֵנוּ יְהוָה ( לְשַׁחֲתָהּ Kiy MaShchitiyim Et HaMaqom HaZeh Kiy Gadlah Tza'qatam Et Peney YHVH VayiShalchenu YHVH LiShchtah, where the **word** Kiy, means, that, because, when, while, as, if, in case, although, though, thus, therefore, as, like, when, that, in order that, and as a noun it means burning, branding, the **word** Mashchitiyim is from the **word** Shachat, שָׁחַת, which means, to be laid waste, be ruined, he spoiled, mutilated, destroyed, he harmed, marred, abused, he corrupted, perverted, he dealt corruptly, it also means pit, grave, destruction, ruin, corruption, the **word**, Anachnu, is the personal pronoun, we, the **word**, Et, is defined above, the **word**, HaMaqom, means the place, the **word**, HaZeh, means this, the **word**, Kiy, means, that, because, when, while, as, if, in

case, although, though, thus, therefore, as, like, when, that, in order that, and as a noun it means burning, branding, the **word**, Gadlah, is from the **word** Gadol, גָּדֹל, which means great, large, big, strong, noble, honoured, growing, raising, rearing, the **word**, Tza'aqatam, is from the **word** Tza'aq, צָעַק, which means, to cry, cry out, shout, outcry, he cried, cry of distress, he complained, was noisy, it sounded like thunder, he stunned, stupefied, it bellowed, he cried, cried out, shouted, was called together, was summoned, was assembled, he burst into shouting, the **word**, Et, is defined above, the **word**, Peney, means face, the **word**, YHVH, is the name Yahweh, the **word**, VayiShalchenu, is from the **word** Shalach, שָׁלַח, which means, to send, to stretch out, extend, extended, let loose, he sent a message, was dispatched, was transmitted, he was ordered to go, he sent away, sent off, was dismissed, was driven away, he divorced, was dismissed, to strip bare, to flay, it also means missile, weapon, it means hide, it also means irrigation, canal, pouring forth the water, it means width, breadth, extension, it means a ripe olive, a worker in hides, skinner, expediter, the **word** YHVH, is the name Yahweh repeated, the **word** LeShachat, is from the **word** Shachat, שָׁחַת, which means, to be laid waste, be ruined, he spoiled, mutilated, destroyed, he harmed, marred, abused, he corrupted, perverted, he dealt corruptly, it also means pit, grave, destruction, ruin, corruption)

After urging Lot and his family to leave the city the messengers of YHVH tell him what they are about to do, they say, they will MaShchitiym, ruin and destroy הַמָּקוֹם HaMaqom, the place, because, the צָעַקְתֶּם Tza'aqatam, the outcry, the cry of distress, has come up into the face, the presence of YHVH, and YHVH Himself has VayiShalchenu, sent us, to Shachat, שָׁחַת, ruin, destroy and lay waste to HaMaqom, the place.

*14 And Lot went out, and spoke unto his sons in law, who married his daughters, and said, Up, get you out of this place; for YHVH will destroy this city. But he seemed as one that mocked unto his sons in law.*

וַיֵּצֵא לוֹט וַיְדַבֵּר אֶל-חֲתָנָיו לֵקְחֵי בְנֹתָיו וַיֹּאמֶר קוּמוּ צֵאוּ מִן-הַמָּקוֹם הַזֶּה ( VeYetze Lot VayiDabar El Chatnayv LoQchey Benotayv VaYomer Qumu Tzu Min HaMaqom HaZeh Kiy Mashchiyt YHVH Et HalYr VaYehiy KimTzacheq BeEynayv Chatanayv, where the **word** VaYetze is from the **word** Yatzah, יָצָא, which means, to go or come out, went out, went forth, burst forth, bloomed, he brought out, brought forth, carried out, he released, discharged, he excluded, he spent, he published, the **word**, Lot is the name of Abraham's nephew, the **word**, VayeDabar, is from the **word** Dabar, דָּבַר, means, to speak, he spoke of, he spoke to or with, was spoken, was stipulated, was agreed, he talked, speaking, word, speech, matter, affair, business, occupation, manner, something, anything, came to an agreement, to follow behind someone's back, to drive cattle or sheep to the pasture, it also means pasture, to lead, guide, it also means, pestilence, plague, the **word**, El, denotes, motion toward or to, or direction toward, and it means to, unto, toward, into, at, by, it is also the short form of the title Elohim, and means power, to be strong, but it is also a noun meaning nothing, will make my speech worth nothing, and as an adverb it expresses prohibition, a negative wish or request, and it means no, not, nay, the **word**, Chatanayv, is from the **word** Chatan, and it means his sons in law, the **word**, LoQchey, is

from the **word** Laqach, לקח, which means, to take, to buy, he took, took in, took away, he received, captured, seized, conquered, he bought, he gathered, collected, he fetched, was taken, was seized, it also means, learning, teaching, instructions, that which is received, the **word**, Benotayv, means, his daughters, the **word**, VaYomer is from the **word** Amar, which means to say, speak, said, the **word**, Qumu, is from the **word** Qum, קום, which means, to stand up, rise, arise, stand, he stood, rose, arose, remained, was fixed, was valid, was **established**, was confirmed, was fulfilled, ratified, he kept, preserved, he explained, commented, he settled, fixed, he sustained himself. You should also know that this Hebrew **word**, Qum, or one of its derivatives, is translated as the word anastasis in the Greek Septuagint, and then it is translated as the word Resurrection in the English Scriptures. This word **resurrection does not** appear anywhere in the English translations of the Tanakh, the Hebraic Scriptures, what Christians have erroneously named the Old Testament, **BUT** it does appear in the Apostolic Scriptures as a translation for the Greek word αναστασις, Anastasis, Strong's number G386. This noun is derived from the word Anastemi, ανιστημι, Strong's number G450, which means, to stand up or to rise up. Furthermore, this Greek word, appears once in the Septuagint, a 2,000 year old Greek translation of the Hebrew Scriptures. In *Genesis 9:9 And behold I establish (in the sense of something standing firm) My Covenant with you, and with your seed after you.* In the Peshitta, a 5th Century Aramaic Apostolic Scriptures, the word used for, **resurrection**, in the verse above, **IS** the **word** Qayamta, קימתא. This Aramaic word translates into Hebrew, as the word Tequmah, תקומה, it is Strong's number H8617. In Modern Hebrew, the word for **resurrection** is this **word** Tequmah, תקומה, which is the very same word from the Peshitta. This word, is derived from the verbal root Qum, קום, Strong's number H6965, which means, to stand up, or to rise up, and this **word** Tequmah, תקומה, is found once in the Hebrew Scriptures, in *Vayiqra, Leviticus 26:37*, where it says: *And they shall fall one upon another, as it were before a sword, when none pursues: and you shall have no power to stand Tequmah, before your enemies.* From all of this, we can deduce that the ancient understanding of the **resurrection of the dead**, is the rising up of the dead, or more literally, **the Qum, the standing up of the dead**, the **word**, Tzu, is from the **word** Yatza, יצא, which means, to go or come out, went forth, burst forth, bloomed, he brought out, brought forth, carried out, he released, discharged, he excluded, he spent, he published, the **word**, Min, denotes separation, and means, away from, from, thereof, of, out of, since, because, than, more than, it is also the pronoun, what, the **word**, HaMaqom, means the or this place, the **word**, HaZeh, means this, the **word**, Kiy, means, that, because, when, while, as, if, in case, although, though, thus, therefore, as, like, when, that, in order that, and as a noun it means burning, branding, the **word**, MiShchiyt, is from the **word** Shachat, שחית, which means, to be laid waste, be ruined, he spoiled, mutilated, destroyed, he harmed, marred, abused, he corrupted, perverted, he dealt corruptly, it also means pit, grave, destruction, ruin, corruption, the **word**, YHVH, is the name Yahweh, the **word** Et is defined above, the **word**, HaIyr, means the city, the **word** Vayehiy, is from the **word** Hayah, היה, which means, to be, exist, happen, become, was, existed, came into being, became, he remained, it came to pass, happened, it was done, brought about, he caused something to become, he made, the **word**, KimTzacheq, is from the **word** Tzachaq, צחק, which

means, to laugh, he laughed, he mocked, derided, he sported, he played, he jested, he smiled, he chuckled, he made laugh, he caused laughter, was made to laugh, the **word**, Beyney, is from the **word** Ayin, עֵין, means, eye, visible surface, appearance, gleam, sparkle, hole, aperture, to look at carefully, consider, he thought over, meditated, deliberated, he balanced exactly, weighed carefully, he read, looked up, it also means, spring, fountain, it literally means, eye of the water, and it is also the sixteenth letter of the Hebrew Alphabet, and in this form it means in the eyes of, the **word**, Chatanayv, is from the **word** Chatan, חָתָן, means, son in law, daughter's husband, bridegroom, a connection by marriage, son in law, brother in law, to become related by marriage, he married off, gave in marriage, was married off, and in this from it means his sons in law)

Here we are told that now that Lot has been informed as to what is about to happen, he goes out to speak, with Chatanayv, חָתָנָיו, his sons in law, who took his daughters to be their wives, and he says to them, Qumu, קוּמוּ, arise and Tzu, תְּצֵאוּ, get out of HaMaqom HaZeh, this place; because YHVH, will מַשְׁחִית, Mashchiyt, He will lay waste, ruin, spoil and destroy, אֶת־הָעִיר, the Et city. But his sons in law KimTzacheq, they Tzachaq, צָחַק, which means, they laughed at him, they mocked, derided, him, because of what he told them. There is a lesson to be learned here, and that is, how many people today, do you think would laugh in your face, **IF** you were to tell them, that **IF** they reject the Words of the Torah, what they call the Law of YHVH, that they will be destroyed, they will be left out of the kingdom of Elohim and be sent to their second death in the lake of fire? I know what kind of response I have had in the past, and I have to tell you, that without exception, they all believed that I was mistaken and that what they call the LAW, has been done away with. Scripture makes it very clear, that anyone who rejects any of the Words of YHVH's Torah of Life, the Words of His inerrant and everlasting teaching and instructions, does so at their own peril. Amein

*15 And when the morning arose, then the angels hastened Lot, saying, Arise, take your wife, and your two daughters, which are here; lest you be consumed in the iniquity of the city.*

