



Genesis 18-19

Abraham & Sarah entertain 3 Angels
Lot & Sodom and Gomorrah

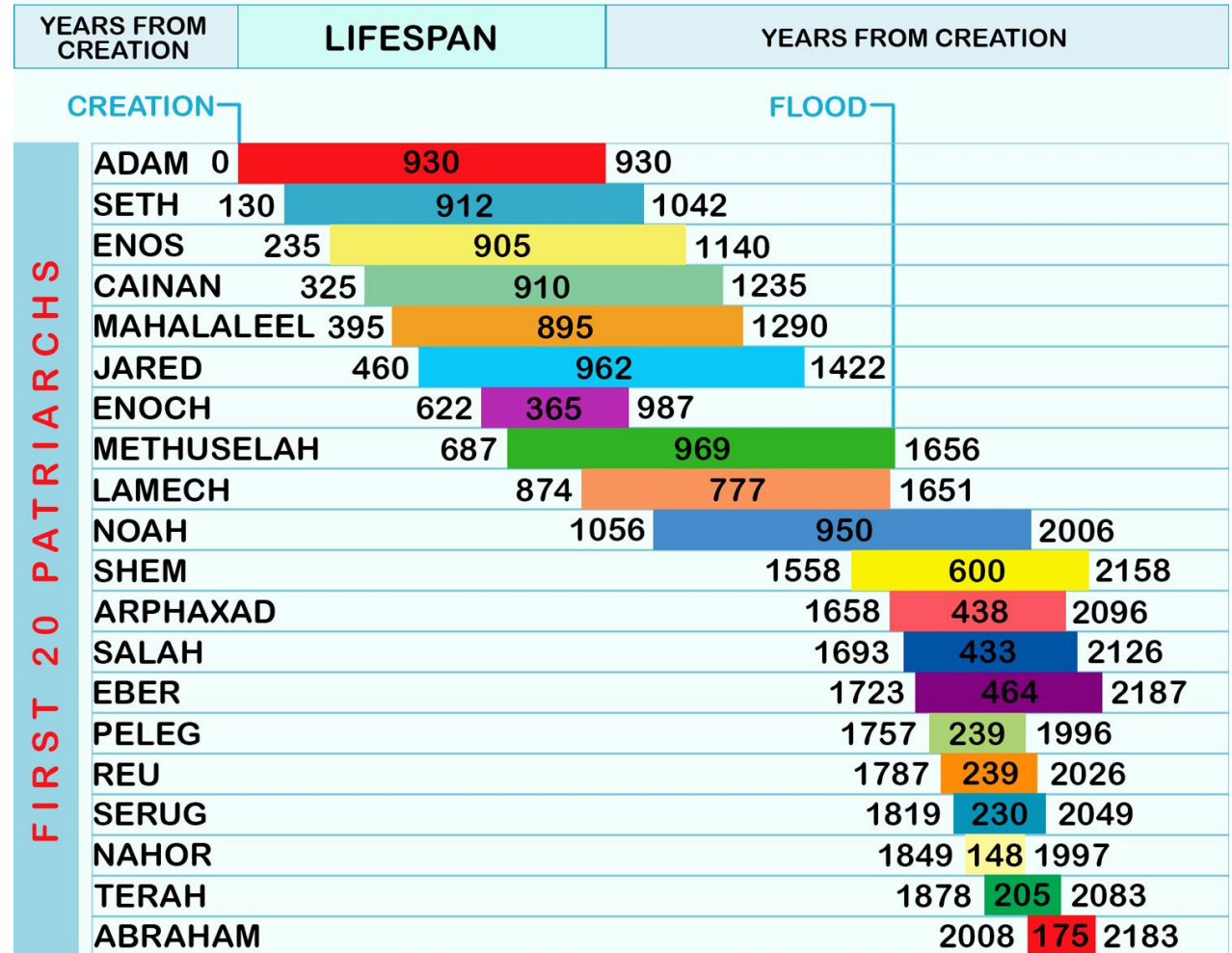
University of Utah Institute of Religion

