

Broad and Open Way

*Authoritarian Manipulation...*

*Lowt* | Lot and his family were in the wrong place at the wrong time. There would be no saving *Cadom* | Sodom from what they deserved and God intended. The people in this abominable place were toxic – something He could not allow to fester in the Promised Land.

Nonetheless, Yahowah had made a promise to ‘Abraham, vowing to save His nephew. And He would do more than that. He would provide an opportunity for *Lowt*’s wife, daughters, and their husbands to walk away from this den of iniquity.

The story of Sodom and Gomorrah continues with these words...

**“Then (*wa*) the individual spiritual messengers (*ha* ‘*ysh* – the personas (speaking of the two *mal’ak*)) explained the situation (*‘amar* – said) to *Lowt* | Enveloped and Intertwined (*‘el Lowt* – Lot, the one wrapped too tightly who was encircled, encased, and entangled), continuing to testify (*‘uwd* – trying to help and admonish, still providing a warning),**

**‘Who (*my*) are you concerned about here (*la* ‘*atah poh*): your sons-in-law (*chathan beny* ‘*atah*), your daughters (*bath* ‘*atah*), or (*wa*) anyone else (*kol*) whom you are related to (*‘asher la* ‘*atah*) in the city (*ba ha* ‘*iry*) – you can choose to bring them out of this place (*yatsa’ min ha maqowm* – you may go forth from this**

standing place (Lowt's home) and locale (the city) (hifil imperative – you can influence them, making them like you based upon your decision with unfolding consequences))?" (19:12)

*Mal'ak* | messengers are not all-knowing, otherwise they would not have asked this question. Furthermore, they were not expressing their desire, as they have no such inclinations. They simply informing Lowt of his options. Their mission was to save Lowt, and it was then Lowt's decision as who he would encourage to come along.

**“For indeed** (*ky* – it is true), **we are about to destroy this putrid pit** (*shachath* ‘*anahnuw* – we are going to devastate the corrupt slime pit) **of a place** (*‘eth ha maqowm ha zeh*) **because** (*ky*) **the outcry** (*tsaqah* – the distress and despair) **has become great** (*gadal* – growing exponentially over a long period of time) **against them** (*hem* ‘*eth*) **before** (*paneh*) **Yahowah** (*Yahowah* – an accurate transliteration of the name YaHoWaH, our ‘*elowah* – God as guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation).

**Therefore** (*wa*), **Yahowah** (*Yahowah* – the proper pronunciation of YaHoWaH based upon His *towrah* – teaching regarding His *hayah* – existence) **has sent us** (*shalach* ‘*anahnuw*– has dispatched us) **to annihilate this corruption** (*la shachath hy*’ – to irreparably devastate and destroy this putrid and spoiled slime pit).” (*Bare'syth* / In the Beginning / Genesis 19:13)

Cadom was a “*shachath* – a putrid, corrupt, and destructive slime pit” which if not eradicated would have infected everything around it, just like any contagious disease or devastating plague. The conditions which existed in Cadom necessitated removing it from Yahowah's home and represents one of the many cases in

which the most merciful response is for God to annihilate masses of people before their beliefs and customs kill His children.

However, let's be abundantly clear: men do not have a mandate to take another life, and in fact the opposite is true because we have been instructed not to make a habit of killing. Further, we are not responsible for Yahowah's home here on earth or in heaven. He is. And since He gave us life and a home, it is within His purview and jurisdiction to truncate both, especially if the lives shortened are beyond redemption and those spared still within reach.

It just cannot be overemphasized: God damn religious perversions, politics and patriotism too, societal customs and man's family values. Yahowah is wholly, irrevocably and irrefutably in opposition to man's propensity to corrupt and twist His intent and will annihilate it when it affects the wellbeing of His children. Just as God will honor the promises He made to 'Abraham to provide the benefits of the Covenant, He will uphold His promise to obliterate man's way prior to His return.