וְכִמּוֹ הַשָּׁחַר עָלָה וַיֵּאָיְצוּ הַמַּלְאָכִים בְּלוֹט לֵאמֹר קוּמוּ קַח אֶת־אִשְׁתְּךָ וְאֶת־שְׁתֵּי בָנֶיךָ הַנִּמְצָאִים פֶּן־תִּסָּפֵחַ בְּעֵינֵי הָעִיר, Ukmo HaShakar Alah VaYaiytzu HaMalakiym BeLot Lemor Qum Qach Et Ishteka VeEt Shtey BeNoteyka HaNimtzaot Pen TiSapheh BaAvon Halyr, where the **word** Ukmo is from the **word**, Kamo, כָּמוֹ, is an adverb, which means, like, as, as when, the **word**, HaShachar, is from the **word**, Shachar, שָׁחַר, means, dawn, daybreak, the blackness preceding the dawn, to seek early, to search diligently, to rise early in the morning, he sought eagerly, inquired earnestly, he went to see, visited, light, hope, sense, meaning, and as an adjective it means black, dark, gloomy, depressed, the **word** Alah or Aleh, עָלָה, means to go up, ascend, he went up, ascended, it sprang up, grew, shot forth, he rose, surpassed, excelled, was reckoned, was counted in, was considered, he succeeded, was successful, was brought up, was taken up, rose, was taken away, he promoted to a higher dignity he put on, laid on, he elevated, praised, he prized, it also means leaf, the leaf of a book, folio, it also means cause, pretext, occasion, the **word** Vayaiytzu, is from the **word** Utz, אָיַץ, means, to make haste, hasten, he made haste, hurried, he urged, he hastened, accelerated, it is from the **word** Atz, אָץ which means, hurrying, hastening, the **word**, HaMalakiym, is the plural of the **word**, Malak, מַלְאָךְ,

which means, messenger, messenger of Elohim, angel, it is related to the word Lak, לֹאֲכָה, which means, to send, and the **word** Malakah, מַלְאָכָה, which means work, the **word**, BeLot, is from the **word** Lot, who is the nephew of Abraham, the word, Lemor, which is form the word Amar, which means to say, speak, said, the **word** Qum, means arise, but is is defined more completely above, the **word**, Qach, is from the word Laqach, לָקַח, means, to take, to buy, he took, took in, took away, he received, captured, seized, conquered, he bought, he gathered, collected, he fetched, was taken, was seized, it also means, learning, teaching, instructions, that which is received, the **word**, Et is defined above, the word, Ishtecha, means your wife, the **word**, VeEt is from the **word** Et which is defined above, the **word** Shtey, means two, the **word** Benoteyka, means, your daughters, the **word**, HaniMtzaot, is from the word Matza, מָצָא, which means, to find, to reach, to come upon, he met, encountered, he hit, it befell, happened, it was sufficient, existed, turned out, followed, he supplied with, furnished, he invented, he found his way, took his bearings, the **word**, Pen, is a conjunction, meaning, lest, in order not to, perhaps, would that, it also means, form, kind, the **word**, TiSapheh, is from the **word** Saphah, סָפָה, which means, to sweep away, destroy, he collected, picked up, it raised dust and carried it away, it also means to add, he added, it also means basin, the **word**, BaAvon, is from the **word** Avon, עֲוֹן or עוֹן, which means sin, iniquity, guilt, punishment, it is from the word Avah, עוּוָה, which means, to bend, to twist, turned away, deviated, he committed iniquity, sinned, was bent, was twisted, was perverse, he acted perversely, the word HaIyr, means the city)

Ukmo, and when הַשָּׁחַר, HaShachar, the daybreak, עָלָה, Alah, arose, Vayaiytzu, HaMalakiym, the messengers of YHVH, told Lot, to Utz, אָוִץ, make haste, hasten, hurry, לֵאמֹר קוּם, Lemor Qum, and said, Qum, arise, Laqach, take your wife and your two daughters, פֶּן־תִּסָּפֵה בְעֵינֵי הָעִיר, Pen, lest you are Saphah, סָפָה, swept away and destroyed by the Avon, the iniquity of HaIyr, this city. Lot has lived there now for a few years, and he knows the evil that goes on in the city, but in the past he chose to stay there anyways, and put up with the iniquity of the place and the people, because he thought it would **NOT** bother him and that he could handle it, **BUT** sin, has a way of sneaking up on you and catching you unaware, because what you tolerate, you cannot change. Therefore, **IF** you find yourself in a relationship, or in a company, or in a group that **IS NOT** living by YHVH's Word, the Words of His Torah of Life, then do what the messengers hastened Lot to do, leave that place, that group, the company, that relationship, and ask YHVH to find you a new one.

*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; YHVH being merciful unto him: and they brought him forth, and set him without the city.*

וַיִּתְמַהֲמַה וַיִּחַזְקוּ הָאֲנָשִׁים בְּיָדוֹ וּבְיַד־אִשְׁתּוֹ וּבְיַד שְׁתֵּי בָנוֹתָיו בְּחַמְלַת יְהוָה עָלָיו ( וַיִּצְאָהוּ וַיִּנְחָהוּ מִחוּץ לָעִיר, VayitMahmah VayaChaziqu BeYado Ubeyad Shtey Benotayv BeChemlat YHVH Alayv VaYotziuhu VaYanichuhu Michutz LaIyr, where the **word** VayitMahmah, is from the **word** Mahah, מָהָה, which means, to linger, tarry, slow walk, delay, he detained, delayed, he lingered, tarried, to be worn out, be shabby, be tattered, to dissolve dilute, the **word**, VayaChaziqu, is from the **word** Chazaq, חָזַק, which

means, to be or grow strong, to hold fast, he made strong, strengthened, he reinforced, he seized, took hold of, he clung to, he kept, held, was seized, was held, strong, firm, force, severity, power, the **word**, HaAnashiym, means the men, the word, BeYado, is from the **word** Yad, יָד, which means, hand, arm, foreleg, handle, stem, monument, place, power, strength, part, portion, share, fold, the **word**, UbaYad, is the same word, Yad, hand, repeated, the word, Ishto, means, his wife, the **word** UvYad, is the **word** Yad, hand used a third time, the **word**, Shtey, means two, the **word**, Benotayv, means, his daughters, the **word**, BeChemlat, is from the word, Chemlah, חַמְלָה, which means pity, compassion, it is from the **word** Chamal, חָמַל, which means to spare, he carried, he carried away, was responsible for, having compassion, he spared, pitied, the word, YHVH is the Name Yahweh, the word, Alayv, means, by him, the **word**, VaYotziuhu, is from the **word** Yatza, יָצָא, means to go or come out, went forth, burst forth, bloomed, he brought out, brought forth, carried out, he released, discharged, he excluded, he spent, he published, the **word**, VaYanichuhu, is from the **word** Yanach, יָנַח, which means, to deposit, allow to stay, in Scripture, it is used as leave, 24 times, as up, 10 times, as lay, 8 times, as suffer, 5 times, as place, 4 times, as put, 4 times, as set, 4 times, as down, 4 times, as let alone, 4 times, as him, 2 times, and it is used once, as bestowed, as leave off, still, withdraw, withhold, the **word** MiChutz, is from the **word**. Chutz, חוּץ, which means, the outside, street, and as an adverb it means except, excepting, apart from, the **word**, LaIyr, is from the word Iyr which means city)

Here we are told that instead of listening to the messengers of YHVH, that Lot Mahah מַהַח, he lingered, but the messengers of YHVH would have none of it, therefore they VayaChaziqu, they Chazaq, חָזַק, they took hold of and seized, held firmly בְּיָדוֹ, upon his hand, and וּבְיַד אִשְׁתּוֹ וּבְיַד שְׁתֵּי בָנוֹתָיו, Ubeyad Ishto, to the hand of his wife, וּבְיַד and the hands of שְׁתֵּי בָנוֹתָיו, Shtey, both daughters, and YHVH being Chemlah, חַמְלָה, merciful and filled compassion towards Lot, He Yanach, He took them מִחוּץ, outside לְעִיר, LaIyr, the city.

*17 And it came to pass, when they had brought them forth abroad, that he said, Escape for your life; look not behind you, neither stay you in all the plain; escape to the mountain, lest you be consumed.*

וַיְהִי כְהוֹצִיאֵם אֹתָם הַחוּצָה וַיֹּאמֶר הַמַּלְטָה עַל-נַפְשָׁךְ אֶל-תְּבִיט אַחֲרֶיךָ וְאַל-תַּעֲמֹד ( VaYihey KeHotziyam Otam HaChutzah VaYomer HiMalet Al TaBeyit Achareyka TaAmod BeKal HaKekar HaHarah HiMalet Gen TiSapheh, where the **word**, VaYihiy, is from the **word** Hayah, הָיָה, means, to be, exist, happen, become, was, existed, came into being, became, he remained, it came to pass, happened, it was done, brought about, he caused something to become, he made, the **word**, KeHotziyam, is from the **word**, Yatza, יָצָא, which means to go or come out, went forth, burst forth, bloomed, he brought out, brought forth, carried out, he released, discharged, he excluded, he spent, he published, the **word** Otam, means they, HaChutzah, is from the **word** Chutz, חוּץ, which means, the outside, street, and as an adverb it means except, excepting, apart from, the **word** VaYomer, is from the **word** Amar, which means to say, said, spoke, the **word**, HiMalet, is from the **word** Malet, מָלַט, which means, to

slip away, escape, he was saved, he delivered, let escape, she gave birth to, was given birth to, was born, it also means to cement, he cemented, it means mortar, the **word**, Al, means, means, height, upper part, and as a preposition, it means, on, upon, above, at, beside, toward, against, concerning, about because of, on account of, together with, it also means, yoke, to insert, thrust in, the **word**, Naphsheka, is from the **word** Nephesh, נפש, which means, breath, breath of life, soul, mind, person, human being, will, desire, self, living being, it also means to blow, to breathe, was alive, to be broad, be extended, refreshed himself, rested, the **word**, Al, means, nothing, it will make my speech worth nothing, and as an adverb, it is expressing prohibition, a negative wish or request, and meaning not, nay, as a prefix it means not, non, un, it also the short form of the title Elohim, it also means, power, to be strong, it also denotes motion toward or to, and it means, to unto, toward, into, at, by, and it is the element in many theophorous names, the **word** TaBayit, is from the **word** Bayit, which means house, the **word**, Achareyka, means afterwards, the **word** VeAl, is from the **word** Al, defined above, the **word** TaAmod, is from the **word** Amad, עמד, which means, to stand, lean against, lean something upon or against something, position, he stood, stood up, stood still, he continued, persisted, stayed, remained, he placed, he appointed, he set up, established, to estimate, value, discern, it also means chamber pot, the **word**, BeKal, is from the **word** Kal, which means. all, the whole of, the **word**, HaKikar, is from the **word** Kikar, כִּכָּר, which means, district, square, talent weight, loaf of bread, the **word**, HaHarah, הרה, means, the mountain, the word, the word HaMalet, is from the word Malet, מלֵט, which means, to slip away, escape, he was saved, he delivered, let escape, she gave birth to, was given birth to, was born, it also means to cement, he cemented, it means mortar, the word, TiSapheh, is from the word Saphah, ספּה, means, to sweep away, destroy, he collected, picked up, it raised dust and carried it away, it also means to add, he added, it also means basin)

