

An Anatomically Correct Translation of Genesis

Genesis 19:1

God sent three angels to interact with Avraham (f/k/a Avram) and complete specific God-assigned missions. God instructed one of the three angels to inform Avraham and Sarah (f/k/a Sarai) of the impending birth of their son Yitzchok (Isaac). After the angel Raphael heals Avraham's circumcisional wounds, God tells him to rescue Lot and his family from Sedom's (Sodom) immanent destruction. The third angel's mission is to destroy Sedom and the other four cities situated on the Jordan Plain. The two angels head toward Sedom, <i>and</i> when <i>they come</i> to find themselves in Sedom, are intent upon accomplishing their respective missions of rescuing Lot and his family and destroying Sedom and the other four cities situated on the Jordan Plain. Having previously interacted with Avraham,	וַיָּבֹאוּ
<i>two</i> of the three angels travel to and arrive at the gates of Sedom.	שְׁנֵי
<i>The angels</i> at Sedom's gate are poised to undertake and complete their God-assigned missions. Raphael's mission is to rescue Lot and his family. The other angel's mission is to destroy Sedom and the other four cities situated on the Jordan Plain. Both angels, intent upon achieving God's objectives journeyed	הַמַּלְאָכִים
<i>to Sedom</i> to undertake and complete their God-assigned missions. The angels' journey toward Sedom began in the morning and their arrival at Sedom's gate occurred	סָדֶמָה
<i>in the evening.</i> ¹⁷⁸ God held court on the matter of whether or not to destroy the five cities situated on the Jordan Plain, and after hearing Avraham defend the people residing in the five cities situated on the Jordan Plain, ruled against sparing their lives. After vacating Lot and his family from Sedom, God is intent upon destroying everything and everyone situated within its confines. God informs the two angels of His decision to destroy the five cities situated on the Jordan Plain, and they proceed toward undertaking and completing their respective missions of rescue and destruction. The angels are intent upon encountering Lot,	בְּעֶרְבַּי
<i>and Lot</i> , a recently appointed chief judge of Sedom's corrupt judicial system is	וְלוֹט
<i>sitting</i> in his judicial chair and presiding over judicial matters while two strangers are standing	יֹשֵׁב
<i>in the</i> entrance <i>gate</i> of	בִּשְׁעָרָי
<i>Sedom</i> . While court is in session, Lot notices the two strangers,	סָדֶם
<i>and</i> upon <i>seeing</i> them,	וַיֵּרָא
<i>Lot</i> calls for a recess	לוֹט
<i>and gets up</i>	וַיָּקָם
<i>to meet them</i> . Lot situates himself in front of the two strangers	לִקְרָאתָם
<i>and bows</i> before them. Lot shows the utmost respect to the two angels by bowing and pointing his	וַיִּשְׁתַּחוּ
<i>face</i>	אָפָיו
<i>to the ground</i> .	אֶרְצָהּ

Genesis 19:2

After bowing before the two strangers, Lot stands upright <i>and says</i> ,	וַיֹּאמֶר
" <i>Behold</i> and listen to your servant!	הִנֵּה

¹⁷⁸ The angels took an inordinate amount of time journeying from to Chevron (Hebron) to Sedom (Sodom) to allow Avraham (f/k/a Avram) time to make his case to God to spare the inhabitants of the five cities situated on the Jordan Plain.

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<i>Now</i> that I have	נָא
<i>my lords'</i> attention, would you be so kind as to accept my offer of food and lodging? If you are of a mind to spend the night in Sedom (Sodom), then I must forewarn you about the men in this city who requite their perverse sexual desires by forcing strangers to engage them in unnatural sexual intercourse. If you are intent upon spending the night in Sedom,	אֲדֹנָי
<i>turn</i> away from my presence and take an off-the-beaten-path to my house.	סורו
<i>Please</i> refrain from using the path leading directly	נָא
<i>to</i> my	אֶל
<i>house</i> . If you take the main road to my house, you will likely encounter roaming gangs of Sedomites intent upon inflicting harm upon any stranger found in their midst. In my capacity as	בֵּית
<i>your servant</i> , I will tend to all your needs and you will want for nothing. Be my guest	עֲבָדְכֶם
<i>and spend</i> the <i>night</i> in comfort and safety. Your safety is dependent upon no one knowing of your presence in my house. If I am discovered harboring guests, my fellow Sedomites will take matters into their own hand and kill me in the selfsame manner in which they killed one of my daughters for providing food to a starving man. ¹⁷⁹ As Sedom's chief judge, I will endeavor to introduce and create laws preventing our citizens from taking the law into their own hand and meting out egregious acts of injustice. When you arrive at my house, I will gather water	וְלִינוּ
<i>and wash</i>	וְרָחֲצוּ
<i>your feet</i> . I will provide you with all manner of comfort,	וְגִלְיָכֶם
<i>and</i> after you spend the night under my roof, <i>you may rise</i> in the morning	וְהִשְׁכַּמְתֶּם
<i>and go</i>	וְהִלַּכְתֶּם
<i>on your way</i> ." After considering Lot's offer, the angels are of a mind to respond,	לְדַרְכְּכֶם
<i>and say</i> , "In response to your invitation to spend the night in your house, we say	וַיֹּאמְרוּ
' <i>no</i> thank you'. We are declining your offer of hospitality	לֹא
<i>because</i> we intend to situate ourselves	כִּי
<i>in the</i> main <i>square</i> of Sedom and	בְּרֶחֱבֹב
<i>will spend</i> the <i>night</i> there."	נָלִין
Genesis 19:3	
Taken aback by the two strangers' foolhardy notion that no harm would befall them if they spent the night in Sedom's (Sodom) main square, Lot implores them to do otherwise, <i>and persists</i> in his resolve to reason	וַיִּפְצַר
<i>with them</i> . Lot's	כֶּם
<i>great</i> effort to dissuade the two angels from becoming victims of mental anguish, physical harm and death convinces the two angels to spend the night at his house. Lot instructs his guests to take an indirect path to his house. The two angels arrive at Lot's doorstep and knock on Lot's door. Upon opening the door, Lot sees the backs of the angels,	מֵאֵד
<i>and</i> when <i>they turn</i>	וַיִּסְרוּ
<i>toward him</i> , dispels any witnesses' notion they are strangers by acknowledging them as	אֵלָיו

¹⁷⁹ Having killed Lot's daughter for performing a righteous act, the Sedomites (Sodomites) provoke God into sitting in judgment and sentencing to death the Sedomites and the people residing within the other four cities situated on the Jordan Plain.

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long-time friends. Lot gestures for the two angels to come forward	
<i>and they enter</i>	וַיָּבֹאוּ
<i>into</i>	אֶל
<i>his house</i> . Lot is intent upon feeding his guests,	בֵּיתוֹ
<i>and makes</i> all manner of victuals	וַיַּעַשׂ
<i>for them</i> to consume. Lot prepares	לָהֶם
<i>a feast</i> in honor of his two guests,	מִשְׁתֶּה
<i>and</i> some of the victuals comprising the feast include <i>matzohs</i> (unleavened bread) that	וּמִצֹּת
<i>he bakes</i> for the two angels to consume, ¹⁸⁰	אֲפָה
<i>and</i> while witnessing the angels consume it, he believes <i>they ate</i> all that he placed before them. ¹⁸¹	וַיֹּאכְלוּ

Genesis 19:4

<i>Before</i>	טָרָם
<i>going to bed</i> , the two angels ask Lot many questions regarding the morality of the Sodomites (Sodomites). Lot informs the angels that the majority of Sodomites have free reign to act wickedly and the few righteous in their midst are powerless to stop them. The two angels inform Lot that God is intent upon destroying Sodom and the other four cities situated on the Jordan Plain. Believing they are prophets, Lot argues in defense of sparing the cities and people from destruction. While arguing in defense of sparing Sodom and the other four cities situated on the Jordan Plain, Lot realizes he is depriving his guests of much-needed sleep and implores them to retire for the night. Prior to going to sleep, Lot and his guests hear the clamoring of men outside his house,	יִשְׁכְּבוּ
<i>and</i> the <i>men</i> of	וְאֲנָשֵׁי
<i>the city</i> of Sodom make their unwelcome presence known to Lot, his family and his guests. Lot wonders why	הָעִיר
<i>the men</i> of the city of	אֲנָשֵׁי
<i>Sodom</i> are congregating at his doorstep in the middle of the night. Upon opening his door, Lot realizes that	סֹדֶם
<i>they</i> (a roving gang of evil-doing Sodomites) have <i>surrounded</i> his house. Lot knows that the Sodomites situated	נִסְבּוּ
<i>around</i> the outside of	עַל
<i>the house</i> are there to harm his guests. The ages of the members of this roving gang of Sodomite evildoers range	הַבָּיִת

¹⁸⁰ Lot serving matzohs to the angels sets a precedent for a future event that known as 'Pesach' (Passover). Pesach will become a ritual preceding Moshe (Moses) and his followers' emancipation from Egyptian bondage.