**“Now (*wa*) the Enveloped and Entangled (*Lowt* – Lot, the one wrapped too tightly who was encircled, encased, and intertwined) **went out** (*yatsa'* – extended himself) **and said** (*wa 'amar* – warning and imploring) **to** (*'el*) **his sons-in-law** (*chathan huw'*) **who were to obtain his daughters** (*laqah bath huw'* – receive his daughters), **declaring** (*'amar*), **‘Get up** (*quwm* – choose to rise up and stand up (qal imperative))!**

**You're going to want to get out** (*yatsa'* – be brought out) **of this place** (*min ha maqowm ha zeh* – from this site and dwelling place) **because** (*ky*) **Yahowah** (*Yahowah* – the proper pronunciation of YaHoWaH as *'elowah* – God instructed in His *Towrah* – Guidance regarding His *hayah*

– existence) **is going to destroy this corrupting pit** (*shachath* – will devastate that which ruins and spoils, annihilating the slime) **of the city** (*'eth ha 'yr* – of anguishing shrines and temples, of terrorizing asses, and of displeasing inhabitants).’

**But he seemed like he was** (*wa hayah ka*) **jesting at the expense of others** (*tsachaq* – making a mockery of himself by engaging in foreplay and playing around with them, even perhaps fondling them (piel participle – a verbal adjective where the object suffers the effect of the action)) **from the vantage point** (*ba 'ayn* – in the view and from the perspective) **of his sons-in-law** (*chathan huw'*).” (19:14)

Consider the opening phrase in relationship to the place: *wa kemow la shachar 'alah*. Allah would, indeed, rise in this place and corrupt it beyond the days of Cadom.

“**As the sun arose** (*wa kemow la shachar 'alah* – simultaneously with the sun rising at daybreak), **then** (*wa*) **the spiritual messengers** (*ha mal'akym* – the heavenly representatives and implements) **eagerly and energetically urged, being adamant** (*'uw* – responded to the circumstances in a way which encouraged hurrying away, speaking sternly and forcefully, being insistent (hifil imperfect)) **with** (*ba*) **Lowt** (*Lowt* – Lot, the Enveloped and Entangled, the one wrapped too tightly who was encircled, encased, and intertwined, but now covered and protected), **by saying** (*la 'amar* – by expressing in words), **‘Get up, rise up, and choose of your own freewill to stand up** (*quwm* – of your own volition, arise, take a stand, stand upright, become established and affirmed, accomplish, fulfill, and carry out your intent to be restored (qal imperative))!

**Grasp hold** (*laqah* – reach out, select, and choose to lead away by taking hold (qal imperative)) **of your wife** (*'eth 'ishah* – of your woman) **and of your two**

**daughters** (*wa la shanaym bath 'atah*) **who have been discovered here** (*ha matsa'* – who are found here, whose location has become known (nifal)) **lest you be swept up and away** (*pen caphah* – otherwise you will be snatched away, captured, and discarded, for having been caught up (nifal imperfect)) **in the perversity and resulting punishment** (*ba 'aown* – within the wrongdoing and liability, the contrary nature and accompanying guilt, the depraved and serpentine crookedness and iniquity, along with the propensity to twist, corrupt, and pervert) **of the city** (*ha 'yr* – of the anguishing shrines and temples, of terrorizing asses, and of displeasing inhabitants).” (*Bare'syth / In the Beginning / Genesis 19:15*)

It is fascinating to read that the reason the *mal'akym* provided for Lowt's wife and daughters accompanying them out of town is that they “*matsa'* – were discovered.” As such, their removal was not by design, not based upon Yah's instructions, nor familial love. Moreover, in the next statement we discover that the *mal'akym* overpowered Lowt to make certain that he was not left in Cadom with the women in his life tagging along. But the most telling phrase is that Yahowah's mercy was directed exclusively toward Lowt, and not the woman about to become salt nor either of the incestuous daughters.

Also, if you would like to know why Lowt isn't symbolic of the *Taruw'ah* harvest from an imploding world, much less indicative of the “rapture,” in the hitpael stem, *mahah* answers the question. Those gleaned during the harvest will be ready and waiting to leave. Lowt was not.