Friday, June 12, 2020

Questions about
chronology/timetables

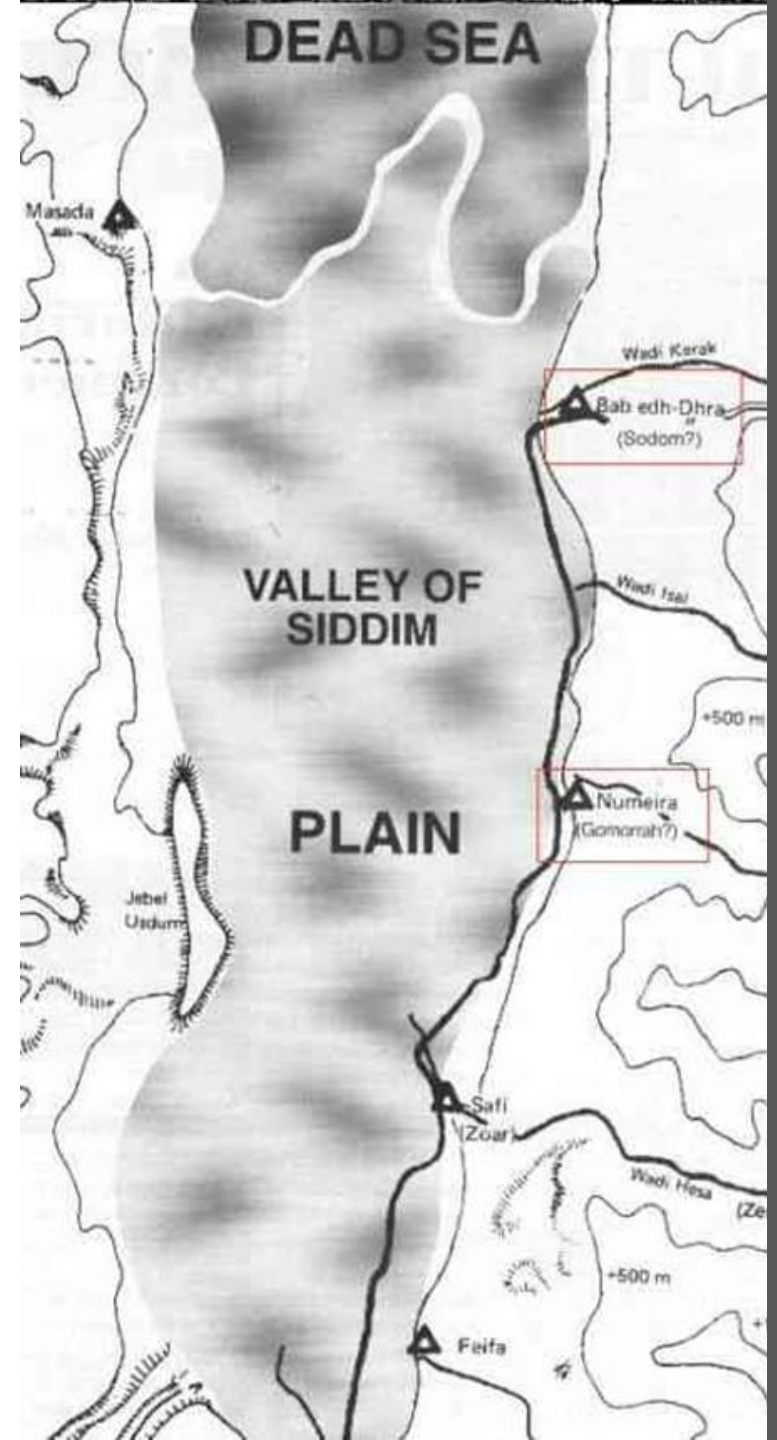
CHRONOLOGY CHART FROM ADAM TO ABRAHAM

Lifespan of the Biblical Patriarchs



Genesis 18 Sodom and Gomorrah

The exact location of these cities has never been discovered. (Nahum Sarna, *Understanding Genesis*, p. 138)