Once the messengers had brought Lot, his wife and his two daughters out of Sodom, they said to him, HiMalet, slip away, escape, you have been saved and delivered from this imminent disaster and destruction, **NOW**, escape with your lives, and **DO NOT** look behind you, **DO NOT** stop anywhere in the plains, **BUT** escape to the mountains, פּן, lest, תִּסָּפֵה, TiSapheh, you be consumed. Why did the messengers of YHVH tell them to **NOT** look back, but to go straight to the mountains. By choosing to go straight to the mountains as they were instructed to do, means that they **CHOSE** to believe, follow and obey the Words of Elohim. However, if any of them chose to look back, then that would mean, that that person, is telling Elohim, I want and cherish what I left behind, and since what was left behind is **SIN**, and the wages of **SIN** is death, then, that is what looking back will get you, and as we read on, we will see that that is exactly what happened to Lot's wife

18 And Lot said unto them, Oh, not so, my Adonay:

(וַיֹּמֶר לוֹט אֶל-נָא אֲדֹנָי, VaYomer Lot Alehem Al Na Adonay, where the **word** VaYomer, is from the **word** Amar, which means, say, speak, said and is defined more completely above, the **word**, Lot, is the name of Abraham's nephew, the **word** Alehem, means to or unto them, the **word**, Al, means, nothing, it will make my speech worth nothing, and as an adverb, it is expressing prohibition, a negative wish or request, and

meaning not, nay, as a prefix it means not, non, un, it also the short form of the title Elohim, it also means, power, to be strong, it also denotes motion toward or to, and it means, to unto, toward, into, at, by, and it is the element in many theophorous names, the **word**, Na, means, I pray, I beseech you, and is defined more completely above, the **word**, Adonay, means, lord, it often refers to, the Elohim, and the Yod suffix, means, my Adon, אֲדֹנָי, my lord, my master, my possessor)

Here Lot is found arguing with the messengers of YHVH, because he does **NOT** want to go to the mountains, he wants the stay in a city where there are more amenities, and more people, which means that in essence, Lot showed that He did **NOT** trust Elohim, and therefore he questioned YHVH's decision to send him and his family to the mountains, and by doing so, he is telling YHVH, I know better, let me go where I choose and not where You chose, which is what he did when he parted with Abraham, he chose to go and live in Sodom, because the pastures seem greener to him.

*19 Behold now, Your servant has found grace in Your sight, and You have magnified Your mercy, which You have showed unto me in saving my life; and I cannot escape to the mountain, lest some evil take me, and I die:*

הִנֵּה־נָא מָצָא עַבְדְּךָ חַן בְּעֵינֶיךָ וַתִּגְדַּל חֶסֶדְךָ אֲשֶׁר עָשִׂיתָ עִמָּדִי לְהַחְיֹת אֶת־נַפְשִׁי ( Hineh Na Matza Avdeka Chen BeEyneyka VataGdel Chasedka Asher Asiyta Imadiy LehaChayot Et Naphshiy VeAnokiy Lo Ukal LehiMalet HaHarah Pan TiDbaqniy HaRa'ah Vamatiy, where the **word**, Hineh means, behold, the **word**, Na, means I pray, I beseech you, welcome, go to, now, then, and as an adjective, it means, raw, half done, it is related to the **word** Ana, אָנָּה, which means, ah, now, I or we beseech you, I or we pray, the **word** Matza, means, to find, to reach, to come upon, he met, encountered, he hit, it befell, happened, it was sufficient, existed, turned out, followed, he supplied with, furnished, he invented, he found his way, took his bearings, the **word**, Avdeka, is from the **word** Eved, עָבַד, which means, to work, to serve, he worked, did, performed, made, to work, serve, worship, he served, worshipped, obeyed, slave, worshipper, he imposed forced labour, he worked, laboured, tilled, cultivated, he served, he worshipped, was dressed, was tanned, said of hides, he cultivated, he dressed, he enslaved, was elaborated, adapted, it means servant, slave, bondman, worshipper, it means, deed, work, action, he made, he did, the **word** VataGdel, is from the **word** Gadol, גָּדֹל, which means great, large, big, strong, noble, honoured, growing, raising, rearing, the **word**, Chasedka, is from the **word** Chesed, חֶסֶד, which means, to be kind, to be pious, he dealt kindly, he showed himself kind, kindness, goodness, mercy, affection, lovely appearance, it also means to be reproached, be ashamed, was put to shame, he reproached, shame, reproach, reviled, he insulted, the **word**, Asher, means, to walk straight, to walk, he led, was led, it means to be happy, happiness, was easy, prospered, called blessed, to strengthen, confirm, he authenticated, was corroborated, and as a pronoun it means who, **which**, that, that which, and as a conjunction, it means, in order that, the **word**, Asiyta, is from the **word** Asah, עָשָׂה, which means, to do, make, he did, made, he worked, he laboured, he acted, dealt, he produced, yielded, performed, accomplished, he brought about, caused, effected, he appointed, he acquired, gained, the **word**, Imadiy, is from the **word** Amad, עָמַד, which



Na Shamah HaLo Mitzar Hi Utchiy Naphshiy, where the **word** Hineh, means, behold, the **word**, Na, means, I ray, I beseech you, welcome, go to, now, then, and as an adjective, it means, raw, half done, it is related to the word Ana, אָנִי, which means, ah, now, I or we beseech you, I or we pray, the **word**, HaLyr, means the city, the **word**, HaZot, is from the **word** Zot, זֶה, which is a pronoun, and it means, this; but, I believe it has a much more profound meaning, it is from the word Zeh, which means, this, which, who, but this word Zot, is spelled with the letter Zayin, which is the picture of a weapon, and since the other two letters are the letters Aleph and Tav, which represent our Messiah, it hints at the fact that there is something very important that is happening here, something that is just as important, as when the world, together with the religious leaders of the day, crucified Messiah, or put Him to the weapon, and therefore, I believe that every time you see this word in Scripture, that YHVH is telling us, to pay very close attention to what is happening here in that verse, because something important is about to happen, the **word** Qrovah, is from the **word**, Qarav, קָרַב, which means, to come near, approach, he came near, approached, was offered as a sacrifice, he was brought near, he came near, approached, he befriended, nearness, vicinity, it also means in the midst, interior, inward part, bowels, intestines, it also means war, battle, match, game, hostile approach, the **word**, LaNus, is from the **word**, Nus, נוּס, which means, to flee, escape, he trembled, he ran away, fled, escaped, he departed, disappeared, he caused to flee, put to flight, he drove, he drove away, the **word**, Shamah, means, destruction, devastation, appalment, horror, it is from the **word** Shamam, which means, to be desolated, to be appalled, was dazed, was deserted, was horrified, was destroyed, was ruined, caused horror, was astounded, astonished, was amazed, became desolate, became empty, he destroyed, devastated, devastated, desolate, the **word**, VeHiy, means, and she or and it, the **word**, Mitzar, means, smallness, littleness, paucity, fewness, to be small, be few, the **word**, Hi, means, he or it, the **word**, Utchiy, is from the word Chayah, חָיָה, which means, to live, he lived, was alive, he was quickened, revived, recovered, he survived, he preserved alive, let live, he gave life, revived, refreshed, he nourished, restored, renewed, he came to life again, spirit of life, soul, the **word**, Naphshiy, is from the word Nephesh, נֶפֶשׁ, which means, breath, breath of life, soul, mind, person, human being, will, desire, self, living being, it also means to blow, to breathe, was alive, to be broad, be extended, refreshed himself, rested)

Now we are shown the manner of self logic or wisdom that Lot is relying upon, for he says, Behold there is a city that is nearby that I can flee unto, and it is a little city. As if the size of the city matters, Sin, is Sin, and we are told in Scripture that a little leaven (Sin), leavens the whole loaf. We have to understand that YHVH is destroying all of the cities and its inhabitants **BECAUSE** of their Sins, their constant transgressions of the Words of His Torah of Life, but Lot wants YHVH to disregard the transgressions of the Words of His Torah of Life that these people do every day, because he, Lot, believes that he and his family will be safer there. How wrong and ignorant for Lot to say such a thing, for the night before, Lot experienced, what the people of Sodom were ready to do to him, his family and the two messengers, and yet, Lot reasons, that somehow, he will be safer in the small city, that is close by to Sodom, rather than go where YHVH told him to go, as if to say, that the size and proximity of the city means that there will not be as much Sin there, which means that I will be safer there than in the mountains, where you want to send me. Please remember that YHVH has made it very clear in

Scripture, that the wisdom of man, which is what Lot is now trusting in, his own wisdom, his own understanding, *IS* foolishness to Him, and as we read on we will see what happened.

*21 And he said unto him, See, I have accepted you concerning this thing also, that I will not overthrow this city, for the which you have spoken.*

וַיֹּאמֶר אֵלָיו הִנֵּה נִשְׂאתִי פְּנִיךָ גַם לְדַבָּר הַזֶּה לְבַלְתִּי הַפְּכִי אֶת־הָעִיר אֲשֶׁר דִּבַּרְתָּ.  
VaYomer Elayv Hineh Nasatiy Paneyka Gam LaDabar HaZeh LeBiltiy Haphkiy Et  
Halyr Asher Dibarta, where the word VaYomer, is from the **word** Amar, אָמַר, which means, to say, he said, told, uttered, he commanded, ordered, he said in his heart, thought, he caused to say, induced to say, he avouched, it also means, to be high, he boasted, it means, word, speech, saying, utterance, the word Elayv, means, to or unto him, the **word** Elayv, means, to or unto him, the **word**, Hineh, הִנֵּה, means, to be agreeable, be pleased, was pleasant, afforded pleasure, pleased, was beneficial, was wholesome, took pleasure, he benefited from, enjoyed, gladdened, it is also the personal pronoun, they, and as an adverb it means, here, hither, on this side of, and it also means, lo, behold, here, the **word**, Nasatiy, is from the **word** Nasa, נָשָׂא, which means, to lift, carry, take, raised, he bore, carried, he took, took away, carried off, he married, it contained, he swept away, destroyed, he forgave, pardoned, he suffered, endured, was lifted up, was raised, was exalted, was respected, was carried from place to place, as an adjective it means high, exalted, but it can also mean to deceive, beguile, emptiness, vanity, he imposed upon, to claim a debt, the **word**, Paneyka, is from the **word**, Paniym, פָּנִים, means, face, countenance, forepart, front part, front, surface, level, appearance, manner, way, wrath, anger, inside, interior, it is also the plural of the **word** Peh, which means, mouth, speech, saying, command, opening, orifice, the **word**, Gam, means, is a conjunction, that means, also, to, even as well, heap, abundance, much, the **word**, LaDabar, is from the **word** Dabar, דִּבַּר, which means, to speak, he spoke of, he spoke to or with, was spoken, was stipulated, was agreed, he talked, speaking, word, speech, matter, affair, business, occupation, manner, something, anything, came to an agreement, to follow behind someone's back, to drive cattle or sheep to the pasture, it also means pasture, to lead, guide, it also means, pestilence, plague, the **word**, HaZeh, means, this, the **word**, LeBiltiy, is from the **word**, Bal, בַּל, and as an adverb, it means, not, lack, deficiency, it also means, not, but, yet, without, except, on the contrary, nevertheless, a rubbing off, detrition, disappearance, non-existence, became worn out, the word, Haphkiy, is from the **word** Haphak, הִפְּךָ, which means, to turn, he turned, turned over, turned about, perverted, changed, overturned, turned into, became, was overthrown, reversed, he turned every way, reverse, opposite, contrary, contradictory, fickle minded person, a crooked person, or a person on a crooked path, the **word**, Et, is defined above, the **word**, Halyr, means the city, the **word**, Asher, means, to walk straight, to walk, he led, was led, it means to be happy, happiness, was easy, prospered, called blessed, to strengthen, confirm, he authenticated, was corroborated, and as a pronoun it means who, which, that, that which, and as a conjunction, it means, in order that, the **word**, Dibarta, is from the word Dabar, which means to speak, has spoken, and it is defined more completely above)

As you can see YHVH takes our concerns very seriously and therefore one of the messengers says to Lot, See I have accepted your request concerning your anxiety of going to the mountains, and I will not overthrow the small city that you have spoken of that is nearby. YHVH will often allow us to follow our own logic, our own way, so that we can learn for ourselves that that was **NOT** a good idea, for YHVH has infinite wisdom, and **IF** He were to tell me to jump into a fiery furnace, then rather than rely on my own understanding, that would tell me **NOT** to do that, **IT** would be best for me, to do as He asked and or commanded me to do.

