

## KGW2 Jan 9-15

January 9 Su Reading 9 — Genesis 12:1-7; 13:14-18 — God, the Personal Guide and Provider

The historical account moves ahead to Abram, whose family had lived in “*Ur of the Chaldeans*” (Gen. 11:28), in modern Iraq, but they then moved northwest along the Euphrates River valley to Haran. It was there that God revealed Himself to Abram.

### Genesis 12

*<sup>1</sup> Now the LORD said<sup>[fn]</sup> to Abram, “Go from your country<sup>[fn]</sup> and your kindred and your father’s house to the land that I will show you. <sup>2</sup> And I will make of you a great nation, and I will bless you and make your name great, so that you will be a blessing. <sup>3</sup> I will bless those who bless you, and him who dishonors you I will curse, and in you all the families of the earth shall be blessed.”<sup>[fn]</sup>*

*<sup>4</sup> So Abram went, as the LORD had told him, and Lot went with him. Abram was seventy-five years old when he departed from Haran. <sup>5</sup> And Abram took Sarai his wife, and Lot his brother’s son, and all their possessions that they had gathered, and the people that they had acquired in Haran, and they set out to go to the land of Canaan. When they came to the land of Canaan, <sup>6</sup> Abram passed through the land to the place at Shechem, to the oak<sup>[fn]</sup> of Moreh. At that time the Canaanites were in the land. <sup>7</sup> Then the LORD appeared to Abram and said, “To your offspring I will give this land.” So he built there an altar to the LORD, who had appeared to him.*

#### ESV Footnotes

(12:1) Or *had said*

(12:1) Or *land*

(12:3) Or *by you all the families of the earth shall bless themselves*

(12:6) Or *terebinth*

### Genesis 13

*<sup>14</sup> The LORD said to Abram, after Lot had separated from him, “Lift up your eyes and look from the place where you are, northward and southward and eastward and westward, <sup>15</sup> for all the land that you see I will give to you and to your offspring forever. <sup>16</sup> I will make your offspring as the dust of the earth, so that if one can count the dust of the earth, your offspring also can be counted. <sup>17</sup> Arise, walk through the length and the breadth of the land, for I will give it to you.” <sup>18</sup> So Abram moved his tent and came and settled by the oaks<sup>[fn]</sup> of Mamre, which are at Hebron, and there he built an altar to the LORD.*

#### ESV Footnote

(13:18) Or *terebinths*

**Doing and Being** — This passage shows something about who God is by what He does. First, God showed Himself to be personally involved with mankind. We are told that “*the LORD said to Abram...*” (v. 1) and that “*the LORD appeared to Abram...*” (v. 7). We saw something similar earlier with Adam and Noah. What that personal encounter looked like is a bit puzzling to imagine. Was it only a voice or did He appear in the form of a man or an angel? It was real enough for Abram to wholeheartedly believe that it was God. Secondly, God gave a command to Abram, which showed Lordship over His creation: “*Go from your country ... to the land that I will show you*” (v. 1). Abram obeyed, taking along his family and his nephew, Lot. Finally, God made a promise to Abram: “*To your offspring I will give this land*” (v. 7). God wanted the best for His creation and He provided help for them through His promise. The land was to belong to Abram’s descendants hundreds of years later. This same God appears to us through reading His Word, which contains His commands for us to obey and His promises of help. God teaches us about who He is by what He does.

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January 10 M Reading 10 — Genesis 14:17-24 — God’s Majesty

Abram’s nephew, Lot, settled in Sodom and he was captured in a war involving many armies. When Abram heard about it, he took his private army of 318 men to pursue and free Lot and his family. On his way back, he met the mysterious Melchizedek, who revealed something about God.