¹⁸¹ It appears to Lot that the angels are ingesting food, but in reality, they are utilizing their fiery essence to burn the food placed up to their mouth. During the course of the meal, Lot realizes there is not enough salt for the diners and he asks his wife to bring some to the table. Lot's wife falsely claims to have run out of salt and professes the need to borrow some from their neighbor. Upon encountering their neighbor, in addition to borrowing salt, Lot's wife bemoans the burden of feeding and sheltering Lot's guests. Upon learning of guests in Lot's house, Lot's neighbors tell others of his hospitality transgression. News of Lot harboring guests in his house spreads throughout Sodom. A gang of male Sodomites (Sodomites) hearing about Lot harboring guests are eager to inflict suffering upon them.

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from the young	מִנְעַר
and all the way up to the	וְעַד
old.	זָקֵן
All	כָּל
the people surrounding Lot's house traveled from near and	הָעָם
from border's end to derive pleasure by way of inflicting suffering upon his guests.	מִקְצֵה

Genesis 19:5

The roving gang of Sedomite (Sodomite) evildoers seize upon Lot's goodwill gesture of aiding, comforting and sheltering strangers as a pretext for inflicting suffering and gratifying their perverse desires. They initiate their destructive tirade by whirling ropes tethered to grappling hooks onto his roof. They pull on the ropes until the grappling hooks rip away Lot's roof. After completely surrounded Lot's house, the Sedomite evildoers are intent upon expressing their evil intent toward Lot's guests and call out	וַיִּקְרְאוּ
to	אֶל
Lot	לוֹט
and say	וַיֹּאמְרוּ
to him,	לוֹ
"Where are	אֵינָהּ
the men	הָאֲנָשִׁים
who	אֲשֶׁר
came over to your house to partake of your hospitality? No harm will come	בָּאוּ
to you if you surrender your two guests to us before	אֵלֵינוּ
the night ends.	הַלַּיְלָה
Bring them out, hand them over	הוֹצִיאֵם
to us,	אֵלֵינוּ
and we will get to know and have our way	וְנִדְעָהּ
with them!" ¹⁸²	אִתָּם

Genesis 19:6

Lot is intent upon reasoning with the Sedomite (Sodomite) evildoers situated outside his door, and decides to go outside his house	וַיֵּצֵא
to speak with them.	אֲלֵהֶם
Lot, prior to opening	לוֹט
the front entrance door of his house, fears leaving it open will encourage the mob to forcibly enter, abduct, and have their way with his two guests,	הַפֶּתַח
and after opening the door, situates himself outside his house and quickly	וַהֲדָלָת
shuts the door	סָגַר
behind him.	אֶחָרָיו

Genesis 19:7

After closing the door behind him, Lot is intent upon reasoning with the Sedomite (Sodomite) evildoers surrounding his house and clamoring to have their way with his guests, and says to the mob, "Do	וַיֹּאמֶר
not act upon your words of perverse intent.	אֶל

¹⁸² The Sedomite (Sodomite) men expressing their desire to 'know' the two men residing in Lot's house are declaring their intent to engage them in unnatural sexual intercourse.

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<i>Please!</i>	נָא
<i>my brethren!</i> While it is acceptable among Sodomites to prey upon strangers in cruel and perverse ways, I implore you to refrain from	אֲחֵי
<i>acting wickedly</i> by way of foisting your sexual perversity upon my guests!	תִּרְעוּ
Genesis 19:8	
<i>Behold</i> and listen!	הִנֵּה
<i>Please</i> , as a favor	נָא
<i>to me</i> , forego abducting and harming my guests and in the alternative, take my	לִי
<i>two</i>	שְׁתֵּי
<i>daughters</i>	כְּנוֹת
<i>who</i> have	אֲשֶׁר
<i>not</i>	לֹא
<i>known</i> the experience of being physically intimate with a	יָדְעוּ
<i>man</i> .	אִישׁ
<i>Let me bring</i> them out here. Judge as to whether they may suffice as objects to satisfy your sexual needs.	אוֹצִיאָהּ
<i>Please</i> accept my offering	נָא
<i>them</i> (my virgin daughters)	אֶתְהֶן
<i>to you</i> ,	אֵלֵיכֶם
<i>and</i> if <i>you do</i> no harm	וְעֵשׂוּ
<i>to them</i> , your reputation	לָהֶן
<i>as good</i> citizens will precede you. You come here in the guise of enforcers intent upon inflicting suffering upon me and my guests for having broken an unjust Sodomite (Sodomite) law, but in truth, I can see	כְּטוֹב
<i>in your eyes</i> that you are using this incident as a pretext to derive pleasure from inflicting mental and physical anguish and to satiate your perverse sexual desires. The	בְּעֵינַיְכֶם
<i>only</i> thing I ask of you is	רַק
<i>to</i> refrain from harming the two <i>men</i> situated under my roof. Refrain from subjecting	לְאִנְשֵׁים
<i>the</i> men who are my guests to <i>those</i> inclined toward requiting their passion by way of unnatural sexual intercourse.	הָאֵל
<i>Do not</i>	אַל
<i>make</i> them do	תַּעֲשׂוּ
<i>things</i> to satisfy your perverse sexual needs.	דְּבָר
<i>Because</i> they are my guests, I implore you to refrain from inflicting violence and suffering upon them	כִּי
<i>for</i>	עַל
<i>coming</i> to my house with the expectation of receiving my hospitality.	בֵּן
<i>They</i> (my guests) agreed to <i>come</i> into my house because I promised them comfort, shelter and protection. The moonlight illuminating your collective countenance casts ugly shadows on the outside walls of my house. The moonlight shining through my roofless house illuminates my family members and casts their fearful shadows on the walls. Everyone inside my house cowers	בָּאוּ
<i>in the shadow of</i>	בְּצֶל
<i>my</i> house-supporting <i>beam</i> and with horrific anticipation, awaits the suffering you and your mob intend to inflict."	קִרְתִּי

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Genesis 19:9

Unmoved by Lot's impassioned plea to refrain from achieving their perverse objective, the angry mob outside Lot's door are of a mind to take matters into their own hand, <i>and</i> to achieve their objective, <i>say</i> to Lot,	וַיֹּאמְרוּ
" <i>Get</i> out of	גָּשׁ
<i>the way</i> and let us mete out 'Sodomite (Sodomite) justice' upon your two guests!" The Sodomite mob is intent upon denigrating Lot	הַלָּאָה
<i>and say</i> of Lot, "Why should we listen to	וַיֹּאמְרוּ
<i>the one</i> who	הַאֶחָד
<i>came</i> from outside our city	כָּא
<i>to live</i> inside Sodom? Lot, a Sodomite judge breaks the law,	לְגוֹר
<i>and he</i> has the temerity to <i>judge</i> us, the enforcers of the law? How does Lot, a lawbreaker, have the temerity	וַיִּשְׁפֹּט
<i>to judge</i> the manner in which we punish lawbreakers? Prior to arriving here, we were intent upon having our way with your guests, but	שְׁפוֹט
<i>now</i>	עַתָּה
<i>we will do</i> far <i>worse</i>	נָרַע
<i>to you</i>	לָךְ
<i>than</i> we will do to <i>them</i> ." After threatening Lot, the Sodomite mob have it in mind to seize his two guests,	מֵהֶם
<i>and press</i> forward	וַיִּפְצְצוּ
<i>against</i> Lot, <i>the man</i> barring their way from seizing and having their way with his guests. The Sodomite gang proceed forward until pressed right up	כְּאִישׁ
<i>against Lot's</i> face and continue striving	בְּלוֹט
<i>exceedingly</i> toward removing Lot barring their way from having their way with his guests,	מְאֹד
<i>and move</i> forward	וַיִּגְשׁוּ
<i>to break down</i>	לְשֹׁבֵר
<i>the door</i> with a battering ram.	הַדֶּלֶת

Genesis 19:10

Mindful of protecting Lot from the Sodomite (Sodomite) mob, the two angels open the door <i>and put forth</i> their hands, grab hold of Lot and pull him back inside the house.	וַיִּשְׁלְחוּ
<i>The men</i> reached out	הָאֲנָשִׁים
<i>with</i>	אֶת
<i>their hands</i> , grabbed Lot,	יָדָם
<i>and pulled</i> him back inside his home and shut the door.	וַיִּבְיֵאוּ
<i>With</i>	אֶת
<i>Lot</i> in their grasp, the angels return him	לוֹט
<i>to them</i> (Lot's family situated inside	אֲלֵיהֶם
<i>the house</i>),	הַבַּיִתָּה
<i>and with</i> Lot out of harm's way, shut	וְאֶת
<i>the door</i> . After retrieving Lot,	הַדֶּלֶת
<i>they</i> (the angels) <i>shut</i> the door serving as a barrier between themselves and the Sodomite mob. The angels are intent upon bringing about a cessation to the hostilities of the Sodomite mob,	סָגְרוּ