*22 Haste you, escape there; for I cannot do any thing till you are come there. Therefore the name of the city was called Tzoar.*

מָהֵר הַמָּלֵט שָׁמָּה כִּי לֹא אוֹכַל לַעֲשׂוֹת דְּבָר עַד-בֹּאֵךְ שָׁמָּה עַל-כֵּן קָרָא שֵׁם-הָעִיר (צוּעַר, Maher HiMalet Shamah Kiy Lo Ukal LaAsot Dabar Ad Boaka Shamah Al Ken Qara Shem HaIyr Tzoar, where the **word**, Maher, מָהֵר, means, to hasten, was practiced, was skilled, he trained, practiced, he made haste, hastened, caused to hurry, was hurried, was anxious, became quicker, it also means to acquire a wife by paying the purchase price, and as an adverb it means, quickly, speedily, the **word**, HiMalet, is from the **word** Malet, מָלַט, which means, to slip away, escape, he was saved, he delivered, let escape, she gave birth to, was given birth to, was born, it also means to cement, he cemented, it means mortar, the **word**, Shamah, means, destruction, devastation, appalment, horror, it is from the word Shamam, which means, to be desolated, to be appalled, was dazed, was deserted, was horrified, was destroyed, was ruined, caused horror, was astounded, astonished, was amazed, became desolate, became empty, he destroyed, devastated, devastated, desolate, the **word**, Kiy, means, that, because, when, while, as, if, in case, although, though, thus, therefore, as, like, when, that, in order that, and as a noun it means burning, branding, the **word**, Lo, means, no or not, the **word**, Ukal, is from the **word** Yakal, יָכַל or יָכֹל, which means, to be able, have power, might, prevail, he recommended, entrusted, he delegated, deputed, to hold, contain, ability, capability, possibility, the **word**, LaAsot, is from the **word** Asah, עָשָׂה, which means, to do, make, he did, made, he worked, he laboured, he acted, dealt, he produced, yielded, performed, accomplished, he brought about, caused, effected, he appointed, he acquired, gained, the **word**, Dabar, means, to speak, he spoke of, he spoke to or with, was spoken, was stipulated, was agreed, he talked, speaking, word, speech, matter, affair, business, occupation, manner, something, anything, came to an agreement, to follow behind someone's back, to drive cattle or sheep to the pasture, it also means pasture, to lead, guide, it also means, pestilence, plague, the **word**, Ad, as a preposition and conjunction, means, to, unto, up to, even to, until, while, it is related to the **word** Ed, and it too, as a conjunction, means, to, unto, up to, even, until, while, as a noun it means eternity, perpetuity, progress in time, it means booty, to take away, tear away, it means witness, testimony, menstruation, to count, to reckon, consider, he prepared himself, it means ornament, jewel, choice, best, it also the heart of the **word** Moed, which speaks of YHVH's festivals, His weekly and yearly Feasts, His appointed times, the times where Israel is to stop what they are doing and rehearse the type of Life that they will live, in the kingdom of Elohim for eternity, the **word**, Boaka, is from the **word** Bo, בּוֹא, which means, to come, come in, arrive, enter, reach, happen, set, e, came in, arrived, entered, he

brought, brought in, caused to, led to, and the **word** Bo, **בּו**, means, he who comes, he who arrives, the word, Shamah, means destruction, and it is defined more completely above, the **words**, Al Ken, mean, therefore, the **word**, Qara, means, to cry, call, invoke, to invite, to proclaim, to read, he summoned, he invited, he proclaimed, pronounced, he read, he recited, he studied, assembled, was named, he read before others, recited, taught reading, he dictated, to encounter, happen, befall, to collect, harvest, it means biblical scholar, reader of Scripture, of a biblical verse, it also means pumpkin, gourd, and if we add a Yod suffix, we form the **word** קראי Qara'y, which is translated as Karaite, who are a sect of Judaism that govern their live, the **word** Shem, means, name, designation, reputation, renown, fame, character, the essence of, it could be said, that it is everything that person stands for, his beliefs, his way of life, and as an adverb, it means, there, existing, in existence, it is the name of one of Noach's sons, the **word**, HaIyr, means, the city, the **word** Tzoar, means, to be small, insignificant, was despised, bore disgrace, was belittled, he treated shamefully, abused, grew insignificant, lessened, reduced, he made young, rejuvenated, became small, it also means to cause pain, ache, suffering, grieve, annoy, trouble)

Now that the Messengers of YHVH have agreed to grant Lot his request to run to the small city that is nearby rather than go to the mountains as YHVH commended him to do in the first place, they tell him to hurry **BECAUSE**, according to them they cannot start destroying the cities of Sodom and Gomorrah and all the surrounding area until Lot has arrived at his chosen destination. What is YHVH teaching us here? Well, I believe that YHVH will not start any of His plans until everything and everyone that is part of His plan is in the right place, and at the right time. Only then will YHVH, who is perfection, carry out His plans, to bless and or to curse the people and places. Next we are told that the name of city was called Tzoar, which means, to be small, insignificant, was despised, bore disgrace, was belittled, he treated shamefully, abused, grew insignificant, lessened, reduced, he made young, rejuvenated, became small, it also means to cause pain, ache, suffering, grieve, annoy, trouble, and this is an indication of what happens when we choose to rely on our own understanding, rather than relying on the infinite wisdom of Elohim)

23 *The sun was risen upon the earth when Lot entered into Tzoar:*

(הַשֶּׁמֶשׁ יָצָא עַל-הָאָרֶץ וְלוֹט בָּא צִעָרָה) HaShemesh Yatza Al HaAretz VeLot Ba Tzoarah, where the **word** HaShemesh is from the **word** Shemesh, means, to serve, attend, minister, wait upon, function, officiate, servant, attendant, waiter, caretaker, and it also means the sun, the **word**, Yatza, means to go or come out, went forth, burst forth, bloomed, he brought out, brought forth, carried out, he released, discharged, he excluded, he spent, he published, the **word**, Al, means, height, upper part, and as a preposition, it means, on, upon, above, at, beside, toward, against, concerning, about because of, on account of, together with, it also means, yoke, to insert, thrust in, the word, HaAretz, means, the earth, the land, the country, the ground, the **word**, VeLot, means and Lot, who is the nephew of Abraham, the **word**, Ba, means he who comes, he who arrives, the **word** Tzoarah, is from the **word** Tzoar, means, to be small, insignificant, was despised, bore disgrace, was belittled, he treated shamefully, abused, grew insignificant, lessened, reduced, he made young, rejuvenated, became small, it also means to cause pain, ache, suffering, grieve, annoy, trouble)

This is a very prophetic verse for we are told that the Shemesh, the Sun had risen upon the earth, when Lot entered the city of Tzoar. In this case I believe that the word שֶׁמֶשׁ, Shemesh, Sun, is a metaphor for the rising of the Righteous One, Messiah, the Son of the Living Elohim, for the word Shemesh means, to serve, attend to, minister, function, officiate, servant, caretaker, which are all attributes of Messiah. I believe that this is telling us that it is our conquering King that has come to give us a taste of what kind of destruction that the earth will go through in end times, **BUT** like YHVH tells us throughout Scripture, do **NOT** fear, for **IF** we obey Messiah, and flee to the mountains, which is what He commanded Lot to do, and it is what He commands us to do in *Mark 13:14 But when you shall see the abomination of desolation, spoken of by Daniel the prophet, standing where it ought not, (let him that reads understand,) then let them that be in Judæa, flee to the mountains:*

*Luke 21:20 And when you shall see Jerusalem compassed with armies, then know that the desolation thereof is near. 21 Then let them who are in Judæa flee to the mountains; and let them who are in the midst of it depart out; and do NOT let them that are in the countries enter there into.*

We have shadow pictures of Messiah throughout all of Scripture, in some areas He is pictured as a suffering servant while in other places he is portrayed as our conquering king.

*24 Then YHVH rained upon Sodom and upon Gomorrah brimstone and fire from YHVH out of heaven;*

(וַיִּהְיֶה הַמֵּטֵיר עַל־סְדוֹם וְעַל־עֲמֹרָה גַפְרִיִּית וְאֵשׁ מֵאֵת יְהוָה מִן־הַשָּׁמַיִם) VaYHVH Himtiyr Al Sedom VeAl Amorah Gaphriyt VaEsh MeEt YHVH Min Hashamayim, where the **word** or name VaYHVH, means and Yahweh, the **word**. Hamtiyr is from the word, Matar, מֵטֵר, means, to rain, it rained, caused to rain, the **word**, Al, means, height, upper part, and as a preposition, it means, on, upon, above, at, beside, toward, against, concerning, about because of, on account of, together with, it also means, yoke, to insert, thrust in, the word, HaAretz, means, the earth, the land, the country, the ground, the **word**, Sedom, is the city of Sodom, the **word**, VeAl, is the **word** Al, repeated, the **word**, Amorah, is the name Gomorrah, the **word**, Gaphriyt, is from the **word** Gaphar, גַּפְרִי, means, to sulphurize, to vulcanize, fumigated, the **word**, VaEsh, is from the word Esh, means fire, the **word**, MeEt, is translated as, from, but it also contains the first and last letters of the Hebrew Alephbet, which represent Messiah, the First and the Last, the word, YHVH is the name Yahweh, the word Min, means from the word, Hashamayim, means the heavens)

Here we are told that YHVH sent Gaphriyt and VeEsh, which is translated as brimstone and fire, but the word Gaphriyt means sulphur, which is defined as a pale yellow, nonmetallic chemical element found in crystalline or amorphous form, it burns with a blue flame and a stifling odour, and is used in vulcanizing rubber, and in making matches, paper, gunpowder, insecticides, sulfuric acid etc. The blue flame means that Sulphur burns at a very hot temperature.