*17 After his return from the defeat of Chedorlaomer and the kings who were with him, the king of Sodom went out to meet him at the Valley of Shaveh (that is, the King’s Valley). 18 And Melchizedek king of Salem brought out bread and wine. (He was priest of God Most High.) 19 And he blessed him and said,*

*“Blessed be Abram by God Most High,  
Possessor<sup>[fn]</sup> of heaven and earth;  
20 and blessed be God Most High,  
who has delivered your enemies into your hand!”*

*And Abram gave him a tenth of everything. 21 And the king of Sodom said to Abram, “Give me the persons, but take the goods for yourself.” 22 But Abram said to the king of Sodom, “I have lifted my hand<sup>[fn]</sup> to the LORD, God Most High, Possessor of heaven and earth, 23 that I would not take a thread or a sandal strap or anything that is yours, lest you should say, ‘I have made Abram rich.’ 24 I will take nothing but what the young men have eaten, and the share of the men who went with me. Let Aner, Eshcol, and Mamre take their share.”*

**ESV Footnotes**

(14:19) Or *Creator*; also verse 22  
(14:22) Or *I have taken a solemn oath*

**God Most High** — All the people living on earth at this time were descendants of righteous Noah; they should have known Yahweh but most did not. A bright exception to this was Melchizedek, whose name means “king of righteousness.” He was the “*king of Salem*” (v. 18), Salem being a Hebrew word related to *shalom*, meaning “peace,” and was probably a short form of “Jerusalem.” He was not only a king but he was also a “*priest of God Most High*” (v. 18, ‘*El ‘Elyon* in Hebrew). This points to the majesty of God; He is supreme, the only true God. But was Melchizedek’s “*God Most High*” really Yahweh? Abram clarified that question when he used the same term closely connected to Yahweh (“*the LORD*”): “*I have lifted my hand to the LORD, God Most High, Possessor [or creator] of heaven and earth*” (v. 22). Majesty refers to the dignity or power of a sovereign. God is certainly a powerful sovereign, being the creator and possessor of heaven and earth; He is also supremely dignified, being “*God Most High*.”

O worship the King, all glorious above,  
And gratefully sing His power and His love;  
Our Shield and Defender, the Ancient of Days,  
Pavilioned in splendor, and girded with praise.  
— Robert Grant (1833)

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January 11 T Reading 11 — Genesis 15:1-21 — God’s Promise and Covenant

<sup>1</sup> After these things the word of the LORD came to Abram in a vision: “Fear not, Abram, I am your shield; your reward shall be very great.” <sup>2</sup> But Abram said, “O Lord GOD, what will you give me, for I continue<sup>[fn]</sup> childless, and the heir of my house is Eliezer of Damascus?” <sup>3</sup> And Abram said, “Behold, you have given me no offspring, and a member of my household will be my heir.” <sup>4</sup> And behold, the word of the LORD came to him: “This man shall not be your heir; your very own son<sup>[fn]</sup> shall be your heir.” <sup>5</sup> And he brought him outside and said, “Look toward heaven, and number the stars, if you are able to number them.” Then he said to him, “So shall your offspring be.” <sup>6</sup> And he believed the LORD, and he counted it to him as righteousness.

<sup>7</sup> And he said to him, “I am the LORD who brought you out from Ur of the Chaldeans to give you this land to possess.” <sup>8</sup> But he said, “O Lord GOD, how am I to know that I shall possess it?” <sup>9</sup> He said to him, “Bring me a heifer three years old, a female goat three years old, a ram three years old, a turtledove, and a young pigeon.” <sup>10</sup> And he brought him all these, cut them in half, and laid each half over against the other. But he did not cut the birds in half. <sup>11</sup> And when birds of prey came down on the carcasses, Abram drove them away.

<sup>12</sup> As the sun was going down, a deep sleep fell on Abram. And behold, dreadful and great darkness fell upon him. <sup>13</sup> Then the LORD said to Abram, “Know for certain that your offspring will be sojourners in a land that is not theirs and will be servants there, and they will be afflicted for four hundred years. <sup>14</sup> But I will bring judgment on the nation that they serve, and afterward they shall come out with great possessions. <sup>15</sup> As for you, you shall go to your fathers in peace; you shall be buried in a good old age. <sup>16</sup> And they shall come back here in the fourth generation, for the iniquity of the Amorites is not yet complete.”