The Joseph Smith Translation Gen. 19:9-15

And they said *unto him*, Stand back. *And they were angry with him*. And they said *among themselves*, This one man came in to sojourn among us, and **he will needs now make himself to be a judge**; now we will deal worse with *him* than with them. *Wherefore they said unto the man*, **We will have the men, and thy daughters also**; and we will do with them as seemeth us good. Now this was after the wickedness of Sodom. And Lot said, Behold now, **I have two daughters** which have not known man; let me, I pray you, **plead with my brethren that I may not bring them out unto you**; and ye shall not do unto them as seemeth good in your eyes; *For God will not justify his servant in this thing; wherefore, let me plead with my brethren, this once only, that unto these men ye do nothing, that they may have peace in my house*; for therefore came they under the shadow of my roof. *And they were angry with Lot* and came near to break the door, but the *angels of God, which were holy men*, put forth their hand and pulled Lot into the house unto them, and shut the door.

How this text has relevance in our day

Lot pitched his tent *towards* Sodom. – Gen. 13:12

Lot dwelt *in* Sodom. – Gen. 14:12

Lot calls these guys his *brethren*. – Gen. 19:7

Lot *lingers* in Sodom. – Gen. 19:16

Lot's wife – Gen. 19:26 (see also Luke 17:31-32)

Lot's daughters – Gen. 19:30-38



The camel in the tent

A camel and his owner were traveling across the desert sand dunes when a wind storm came up.

The traveler quickly set up his tent and moved in, closing the flaps to protect himself from the cutting, grinding sands of the raging storm. The camel was of course left outside, and as the violent wind hurled the sand against his body and into his eyes and nostrils he found it unbearable and finally begged for entrance into the tent.

“There is room only for myself,” said the traveler.

“But may I just get my nose in so I can breathe air not filled with sand?” asked the camel.

“Well, perhaps you could do that,” replied the traveler, and he opened the flap ever so little and the long nose of the camel entered. How comfortable the camel was now! But soon the camel became weary of the smarting sand on his eyes and ears ... :

“The wind-driven sand is like a rasp on my head. Could I put just my head in?”

Again, the traveler rationalized that to acquiesce would do him no damage, for the camel’s head could occupy the space at the top of the tent which he himself was not using. So the camel put his head inside and the beast was satisfied again—but for a short while only.

The camel in the tent

“Just the front quarters,” he begged, and again the traveler relented and soon the camel’s front shoulders and legs were in the tent. Finally, by the same processes of pleading and of yielding, the camel’s torso, his hind quarters and all were in the tent. But now it was too crowded for the two, and the camel kicked the traveler out into the wind and storm.

Like the camel, Lucifer readily becomes the master when one succumbs to his initial blandishments. Soon then the conscience is stilled completely, the evil power has full sway, and the door to salvation is closed until a thorough repentance opens it again.

The importance of not accommodating temptation in the least degree is underlined by the Savior’s example. Did not he recognize the danger when he was on the mountain with his fallen brother, Lucifer, being sorely tempted by that master tempter? He could have opened the door and flirted with danger by saying, “All right, Satan, I’ll listen to your proposition. I need not succumb, I need not yield, I need not accept—but I’ll listen.”

Christ did not so rationalize. He positively and promptly closed the discussion, and commanded: “Get thee hence, Satan,” meaning, likely, “Get out of my sight—get out of my presence—I will not listen—I will have nothing to do with you.” Then, we read, “the devil leaveth him.” [Matthew 4:10–11.]