For those familiar with astronomy and ancient literature, the expression *fire falling from heaven*, is not a cryptic expression nor a literary device that needs some sort of fanciful explanation; it is a simple descriptive phrase. *Fire from heaven* is an accurate description for cosmic material, either a meteor, asteroid, or comet, burning in the atmosphere (*fire*) as it

comes in to strike the Earth. It is a further indication that it more than likely that it was a comet bombardment that took place during the destruction of Sodom and Gomorrah, spoken of in *Genesis 19:28*. This verse tells how *Abraham 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*. The *smoke of a furnace*, speaks of the rising smouldering cloud that appeared after the explosive comet impact.

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

וַיִּהְפֹּךְ אֶת-הָעָרִים הָאֵל וְאֶת כָּל-הַכְּפָר וְאֶת כָּל-יֹשְׁבֵי הָעָרִים וְצִמַּח הָאֲדָמָה  
 VayaHaphok Et HeAriym HaEl VeEt Kal HaKikar VeEt Kal Yoshvey HeAriym  
 VeTzemach HaAdamah, where the **word**, VayaHaphok is from the **word** Haphak, הִפָּךְ, which means, to turn, he turned, turned over, turned about, perverted, changed, overturned, turned into, became, was overthrown, reversed, he turned every way, reverse, opposite, contrary, contradictory, fickle minded person, a crooked person, or a person on a crooked path, the **word**, Et, is defined above, the **word**, HeAriym is from the **word** Iyr and it means, the cities, the **word**, HaEl, is from the **word**, El, אֵל, and it denotes, motion toward or to, or direction toward, and it means to, unto, toward, into, at, by, it is also the short form of the title Elohim, and means power, to be strong, but it is also a noun meaning nothing, will make my speech worth nothing, and as an adverb it expresses prohibition, a negative wish or request, and it means no, not, nay, the **word**, VeEt, is from the **word** Et, defined above, the **word**, Kala, means, all, the whole of, the **word**, HaKikar, means, the district, the square, the talent weight, the loaf of bread, the **word**, VeEt, is from the **word**, Et, which is defined above, the **word**, Kal, means, all, the whole of, the **word**, Yoshvey, is from the **word**, Yashev, יָשַׁב, which means, to sit, remain, dwell, he sat, he dwelled, he remained, he stayed, he dwelled, he resided, was populated, was settled, was colonized, he caused to dwell, he appointed, the **word**, HeAriym, means the cities, the **word**, VeTzemach, is from the word Tzemach, צִמַּח, which means, to sprout, spring up, grow, it sprang forth, appeared, shone, he caused to grow, the rain caused the earth to sprout, it means plant, sprout, growth, the name of the Messiah, swelling, ulcer, the word, HaAdamah, means, the ground, soil, earth, land, it also means to be red, because it is related to the word Dam, דָּם, which means blood, and it originally denoted the red arable land)

Here we are told that the Brimstone and Fire destroyed **ALL** life in the places where it fell. YHVH does not do things half measure, when He says He will destroy it because of the Sins, the constant transgressions of the Words of His Torah of life, then, that is exactly what He will do and did do, here in Sodom and Gomorrah and the surrounding places.

*26 But his wife looked back from behind him, and she became a pillar of salt.*

וַתִּבֶּט אִשְׁתּוֹ מֵאַחֲרָיו וַתְּהִי נְצִיב מֶלַח, VeTabet Ishto MeAcharayv VateHiy Netziyv  
 Melach, where the **word** VeTabet is from the **word**, Nabat, נָבַט, means, to look, to shine, it welled out, gushed out, streamed forth, he looked at, looked upon, he regarded, showed regard to, considered, it also means to sprout, burst forth, grow, it sprouted, germinated, grew, budded, he caused to sprout, bud, blast, the **word**, Ishto, means, his

wife, MeAcharayv, is from the **word** Achar, אָחַר, which means, to be or remain behind, he was late, tarried, he delayed, kept back, it means another, other, next, strange, and as an adverb it means, after, behind, afterward, the **word**, VateHiy, means and she, the **word**, Netziyv, נִצִּיב, means, pillar, prefect, governor, commissioner, the **word**, Melach, means, salt, to salt, he salted, put in brine, it also means to tear away, dissipated, he tore off, pulled out an eye, tooth, etc. was torn, was dispersed, it means, rag, tatter, it also means mariner, sailor, salty, barren)

There is an incident that happened as Lot and his family were heading toward the city of Tzoar, and that incident is, that his wife who is never named, turned back to look at the city of Sodom, and we are told that וַתֵּהִי נִצִּיב מִלֶּחַח VaTehiy and she became, נִצִּיב, Netziyv, a pillar of מִלֶּחַח, Melach, salt. Please remember that the definition of the Hebrew word for salt, the word Melach, means salt, to salt, he salted, put in brine, it also means, to tear away, dissipated, he tore off, pulled out an eye, tooth, etc. **was torn**, was dispersed, it means, rag, tatter, barren, and salt is also used as a preservative. Therefore I believe that YHVH is telling Lot's wife and us, that **IF** we want to **preserve our past sinful lifestyle**, if we return to our old ways, regenerate our old man, after we have been delivered from certain death, as Lot's wife was, then our past life and the consequences of that past sinful Life, that constant daily transgressions of the Words of YHVH's Torah of Life, will be preserved for that person, and they will perish and be torn out of the family of Elohim, and be lost forever.

27 *And Abraham got up early in the morning to the place where he stood before YHVH:*

(וַיִּשְׁכֶּם אַבְרָהָם בַּבֹּקֶר אֶל-הַמָּקוֹם אֲשֶׁר-עָמַד שָׁם אֶת-פְּנֵי יְהוָה) VaYishkem Abraham BeBoqer El HaMaqom Asher Amad Sham Et Peney YHVH, where the **word** VaYishkem is from the **word**, Shekem, שָׁכַם, which means, shoulder, back, neck with shoulder, to incline the shoulder to a burden, to load up on the back of man or beast, the upper part of a building, he carried on his shoulders, it also means to rise early, to load the back of the beast, to rise and do something early, to start early in the morning, arise get up, rise up early, morning, the **word**, Abaraham, means, father of many nations, the **word**, BaBoqer, means, in the morning, to cleave, split, the breaking through of daylight, he sought, examined, investigated, he distinguished, differentiated, visited, attended, he criticized, reviewed, censured, was examined, was reviewed, was inquired into, it also means cattle, herd, oxen, the plowing animal, the **word**, El, denotes, motion toward or to, or direction toward, and it means to, unto, toward, into, at, by, it is also the short form of the title Elohim, and means power, to be strong, but it is also a noun meaning nothing, will make my speech worth nothing, and as an adverb it expresses prohibition, a negative wish or request, and it means no, not, nay, the **word**, HaMaqom, means the place, the **word** Asher, means, to walk straight, to walk, he led, was led, it means to be happy, happiness, was easy, prospered, called blessed, to strengthen, confirm, he authenticated, was corroborated, and as a pronoun it means who, which, where, that, that which, and as a conjunction, it means, in order that, the **word**, Amad, means, to stand, lean against, lean something upon or against something, position, he stood, stood up, stood still, he continued, persisted, stayed, remained, he placed, he appointed, he set up, established, to estimate, value, discern, it also means chamber pot, the **word**, Sham, means there, the **word** Et, is defined above, the **word**, Peney, means, face, the **word**, YHVH, is the Name, Yahweh)

Next we are told that Abraham rose up early the next morning after YHVH had brought down fire and brimstone upon Sodom and Gomorrah and the surrounding areas and that he stood before YHVH, as was his custom, which means that Abraham was making his morning prayers and thanking YHVH for all the blessings that YHVH had poured upon him, and then we are told in *verse 28*

*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.*

יִשְׁקֹף עַל-פְּנֵי סֹדֶם וְעַמֹּרָה וְעַל-כָּל-פְּנֵי אֶרֶץ הַכְּפָר וַיֵּרָא וְהִנֵּה עָלָה קִיטּוֹר הָאָרֶץ.  
 יִשְׁקֹף, YaShqeph Al Peney Sedom VaAmorah VeAl Kal Peney Eretz VayaRe VeHineh Alah Qiytor HaAretz KeQiytor HaKivshan, where the word YaShqeph is from the word Shaqaph, שִׁקַּף, which means to overhang, to look out and down, rocky pinnacle, ceiling, roof, sky, he overlooked, he looked down upon, he leaned over, overhung, was made transparent, was made visible, was reflected, was mirrored, he considered, pondered, meditated, he reviewed, view, perspective, was considered, it also means to beat, strike, knock, he struck, framework, the casing around a door, the word, Al, means, height, upper part, and as a preposition, it means, on, upon, above, at, beside, toward, against, concerning, about because of, on account of, together with, it also means, yoke, to insert, thrust in, the **word** Peney, means, face, the **word**, Sedom is the city of Sodom, the **word**, VaAmorah, is the city of Gomorrah, the **word**, VeAl, is from the **word** Al, defined above, the **word**, Kal, means, all, the whole of, the word, Peney, means face, the **word**, Eretz, means, land, ground, earth, country, the **word**, HaKivshan, means, the district, the square, the talent weight, the loaf of bread, the **word**, VayaRe, is from the **word** Reah, רָאָה, which means, to see, he saw, he looked at, beheld, he perceived, he conceived, understood, he observed, considered, regarded, he chose, he approved of, preferred, was seen, was visible, he appeared, showed himself, he appeared to be, seemed, was approved of, he was caused to see, was shown, it also means lung, lungs, and it means vulture, the **word**, VeHineh, means, and behold, the **word**, Alah, means, to go up, ascend, he went up, ascended, it sprang up, grew, shot forth, he rose, surpassed, excelled, was reckoned, was counted in, was considered, he succeeded, was successful, was brought up, was taken up, rose, was taken away, he promoted to a higher dignity he put on, laid on, he elevated, praised, he prized, it also means leaf, the leaf of a book, folio, it also means cause, pretext, occasion, the **word** Qiytor, קִיטּוֹר, means, thick smoke, vapour, steam, the **word**, HaAretz, means, the country, the land, the earth, the ground, the **word**, KeQiytor, is the **word** Qiytor, which means heavy smoke repeated, the word, HaKivshan, means, the kiln, the furnace, that which subdues metals)

*In Genesis 15:17 it says And it came to pass, that, when the sun went down, and it was dark, behold a **smoking furnace, and a burning lamp** that passed between those pieces. 18 In the same day YHVH made a covenant with Abram, saying, Unto your seed have I given this land, from the river of Egypt unto the great river, the river Euphrates:*

This tells us that the Covenant that was made by YHVH with Abram, was ratified when the smoking Furnace and Burning Lamp passed between the pieces. In that Covenant there are blessings for following and obeying the words and the conditions of the Covenant, for following the rules, and there are curses for disobeying or transgressing the Words and the

conditions of the Covenant of YHVH. Therefore I believe that *the smoke of the country of Sodom and Gomorrah that went up AS the smoke of a furnace, IS* the same **FURNACE** as the **FURNACE** that passed between the sacrificed animals. Therefore, I believe that this is YHVH's way of showing us, what will happen **IF** Israel, chooses to toss aside the Covenant that YHVH made with them, for they, the people of Israel, will be treated to the same type of total destruction that Sodom and Gomorrah experienced.