<sup>17</sup> When the sun had gone down and it was dark, behold, a smoking fire pot and a flaming torch passed between these pieces. <sup>18</sup> On that day the LORD made a covenant with Abram, saying, “To your offspring I give<sup>[fn]</sup> this land, from the river of Egypt to the great river, the river Euphrates, <sup>19</sup> the land of the Kenites, the Kenizzites, the Kadmonites, <sup>20</sup> the Hittites, the Perizzites, the Rephaim, <sup>21</sup> the Amorites, the Canaanites, the Girgashites and the Jebusites.”

#### ESV Footnotes

(15:2) Or *I shall die*

(15:4) Hebrew *what will come out of your own loins*

(15:18) Or *have given*

**Great Reward** — This chapter is filled with God’s promises, beginning with His statement that “*your reward shall be very great*” (v. 1). The two main categories relate to Abram’s descendants and to Israel’s land. Abram had been childless for a very long time, yet his descendants would become like the number of the stars (v. 5). That is a great reward! Abram’s significant response was that “*he believed the LORD*” (v. 6). The second set of promises had to do with the land. Gaining it would be realized after 400 years of slavery in Egypt (v. 13) and God’s judgment of the Amorites (v. 16). The large land area included the territory occupied by ten named nations (vv. 19-21). That is a great reward! God put a seal on these promises by making “*a covenant with Abram*” (v. 18). A covenant is a firm and formal promise that places responsibilities on both participants. This is the second covenant made by God, the first being with Noah when God made the rainbow to be a sign of the end of universal floods (Gen. 8:21). In the covenant with Abram, God produced “*a smoking fire pot and a flaming torch*” that passed between the separated animal halves (Gen. 15:17). God is the great rewarder of “*those who seek him*” (Heb. 11:6). Jesus said that when we are persecuted because of our faith, our “*reward is great in heaven*” (Matt. 5:12), and when we love our enemies, “*your reward will be great*” (Luke 6:35). God’s promises are great and His rewards are great.

**Meditation:** God told Abram that his offspring would be “sojourners in a land that is not theirs ... and they will be afflicted for four hundred years” (Gen. 15:13). However, Exodus 12:40 says, “The time that the people of Israel lived in Egypt was 430 years.” Some have suggested that the 400 years was just a round number. Notice, though, what the text says about these two numbers. They would be “afflicted” for 400 years (Gen. 15:13) but they “lived in Egypt” for 430 years (Ex. 12:40). Apparently, the family of Jacob lived peacefully in Egypt for 30 years before they became enslaved by the Egyptians. Both numbers are correct.

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January 12 W Reading 12 — Genesis 16:7-16 — The God of Seeing

God had promised Abram that he would have his “very own son” (15:4) but Abram had waited for at least 10 years (16:3) after that promise; he was 85 years old (16:16) and still had no son. His wife, Sarai, came up with an alternate plan of giving her servant, Hagar, to Abram as a wife. It worked physically but backfired emotionally. After Hagar conceived, she became snooty and then ran away when Sarai “dealt harshly with her” (16:6).

<sup>7</sup> The angel of the LORD found her by a spring of water in the wilderness, the spring on the way to Shur. <sup>8</sup> And he said, “Hagar, servant of Sarai, where have you come from and where are you going?” She said, “I am fleeing from my mistress Sarai.” <sup>9</sup> The angel of the LORD said to her, “Return to your mistress and submit to her.” <sup>10</sup> The angel of the LORD also said to her, “I will surely multiply your offspring so that they cannot be numbered for multitude.” <sup>11</sup> And the angel of the LORD said to her,

“Behold, you are pregnant  
and shall bear a son.

You shall call his name Ishmael,<sup>[fn]</sup>  
because the LORD has listened to your affliction.

<sup>12</sup> He shall be a wild donkey of a man,  
his hand against everyone  
and everyone’s hand against him,  
and he shall dwell over against all his kinsmen.”