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Genesis 19:11

<i>and with</i> regard to nullifying	וְאֵת
<i>the men</i>	הָאֲנָשִׁים
<i>who</i> are surrounding Lot's house and intent upon battering down the	אֲשֶׁר
<i>door</i> of	פֶּתַח
<i>the house</i> belonging to Lot,	הַבַּיִת
<i>struck</i> the roving gang of evil Sodomites (Sodomites)	הִכּוּ
<i>with blindness</i> . Those afflicted with blindness ranged	בַּסַּנּוּרִים
<i>from</i> the <i>small</i> (the youngest),	מִקָּטָן
<i>and</i> extended <i>to</i>	וְעַד
<i>the greater</i> ones (the oldest). Undeterred by the disorientation caused by their blindness, the Sodomites muster enough perverse fortitude to continue striving toward breaking down Lot's door and victimizing Lot, his family and his guests,	גָּדוֹל
<i>and weary themselves</i> trying	וַיִּלְאוּ
<i>to find</i> the means of breaking down	לְמַצָּא
<i>the door</i> . After interceding on their (Lot and his family's) behalf and neutralizing the Sodomite mob intent upon harming them, the angels are intent upon speaking Lot,	הַפֶּתַח

Genesis 19:12

<i>and said</i>	וַיֹּאמְרוּ
<i>the men</i> (angels)	הָאֲנָשִׁים
<i>to</i>	אֵל
<i>Lot</i> , "Who	לוֹט
<i>else</i> , besides your wife, is near and dear to you?	עַד
<i>Whom</i> do you consider near and dear	מִי
<i>to you</i> ? Is there anyone	לָךְ
<i>here</i> whom you wish to survive the aftermath of the destruction of Sodom (Sodom) and the other four cities situated on the Jordan Plain? Do you want God to spare your unmarried daughters and your future	כֹּה
<i>sons-in-law</i> betrothed to them,	חָתָן
<i>and your sons-in-law</i>	וּבְנֵיךָ
<i>and your</i> two married <i>daughters</i> ? If you want them to survive, they,	וּבְנֹתֶיךָ
<i>and all</i> others	וְכָל
<i>who</i> are near and dear	אֲשֶׁר
<i>to you</i> , must accompany you prior to the destruction of this city. You must inform those living	לָךְ
<i>in the city</i> of Sodom, whom you deem worthy of avoiding certain death, of its impending destruction, and	בְּעִיר
<i>bring</i> them <i>out</i> with you	הוֹצֵא
<i>from</i>	מִן
<i>the place</i> slated for destruction.	הַמָּקוֹם

Genesis 19:13

We are here <i>because</i> God (a/k/a AdoShem) (Ruler of the Universe) chose us as the	כִּי
<i>ones</i> tasked with <i>destroying</i> Sodom (Sodom). By God's command,	מִשְׁחָתִים
<i>we</i> are here to destroy Sodom and the other four cities situated on the Jordan Plain. God endowed us	אֲנַחְנוּ
<i>with</i> the power to destroy	אֵת

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<i>the place</i> known as	הַמָּקוֹם
<i>the</i> epicenter of evil. <i>This</i> place is slated for destruction	הַזֶּה
<i>because</i> the people inflict pain and suffering upon strangers and their fellow citizens daring to provide aid and comfort to strangers in their midst. The infliction of pain and suffering has been so	כִּי
<i>great</i> that	גְּדוֹלָה
<i>their</i> victims' collective <i>cry</i> incentivizes God to retaliate by annihilating the perpetrators, the innocent and the righteous failing to eradicate the evil in their midst. God can no longer tolerate those afflicting the masses	צַעֲקָתָם
<i>with</i> impunity and will strike down the fearless evildoers committing egregious acts in front of His	אֵת
<i>face</i> . As a means of determining the fate of Sodom and the other four cities situated on the Jordan Plain,	פָּנָיו
<i>AdoShem</i> judged the Sodomites by the manner in which they comported themselves, found them guilty of high crimes,	יְהוָה
<i>and sent us</i> to mete out punishment according to His judgment.	וַיִּשְׁלַחֵנוּ
<i>AdoShem</i> sent us	יְהוָה
<i>to destroy it</i> (Sodom), the other four cities situated on the Jordan Plain and all the inhabitants dwelling therein."	לְשַׁחֲתָהּ

Genesis 19:14

Foreknowledge of Sodom's (Sodom) immanent destruction incentivizes Lot to implore his two sons-in-law to seek refuge outside the Jordan Plain. Lot <i>goes out</i> to meet with his two sons-in-law who, upon hearing his news of the pending destruction of Sodom and the other four cities situated on the Jordan Plain, refuse to believe that The God Whom Lot purports to be merciful will unleash such utter destruction. Having failed to convince his sons-in-law of Sodom's immanent destruction,	וַיֵּצֵא
<i>Lot</i> is determined to warn his daughters' fiancées	לוֹט
<i>and</i> sets about toward encountering and conveying the bad news to them. Lot is determined to <i>speak</i>	וַיְדַבֵּר
<i>to</i>	אֶל
<i>his</i> future <i>sons-in-law</i> poised	חֲתָנָיו
<i>to marry</i>	לְקַחְתִּי
<i>his daughters</i> ,	בְּנֹתָיו
<i>and</i> after situating himself in their presence, <i>says</i> ,	וַיֹּאמֶר
" <i>Get up!</i> The moment is at hand for you to flee from Sodom.	קוּמוּ
<i>Get out</i> before God destroys Sodom! Make haste to distance yourself	צָאוּ
<i>from</i>	מִן
<i>the place</i> slated for destruction. You must leave	הַמָּקוֹם
<i>the place</i> (<i>this</i> place known as 'Sodom')	הַזֶּה
<i>because</i> God is intent upon	כִּי
<i>destroying</i> it and the other four cities situated on the Jordan Plain.	מִשְׁחִית
<i>AdoShem</i> has decreed that He is intent upon bringing about the destruction of Sodom, the inhabitants residing	יְהוָה
<i>within</i>	אֵת
<i>the city</i> (Sodom), the other four cities situated on the Jordan Plain and the inhabitants residing within." That which Lot said to his future sons-in-law piqued their interest,	הָעִיר

An Anatomically Correct Translation of Genesis

<i>and it was</i> the subject matter of his forewarning that led them to disregard the notion that Sedom's destruction is imminent and conclude that his reason for this encounter is to assume the role	וַיְהִי
<i>as</i> someone intent upon <i>joking</i> with them. ¹⁸³	כְּמַצְחֶק
<i>In their</i> (Lot's future sons-in-law's) <i>eyes</i> , Lot is perceived as a jokester. Thinking Lot is joking with them,	בְּעֵינֵי
<i>his sons-in-law</i> do not take him at his word and refuse to accompany him,	חֲתָנָיו

Genesis 19:15

<i>and when</i> Lot returns home, he begins agonizing over the pending loss of his two married daughters, their husbands, his two unmarried daughters and their fiancées, and all the inhabitants residing within the five cities situated on the Jordan Plain. The two angels are intent upon interacting with Lot when	וַכְמוֹ
<i>the morning</i> sun	הַשָּׁחַר
<i>had</i> begun <i>ascending</i> into the sky,	עָלָה
<i>and</i> at sunrise, <i>urge</i> him to wake up.	וַיֹּאצִּצוּ
<i>The angels</i> , mindful of instilling a sense of urgency	הַמַּלְאָכִים
<i>in Lot</i> are compelled	בְּלוֹט
<i>to say</i> ,	לְאמֹר
" <i>Get up!</i> "	קוּם
<i>Take</i>	קַח
<i>with</i> you	אֶת
<i>your wife</i>	אִשְׁתְּךָ
<i>and</i> your	וְאֶת
<i>two</i> daughters and distance yourself from Sedom. You, along with your wife and	שְׁתֵּי
<i>your daughters</i> will die if you stay in Sedom. Gather	בְּנִתֶיךָ
<i>the ones who are here</i> with you and flee. There is no time remaining for another attempt to convince your married daughters, their husbands or the fiancées of your unmarried daughters to join you in your exodus from Sedom. Do not tarry a moment longer	הַנִּמְצָאִים
<i>for fear that</i>	פֶּן
<i>you will be swept away</i> by God's swath of destruction. Staying in Sedom will ensure that you are included	תִּסָּפֶה
<i>in the</i> meting out of <i>punishment</i> of all dwelling therein. If you choose to stay among the Sedomites, you too will be consumed, along with everyone and everything within the confines of	בְּעֶוֹן
<i>the city</i> of Sedom and its four sister cities situated on the Jordan Plain."	הָעִיר

Genesis 19:16

Rather than heeding the angels' warning to leave Sedom (Sodom) immediately, Lot intends to gather and take all his possessions with him <i>and lingers</i> there. Upon seeing Lot wasting precious time gathering his possessions, the angels intercede on his behalf,	וַיִּתְמַדְמְדָה
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¹⁸³ Prior to being told by Lot of the impending destruction of Sedom (Sodom), Lot's future sons-in-law, perceived him as a serious man, but after hearing his warning of Sedom's pending destruction, changed their mind and perceived him as a jester. Lot's future sons-in-law would have heeded Lot's warning if he had told them that angels (who make no differentiation between good and evil), rather than God, were the harbingers of the destruction of the five cities situated on the Jordan Plain and the inhabitants residing therein.