*29 And it came to pass, when Elohim destroyed the cities of the plain, that Elohim remembered Abraham, and sent Lot out of the midst of the overthrow, when he overthrew the cities in the which Lot dwelt.*

וַיְהִי בְשַׁחַת אֱלֹהִים אֶת־עָרֵי הַכְּפָר וַיִּזְכֹּר אֱלֹהִים אֶת־אַבְרָהָם וַיִּשְׁלַח אֶת־לוֹט׃  
 ( VaYehiy BeShachet Elohim Et Arey HaKikar Vayizkar Elohim Et Abraham Vayeshalach Et Lot MiTok HaHaphekah BaHaphok Et HeAriym Asher Yashav BaHen Lot, where the **word** VeYehiy, is from the **word** Hayah, הָיָה, which means, to be, exist, happen, become, was, existed, came into being, became, he remained, it came to pass, happened, it was done, brought about, he caused something to become, he made, the **word**, BeShachet, is from the **word**, Shachat, שָׁחַת, which means, to be laid waste, be ruined, he spoiled, mutilated, destroyed, he harmed, marred, abused, he corrupted, perverted, he dealt corruptly, it also means pit, grave, destruction, ruin, corruption, the **word**, Elohim, means, mighty ones, judges, the **word**, Et, is defined above, th **word**, Arey, is from the **word** Iyr, עִיר, which means, city, town, to urbanize, it also means angel, watcher, awake, wakeful, the **word** HaKikar, means, the district, the square, the talent weight, the loaf of bread, the **word**, VayaZkor, is from the **word** Zakar, זָכַר, which means, to remember, to say, name, call to mind, he mentioned, swear, to prick, to pierce, to fix one's mind, remembrance, memory, reminder, and it means to speak and act on behalf of, it also means, to be born male, to treat as masculine, the male organ, penis, it is related to the **word** Zak, זָכ, which means pure, clean, the **word** Zakay, זָכַי, which means, innocent, guiltless, righteous, worthy, entitled, and the word Zakah, זָכָה, which means to be clear, be clean, was pure, was innocent, was morally clean, was guiltless, was worthy, was successful, won, attained, deserved, made pure, was acquitted, was pronounced innocent, the **word** Elohim, means, mighty ones, judges, powers, the **word**, At, is defined above, the **word** Abraham, means father of many nations, the **word**, Vayeshalach, is from the word Shalach, שָׁלַח, which means, to send, to stretch out, extend, extended, let loose, he sent a message, was dispatched, was transmitted, he was ordered to go, he sent away, sent off, was dismissed, was driven away, he divorced, was dismissed, to strip bare, to flay, it also means missile, weapon, it means hide, it also means irrigation, canal, pouring forth the water, it means width, breadth, extension, it means a ripe olive, a worker in hides, skinner, expediter, the **word**, Et, is defined above, the **word** Lot is the name of Abraham's nephew, the **word**, MiTok, is from the word Tavek, תָּוֶק, which means, in the midst of, middle, inside, interior, it means to mediate, he divided into two equal parts, halved, he acted as the middleman, it also means deceit, the **word**, HaHaphekah, is from the **word** Haphak, הִפְּךָ, which means, to turn, he turned, turned over, turned about, perverted, changed, overturned, turned into, became, was overthrown, reversed, he turned every way,

reverse, opposite, contrary, contradictory, fickle minded person, a crooked person, or a person on a crooked path, the **word**, BaHaphak, is the same **word** Haphak, repeated, the **word**, Et, is defined above, the **word**, HeAriym, means the cities, the **word**, Asher, means which, the word, Yashav, **ישב**, which means, to sit, remain, dwell, he sat, he remained, stayed, he dwelled, he resided, was inhabited, was populated, was settled, he set his mind at ease, was colonized, was explained, the word, BaHen, is from the word Bahen, is an inflected personal pronoun, meaning, in them, female, the word, Lot, is the name of Abraham's nephew)

In this verse we are told that when YHVH destroyed Sodom and Gomorrah, He **וַיִּזְכֹּר** VayiZkar, He remembered Abraham, which means that YHVH spoke and acted on behalf of Abraham's Torah obedient Lifestyle, **BUT** please **NOTE** that it does **NOT** say that YHVH remembered or spoke on behalf of Lot, it says that He remembered Abraham, and therefore, for Abraham's sake, **NOT** for Lot's sake, YHVH says, that He sent Lot out of the midst of the overthrow, when he overthrew the cities in the which Lot dwelt.

Now that can mean a variety of things. It could mean that Lot's righteousness, was very limited and therefore did **NOT** deserve to be delivered from the coming destruction, but that YHVH did deliver Lot because of the righteousness of Abraham, Lot's uncle. To this point in his life, Lot had not made very good life choices, which means that Lot's deeds and actions did **NOT** indicate to Elohim that he, Lot wanted to be part of YHVH's family. The end result appears to be, that Lot and his family were delivered from sure destruction, in spite of his lack of Righteousness and not because of his Righteousness, for it says that he was delivered for the sake of Abraham.

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

**וַיַּעַל לוֹט מִצְּוֵעַר וַיֵּשֶׁב בְּהַר וּשְׁתֵּי בָנָתָיו עִמּוֹ כִּי יָרָא לְשֹׁבַת בְּצֹעַר וַיֵּשֶׁב בְּמַעְרָה** ( **וַיַּעַל לוֹט מִצְּוֵעַר וַיֵּשֶׁב בְּהַר וּשְׁתֵּי בָנָתָיו עִמּוֹ כִּי יָרָא לְשֹׁבַת בְּצֹעַר וַיֵּשֶׁב בְּמַעְרָה** )  
**וַיַּעַל לוֹט מִצְּוֵעַר וַיֵּשֶׁב בְּהַר וּשְׁתֵּי בָנָתָיו עִמּוֹ כִּי יָרָא לְשֹׁבַת בְּצֹעַר וַיֵּשֶׁב בְּמַעְרָה**, VayaAl Lot MiTzoar VaYeshev BaHar Ushtey Benotayv Imo Kiy Yare LaShevet BeTzoar VaYeshev BaMarah, where the **word** VaayaAl is from the **word** Al means, height, upper part, and as a preposition, it means, on, upon, above, at, beside, toward, against, concerning, about because of, on account of, together with, it also means, yoke, to insert, thrust in, the **word**, Lot, is the name of Abraham's nephew, the **word**, MiTzoar, means from Tzoar, and Tzoar, mean, to be small, insignificant, was despised, bore disgrace, was belittled, he treated shamefully, abused, grew insignificant, lessened, reduced, he made young, rejuvenated, became small, it also means to cause pain, ache, suffering, grieve, annoy, trouble, the **word**, VaYeshev, is from the **word** Yeshav, **ישב**, which means, to sit, remain, dwell, he sat, he dwelled, he remained, he stayed, he dwelled, he resided, was populated, was settled, was colonized, he caused to dwell, he appointed, the **word** BaHar, means in the mountain, the **word**, Ushtey, means two, the **word**, Benotayv, means his daughters, the **word**, Imo, with him, the **word**, Kiy, means, that, because, when, while, as, if, in case, although, though, thus, therefore, as, like, when, that, in order that, and as a noun it means burning, branding, the **word**, Yare, is from the **word** Yirah, **יראה**, means, fear, terror, reverence, without the Hey suffix, **ירא**, it means to fear, he feared, was afraid, he revered, honoured, was fearful, was dreadful, was awe inspiring, he made afraid, terrified, terror, reverence, and if we change

the suffix letter Aleph, א, to the letter Hey, ה, we form the word Yirah, יִרָה, which sounds the same, but it means, to throw, to cast, shoot, was shot through, to teach, to instruct, he pointed out, showed, he taught, instructed, the **word**, LaShevet, is from the **word** Yashav, יָשַׁב, which means, to sit, remain, dwell, he sat, he remained, stayed, he dwelled, he resided, was inhabited, was populated, was settled, he set his mind at ease, was colonized, was explained, the **word**, BeTzoar, means in Tzoar, and the **word** Tzoar means, to be small, insignificant, was despised, bore disgrace, was belittled, he treated shamefully, abused, grew insignificant, lessened, reduced, he made young, rejuvenated, became small, it also means to cause pain, ache, suffering, grieve, annoy, trouble, the **word**, VaYeshev, is the **word** Yashav, which means to dwell, repeated, the **word**, BaMarah, is from the **word**, Marah, מַעְרָה, means, cave, a bare place, it also means attached, connected, the **word**, Hu, means he, the word, Ushtey, means two, the word, Benotayv, means daughters)

Next we are told that Lot left the city of Tzoar, that he had asked the Messengers of YHVH to take him to, and that he now dwelt in the mountain with his two daughters, and we are told that he left the city of Tzoar, because he feared, living there. In Scripture, YHVH tells us over a thousand times that we are **NOT to fear, BUT** the only way that that can become a reality in anyone's life, **IS IF** they choose to believe, follow and obey all the Words of YHVH's Torah of Life, all the Words of His eternal **TRUTH**, for Scripture makes very clear, that when you know and obey the **TRUTH**, the Words of the Torah, it sets you **FREE**, free from any and all fear of the enemy, because YHVH has said that **NO** weapon that the enemy forms against His obedient children, will prosper, and therefore His children know that since YHVH is **FOR** us, then **WHO** in his right mind can be against us. That my friends is **TRUE** freedom and that means that obedience to the Words of YHVH's **TRUTH**, the Words of His Torah of Life, IS what sets us free from fear, and that Torah obedience was obviously lacking in Lot's life.