**“But for reasons entirely his own, he hesitated** (*wa mahah* – he foolishly delayed, trying to extend his time, and showing a lack of understanding, lingered; from *mah* – to question the who, what, why, when, where, and how of something (hitpael imperfect – acting on his own initiative with ongoing consequences)) **so** (*wa*) **the**

**individuals (meaning the two spiritual implements)** (*wa ha 'ysh*) **powerfully and harshly seized him by his hand** (*chazaq ba yad huw'* – severely overpowered him and established their control over his hands, firmly and with intense resolve (hifil imperfect)), **then with the hand of his wife and the hand of his two daughters** (*wa ba yad 'isah huw' wa ba yad shanaym bath huw'*), **with (ba) Yahowah** (*Yahowah* – based upon 'elowah's – God's *towrah* – guidance on His *hayah* – existence) **being merciful** (*chemlah* – showing concern and compassion and delivering him from this bad, difficult, and dangerous, situation as an act of kindness) **unto** ('*al* – on account of) **him** (*huw'*).

**And they brought him out** (*wa yatsa' huw'*) **and spiritually placed him** (*nuwach huw'* – as part of an alliance they created a favorable circumstance for him which would enable restful restoration; based upon *ruwach* – spirit) **apart from and outside so as to sever ties to** (*min chuwts*) **the approach to the city** (*la ha 'iyr*).” (*Bare'syith* / In the Beginning / Genesis 19:16)

You will notice that neither volition nor initiative is ever associated with the *mal'ak* / spiritual implements, while both are commonly applied to people. This reaffirms the nature of the *tsaba'*, wherein we recognize that they are tasked with following orders. And that is why they “*chazaq* – harshly overpowered them.” Yah had given them a directive and they were going to carry it out. This certainly blows the myth of “angels” being “sweet and pretty little girls with wings.”

What follows is a clear and contextual, real-world explanation of what God is seeking, what He wants and desires from all of us, whether we have lived in ancient or modern Sodom, antiquity's Babel or today's incarnation of Babylon...

**“And it came to pass (*wa hayah*) as (*ka*) they brought them outside, severing ties (*yatsa’ hem ‘eth hem ha chuwts*), then (*wa*) one said (*‘amar*), ‘Of your own volition, flee and spare (*malat* – escape and thereby choose to rescue, giving birth to a new child through all the birth pangs (nifal imperative – Lowt’s soul would be delivered to a safe place based upon his decision to slip away because the imperative conveys freewill and with the nifal the subject carries out and receives the action of the verb)) your soul (*‘al nepesh ‘atah* – thereby your consciousness, your inner nature, character, and animate being).**

**It is His desire that you do not look back nor have any regard for what you have left behind (*‘al nabat ‘achar ‘atah* – expressing the intent of the One who sent us, it is His will that you no longer respect, and that you should cease to care about the others, no longer interpreting your understanding from your past (hifil imperfect jussive – subject engages the object such that they become similar with ongoing implications based upon the will of another)).**

**In addition (*wa*), it is His intent that you do not take a stand or abide, standing still (*‘al ‘amad* – conveying the desire of the One who sent us, it is His will that you do not stay put, presenting yourself before anyone considered superior, neither propped up nor sustained, delaying or continuing (qal imperfect jussive)) with anyone in the broad and open way or with anything associated with round discs (*ba kol ha kikar* – with anyone or anything connected to that which is expansive and thus popular and inclusive, by anything approximating the vicinity of the global community or circus, that which is related to the round disk-shaped loaf of bread or round religious cakes, circuitous reasoning which circumvents, or disk coinage of silver or gold; from *karar* – whirling around and dancing in circles).’**

**‘Choose to escape** (*malat* – flee and spare yourself, and thereby choose to rescue, giving birth to a new child through all the birth pangs (nifal imperative – Lowt’s would be delivered to a safe place based upon his decision to slip away because the imperative conveys freewill and with the nifal the subject carries out and receives the action of the verb)) **to the mount** (*ha har* – to the mountain or ridgeline (singular)) **lest you be swept up and away** (*pen caphah* – otherwise you will be snatched away, captured, and discarded, for having been caught up in this (nifal imperfect)).” (*Bare’syth* / In the Beginning / Genesis 19:17)

First, we discover that from God’s perspective, being brought outside was symbolic of severing ties with the libertine world of Sodom. Second, our willingness, so long as it is of our own freewill, to walk away from man’s moral morass initiates the process by which our souls are spared, delivering that which is most dear by escaping human babel. It is what eventually leads us through all the birth pangs to being born anew as a child of the Covenant.