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<i>and take hold</i> of his hand and begin leading him away from Sedom.	וַיִּזְיֶקוּ
<i>The men</i> (angels) took hold of Lot's hand and were intent upon escorting him and his family out of Sedom. God placed Lot and his family's fate	הָאֲנָשִׁים
<i>in the hands</i> of angels. The angels are intent upon ensuring the safety of Lot's wife Irith	בְּיָדוֹ
<i>and</i> take hold of her hand. Irith's fate is <i>in the hands</i> of the angels. After taking hold of	וּבְיָדָהּ
<i>his</i> (Lot's) <i>wife</i> , the angels move toward taking hold of Lot's two unmarried daughters,	אֶשְׁתּוֹ
<i>and</i> begin leading them away from Sedom. The fate of Lot's two unmarried daughters is <i>in the hands</i> of the angels. After taking hold of Lot's	וּבְיָדָהּ
<i>two</i> unmarried daughters, the angels are poised to spirit them and their parents away to safety. God (a/k/a AdoShem) (Ruler of the Universe) is intent upon sparing Lot, his wife and two of	שְׁתֵּי
<i>his</i> unmarried <i>daughters</i> from destruction.	בְּנֹתָיו
<i>In</i> a gesture of <i>mercy</i> , God decides that Lot and his family merit survival because of the time Lot interceded on Avraham (f/k/a Avram) and Sarah's (f/k/a Sarai) behalf. The Egyptians asked Lot who Avraham was in relation to Sarah. Rather than saying Avraham and Sarah were husband and wife, Lot said they were brother and sister. Lot's reply to the Egyptians saved Avraham's life.	בְּחַמְלָתָהּ
<i>AdoShem</i> had pity	יְהוָה
<i>on him</i> (Lot) and tasked His angels with spiriting him and his family away from Sedom prior to its destruction. The angels	עָלָיו
<i>led him</i> (Lot), his wife and two daughters away from the city of Sedom,	וַיֵּצְאֵהוּ
<i>and set him</i> on a journey away from the impending destruction of the five cities situated on the Jordan Plain. Lot is grateful for God enabling His angels to spirit him and his loved ones away from destruction, but while looking	וַיַּנְחֵהוּ
<i>from outside</i>	מִחוּץ
<i>to</i> the <i>city</i> of Sedom, bemoans the loss of his possessions.	לְעִיר

Genesis 19:17

It is incumbent upon the angel Gabriel to destroy the five cities situated on the Jordan Plain, <i>and it is</i> incumbent upon the angel Michael to escort Lot and his family away from Sedom (Sodom) to a safe location.	וַיְהִי
<i>As he is taking them</i> (Lot, his wife and his two daughters) <i>out</i> of Sedom, the angel Michael initiates a conversation with	כְּהוֹצִיאָם
<i>them</i> , and while situated on	אֹתָם
<i>the outskirts</i> of Sedom, chastises Lot for delaying his departure from Sedom and expressing his desire to seek refuge in one of the five cities slated for destruction. The angel Michael gazes upon Lot with harsh countenance	הַחוּצָה
<i>and says</i> , "God enabled you to	וַיֹּאמֶר
<i>escape</i> from Sedom. Do not seek refuge in any of the other four cities situated on the Jordan Plain. Your survivability is dependent upon journeying	הַמָּלֵט
<i>on</i> toward the mountain where your uncle Avraham (f/k/a Avram) awaits your arrival. Choosing to remain upon any part of the Jordan Plain imperils	עַל
<i>your</i> life and <i>soul</i> . Do	נַפְשְׁךָ
<i>not</i> linger here. While we are distancing ourselves from Sedom, remember that God will end your life if	אַל
<i>you</i> turn around and <i>look</i> upon the destruction of the cities situated on the Jordan Plain. God charged me with looking	תִּבְטֹ

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<i>after you</i> . Destruction is eminent	אַחֲרֶיךָ
<i>and</i> there is <i>not</i> a person alive capable of	וְאֵל
<i>withstanding</i> the destruction that will envelop Sedom and the other cities situated on the Jordan Plain. God is sparing your life and the life of your wife and daughters because you saved your uncle Avraham's life when he, Sarah (f/k/a Sarai) and you were in Egypt. As there will be no refuge	תַּעֲמֹד
<i>in all</i>	בְּכָל
<i>the</i> Jordan <i>Plain</i> , you must go to	הַכְּפָר
<i>the mountain</i> to	הַהָרָה
<i>escape</i> from the place slated for destruction. Survival is the only thing that should be on your mind. Flee from this place	הַמָּלֹט
<i>lest</i>	פֶּן
<i>you be swept away</i> by the destructive forces obliterating every living thing and structure contained within Sedom and the other cities situated on the Jordan Plain."	תִּסָּפֶה

Genesis 19:18

Fearful of reuniting with Avraham (f/k/a Avram, his nephew implores the angels to listen to his alternative means of avoiding death, <i>and says</i>	וַיֹּאמֶר
<i>Lot</i>	לוֹט
<i>to them</i> , "Please	אֲלֵהֶם
<i>do not</i> force me to reunite with Avraham.	אַל
<i>Please</i> ,	נָא
<i>my lords</i> , allow me to explain why I am not worthy of reuniting with my uncle Avraham.	אֲדֹנָי

Genesis 19:19

<i>Behold</i> and listen, my masters!	הִנֵּה
<i>Please</i> do not compel me to seek refuge in Avraham's (f/k/a Avram) encampment. I am grateful that	נָא
<i>He</i> (God) <i>found</i> a reason to spare my life and the lives of my wife and daughters. In my capacity as	מַצָּא
<i>your servant</i> , even though God found	עַבְדְּךָ
<i>favor</i> with me, I do not believe I am worthy of surviving His pending destruction of Sedom (Sodom). While deeming myself unworthy of survival, I can see	חֵן
<i>in your eyes</i> that you are messengers conveying God's benign judgment that I and my family survive the pending destruction of Sedom and the other cities situated on the Jordan Plain. I do not believe I should live beyond the destruction of the five cities situated upon the Jordan Plain,	בְּעֵינֶיךָ
<i>and</i> say unto <i>You</i> (God) that I consider myself unworthy of receiving Your <i>augmented</i> act of	וּתְגַדֵּל
<i>kindness</i> ensuring the sparing of my life. I am grateful for the kindness	חֶסֶדְךָ
<i>that</i>	אֲשֶׁר
<i>You showed</i>	עָשִׂיתָ
<i>to me</i> , but I do not understand why You are of a mind	עֲמָדִי
<i>to preserve</i> my body, along	לְהַחְיֹת
<i>with</i>	אֶת
<i>my soul</i> . The difference between Avraham	בְּנַפְשִׁי
<i>and I</i> is that he is good and I am evil. In comparison to the Sedomites, I am a good man, but in comparison to Avraham, I am an evil man. That is why I must	וְאֶנֶכִּי

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<i>not</i> be	לא
<i>able</i>	אויבֿל
<i>to escape</i> with my life and make my way toward	להמלט
<i>the mountain</i> to reunite with my uncle Avraham. I must not go there	ההרה
<i>for fear that</i> the evil influence of the Sedomites that	פן
<i>clings to me</i> eventually overwhelms whatever innate goodness I possess. I fear that surviving the destruction of the five cities situated on the Jordan Plain will enable	תדבקני
<i>the evil</i> within to consume my soul	הרעה
<i>and I die</i> . I fear God's latter judgment based upon future evil deeds I am surely wont to commit.	ומתי