*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:*

( וַתֹּאמֶר הַבְּכִירָה אֶל־הַצְעִירָה אָבִינוּ זָקֵן וְאִישׁ אֵין בְּאֶרֶץ לְבֹא עָלֵינוּ כְּדָרְךָ )  
 וַתֹּאמֶר הַבְּכִירָה אֶל־הַצְעִירָה אָבִינוּ זָקֵן וְאִישׁ אֵין בְּאֶרֶץ לְבֹא עָלֵינוּ כְּדָרְךָ , VatOmer HaBekiyrah El HaTziyrah Avinyu Zaqin Eyn BaAretz LaBo  
 Aleynu KeDerek Kal HaAretz, where the **word**, VatOmer is for the **word** Amar, means, to say, he said, told, uttered, he commanded, ordered, he said in his heart, thought, he caused to say, induced to say, he avouched, it also means, to be high, he boasted, it means, word, speech, saying, utterance, the **word**, HaBekiyrah, is from the **word** Bekor, בְּכוֹר, which means, firstborn son, senior, elder, ripening, preferring, the **word**, El, denotes, motion toward or to, or direction toward, and it means to, unto, toward, into, at, by, it is also the short form of the title Elohim, and means power, to be strong, but it is also a noun meaning nothing, will make my speech worth nothing, and as an adverb it expresses prohibition, a negative wish or request, and it means no, not, nay, the **word**, HaTziyrah, is from the **word**, Tzair, צַעִיר, which means, young, junior, young man, youngster, boy, youth, the **word**, Avinyu, means our father, the **word**, Zaqen, means old, the **word**, VeIsh, means and man, the **word** Eyn, means, nothing, naught, non existence, expressing negation, without, lacking, less, powerless, helpless, there is not, there are not, there were not, I have not, you have not, it means to negate, deny, nullify, as an adverb it means, where, the **word**, BaAretz, means, in the earth, the word, LaBo, is from

the **word** Bo, and it means, to come, the **word** Aleynu, means, onto us, the **word**, KeDerek, is from the **word** Derek, דֶּרֶךְ, which means, way, road, journey, custom, conduct, **manner**, method, a course of life or mode of action, along, away, because of, conversation, custom, passenger, the **word**, Kal, means, all, the whole of, the **word**, HaAretz, means the earth, the land, the country, the ground)

As you can see by Lot's daughter's words, they believed that the end of the world as they new it, had come, and that they were the only people on the whole planet that were alive. Therefore that means that they believed that since there were no men left on the earth, that they could not get pregnant and raise children that would carry on the name of their father Lot. I know that I might harp on this a lot, but we have to understand that the world, of whom Lot's two daughters are a part of, has one reality, which is a man made reality, and then there is YHVH's one and only **TRUE** reality.

In their man made reality, Lot's daughters believed that there are no men left in the whole world, **BUT** in YHVH's reality, He tells that He has seven thousand men that have **NOT** bent the knee to Baal,

*Romans 11:4 But what says the answer of Elohim unto him? I have reserved to myself seven thousand men, who have not bowed the knee to the image of Baal.*

So what reality should Lot's daughters have believed? And whose fault is it that they did **NOT** believe YHVH's Reality? Well it is obvious that they should believed YHVH's Reality, and since Scripture makes it clear that the father is the physical and spiritual head of the family, then it was Lot's responsibility to teach his daughters the Words of YHVH's Torah of Life, which he obviously did **NOT** do, which makes it easier for me to believe that he was **NOT** a very righteous man. Now based on their false reality we are told in the next *verse* what course of action they decide to take.

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

לְכָה נִשְׁקֶה אֶת־אָבִינוּ יַיִן וְנִשְׁכְּבָה עִמּוֹ וְנַחֲיֶיהָ מֵאָבִינוּ זָרַע), LeKah NaShqeh Et Aviynu Yayin VeniShkevah Imo UnChayah MeAvinu Zara, where the **word** LeKah is from the word, לְכָה, which is an adverb, and it means, so, thus, here, now, the **word**, NaShqeh, is from the **word** Shaqah, שָׁקַה, which means, to cause to drink, give to drink, watered, irrigated, was moistened, was refreshed, the **word**, Et, is the first and last letters of the Hebrew Alephbet and they represent Messiah, the First and the Last, the **word**, Aviynu, means, our father, the **word**, Yayin, means wine, the **word**, VeniShkevah, is from the **word** Shakav, שָׁכַב, which means, to lie down, lie, he lay down, fell asleep, took rest, he rested from this world, died, he lay down, was lying, rested, he lay with, cohabited, was lain with was ravished, placed, put, the word, Imu, with him, the **word**, UnChayah, is from the **word** Chayah means, to live, he lived, was alive, he was quickened, revived, recovered, he survived, he preserved alive, let live, he gave life, revived, refreshed, he nourished, restored, renewed, he came to life again, spirit of life, soul, the **word**, MeAvinu, means, from our father, the **word**, Zera, means, seed, sperm, semen, sowing, sowing season, offspring, posterity, to sow, he scattered seeds, was sown, he produced seed, he inseminated)

The first thing I want you to pay attention to, **IS**, they did **NOT** turn to nor consult YHVH in prayer, **BUT** instead they relied on their own understanding, their own finite wisdom the very same wisdom that YHVH defines as foolishness to Him, and they devised a plan. The plan is to get their father drunk on wine, and then when he is totally drunk, they will take turns to lie with him and have sexual intercourse, to receive the sperm of their father. This tells me two things, one, is that they did **NOT** respect their father, for if they had respected him, they would have consulted with him and discussed their plans, and I am sure that he would not have gone along with it. The second thing that I get out of this, is that it makes it clear to me, that Lot did **NOT** instruct his daughters, the Ways and the Words of YHVH, for had he done that, then the first thing they would have done, **IS**, **turn** to YHVH in prayer, and seek His wisdom, His understanding, for YHVH has made it very clear that if we acknowledge Him, He will direct our path.

*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.*

( וַתִּשְׁקֶינָה אֶת־אָבִיהֶן יַיִן בַּלַּיְלָה הַהוּא וַתִּבֹּא הַבְּכִירָה וַתִּשְׁכַּב אֶת־אָבִיהָ וְלֹא־יָדָע )  
 VataShqeyna Et Aviyhen Yayin BaLaylah Hu VataBo HaBekiyrah  
 VatiShkav Et Aviyha VeLo Yada BeShkevah UbeQumah, where the **word** VataShqeyna, is from the **word**, Shaqah, שָׁקַח, which means, to cause to drink, give to drink, watered, irrigated, was moistened, was refreshed, the word, Et, is defined above, the **word**, Aviyhen, means, their father, the **word**, Yayin, means wine, the **word**, BaLaylah, means, in the night, the **word** Hu, means, he or it, the **word**, VataBo, is from the **word** Bo, which means to go, the **word** HaBekiyrah, is from the **word** Bakar, בָּכַר, which means, to bring forth, it brought forth, firstborn, eldest, virgin, woman having the first child, he invested with birthright, considered as firstborn, she bore for the first time, was considered as firstborn, was preferred, produced its firstfruits, the **word**, VatiShkav, is from the **word** Shakav, שָׁכַב, which means, to lie down, lie, he lay down, fell asleep, took rest, he rested from this world, died, to afflict, mortify, he rested, he lay with, cohabited, was ravished, he caused to lie down, put, it also means, the lower millstone, the stone that lies under, the **word**, Et, is defined above, the **word**, Aviyha, means her father, the **word**, VeLo, means and no or and not, the **word**, Yada, means, to know, he knew, he perceived, observed, he considered, became acquainted with, he had sexual intercourse with, he knew how, was made known, was known, became known, he assigned, appointed, made definite, he informed, it is from the **word**, Da, דָּע, means, knowledge, wisdom, the **word**, BeShkevah, is from the **word** Shakav, defined above, the word, UvQumah, is from the word Qum which means to arise)

Here we see that they are now prepared to go through with their plan to get their father drunk and then have sexual intercourse with him. So they ply their father with wine until he is totally drunk then his eldest daughter goes in and lays down at his side, and has sex with her father, and we are told that he was so drunk that he did not realize what was happening. After it is over, it means that the first part of their plan is accomplished. Now there is no guarantee that the eldest daughter would get pregnant, but that is what they planned. Now in the next verse it is the youngest daughter's turn.

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 then you go in, and lie with him, that we may preserve seed of our father.

וַיְהִי מִמָּחָרֹת וַתֹּאמֶר הַבְּכִירָה אֶל־הַצְּעִירָה הַיּוֹם־שָׁכַבְתִּי אִמְשׁ אֶת־אָבִי וַנִּשְׁקְנוּ יַיִן ( נַם־הַלַּיְלָה וּבֹאִי שְׁכַבְי עִמּוֹ וְנִחַיָּה מֵאֲבִינוּ זָרַע VaYehiy MiMacharat VatOmer HaBekiyrah Hen Shakavtiy Emesh Et Aviy NaShqenu Yayin HaLaylah Uboiy Shikviy Imo UnChayah MeAvinu Zara, where the word Vayehiy, is from the **word** Hayah, הָיָה, which means, to be, exist, happen, become, was, existed, came into being, became, he remained, it came to pass, happened, it was done, brought about, he caused something to become, he made, the **word**, MiMacharat, is from the **word** Machar, מָחָר, and as an adverb, it means, tomorrow, in time to come, the morrow, time in front, the **word**, VatOmer, is from the **word** Amar, which means, said, spoke, and is defined more completely above, the **word**, HaBekiyrah, is from the **word** Bakar, בָּכָר, which means, to bring forth, it brought forth, firstborn, eldest, virgin, woman having the first child, he invested with birthright, considered as firstborn, she bore for the first time, was considered as firstborn, was preferred, produced its firstfruits, the **word**, El, denotes, motion toward or to, or direction toward, and it means to, unto, toward, into, at, by, it is also the short form of the title Elohim, and means power, to be strong, but it is also a noun meaning nothing, will make my speech worth nothing, and as an adverb it expresses prohibition, a negative wish or request, and it means no, not, nay, the **word**, Hatziyrah, is from the **word** Tzaiyr, צַעִיר, which means young, junior, young man, youngster, boy, youth, the **word**, Hen, means, behold, yes, it is also the conjunction, if, and it is also translated as the personal pronoun, they, the **word**, Shakavtiy, is from the **word** Shakav, שָׁכַב, which means, to lie down, lie, he lay down, fell asleep, took rest, he rested from this world, died, he lay down, was lying, rested, he lay with, cohabited, was lain with was ravished, placed, put, the **word**, Emesh, אִמְשׁ, is an adverb, which means, last night, in the evening of yesterday, in the night of yesterday, twilight, to become dark, darken, the **word**, Et, is defined above, the **word**, Aviy, means, my father, the **word**, NaShqenu, is from the **word** Shaqah, שָׁקָה, which means, to cause to drink, give to drink, watered, irrigated, was moistened, was refreshed, the word, Yayin, means wine, the **word**, Gam, means also, the **word**, HaLaylah, means the night, the **word**, Uboiy, is from the **word** Bo, בּוֹא, which means, to come, come in, arrive, enter, reach, happen, set, e, came in, arrived, entered, he brought, brought in, caused to, led to, and the word Bo, בָּא, means, he who comes, he who arrives, the **word**, Shakviy, is from the **word** Shakav, which means, to lie down, lie, he lay down, fell asleep, took rest, he rested from this world, died, he lay down, was lying, rested, he lay with, cohabited, was lain with was ravished, placed, put, the **word**, Imo, means with him, the **word**, UnChayah, is from the **word**, חָיָה, which means, to live, he lived, was alive, he was quickened, revived, recovered, he survived, he preserved alive, let live, he gave life, revived, refreshed, he nourished, restored, renewed, he came to life again, spirit of life, soul, the word, MeAviynu, means, our father, the **word**, Zara, means seed, sperm, semen, sowing, sowing season, offspring, posterity, to sow, he scattered seeds, was sown, he produced seed, he inseminated)

Here we see that the eldest daughter is now telling her younger sister, that she has done what they planned and that it was now her turn. So once again, we see that they do **NOT** consult YHVH nor do they tell their father what they are planning. So they once again get their father to drink wine until he is totally drunk, and when he is drunk, then the youngest daughter is to go in their father's tent and lie down beside him.