But the highlight of this statement is *‘al nabat ‘achar ‘atah*, the realization that it is the desire of the One who dispatched the *mal’ak* that He does not want us to look back, longing for our former life, showing any regard for what we have left behind when we choose to live with Him. Lowt’s wife wouldn’t be turned to salt because she couldn’t keep from looking, but because she really didn’t want to leave. We can cling to man’s world or flee it to engage in God’s, but we cannot bring one into the other.

Further, and driving this point home, these *mal’ak* – messengers are reinforcing the idea that it is Yahowah’s intent that we do not continue to abide within or take a stand in favor of anyone in the broad and open way or with anything associated with that which is expansive, popular, and inclusive, including the global community, that which is related to the round disk-shaped loaf of

bread or round religious cakes, circuitous reasoning which circumvents our understanding, or disk coinage of silver or gold, because it is akin to whirling around and dancing in circles.

Most English bibles render ignore *kol* and render *kikar* as valley, when one is essential and the other is errant. *Kikar* is the basis of “circle, circular, circuitous, circus, and circumvent” in modern western languages. The circle is symbolic of sun- and moon-god religions such as Astrology, Christianity, and Islam. Circular reasoning and the circuitous approach to life and to God is symbolic of religion and politics, beginning with Babel.

The name “church” was derived from this root, and it is an institution designed to circumvent the Word of God. *Kikar* can also be conveyed “global” or “disk-like” with the former addressing the planet and the latter representing the communion and eucharist wafer, sun-disk religious imagery, such as sunbursts and halos, and coinage.

Finally, the instruction wasn’t to escape to the hills because *har* was singular. Recognizing that it would have been looming right above them, the mount that Lowt ought to have sought should have been Mowryah. It is the place, symbolically for us, and in reality, for ‘Abraham, Dowd, and Yahowah to go to resolve the legacy of Sodom. It is where Yahowah will return to cleanse the stain of politics and religion, and also the stigma of man’s fractured family.

Unfortunately, Lowt just wasn’t ready to seize the opportunity Yahowah had afforded him. Therefore, the gift Yahowah offered to ‘Abraham would serve as nothing more than an instructive lesson for us to consider.

**“Then (wa) Lowt** (*Lowt* – Lot, the Enveloped and Entangled, the one wrapped too tightly who was encircled, encased, and intertwined, but now covered and

protected), **said unto them** (*'amar 'al hem* – expressed to them), **'No! I beg you** (*'al na* – please don't), **my lords** (*'adony 'any*). (19:18)

**Look here** (*hineh* – now pay attention), **please** (*na*'), **your associate** (*'ebed 'atah* – your servant, official adviser, and coworker) **has found** (*matsa'* – has attained for the moment (qal perfect)) **favor** (*chen* – acceptance and mercy) **in your sight** (*ba 'ayn 'atah* – from your perspective) **so** (*wa*) **you have shown great kindness** (*gadol chanan 'atah* – you have offered tremendous mercy and favorable treatment) **which you have acted out with me** (*'asher 'asah 'imad 'any* – which you have demonstrated for me) **such that my soul continues to live** (*la chayah 'eth nepesh 'any* – because my consciousness has been sustained and kept alive).

**But** (*wa*) **I am incapable** (*'any lo' yakol* – I am overwhelmed and don't understand, I can't possibly grasp the meaning of this nor prevail (qal imperfect)) **of escaping by fleeing** (*la malat* – of being spared by running away) **to the mount** (*ha har*) **and so** (*pen*) **the miserable attitude, the overt wrongdoing, and the twisted perversions** (*ha ra'ah* – the harmful wickedness, calamity, and evil, even the broken relationships) **will cling to me by being associated with me** (*dabaq 'any* – will overtake me, plaguing me because it is accompanying me) **and I will die** (*wa muwth* – and so I will perish).” (*Bare'syth / In the Beginning / Genesis 19:19*)

As was the case with Lowt, if we retain a connection to the twisted perversions of man we are not welcome in heaven. We either walk away or die.