Genesis 19:20

<i>Behold</i> and listen!	הנה
<i>Please!</i> Look over there at	נא
<i>the city</i> adjoining Sedom (Sodom). In comparison to Sedom, it is an insignificant city. Is not	העיר
<i>the city</i> (<i>this</i> insignificant city)	הזאת
<i>near</i> enough for me	קרבה
<i>to flee</i> and seek refuge	לנוס
<i>there</i> while Sedom is being destroyed? From the perspective of meriting God's wrath, Sedom is older and larger,	שמה
<i>and</i> from the perspective of meriting God's wrath, <i>it</i> (Zoar) is	והוא
<i>small</i> and sufficiently benign for God to reconsider its destruction.	מצער
<i>Let me flee</i> from the path leading to Avraham (f/k/a Avram).	אמלטה
<i>Please</i> allow me to detour from reuniting with Avraham and seek refuge	נא
<i>there</i> , in that insignificant city.	שמה
<i>Is it not</i> within your power to allow me to seek refuge in that	הלא
<i>small</i> city?	מצער
<i>It</i> is my belief that I would be better off dwelling in that small city than dwelling with my uncle Avraham. I desire to be a refugee of that small city	הוא
<i>and</i> pray that I <i>may</i> be allowed to <i>live</i> out my life there with	ותחי
<i>my soul</i> intact. ¹⁸⁴	נפשי

Genesis 19:21

The angel listens to Lot's impassioned plea to forego refuge in the mountains with his uncle Avraham (f/k/a Avram) and to seek refuge in that 'insignificant' city (Zoar), <i>and says</i>	ויאמר
<i>to him</i> ,	אליו

¹⁸⁴ 'Zoar' is 'the 'insignificant' city in which Lot sought refuge. Lot believes God should withhold destroying Zoar because it was established a year after Sedom (Sodom), and as such, a less sinful place.

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"Behold and listen! I have heard and considered your plea to refrain from reuniting with Avraham and your desire to seek refuge in Zoar prior to the destruction of the five cities situated on the Jordan Plain. That which I am about to say will give you reason to	הִנֵּה
lift up	וְשִׂאתִי
your downcast face.	פָּנֶיךָ
In addition to granting your request to refrain from reuniting with Avraham, God will allow you to seek temporary refuge in Zoar. With regard	גַּם
to the request made by Lot to spare	לְדַבֵּר
the city in which he desires to seek refuge, God will refrain from destroying this 'insignificant' city in the manner in which He intends to destroy the other four cities situated on the Jordan Plain. ¹⁸⁵ God has decided	הִזֵּה
not to	לְבַלְתִּי
overturn the city where you are wont to seek refuge. You may seek temporary refuge	הַפְּכִי
within	אֶת
the 'insignificant' city of which you speak. God will grant you temporary refuge in	הָעִיר
that 'insignificant' city of which	אֲשֶׁר
you speak. ¹⁸⁶	דְּבַרְךָ

Genesis 19:22

Hurry and	מְהֵרָה
flee from here	הִמָּלֵט
to there (that 'insignificant' city of which you speak). I am unable to initiate the destruction of the cities situated on the Jordan Plain	שָׁמָּה
because of your presence in the killing zone. I will	כִּי
not and	לֹא
I cannot do what God commands me	אֵיכָל
to do until you are outside the killing zone. I cannot do	לַעֲשׂוֹת
anything	דְּבַר
until you are in that place you hope to find refuge and safety during the destruction of the cities situated on the Jordan Plain. ¹⁸⁷ The time you begin walking away from here, until	עַד
you reach the end of your journey	בְּאֶדָּה
to there, is a span of time when I must withhold bringing forth the destructive forces capable of destroying the cities situated on the Jordan Plain. I cannot do what God commands	שָׁמָּה
until	עַל

¹⁸⁵ While God rescinds the destruction of the city of Zoar in the manner of destruction that befell its sister cities, He does not rescind the destruction of its inhabitants. Lot is intent upon taking up permanent residence in Zoar, but changes his mind when God begins raining fire and brimstone down upon it.

¹⁸⁶ Unaware that God is intent upon destroying that 'insignificant' city (Zoar) and all its inhabitants, Lot seeks refuge there. Lot, his wife and his daughters enjoy a brief respite in Zoar before being compelled to flee and seek alternative refuge from the inevitable destruction of everyone living within the confines of the five cities situated on the Jordan Plain.

¹⁸⁷ Lot is unaware that the post-apocalyptic refuge intimated by the angel will occur within the mountain cave he finds after fleeing Zoar.

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<i>this</i> , your journey from here to that 'insignificant' city, is complete. Only then will I be able to obey God's commandment to bring about the destruction of the other cities." The angel stopped talking. Lot took the angel's silence as his cue to begin journeying toward the city of Bela that he refers to as an 'insignificant' city (Zoar). From this point forward, whenever The Author of the Torah cites the city where Lot sought refuge,	כֵּן
<i>He calls</i> the	קָרָא
<i>name</i> of	שֵׁם
<i>the city</i>	הָעִיר
'Zoar'.	צוֹר

Genesis 19:23

After receiving permission to seek temporary refuge in the city of Zoar, Lot begins journeying. Lot is under the mistaken impression that he, his wife and his two daughters will find safe haven in Zoar while God destroys Sedom (Sodom) and the other cities situated on the Jordan Plain. Lot, his wife and daughters arrive at the city gates of Zoar during the morning when <i>the</i> rays of the <i>sun</i>	הַשָּׁמֶשׁ
<i>spread out</i>	נָצַח
<i>over</i>	עַל
<i>the</i> surface of planet <i>Earth</i> . Lulled into a false sense of security, Lot has no idea that Zoar is on the verge of destruction,	הָאָרֶץ
<i>and</i> when <i>Lot</i>	וְלוֹט
<i>comes</i>	בָּא
<i>to</i> find himself situated in <i>Zoar</i> , he, along with his wife and two daughters, believe they have found safe refuge within its city walls prior to the destruction of the other cities situated on the Jordan Plain.	צִעְרָה

Genesis 19:24

God (a/k/a AdoShem) (Ruler of the Universe) is intent upon the destruction of the five cities situated on the Jordan Plain serving as an object lesson to those dwelling around its periphery. Coordinating the destruction of the five cities situated on the Jordan Plain with the simultaneous appearance of the sun and moon is the means by which God intends to convince the inhabitants situated in the periphery of the five cities that He is superior to their gods. God is poised to initiate the destruction of the five cities situated on the Jordan Plain, <i>and AdoShem</i> forewarns the inhabitants of their pending destruction by	וַיהוָה
<i>showering</i> the five cities with rain. ¹⁸⁸ Having failed to incentivize the inhabitants of the five cities situated on the Jordan Plain to repent, God commands His angel to initiate the issuing forth of particles of brimstone (sulfur) and fire	הַמָּטִיר
<i>upon</i>	עַל

¹⁸⁸ God utilized rain to forewarn of the destruction He intended to unleash upon those living during Noah's (Noah) time. God utilizes rain to forewarn Lot's contemporaries of His intent to destroy everyone residing within the confines of the Jordan Plain. The story of the great flood is common knowledge during Lot's time because Noah and his sons told the story of their survival to the generations that sprung forth from their loins. The story of the great flood lingers in the collective memory of the inhabitants of the five cities slated for destruction. After gauging the morality of Lot's contemporaries, God believes death and destruction is fitting punishment for the egregiously sinful inhabitants living within the confines of the five cities situated on the Jordan Plain.

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<i>Sedom</i>	סֶדֶם
<i>and upon</i>	וְעַל
<i>Amorah</i> (Gomorrah). Particles of	עֲמֹרָה
<i>brimstone</i> (sulfur)	גִּפְרִית
<i>and fire,</i>	וְאֵשׁ
<i>by</i> the will of	מֵאֵת
<i>AdoShem</i> , spew	יְהִנֵּה
<i>out</i> of	מִן
<i>the heavens</i> and rain down upon the five cities situated on the Jordan Plain.	הַשָּׁמַיִם