<sup>13</sup> So she called the name of the LORD who spoke to her, “You are a God of seeing,” for she said, “Truly here I have seen him who looks after me.”<sup>[fn]</sup> <sup>14</sup> Therefore the well was called Beer-lahai-roi; it lies between Kadesh and Bered.

<sup>15</sup> And Hagar bore Abram a son, and Abram called the name of his son, whom Hagar bore, Ishmael.

<sup>16</sup> Abram was eighty-six years old when Hagar bore Ishmael to Abram.

#### ESV Footnotes

(16:11) *Ishmael* means *God hears*

(16:13) Or *You are a God who sees me*

(16:13) Hebrew *Have I really seen him here who sees me?* or *Would I have looked here for the one who sees me?*

(16:14) *Beer-lahai-roi* means *the well of the Living One who sees me*

**Sees All, Knows All** — This is the first time the expression, “the angel of the LORD” is mentioned in Scripture. It was no ordinary angel. This “angel” not only represented Yahweh but was God Himself, presenting Himself in a physical form. The “angel” said, “I will surely multiply your offspring” (v. 10), which is something only God can do. Many feel that whenever this term is used in the Bible, it refers to the preincarnate Christ. The “angel” demonstrated His knowledge, knowing where to find Hagar (v. 7), knowing her name and that she was the servant of Sarai (v. 8), and knowing that she was pregnant with a male baby (v. 11). He also knew the future, predicting the numberless offspring of Ishmael (v. 10) and that he would become “a wild donkey of a man” (v. 12). Hagar recognized this

being's divinity and called Him "God of seeing" (v. 13, 'El Ro-i', pronounced el row-EE). He sees everything and knows everything. That is the same God we serve today. He is infinite in His awareness of the past, present, and future; He is omniscient. He knows your struggles, like Hagar was experiencing, and He is concerned about you. Trust Him!

I recently came across a beautiful song in a dramatic video based on the name that Hagar applied to Yahweh: "You are a God of seeing" (v. 13). The song is called, "The God Who Sees," and was sung by Nicole C. Mullen in the video directed by Kathie Lee Gifford. The first three minutes of the video ([The God Who Sees - YouTube](#)) are about Hagar, and include these words:

She's crying in the desert; she's lost in her despair;  
She thinks nobody loves her; Hagar thinks nobody's there.  
But God says, "I will be a ring of fire around her and I will be the glory in her midst.  
And the power of my presence will bring her to her knees,  
and I will lift her up again, for I'm the God who sees."  
Then He speaks in gentle whispers and He softly calls her name;  
she feels His arms enfold her, as He holds her. And she'll never be the same,  
"Because I'm a God who never changes and My promises are true;  
and when this world deserts you, this is what I'll do..."

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January 13 Th Reading 13 — Genesis 17:1-22 — God Almighty