This is our proper pattern, if we would prevent sin rather than be faced with the much more difficult task of curing it. As I study the story of the Redeemer and his temptations, I am certain he spent his energies fortifying himself against temptation rather than battling with it to conquer it.

(Teachings of the Presidents of the Church, Spencer W. Kimball)





Homosexuality in the text of Genesis 19

We encourage all to bear in mind our Heavenly Father's purposes in creating the earth and providing for our mortal birth and experience here as His children. 'God created man in his own image, in the image of God created he him male and female created he them. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth' (Genesis 1:27-28). 'Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh' (Genesis 2:24). **Marriage between a man and a woman was instituted by God and is central to His plan for His children and for the well-being of society.** Strong families, guided by a loving mother and father, serve as the fundamental institution for nurturing children, instilling faith, and transmitting to future generations the moral strengths and values that are important to civilization and crucial to eternal salvation.

Homosexuality in the text of Genesis 19

Changes in the civil law do not, indeed cannot, change the moral law that God has established. God expects us to uphold and keep His commandments regardless of divergent opinions or trends in society. His law of chastity is clear: sexual relations are proper only between a man and a woman who are legally and lawfully wedded as husband and wife. We urge you to review and teach Church members the doctrine contained in 'The Family: A Proclamation to the World.'

"Just as those who promote same-sex marriage are entitled to civility, the same is true for those who oppose it." ("Church Instructs Leaders on Same-Sex Marriage," Jan. 10, 2014, mormonnewsroom.org).

Sodom and Gomorrah's sin

1. Behold, this was the iniquity of thy sister Sodom, pride, fulness of bread, and abundance of idleness was in her and in her daughters, neither did she strengthen the hand of the poor and needy. (Ezekiel 16:49)
2. Even as Sodom and Gomorrha, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire. (Jude 1:7)
3. Thou shalt not lie with mankind, as with womankind: it is abomination. (Leviticus 18:22)
4. If a man also lie with mankind, as he lieth with a woman, both of them have committed an abomination: they shall surely be put to death; their blood shall be upon them. (Leviticus 20:13)

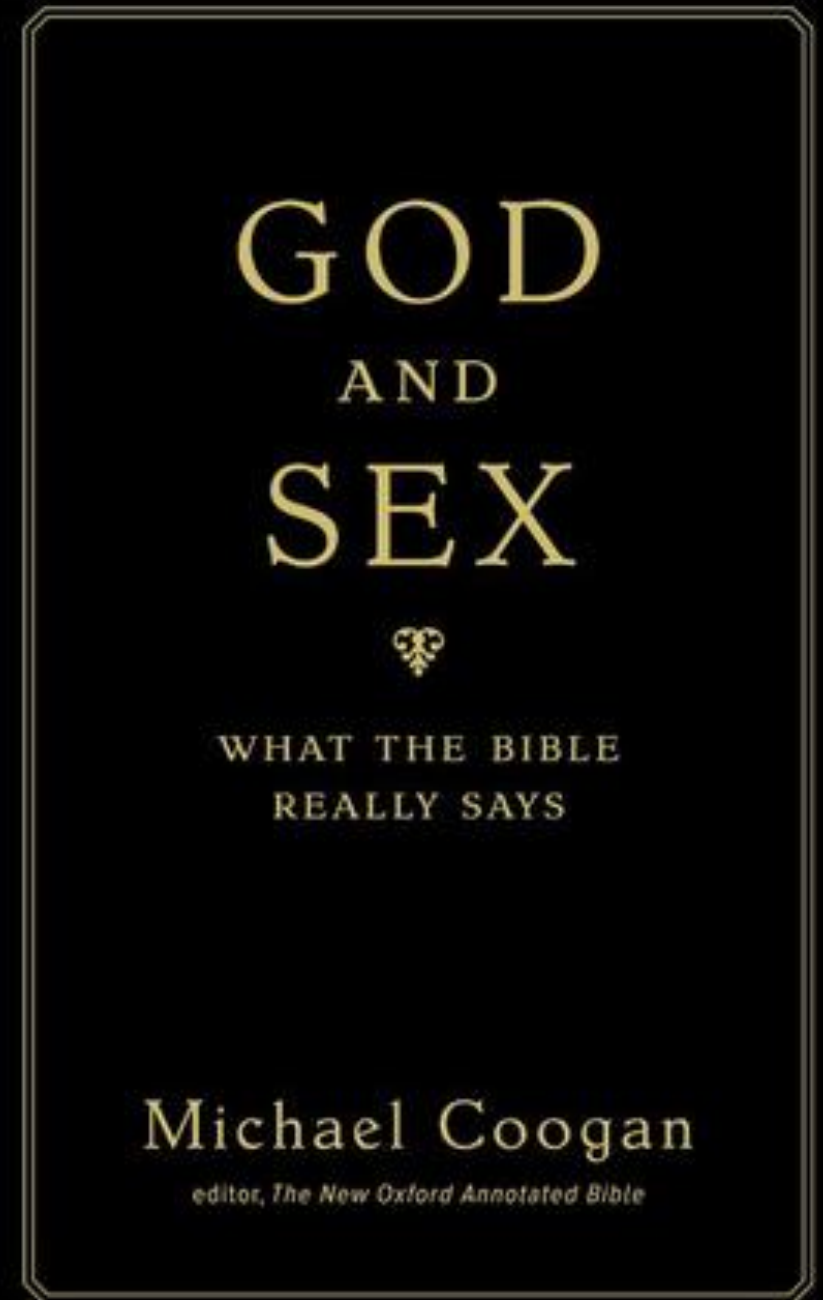
More verses on this...