Genesis 19:25

God rescinds His order for Zoar's destruction to provide Lot and his family with temporary respite. God does not rescind His order for the destruction of its inhabitants, and brings about their demise by raining down fire and brimstone (Sulphur). The desire to survive and the urge to flee come upon Lot, his wife, and his two daughters when fire and brimstone begin raining down upon the city of Zoar. While Lot and his family are fleeing Zoar, the angel, empowered by God, unleashes a force from deep below the surface of the Jordan Plain that explodes upwards and rips away the entire parcel of earth upon which four of the five cities stood. The angel suspends the four cities in midair, <i>and</i> after <i>inverting</i> them, wills the entire mass to fall back to earth. Outsiders surveying the destructive aftermath fail to find any discernable evidence of the existence of four of the five cities situated on the Jordan Plain. After surveying the city of Zoar, outsiders see an intact city and its inhabitants' remains disfigured by the effects of the raining down of fire and brimstone from heaven. Prior to the destruction of the five cities situated on the Jordan Plain, Lot plead	וַיִּהְיֶה
<i>with</i> and convinced the angel to enable him and his family to seek temporary refuge in the city of Zoar. To accommodate Lot's request for sanctuary in Zoar, the angel withholds extricating Zoar from the ground, sending it skyward, inverting it and enabling it to fall and strike the ground as had	אֵת
<i>the</i> other four <i>cities</i> situated on the Jordan Plain. Even though	הָעָרִים
<i>the</i> city of Zoar remains intact, those residing in <i>this</i> city are burned and lapidated to death by falling fire and brimstone. After bringing about the destruction of humanoid and animal life within the confines of the Jordan Plain, God is intent upon destroying all its vegetation	הָאֵל
<i>and with</i> an angel to do His bidding, destroys	וְאֵת
<i>all</i> the vegetation naturally occurring within the confines of the five cities situated on	כָּל
<i>the</i> Jordan <i>Plain</i> . After judging guilty all the inhabitants residing in the five cities situated on the Jordan Plain, God empowers one of His angels to unleash destructive forces capable of killing everyone and laying waste to the cities,	הַכָּכָר
<i>and with</i> the exception of Lot and his family,	וְאֵת
<i>all</i>	כָּל
<i>the ones living</i> in	יֹשְׁבֵי

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<i>the</i> five <i>cities</i> situated on the Jordan Plain were destroyed. ¹⁸⁹ After destroying four of the five cities situated on the Jordan Plain, God empowers one of His angels to destroy all	הָעָרִים
<i>vegetation</i> growing on	וְצִמָּח
<i>ground</i> .	הָאֲדָמָה

Genesis 19:26

Overcome with curiosity about the destructive goings on in the five cities situated on the Jordan Plain, Lot's wife (Irith) turns her head toward the Jordan Plain <i>and upon looking at</i> the carnage, transitions into a pillar of salt. Prior to her demise, Lot is standing behind	וַתִּבֹּט
<i>his wife</i> (Irith) with his back to the destruction. Irith turns around to gaze upon the ongoing destruction occurring	אִשְׁתּוֹ
<i>from behind him</i> ,	מֵאַחֲרָיו
<i>and</i> Lot, witnessing <i>her transformation into</i>	וַתְּהִי
<i>a pillar</i> of	נְצִיב
<i>salt</i> , recoils in horror. ¹⁹⁰	מְלַח

Genesis 19:27

Surviving the destruction of Zoar is not enough for Lot to regain his composure. Surviving the destruction of the five cities situated on the Jordan Plain is not enough for Avraham (f/k/a Avram) to shed his guilt for failing to convince God (a/k/a AdoShem) (Ruler of the Universe) to refrain from killing everyone residing within the five cities situated on the Jordan Plain. Sleep enables Avraham to find temporary respite from guilt, <i>and upon getting up</i> the next day, is intent upon revisiting the once thriving site known as the Jordan Plain.	וַיִּשְׁכֶּם
<i>Avraham</i> ,	אַבְרָהָם
<i>in the morning</i> following the destruction of the Jordan Plain, journeys	בִּבְקֹר
<i>toward</i>	אֶל
<i>the place</i>	הַמָּקוֹם
<i>where</i>	אֲשֶׁר
<i>he</i> , a day earlier, <i>had stood</i> in the presence of and implored God to spare the lives of the inhabitants residing in the five cities situated on the Jordan Plain. Upon his arrival	עַמִּיד

¹⁸⁹ Sedom (Sodom) and Amorah (Gomorra) were the names of two of the five cities situated on the Jordan Plain.

¹⁹⁰ Lot's wife Irith merited God's divine punishment of transitioning into a pillar of salt because of her disapproval of Lot providing and comfort to two angels sent by God to rescue Lot and his family. Irith ostensibly went to borrow salt from a neighbor and complained about Lot providing shelter and comfort to strangers. After Irith left with the borrowed salt, her neighbor made contact with and informed the local authorities of Lot's violation of Sedomite (Sodomite) law. The news of Lot's transgression passed from the authorities to a roving gang of Sedomite rapists who appeared at the door of Lot's house and were intent upon sexually assaulting Lot's two guests who, in reality, were angels. After passing judgment upon the Sedomites and the inhabitants living within the confines of other cities situated on the Jordan Plain, God sentenced them to death by way of fire and brimstone (Sulphur) raining down from the sky. God passed judgment upon Lot's wife Irith by sentencing her to death by way of transformation into a pillar of salt.

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<i>there</i> , Avraham sees utter devastation brought about by God and comes to terms with the consequence of his interaction	שָׁם
<i>with</i> God that failed to convince Him to forego killing the inhabitants of the five cities situated on the Jordan Plain. Following a failed effort to convince God to withhold destroying the five cities situated on the Jordan Plain, Avraham recounts his face-to-	אֵת
<i>face</i> encounter with	פָּנָי
<i>AdoShem</i> , and berates himself for failing to convince God to spare any of the inhabitants residing in the five cities situated on the Jordan Plain. ¹⁹¹	יְהוָה

Genesis 19:28

Avraham (f/k/a Avram) surveys the aftermath of the Jordan Plain, <i>and</i> while <i>looking</i>	וַיִּשְׁקֹף
<i>upon</i> the	עַל
<i>surface</i> of the land where	פָּנָי
<i>Sedom</i> (Sodom)	סְדֹם
<i>and Amorah</i> (Gomorra) once stood, studies its remains. Avraham turns his gaze toward the remains of the other two cities	וַעֲמִרָה
<i>and</i> tries <i>to</i> understand why God destroyed it	וְעַל
<i>all</i> . Avraham takes responsibility for failing to convince God to spare any of the inhabitants of the five cities situated on the Jordan Plain. Avraham gazes upon the unrecognizable	כָּל
<i>face</i> of the	פָּנָי
<i>land</i> known as	אֶרֶץ
' <i>The Jordan Plain</i> ',	הַכְּפָר
<i>and sees</i> the aftermath of the destructive power unleashed by God to punish its inhabitants for utilizing their free will to violate egregiously all tenets of human goodness and to punish those refraining from correcting the sinful behavior of the transgressors in their midst. Avraham registers fear and awe upon seeing the manner in which God made good on His promise to destroy all the inhabitants dwelling within the five cities situated on the Jordan Plain. Avraham contrasts the stark contrast of the fire and smoke emanating from the five cities with the stillness that ensues from its total destruction,	וַיֵּרָא
<i>and</i> when he <i>beholds</i>	וַהֲגִה
<i>it</i> (the smoke) <i>going up</i> into the sky, reflects upon the time when Nimrod, as a means of bringing about his death, situated him inside a huge fiery furnace. Avraham equates the	עָלָה
<i>smoke</i> billowing up from	קִיטָר
<i>the land</i>	הָאֶרֶץ
<i>as</i> the <i>smoke</i> of	כְּקִיטָר
<i>the furnace</i> Nimrod used in a failed attempt to kill him for abandoning idolatry and embracing monotheism. God interceded on behalf of His one true follower (Avraham) and spared him from sacrificial death by way of conflagration. Avraham equates God's utilization of fire and brimstone (Sulphur) to end the lives of the inhabitants of the five cities situated on the Jordan Plain (incineration) with Nimrod's failed utilization of fire and brimstone to bring about his demise for abandoning idolatry and embracing	הַכְּבִישָׁן

¹⁹¹ Avraham (f/k/a Avram) is unaware that God had spared his nephew Lot and Lot's two daughters.