<sup>1</sup> When Abram was ninety-nine years old the LORD appeared to Abram and said to him, "I am God Almighty,<sup>[fn]</sup> walk before me, and be blameless, <sup>2</sup> that I may make my covenant between me and you, and may multiply you greatly." <sup>3</sup> Then Abram fell on his face. And God said to him, <sup>4</sup> "Behold, my covenant is with you, and you shall be the father of a multitude of nations. <sup>5</sup> No longer shall your name be called Abram,<sup>[fn]</sup> but your name shall be Abraham,<sup>[fn]</sup> for I have made you the father of a multitude of nations. <sup>6</sup> I will make you exceedingly fruitful, and I will make you into nations, and kings shall come from you. <sup>7</sup> And I will establish my covenant between me and you and your offspring after you throughout their generations for an everlasting covenant, to be God to you and to your offspring after you. <sup>8</sup> And I will give to you and to your offspring after you the land of your sojournings, all the land of Canaan, for an everlasting possession, and I will be their God." <sup>9</sup> And God said to Abraham, "As for you, you shall keep my covenant, you and your offspring after you throughout their generations. <sup>10</sup> This is my covenant, which you shall keep, between me and you and your offspring after you: Every male among you shall be circumcised. <sup>11</sup> You shall be circumcised in the flesh of your foreskins, and it shall be a sign of the covenant between me and you. <sup>12</sup> He who is eight days old among you shall be circumcised. Every male throughout your generations, whether born in your house or bought with your money from any foreigner who is not of your offspring, <sup>13</sup> both he who is born in your house and he who is bought with your money, shall surely be circumcised. So shall my covenant be in your flesh an everlasting covenant. <sup>14</sup> Any uncircumcised male who is not circumcised in the flesh of his foreskin shall be cut off from his people; he has broken my covenant." <sup>15</sup> And God said to Abraham, "As for Sarai your wife, you shall not call her name Sarai, but Sarah<sup>[fn]</sup> shall be her name. <sup>16</sup> I will bless her, and moreover, I will give<sup>[fn]</sup> you a son by her. I will bless her, and she shall become nations; kings of peoples shall come from her." <sup>17</sup> Then Abraham fell on his face and laughed and said to himself, "Shall a child be born to a man who is a hundred years old? Shall Sarah, who is ninety years old, bear a child?" <sup>18</sup> And Abraham said to God, "Oh that Ishmael might live before you!" <sup>19</sup> God said, "No, but Sarah your wife shall bear you a son, and you shall call his name Isaac.<sup>[fn]</sup> I will establish my covenant with him as an everlasting covenant for his offspring after him. <sup>20</sup> As for Ishmael, I have heard you; behold, I have blessed him and will make him fruitful and multiply him greatly. He shall father twelve princes, and I will make him into a great nation. <sup>21</sup> But I will establish

*my covenant with Isaac, whom Sarah shall bear to you at this time next year."*<sup>22</sup> *When he had finished talking with him, God went up from Abraham.*

#### ESV Footnotes

(17:1) Hebrew *El Shaddai*

(17:5) *Abram* means *exalted father*

(17:5) *Abraham* means *father of a multitude*

(17:15) *Sarai* and *Sarah* mean *princess*

(17:16) Hebrew *have given*

(17:19) *Isaac* means *he laughs*

**A Laughing Matter** — When the angel Gabriel appeared to tell the Virgin Mary about her coming pregnancy, he said about her relative, "*Elizabeth in her old age has also conceived a son*" (Luke 1:36). Gabriel then concluded that "*nothing will be impossible with God*" (v. 37). Both Mary and Elizabeth knew from history that something similar had happened to Sarai centuries earlier. Nothing is impossible with God; He is omnipotent—all powerful. That is why He said to Abram, "*I am God Almighty*" (Gen. 17:1). It is one of the "names" of God—more like a designation for a divine attribute. This is the first of 48 times that the term "*God Almighty*" is used in the Bible, *El Shaddai* in Hebrew. After identifying Himself with that name in the first verse, several examples of His infinite power follow in the chapter. God made a formal promise—a covenant—with Abram that He would perform the following miracles:

1. He would make Abram "*the father of a multitude of nations*" (v. 4);
2. He would give Abraham's descendants "*all the land of Canaan*" as a perpetual possession (v. 8);
3. He would bless Sarai by giving her a son in her old age (v. 16).

Abraham laughed at the idea of becoming the father of another son at the age of 100 (v. 17) and Sarah laughed at the same prospect (18:12). It was a laughable miracle. So impossible. But nothing is impossible with *El Shaddai*. Remember that fact when you pray to ask God for something special today: nothing is impossible with Him.

Praise to the Lord, the Almighty, the King of creation;  
O my soul, praise him, for he is thy health and salvation:  
Come ye who hear,  
Now to his temple draw near,  
Join me in glad adoration.

—Joachim Neander (1665)

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January 14 F Reading 14 — Genesis 18:16-33 — The Just Judge

God appeared to Abraham along with angels (see 19:1) in the form of three men who came to visit him at his tent. After eating the special meal prepared for them, God clarified the promise to Sarah, saying, "*about this time next year ... Sarah shall have a son*" (18:15). The wicked situation in Sodom and Gomorrah is then presented.