5. 1 Corinthians 6:9-11

6. 1 Timothy 1:9-11

7. Romans 1:26-27

Biblical writers were aware of same-sex relationships, and a few explicitly opposed them, or at least some of them. But the writers' understanding of such relationships, like their understanding of gender and slavery, was that of their own times. Contemporary moralists who argue that the Bible is opposed to homosexuality are correct, but when they appeal to the Bible's authority as a timeless and absolute moral code, they ignore the cultural contexts in which the Bible was written. (Michael Coogan, *God and Sex*, p. 140)





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Why did Lot offer up his daughters to the villains in this story?

Many scholars have tried to justify Lot's shocking offer of his daughters as substitutes for the men on the basis of the strict laws of hospitality and protection that prevailed in the ancient Middle East. The Joseph Smith Translation, however, records that when Lot refused to allow the men of Sodom to satisfy their evil and depraved desires, they became angry and said, "We will have the men, and thy daughters also." Then the comment is added, "Now this was after the wickedness of Sodom" (JST, Genesis 19:11–12; see also vv. 13–15).

Remember Lot's wife

“Look not back to Sodom and the wealth and luxury you are leaving. Stay not in the burning house, in the hope of salvaging your treasures, lest the flame destroy you; but flee, flee to the mountains. “Seek temporal things and lose eternal life; sacrifice the things of this life and gain eternal life.” (Elder McConkie, *Doctrinal New Testament Commentary*, 1:645.)



The Old Testament: A Male Centric Text?

“In Hebrew, all ten commands are in the second person masculine singular- that is, they are addressed only to Israelite males. Just one of the Ten Commandments deals specifically with sex: the seventh, “Thou shalt not commit adultery.” It forbids Israelite men to have sexual relationships with other Israelites’ wives. Because marriage was a contractual transaction in which a woman, as property, was transferred from her father to her husband, in exchange for a bride-price, adultery was in effect expropriation of property. Moreover, because it could raise questions about paternity, adultery complicated inheritance in the patriarchal social structure, in which a man’s estate was passed on to his sons when he died.” (Michael Coogan, *God and Sex*, p. 102)