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.*

( וַתִּשְׁקֵינָם בַּלַּיְלָה הַהוּא אֶת־אָבִיהֶן יַיִן וַתָּקָם הַצְעִירָה וַתִּשְׁכַּב עִמּוֹ וְלֹא־יָדָע )  
 וַתִּשְׁקֵינָהּ, VataShqeyna Gam BaLaylah HaHu Et Aviyhen Yayin VataQam  
 HaTziyrah VatiShkav Imo VeLo Yada BeShikvah UbeQuma, where the **word**,  
 VataShqeynu is from the **word**, Shaqah, שָׁקָה, which means, to cause to drink, give to  
 drink, watered, irrigated, was moistened, was refreshed, the **word**, Gam, is a conjunction,  
 that means, also, to, even as well, heap, abundance, much, the **word**, BaLaylah, means in  
 the night, the **word**, HaHu, means, he or it, the word Et, is the first and last letters of the  
 Hebrew Alephbet, and they represent Messiah, the First and the Last, the **word**, Aviyhen,  
 means, their father, the **word**, Yayin, means wine, the **word**, VaTaqam, is from the **word**  
 Qum which means arise, the **word**, HaTziyrah, צְעִירָה, means young, junior, young  
 woman, youngster, girl, youth, the **word**, VatiShakav, is from the **word**, Shakav, שָׁכַב,  
 which means, to lie down, lie, he lay down, fell asleep, took rest, he rested from this  
 world, died, he lay down, was lying, rested, he lay with, cohabited, was lain with was  
 ravished, placed, put, the word, Imo, means, with him, the **word**, VeLo, meas, and no or  
 and not, the **word**, Yada, means, to know, he knew, he perceived, observed, he  
 considered, became acquainted with, he had sexual intercourse with, he knew how, was  
 made known, was known, became known, he assigned, appointed, made definite, he  
 informed, it is from the **word**, Da, דָּע, means, knowledge, wisdom, the **word**,  
 BeShikvah, is from the **word** Shakav, שָׁכַב, which means, to lay down and is defined  
 more completely above, the **word**, UvQuma, is from the **word**, Qum which means to  
 arise)

Here in *verse 35* we are told that the youngest daughter also follows through with their scheme, and they get their father drunk once again, and when he was very drunk the youngest daughter went and laid down beside him and had sex with him, but Lot was so drunk that he did **NOT** realize what was happening, which I have to say again is very disrespectful of the to do that to their father.

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

( וַתְּהַרְיֵן שְׁתֵּי בָנוֹת־לוֹט מֵאָבִיהֶן )  
 וַתְּהַרְיֵנָהּ, VataHareynah Shtey Benot Lot MeAviyhen, where  
 the **word**, VataHareyna is from the **word** Harah, הָרָה, which means, pregnant, to  
 conceive, become pregnant, conception, the **word**, Shtey, means, two, the **word**, Benot,  
 means, daughters, the **word**, Lot, is the name of Abraham's nephew and the father of  
 these two young women, the **word**, MeAviyhen, means their father)

Here we are told that their ill conceived plan to get pregnant by their father was successful, for they both became pregnant, with their father's seed.

37 *And the firstborn bare a son, and called his name Moab: the same is the father of the Moabites unto this day.*

(וַתֵּלֶד הַבְּכִירָה בֶן וַתִּקְרָא שְׁמוֹ מוֹאָב הוּא אָבִי־מוֹאָב עַד־הַיּוֹם), VaTaled HaBkiyrah Ben VaTiqra Shmo Moav Hu Aviy Moav Ad Hayom, where the **word** VaTaled is from the **word** Yaled, יָלַד, which means, to bear, bring forth, beget, he begot, she bore, brought forth, he helped deliver a child, was born, he declared his pedigree, he behaved like a child, he caused to bear, begot, it means child, boy, offspring, young man, the **word**, HaBkiyrah, is from the **word**, בָּכַר, means, to bring forth, it brought forth, firstborn, eldest, virgin, woman having the first child, he invested with birthright, considered as firstborn, she bore for the first time, was considered as firstborn, was preferred, produced its firstfruits, the **word**, Ben, means, son, offspring, branch, shoot, inhabitant of, worthy of, deserving, it is translated as son, 2978 times, as children, 1,568 times, as old, 135 times, as first, 51 times, as man, 20 times, as young 18 times, as child, 10 times, as stranger, 10 times, as people 5 times, the **word**, VatiQra, is from the **word** Qara, קָרָא, which means, to cry, to call, invoke, to invite, to proclaim, to read, he summoned, he invited, he proclaimed, pronounced, he read, he recited, he studied, assembled, was named, he read before others, recited, taught reading, he dictated, to encounter, happen, befall, to collect, harvest, it means biblical scholar, reader of Scripture, of a biblical verse, it also means pumpkin, gourd, and if we add a Yod suffix, we form the word קָרָאִי Qara'y, which is translated as Karaite, who are a sect of Judaism that govern their lives by what the Words of the written Torah, and **NOT** by the interpretations of the Rabbis, the **word**, Shmo, means, his name, the **word**, Moav, the **word**, Hu, means he or it, the word, Aviy, means, father, the **word** or name Moav is repeated, the **word** Ad, is a preposition and conjunction, which means, to, **unto**, up to, even to, until, while, it is related to the **word** Ed, and it too, as a conjunction, means, to, unto, up to, even, until, while, as a noun it means eternity, perpetuity, progress in time, it means booty, to take away, tear away, it means witness, testimony, menstruation, to count, to reckon, consider, he prepared himself, it means ornament, jewel, choice, best, it also the heart of the **word** Moed, which speaks of YHVH's festivals, His weekly and yearly Feasts, His appointed times, the times where Israel is to stop what they are doing and rehearse the type of Life that they will live, in the kingdom of Elohim for eternity, the **word**, HaYom, means, this day)

Here we are told that the eldest daughter bare a son and that she called him Moab. The letter Mem as a prefix can mean, from, the letter Vav is often translated as the word, and; the last two letters of the name Moab, are an Aleph and a Bet which spells the word Av, which means father, therefore the name Moab, means from and with my father, which means that he is a child of incest. Therefore it is not a surprise to me that the Moabites became enemies of the people of Israel. Instead of the Moabites growing up and being taught the Words of the Torah of YHVH, they grew up knowing that their ancestry was based on incest; **NOT** a very good start in life.

38 *And the younger, she also bare a son, and called his name Ben–ammi: the same is the father of the children of Ammon unto this day.*

וְהַצְעִירָה גַם־הוּא יִלְדָה בֵּין וַתִּקְרָא שְׁמוֹ בֶּן־עַמִּי הוּא אָבִי בְנֵי־עַמּוֹן עַד־הַיּוֹם),  
 VehaTziyra Gam Hi Yaleda Ben VaTiqra Shmo Ben Amiy Hu Aviy Beny Amon Ad  
 Hayom, where the **word** VaheTziyrah, is from the **word** Tzaiyr, צַעִיר, which means  
 young, junior, young man, youngster, boy, youth, and Tzaiyrah, צַעִירָה, is the female  
 version, the **word**, Gam, is a conjunction, that means, also, to, even as well, heap,  
 abundance, much, Hi, means, she or it, the **word** Yaldah, is from the **word** Yaled, יָלַד,  
 which means, to bear, bring forth, beget, he begot, she bore, brought forth, he helped  
 deliver a child, was born, he declared his pedigree, he behaved like a child, he caused to  
 bear, begot, it means child, boy, offspring, young man, the **word**, Ben, means son, the  
**word**, VatiQra, is from the **word** Qara, קָרָא, which means, to cry, call, invoke, to invite,  
 to proclaim, to read, he summoned, he invited, he proclaimed, pronounced, he read, he  
 recited, he studied, assembled, was named, he read before others, recited, taught reading,  
 he dictated, to encounter, happen, befall, to collect, harvest, it means biblical scholar,  
 reader of Scripture, of a biblical verse, it also means pumpkin, gourd, and if we add a  
 Yod suffix, we form the **word** קָרָאִי Qara'y, which is translated as Karaite, who are a  
 sect of Judaism that govern their lives by what the Words of the written Torah, and **NOT**  
 by the interpretations of the Rabbis, the **word**, Shmo, means, his name, the **word**, Ben,  
 means son, the **word** Amiy, means, my people, the word, Hu, means, he or it, the **word**  
 Avi, means, my father or father of, the **word**, Amon, is the name of a nation, the **word**  
 Ad, is a preposition and conjunction, which means, to, **unto**, up to, even to, until, while,  
 it is related to the **word** Ed, and it too, as a conjunction, means, to, unto, up to, even,  
 until, while, as a noun it means eternity, perpetuity, progress in time, it means booty, to  
 take away, tear away, it means witness, testimony, menstruation, to count, to reckon,  
 consider, he prepared himself, it means ornament, jewel, choice, best, it also the heart of  
 the **word** Moed, which speaks of YHVH's festivals, His weekly and yearly Feasts, His  
 appointed times, the times where Israel is to stop what they are doing and rehearse the  
 type of Life that they will live, in the kingdom of Elohim for eternity, the **word**, HaYom,  
 means, this day)

Finally we are told that the youngest daughter also conceived and bore a son and that she called  
 his name Amiy, עַמִּי, which means My people, which brings to mind the child that was born to  
 Hosea, whole name was Lo-Amiy, **NOT** my people, which means that the descendants of Amiy  
 translated into english as Ammon, also start life with a strike against them, a strike that they  
 have to overcome. I guess that the moral of this story, IS, that all of our daily actions, all of our  
 decisions, can be a blessing or a curse to us and our children, depending upon what **WE** decide  
 to do, **IF** we willingly choose to believe follow and obey the Words of YHVH's Torah of Life  
 then YHVH says He will shower us and our families with His blessings, He even says that His  
 blessings will hunt us down and overtake us, **BUT** if anyone rejects the words of His Torah, **IF**  
 they reject His wisdom and choose instead to rely on their own understanding, then they **WILL**  
 suffer His curses, until they die or until they turn from their constant transgressions of the  
 Words of His Torah, of Life, and surrender their hearts to Him in total loving surrendered  
 obedience to the Words of His Torah of Life. Amein.

*Studying and keeping Torah together as a community.*

*Have a great Elohim blessed week and may YHVH bless your every thought, and your every  
 deed. Until we meet again. Amein*