<sup>16</sup> *Then the men set out from there, and they looked down toward Sodom. And Abraham went with them to set them on their way.* <sup>17</sup> *The LORD said, "Shall I hide from Abraham what I am about to do, <sup>18</sup> seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him?"* <sup>19</sup> *For I have chosen<sup>[fn]</sup> him, that he may command his children and his household after him to keep the way of the LORD by doing righteousness and justice, so that the LORD may bring to Abraham what he has promised him."* <sup>20</sup> *Then the LORD said, "Because the outcry against Sodom and Gomorrah is great and their sin is very grave, <sup>21</sup> I will go down to see*

whether they have done altogether<sup>[fn]</sup> according to the outcry that has come to me. And if not, I will know."

<sup>22</sup> So the men turned from there and went toward Sodom, but Abraham still stood before the LORD. <sup>23</sup> Then Abraham drew near and said, "Will you indeed sweep away the righteous with the wicked? <sup>24</sup> Suppose there are fifty righteous within the city. Will you then sweep away the place and not spare it for the fifty righteous who are in it? <sup>25</sup> Far be it from you to do such a thing, to put the righteous to death with the wicked, so that the righteous fare as the wicked! Far be that from you! Shall not the Judge of all the earth do what is just?" <sup>26</sup> And the LORD said, "If I find at Sodom fifty righteous in the city, I will spare the whole place for their sake."

<sup>27</sup> Abraham answered and said, "Behold, I have undertaken to speak to the Lord, I who am but dust and ashes. <sup>28</sup> Suppose five of the fifty righteous are lacking. Will you destroy the whole city for lack of five?" And he said, "I will not destroy it if I find forty-five there." <sup>29</sup> Again he spoke to him and said, "Suppose forty are found there." He answered, "For the sake of forty I will not do it." <sup>30</sup> Then he said, "Oh let not the Lord be angry, and I will speak. Suppose thirty are found there." He answered, "I will not do it, if I find thirty there." <sup>31</sup> He said, "Behold, I have undertaken to speak to the Lord. Suppose twenty are found there." He answered, "For the sake of twenty I will not destroy it." <sup>32</sup> Then he said, "Oh let not the Lord be angry, and I will speak again but this once. Suppose ten are found there." He answered, "For the sake of ten I will not destroy it." <sup>33</sup> And the LORD went his way, when he had finished speaking to Abraham, and Abraham returned to his place.

#### ESV Footnotes

(18:19) Hebrew *known*

(18:21) Or *they deserve destruction*; Hebrew *they have made a complete end*

**Even for Ten** — Abraham was concerned about the family of his nephew, Lot, who lived in Sodom, but he was also concerned about God's justice. Any judge should be just, especially "*the Judge of all the earth*" (v. 25). So, Abraham tentatively tested God. Would He destroy Sodom if 50 righteous people lived there? No. How about 45? 40? 30? 20? No, not even for ten righteous inhabitants would He destroy the city. Ten people in a city of 1,000 would be only 1%. Actually, only three individuals were ultimately saved from the city's destruction. That says a lot about God's desire to protect His own. Often, when I fly on an airplane, I think of this concept and ask God to protect all the passengers for the sake of those few of us on board who know Him. We are in the minority but we are loved by God. He cares for us and protects us. That is one side of justice: God doesn't unfairly punish the righteous; He is a just judge. The other side of justice is that God does not allow the unrighteous to go unpunished. If it doesn't happen in this life, as it did to the people in Sodom and Gomorrah, it will be applied in hell.

**Meditation:** God said, "*I will go down to see whether they have done altogether according to the outcry that has come to me. And if not, I will know*" (v. 21). Did He not know in advance? Yes, He did, because God, being omniscient, is all-knowing. He probably said that for Abraham's benefit. It was a statement showing God's careful evaluation and fairness in judgment.