MARRIAGE =

MAN + WOMAN (NUCLEAR FAMILY) Genesis 2:24

- wives subordinate to their husbands
- interfaith marriages forbidden
- marriages generally arranged, not based on romantic love
- bride who could not prove her virginity was stoned to death



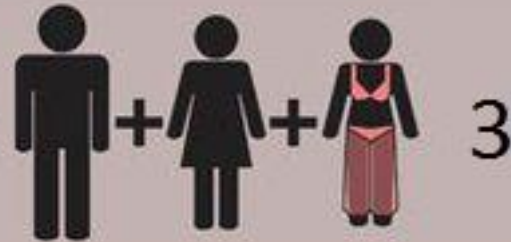
MAN + BROTHER'S WIDOW (LEVIRATE MARRIAGE) Genesis 38:6-10

- widow who had not borne a son required to marry her brother in law
- must submit sexually to her new husband



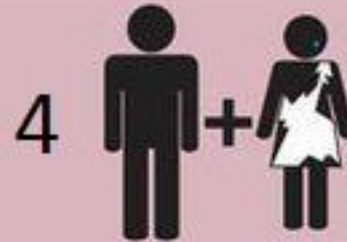
MAN + WIVES + CONCUBINES

Abraham (2 concubines), Gideon (1), Nahor (1), Jacob (1), Eliphaz (1), Gideon (≥ 1), Caleb (2), Manassah (1), Solomon (300), Belshazzar (> 1)



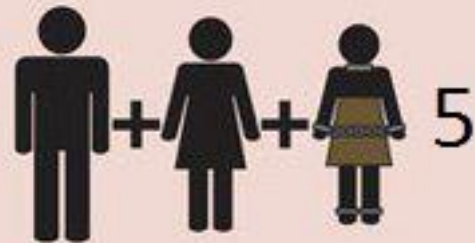
RAPIST + HIS VICTIM Deuteronomy 22:28-29

- virgin who is raped must marry her rapist
- rapist must pay victim's father 50 shekels of silver for property loss



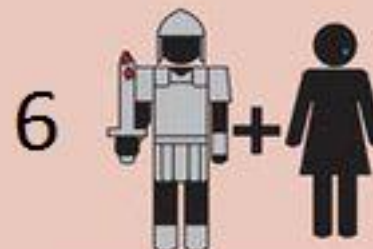
MAN + WOMAN + WOMAN'S PROPERTY Genesis 16

- man could acquire his wife's property including her slaves



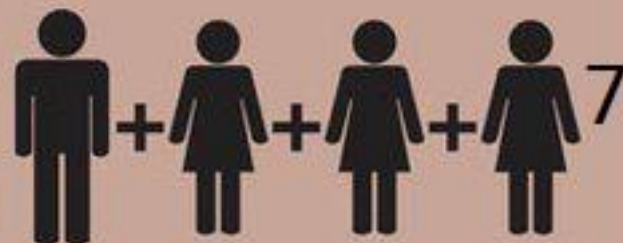
MALE SOLDIER + PRISONER OF WAR Numbers 31:1-18, Deuteronomy 21:11-14

- under Moses' command, Israelites kill every Midianite man, woman and child; save for the virgin girls who are taken as spoils of war
- wives must submit sexually to their new owners



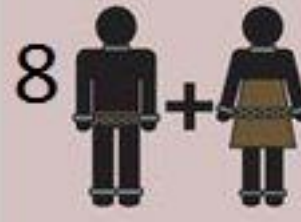
MAN + WOMAN + WOMAN + WOMAN... (POLYGAMY)

Lamech (2 wives), Esau (3), Jacob (2), Ashur (2), Gideon (many), Elkanah (2), David (many), Solomon (700), Rehoboam (3), Abijah (14), Jehoram, Joash, Ahab, Jeholachin, Belshazzar



MALE SLAVE + FEMALE SLAVE Exodus 21:4

- slave owner could assign female slaves to his male slaves
- female slaves must submit sexually to their new husbands



Women were property in the ancient world?