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monotheism. Avraham sees the irony in God having chosen incineration as the means by which to punish all the polytheistic inhabitants of the five cities situated on the Jordan Plain for their lack of belief in Him, the egregious manner in which they comported their lives and the infliction of physical and psychological harm upon their fellow human being.	
Genesis 19:29	
Awareness of the preponderance of immorality occurring in Sedom (Sodom) and the other cities situated on the Jordan Plain is what prompted God (a/k/a Elokim) (Judge of the Universe) to sit in judgment of those sorely aggrieving Him, <i>and</i> when <i>it came</i> time for Him <i>to pass</i> judgment, condemned all to death. Regarding the inhabitants of the five cities situated on the Jordan Plain, God was intent upon ending their lives	וַיְהִי
<i>in</i> an apocalyptically <i>destructive</i> manner. It was	בְּשַׁחַת
<i>Elokim</i> , the One Being endowed	אֱלֹהִים
<i>with</i> the power to bring about the destruction of the five	אֵת
<i>cities</i> situated on	עָרֵי
<i>the</i> Jordan <i>Plain</i> , Who empowered one of His angels to unleash destructive forces sufficient to inflict mass casualties. Prior to destroying the cities situated on the Jordan Plain, God turned his thoughts toward Avraham's (f/k/a Avram) nephew Lot,	הַכְּפָר
<i>and remembered</i> when Lot saved his uncle's life.	וַיִּזְכֹּר
<i>Elokim</i> remembers when Lot, aligned	אֱלֹהִים
<i>with</i>	אֵת
<i>Avraham</i> , accompanied him from famine-stricken Canaan to Egypt to procure food. Lot witnessed Avraham's confrontation with Egyptians interested in having amorous relations with Avraham's wife Sarah (f/k/a Sarai) and declared to their Egyptian oppressors that Avraham and Sarah were brother and sister. Remembering Lot keeping secret from the Egyptians the true relationship between Avraham and Sarah, God was intent upon sparing his life and the lives of his two daughters from the conflagration He was about to unleash upon the five cities situated on the Jordan Plain. God dispatch an angel to aid and abet Lot's escape from Sedom,	אֲבְרָהָם
<i>and</i> the angel <i>brought</i> Lot, along	וַיִּשְׁלַח
<i>with</i> his daughters outside the killing zone. The angel was responsible for guiding	אֵת
<i>Lot</i> and his family away from the five cities situated on the Jordan Plain before immanent destruction ensued. God had it in mind to reunite Lot with Avraham, and to achieve His objective, sent an angel to implore Lot to flee	לוֹט
<i>from</i> the <i>midst</i> of	מִתּוֹךְ
<i>the</i> area slated for <i>destruction</i> and make his way toward the mountain were Avraham awaited his arrival. Fearing he did not have the physical wherewithal to complete the journey from Sedom to the mountain, and fearing Avraham would not abide his sinful presence, Lot plead with the angel to allow him and his family to seek refuge in the city of Zoar (one of the five cities on the Jordan Plain slated for destruction). God's plan	הַהֶפְכָּה
<i>in overturning</i> the five cities situated on the Jordan Plain necessitated Lot and his family's relocation from the epicenter of destruction.	בְּהִפְךָ
<i>With</i> regard to destroying	אֵת
<i>the</i> five <i>cities</i> situated on the Jordan Plain (including Sedom, the place	הָעָרִים
<i>where</i>	אֲשֶׁר
<i>he</i> (Lot) <i>lived</i> , God had to ensure that Lot did not seek refuge	יָשַׁב

An Anatomically Correct Translation of Genesis

<i>in</i> any of <i>them</i> . Refusing to reunite with Avraham and opting for refuge in Zoar,	בָּהֶן
<i>Lot</i> pleads to and receives permission from an angel of God to seek temporary refuge in Zoar.	לוֹט

Genesis 19:30

Upon arriving at Zoar, Lot, his wife and daughters believe they have found safe refuge from the immanent destruction forewarned by God's angels, but the raining down of fire and brimstone (Sulphur) forces them to flee. Lot's wife died while escaping from Zoar, <i>and he</i> and his daughters, in search of refuge, <i>went up</i> the mountain.	וַיַּעַל
<i>Lot</i> and his two daughters fled	לוֹט
<i>from Zoar</i> . Lot happened upon a cave	מִצְוֶעַר
<i>and he</i> and his two daughters <i>dwelt</i>	וַיֵּשְׁבּוּ
<i>in</i> the cave situated inside the <i>mountain</i> . Lot	בָּהֶן
<i>and two</i> of	וּשְׁתֵּי
<i>his daughters</i>	בְּנֹתָיו
<i>with him</i> contemplated what manner of existence awaited them in the post-apocalyptic world. Lot and his daughters fled Zoar	עִמּוֹ
<i>because</i> fire and brimstone began raining down upon it. Lot	כִּי
<i>was afraid</i>	יָרָא
<i>to continue dwelling</i>	לְשִׁכְתָּהּ
<i>in Zoar</i> , and while fleeing with his daughters, had the presence of mind to make his way toward a nearby mountain. Lot and his daughters ascended the mountain,	בְּצֻעֶר
<i>and</i> upon discovering a cave, entered and <i>dwelt</i>	וַיֵּשְׁבוּ
<i>inside the cave</i> .	בְּמִצְעָרָה
<i>He</i> (Lot)	הוּא
<i>and two</i> of	וּשְׁתֵּי
<i>his daughters</i> , believing they are the only humanoid survivors of the devastation God unleashed upon humanity, dwelt inside a cave and contemplated what manner of existence awaited them in the post-apocalyptic world.	בְּנֹתָיו

Genesis 19:31

The utter silence following the aftermath of the destruction of the five cities situated on the Jordan Plain incentivizes Lot and his two daughters to venture forth from the cave and look out upon the Jordan Plain. From their lofty vantage point, they are able to see the absence of life and the remnants of four of the five cities heretofore situated upon the Jordan Plain. Their visual assessment of the devastation leads them to believe they are the only human survivors of a God-induced holocaust. Lot's older daughter recalls the end-of-the-world incident that befell Noah (Noah) and his family, and interprets their survival as a sign that God allowed them to survive to repopulate the world. Lot's elder daughter has it in mind to repopulate the world, <i>and</i> to achieve her objective, <i>says</i>	וַתֹּאמֶר
<i>the elder</i> daughter of Lot	הַבְּכִירָה
<i>to</i>	אֶל
<i>the younger</i> , "God destroyed everyone on planet Earth and spared you, me and	הַצְעִירָה
<i>our father</i> . We have to interact with him in procreative fashion to repopulate the world. Even though	אֲבִינוּ
<i>he is old</i> , we must procreate with our father because he is the only man to have survived the wrath of God. We survived God's destruction of the world,	זָקֵן

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<i>and</i> because there is no other <i>man</i> with whom we can procreate, it is imperative that our father become the progenitor of the human species in the post-apocalyptic world. Other than Lot,	וְאִישׁ
<i>there is no</i> man	אִין
<i>in the world</i>	בְּאֶרֶץ
<i>to lie</i>	לְבוֹא
<i>with us</i> in procreative fashion. It is imperative that we repopulate the world by lying with our father in procreative fashion. Our father must father our children if the human species is to survive. We must have intimate relations with our father and procreate	עִלְיָנוּ
<i>in the</i> selfsame <i>manner</i> that brought forth our antecedents into existence. We must procreate to replace	דְּדָרָה
<i>all</i> the humanoids God, by way of fire and brimstone (Sulphur), excised from	כָּל
<i>the</i> surface of planet <i>Earth</i> ."	הָאֶרֶץ

Genesis 19:32

Lot's elder daughter discovers kegs of wine inside the cave, and not knowing whether the Sedomites (Sodomites) or God placed the wine in the cave, chooses to believe the latter. Lot's eldest daughter said the following to her younger sister, "Let us make our father drink this wine made from the <i>juice of the plant</i> . His state of drunkenness will make him amenable toward having intimate relations with us and fathering our children. We believe God intends for us to repopulate the world by having intimate relations with our father. As a means of intoxicating our father,	לָקַחַהּ
<i>let us make</i> him <i>drink</i> an excessive amount of wine. We will provide him	בְּשִׁקָּהּ
<i>with</i> and urge	אֶת
<i>our father</i> to drink as much	אֶבְיָנוּ
<i>wine</i> as is necessary to induce intoxication,	יַיִן
<i>and</i> while he is intoxicated, <i>let us lie</i>	וְנִשְׁכְּבָהּ
<i>with him</i> , in procreative fashion,	עִמּוֹ
<i>and let us preserve</i> humanity with the seed wrested	וְנִחְיָהּ
<i>from our father</i> and gestate	מֵאֶבְיָנוּ
<i>offspring</i> within our respective wombs."	זָרַע

Genesis 19:33

Under the mistaken impression that God killed every man, except their father, Lot's daughters are intent upon repopulating the world by implementing their plan of paternal seduction and incestuous procreation, <i>and</i> to achieve their objective, <i>make</i> Lot <i>drink</i> huge quantities of wine.	וּמִשְׁקִין
<i>With</i> regard to procreating with	אֶת
<i>their father</i> , Lot's daughters believe he will be more amenable toward engaging them in procreation if inebriated with	אֶבְיָהֶן
<i>wine</i> . After drinking well	יַיִן
<i>into the night</i> , Lot becomes very drunk. Upon discovering	בַּלַּיְלָהּ
<i>that</i> her father is drunk, Lot's elder daughter is poised to engage him in procreative fashion,	הוּא
<i>and comes</i> forward and situates herself in close proximity to him.	וַתֵּבֵא
<i>The firstborn</i> (Lot's elder daughter) is intent upon repopulating the world,	הַבְּכִירָה
<i>and</i> after <i>lying</i> down	וַתִּשְׁכַּב
<i>with</i>	אֶת