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January 15 Sa Reading 15 — Genesis 19:10--26 — The Merciful God

The two angelic men continued to Sodom as strangers and were invited by Lot to stay the night in his house. After dinner, the house was surrounded by blatant homosexual men who wanted access to the two visitors. Lot stepped outside to unsuccessfully try to reason with the increasingly violent men before the angels rescued him.

<sup>10</sup> But the men reached out their hands and brought Lot into the house with them and shut the door. <sup>11</sup> And they struck with blindness the men who were at the entrance of the house, both small and great, so that they wore themselves out groping for the door.

<sup>12</sup> Then the men said to Lot, "Have you anyone else here? Sons-in-law, sons, daughters, or anyone you have in the city, bring them out of the place. <sup>13</sup> For we are about to destroy this place, because the outcry against its people has become great before the LORD, and the LORD has sent us to destroy it." <sup>14</sup> So Lot went out and said to his sons-in-law, who were to marry his daughters, "Up! Get out of this place, for the LORD is about to destroy the city." But he seemed to his sons-in-law to be jesting. <sup>15</sup> As morning dawned, the angels urged Lot, saying, "Up! Take your wife and your two daughters who are here, lest you be swept away in the punishment of the city."

<sup>16</sup> But he lingered. So the men seized him and his wife and his two daughters by the hand, the LORD being merciful to him, and they brought him out and set him outside the city. <sup>17</sup> And as they brought them out, one said, "Escape for your life. Do not look back or stop anywhere in the valley. Escape to the hills, lest you be swept away." <sup>18</sup> And Lot said to them, "Oh, no, my lords. <sup>19</sup> Behold, your servant has found favor in your sight, and you have shown me great kindness in saving my life. But I cannot escape to the hills, lest the disaster overtake me and I die. <sup>20</sup> Behold, this city is near enough to flee to, and it is a little one. Let me escape there—is it not a little one?—and my life will be saved!" <sup>21</sup> He said to him, "Behold, I grant you this favor also, that I will not overthrow the city of which you have spoken. <sup>22</sup> Escape there quickly, for I can do nothing till you arrive there." Therefore the name of the city was called Zoar.<sup>[fn]</sup>

<sup>23</sup> The sun had risen on the earth when Lot came to Zoar. <sup>24</sup> Then the LORD rained on Sodom and Gomorrah sulfur and fire from the LORD out of heaven. <sup>25</sup> And he overthrew those cities, and all the valley, and all the inhabitants of the cities, and what grew on the ground. <sup>26</sup> But Lot's wife, behind him, looked back, and she became a pillar of salt.

#### **ESV Footnote**

(19:22) Zoar means *little*

**Aggressive Mercy** — The two angels were so intent on their mission that they forcefully acted to rescue Lot and his family. They physically dragged Lot back into the house when he was threatened by the sex-crazed men of the city (v. 10). When Lot lingered, they “seized him ... by the hand, the LORD being merciful to him ... and brought him outside the city” (v. 16). Granting Lot’s request to escape to Zoar instead of going to the hills was another act of mercy (v. 20). God is not passive in His mercy but is active, even aggressive at times. Doesn’t that brilliantly display the deep love of God? God loves us so much that He warns us, protects us, and directs us away from His judgment of evil. Mercy involves being rescued from the punishment for what is really deserved. Lot was not perfect; he had already proved to be selfish in choosing the best land when he and Abraham decided to go their separate ways (13:10-11). His wife was also imperfect when she disobeyed and looked back at the destruction of the cities (19:26). His two rescued daughters later proved to be evil in having sex with their drunk father in order to produce offspring (19:32). We don’t deserve God’s mercy, either. It is undeserved but given in love to those God would call his own.

Sing along with a familiar tune: [God of Mercy God of Grace - YouTube](#)

God of mercy, God of grace,  
show the brightness of your face.  
Shine upon us, Savior, shine;  
fill your world with light divine;  
All your saving health extend  
unto earth's remotest end.

— Henry Francis Lyte (1834)