The status of the wife as property is made clear in the last commandment.

You shall not covet your neighbor's house; you shall not covet your neighbor's wife, or male or female slave, or ox, or donkey, or anything that belongs to your neighbor. (Exodus 20:17)

In general, this commandment puts off-limits the neighbor's property, listed in descending order of value: the wife is worth less than the real estate but more than slaves and livestock. (Coogan, p. 102)

Women were property in the ancient world?

"When a man sells his daughter as a slave, she shall not go out as the male slaves do. If she does not please her master, who has designated her for himself, then he shall let her be redeemed; he shall have no right to sell her to a foreign people, since he has dealt faithlessly with her. If he designates her for his son, he shall deal with her as with a daughter. If he takes another wife to himself, he shall not diminish her food, her clothing, or her marital rights. And if he does not do these three things for her, she shall go out for nothing, without payment of money." (Exodus 21:7-11 RSV)

This woman was sold by her father as a slave wife. She was her father's property; now she belongs to her new owner, who may, if he chooses, give her instead to his son. There are restrictions on what the new owner may do, and if he does not treat her fairly, she is free to return to her father's house, without her father having to return the buyer's payment. But essentially the woman is entirely subject to the men in her life, who have the legal right to dispose of her as they wish. (Coogan, p. 25)

Women as property anciently?

If a man seduces a virgin who is not betrothed, and lies with her, he shall give the marriage present for her, and make her his wife. If her father utterly refuses to give her to him, he shall pay money equivalent to the marriage present for virgins.
(Exodus 22:16-17 RSV)

Until she was married, the daughter was her father's property- her reproductive role was under his control. A man who seduced her had to marry her- or, if the father was unwilling to have her marry such a scoundrel, he still had to pay the father the full bride-price for virgins as restitution for his damaged property, his daughter now no longer a virgin. (Coogan, p. 26)

What about rape?

If a man meets a virgin who is not betrothed, and seizes her and lies with her, and they are found, then the man who lay with her shall give to the father of the young woman fifty shekels of silver, and she shall be his wife, because he has violated her; he may not put her away all his days.
(Deuteronomy 22:28-29)

Essentially this raped woman was now to be the spouse of her rapist. The reasons for this are complicated, but essentially have to do with the way this culture viewed women, sexuality and marriage.

What about a woman taken captive in war?

"When you go forth to war against your enemies, and the LORD your God gives them into your hands, and you take them captive, and see among the captives a beautiful woman, and you have desire for her and would take her for yourself as wife, then you shall bring her home to your house, and she shall shave her head and pare her nails. And she shall put off her captive's garb, and shall remain in your house and bewail her father and her mother a full month; after that you may go in to her, and be her husband, and she shall be your wife. Then, if you have no delight in her, you shall let her go where she will; but you shall not sell her for money, you shall not treat her as a slave, since you have humiliated her. (Deuteronomy 21:10-14 RSV)

Levirate Marriage

Levirate Marriage- Deuteronomy 25:5-10. Verses 9-10 describes a process called "halizah" whereby a man can refuse to marry the widow in a levirate marriage. The widow spits in his face, and takes one of his shoes. He is humiliated from that time onwards by being referred to within his community as "the one without a shoe." As one might expect from the low status of women in ancient Hebrew society, there was no mechanism by which the widow could opt-out of a Levirate marriage.

A man and concubines?

A man, one or more wives, and some concubines: A man could keep numerous concubines, in addition to one or more wives. These women held an even lower status than a wife. As implied in Genesis 21:10, a concubine could be dismissed when no longer wanted. According to *Smith's Bible Dictionary*, "A concubine would generally be either (1) a Hebrew girl bought...[from] her father; (2) a Gentile captive taken in war; (3) a foreign slave bought; or (4) a Canaanitish woman, bond or free." 2 They would probably be brought into an already-established household. Abraham had two concubines; Gideon: at least 1; Nahor: 1; Jacob: 1; Eliphaz: 1; Gideon: 1; Caleb: 2; Manassah: 1; Saul: 1; David: at least 10; Rehoboam: 60; Solomon: 300; an unidentified Levite: 1; Belshazzar: more than 1.