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<i>her father</i> , initiates incestuous relations. Lot has the presence of mind to know he is having intimate relations, but fails to comprehend that it is with his elder daughter,	אָבִיָּה
<i>and</i> will <i>not</i> know her identity until the next morning.	וְלֹא
<i>He</i> (Lot) did not <i>know</i> the identity of the woman	יָדַעַ
<i>when she lay down</i> with and initiated intimate relations. Lot's elder daughter succeeded in coaxing her father's seed into her womb,	בְּשִׁכְבָּהּ
<i>and when she arose</i> and left him alone, it dawned upon him that he had been seduced by and had had intimate relations with his elder daughter. ¹⁹²	וּבְקוּמָהּ

Genesis 19:34

Having survived the destruction of the five cities situated on the Jordan Plain, Lot's elder daughter is under the mistaken impression that they (her sister, father and herself) are the only humanoids spared by God. Lot's elder daughter is convinced that God wants her and her younger sister to have intimate relations with their father as a means of repopulating the world. Having had procreative relations with her father, Lot's elder daughter has it in mind to incentivize her younger sister into having procreative relations with their father, <i>and</i> after <i>it</i> (the night of Lot's elder daughter having seduced her father) <i>passes</i> , begins orchestrating the procreative union between her younger sister and their father.	וַיְהִי
<i>On the morrow</i> following her procreative union with her father, Lot's elder daughter begins incentivizing her younger sister into seducing and engaging their father in an incestuous manner leading to pregnancy and subsequent birth. Intent upon incentivizing her younger sister into procreating with their father, Lot's elder daughter approaches her younger sister,	מִמָּחָרָת
<i>and says</i>	וַתֹּאמֶר
<i>the elder</i>	הַבְּכִירָה
<i>to</i>	אֶל
<i>to the younger</i> , "Did I have procreative relations with father last night?	הַצְעִירָה
<i>Yes</i> .	הִן
<i>I</i> assumed a recumbent position and <i>lay</i> with father in procreative fashion.	שִׁכַּבְתִּי
<i>Last night</i> , intent upon having procreative relations	אָמַשׁ
<i>with</i>	אֶת
<i>my father</i> , I got him very drunk and seduced him into having procreative relations with me. If planet Earth is to be repopulated, you must engage father in the selfsame procreative manner as I.	אָבִי
<i>Let us make him drink</i>	בְּשִׁקְנוֹ
<i>wine</i> . It is imperative that you	יַיִן
<i>also</i> engage our father in procreative fashion. Tonight is	גַּם
<i>the night</i> when you become the procreative vessel through which our father fathers the vanguard responsible for repopulating planet Earth. You must initiate intimate relations with our father	הַלַּיְלָה
<i>and go</i> about	וּבְאֵי
<i>lying down</i>	שִׁכְבִּי

¹⁹² Lot's realization of the incestuous union between himself and his elder daughter will not deter him from having incestuous relations with his younger daughter.

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<i>with him</i> in procreative fashion. I am imploring you to have procreative relations with our father as a means of repopulating the world. Have intimate relations with our father	עִמּוֹ
<i>and let us preserve</i> the human race that God, with the exception of Lot and his daughters, destroyed. We will wrest the seed of life	וְנַחֲמָהּ
<i>from our father</i> and bring forth	מֵאֲבִינוּ
<i>offspring</i> into a world devoid of human life."	וְרַע

Genesis 19:35

Lot's elder daughter convinces her younger sister to have procreative relations with their father. Lot's younger daughter has it in mind to initiate procreative relations with her father, <i>and</i> to achieve her objective <i>makes</i> Lot <i>drink</i> wine. As the elder daughter of Lot become pregnant by her father, so	וּמְשָׁקִין
<i>too</i> the younger. That which happened	גַּם
<i>on the night</i> when Lot had incestuous relations with his elder daughter recurred the following night when Lot had incestuous relations with his younger daughter. Lot's younger daughter succeeded in becoming	בַּלַּיְלָה
<i>the</i> second daughter <i>who</i> seduced and had intimate relations	הַהוּא
<i>with</i>	אֵת
<i>their father</i> . Succeeding in seducing and having incestuous relations with her father incentivized Lot's elder daughter to coax her younger sister into seducing and having incestuous relations with Lot.	אֲבִיהָ
<i>Wine</i> is the means by which to intoxicate Lot and make him amenable toward having procreative relations with his younger daughter. Lot's younger daughter agreed to emulate her older sister	יָיִן
<i>and</i> with wine in hand, <i>went</i> to engage Lot in procreative fashion.	וּמְקָם
<i>The younger</i> of Lot's two daughters was intent upon seducing and procreating with her father,	הַצְעִירָה
<i>and</i> to achieve her objective, assumed a recumbent position and <i>lay</i>	וּתְשָׁכַב
<i>with him</i> in procreative fashion. Lot was aware that he had had incestuous relations with his elder daughter,	עִמּוֹ
<i>and</i> did <i>not</i> do anything to discourage his younger daughter from initiating an incestuous relationship. Lot pretended	וְלֹא
<i>he knew</i> not with whom he was being intimate. Lot's drunkenness did not rob him of the presence of mind to know he was having intimate relations with his younger daughter. Lot feigned unawareness with regard to the one with whom he was having intimate relations. Lot's pretense began	וְדַע
<i>when she</i> (Lot's younger daughter) assumed a recumbent position and <i>lay</i> with him, and continued throughout the seduction and intimate consummation of their procreative relations. Lot's daughter succeeded in having an incestuous procreative encounter with her father,	בְּשִׁכְבָּהּ
<i>and when she arose</i> , believed her actions were righteous and sanctioned by God.	וּבְקִמָּהּ

Genesis 19:36

Lot's daughters mistakenly believed that God destroyed the rest of humanity and spared them from destruction to procreate with their father. Lot's two daughters, whose objective was to repopulate the world, lost their virginity to, <i>and became pregnant</i> by their father. The	וּתְהַרְיִין
<i>two</i> surviving	שְׁתֵּי
<i>daughters</i> of	בָּנוֹת

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<i>Lot</i> became pregnant	לוט
<i>by their father.</i>	מאביהן

Genesis 19:37

Lot and his incestuously impregnated daughters continued living in the cave initially entered into following the destruction of the Jordan Plain. Lot's elder daughter went into labor <i>and gave birth to</i> a son. Prior to her younger sister giving birth,	וּמִלְדָּה
<i>the elder</i> of Lot's daughters gave birth to a	הַבְּכִירָה
<i>son</i> fathered by Lot. Pressed upon to name her son, and without a trace of modesty or shame, Lot's elder daughter formulated a name denoting his conception by way of her father,	בֶּן
<i>and she called</i> him 'Moav'.	וּמִקְרָא
<i>His name</i>	שְׁמוֹ
'('Moav') means	מוֹאָב
" <i>he</i> who was conceived by my	הוא
my <i>father</i> ". 'Moav' is the name Lot's elder daughter chose for the son born from her incestuous union with her father.	אָבִי
<i>Moav</i> will become the progenitor of a people known as the Moavites. The infamy Lot's elder daughter engendered from naming her son 'Moav' afflicted her from the onset and continued	מוֹאָב
<i>to</i> afflict her until	עַד
<i>the day</i> she died. ¹⁹³	הַיּוֹם

Genesis 19:38

Lot's elder daughter gave birth to a son fathered by Lot, <i>and</i> a day later, <i>the younger</i> ,	וְהַצְעִירָה
<i>as had</i> the older, gave birth to a son also fathered by Lot. After having intimate relations with her father,	גַּם
<i>she</i> (Lot's younger daughter) gave birth to a son.	הוא
<i>She</i> (Lot's younger daughter) <i>gave birth to</i> a	לִילְדָה
<i>son</i> ,	בֶּן
<i>and called</i> him 'Ben Ami'.	וּמִקְרָא
<i>His name</i> ('Ben Ami') means	שְׁמוֹ
' <i>son</i> of	בֶּן
<i>my people</i> '. ¹⁹⁴	עַמִּי
<i>He</i> (Ben Ami) will become the	הוא
<i>father</i> of the	אָבִי
<i>children</i> of	בְּנֵי
<i>Ammon.</i>	עַמּוֹן
<i>As far as</i> can be determined, the Ammonite lineage continued and were among God's covenant-observant people on	עַד
<i>the day</i> when Moshe (Moses) received the Torah from God. ¹⁹⁵	הַיּוֹם

¹⁹³ Ruth, a descent of Lot and his elder daughter, by virtue of her conversion to Judaism, becomes the progenitor of a family line that produces King David (her great grandson). The Torah intimates about the Moshiach (Messiah) springing forth from King David's bloodline.

¹⁹⁴ Ben-Ami was the progenitor of a people known as the 'Ammonites'.

¹⁹⁵ Appalled by her older sister naming her child 'Moav' (he who was conceived by my father), Lot's younger daughter names her child 'Ben Ami' (son of my people).