Genesis 19:30-38 Lot and his daughters

Moses may have included this account in the record because it shows the beginnings of the Moabites and the Ammonites, two peoples that would play an important role in the history of the people of Israel. (*Old Testament Teacher's Institute Manual*, accessed 9.1.17)

Modern scholars see this as an etiological element, and a nasty swipe at these two nations. The story well accounts for the fact that the Ammonites and the Moabites speak a language similar to the Israelites' and are related to them in other ways... (James Kugel, *How to read the Bible*, p. 130)

From Ashes to Beauty – seeds of Christ in this sad story

The passage is partly a comic inversion of the opening of this two-chapter section, which centers on the unlikely birth of a son to Sarah (18.1-15). Note the similarity of Sarah's remark "**with my husband so old**" (18.12) and the older daughter's words, **our father is old** (19.31). Gen. 19.30-38 provides an unflattering account of the origins of two of Israel's traditional enemies, the Moabites and the Ammonites (Deut. 23.4-7). Nonetheless, a midrash sees in these acts the origins of **two of the great mothers of Israel**, the Moabite **Ruth**, ancestor of King David (Ruth 4.13-22), and the Ammonite **Naamah**, wife of King Solomon and mother of his successor King Rehoboam (1 Kings 14.21). "**I found David**" (Ps. 89.21), a rabbi observed. "**Where did He find him?-in Sodom!**" A seed of messianic redemption thus lies in the squalid events of Gen. 19.30-38.

(*Genesis Rabbah* 41.4 – see: https://archive.org/stream/RabbaGenesis/midrashrabbahgen027557mbp_djvu.txt p.334).

From Ashes to Beauty – Jesus’ Roots – Matt 1.1-17

1 The book of the genealogy of Jesus Christ, the Son of David, the Son of Abraham:2 Abraham begot Isaac, Isaac begot Jacob, and Jacob begot Judah and his brothers. 3 Judah begot Perez and Zerah by **Tamar**, Perez begot Hezron, and Hezron begot Aram. 4 Aram begot Amminadab, Amminadab begot Nahshon, and Nahshon begot Salmon. 5 Salmon begot Boaz by **Rahab**, Boaz begot Obed by **Ruth**, Obed begot Jesse, 6 and Jesse begot David the king. David the king begot **Solomon by her who had been the wife of Uriah**. 7 Solomon begot Rehoboam, Rehoboam begot Abijah, and Abijah begot Asa.[b] 8 Asa begot Jehoshaphat, Jehoshaphat begot Joram, and Joram begot Uzziah. 9 Uzziah begot Jotham, Jotham begot Ahaz, and Ahaz begot Hezekiah. 10 Hezekiah begot Manasseh, Manasseh begot Amon,[c] and Amon begot Josiah. 11 Josiah begot Jeconiah and his brothers about the time they were carried away to Babylon.12 And after they were brought to Babylon, Jeconiah begot Shealtiel, and Shealtiel begot Zerubbabel. 13 Zerubbabel begot Abiud, Abiud begot Eliakim, and Eliakim begot Azor. 14 Azor begot Zadok, Zadok begot Achim, and Achim begot Eliud. 15 Eliud begot Eleazar, Eleazar begot Matthan, and Matthan begot Jacob. 16 And Jacob begot Joseph the husband of **Mary**, of whom **was born Jesus who is called Christ**. 17 So all the generations from Abraham to David are fourteen generations, from David until the captivity in Babylon are fourteen generations, and from the captivity in Babylon until the Christ are fourteen generations. (Matthew 1:1-17 New King James Version)