The benefits of the Covenant are not free. They are not given away willy nilly without effort and active engagement by the recipient. This isn't welfare. They are not entitlements. It's not, as the “Christian New

Testament” claims, “*charis* – a charity.” The Roman goddesses of *Gratia* / Grace do not hold sway – even when “*lowt* – enveloped and intertwined, wrapped up and encased” in the Broad and Open Way’s “Gospel of Grace.” Yahowah is not going to carry us kicking and screaming to the Promised Land.

The first step toward the Covenant is to walk away from our country, from the babel of religion and politics, from the fractured nature of the human family, and from societal conditioning. And yet Lowt couldn’t even get that right, preferring to linger and then complain. Mowryah would have required a considerable change in elevation, but it was in sight and in reach.

At times like these I often wonder how much of what we are reading was conveyed for our benefit and not necessarily understood by those among whom it was attributed. Lowt never seemed to understand what was occurring around him and yet his words surmised what was at stake with astounding clarity. For example, Lowt did not mention *Pesach* or the seven *Miqra’ey*, and made no association between the *matsah* he prepared and served and the *Miqra’* of *Matsah*, nor made any connection from these things to the seven doors.

Yet it was all there for us to dine upon. So how is it possible we may wonder for Lowt to begin with the sublime when he is largely unaware of it and then become a boorish babbler who in so doing illuminates the path all the more? I think the answer lies in a momentary suppression, but not suspension, of freewill. Yahowah’s *malak* enabled Lowt to say things which were stunningly revealing and then, when they stopped, he became himself, providing us with insights from yet another perspective – that of man’s way.

Based upon all I’ve observed, this does not occur often, but often enough to fill the *Towrah*, *Mizmowr*, *wa*

*Naby'* with guidance to last a lifetime. And, frankly, there is only an upside here because it matters not that Lowt may have been inspired and then uninspired. With the exception of the two *mal'ak*, those he spoke to were never going to listen and they are long gone. But we aren't, and we're listening.

Beyond this, Lowt, to a significant degree, represents Yisra'el, just as we shall learn that Cadom represents Mow'ab and Mow'ab Man's World today. At times Yisra'el was inspired by the Creator of the universe and the Author of life. And at others, they were dumb as stones and equally hardheaded. Yisra'el has long been *lowt* – entangled in the ways of the gentiles.

The man whose oration had been so insightful in Cadom was anything but on his way out of town. He was not only being a lazy whiner; he was acting like he thought he could negotiate his own plan of salvation with Yahowah's representatives.

**“Behold (*hineh*), please agree (*na'*) that this nearby city in close proximity (*ha 'iyr ha zo 'th qarowb*) right over there (*sham*) is acceptable to flee (*nuwc* – will serve as an escape and be safe). It is lowly and little (*wa hy' mits'ar* – it is small and humble, diminutive and unpretentious, and it is no big deal; from *tsa'ar* – to grow small, to recede, and diminish, becoming insignificant).**

**I want to be saved (*malat* – it is my choice, my decision, my desire to do what I want and yet be rescued and delivered, being born anew (nifal imperfect cohortative – Lowt wanted to get the same results doing it his way with all of the ongoing benefits as an expression of his personal volition) by that name and in that place (*shem* – right there by that designation), I plead (*na'* – please, I beg you).**

**Isn't it a small thing (*ha lo' mits'ar hy'*) – isn't it an insignificant condition, a humble request, a small thing)?**

**Because (wa) it's my soul's (nepesh 'any) desire to live (chayah – it desires to be kept alive and be renewed, its life spared and preserved (qal imperfect jussive)).”**  
(*Bare'syth* / In the Beginning / Genesis 19:20)

What he is proposing is the essence of religion: “Why are you making such a big deal over the differences between the “New” and “Old” testaments, between the Towrah and Talmud, between the Bible and the Qur'an, between Yahowah and Allah, between Yahowsha' and Jesus, and between *Dowd* | David and *Sha'uwl* | Paul? Why must it always be God's Way? Aren't my ways, man's ways, also worthy?

In certain arenas man's ways are valid, but not when they conflict with Yahowah's Guidance. Once Paul, which means “*mits'ar* – lowly and little,” began promoting his way in opposition to God's Way, he damned his soul and all who believe him. In this way, Lowt is exposing and damning Christianity, a religion which promises to save souls from fire and brimstone based upon the will of those seeking salvation.

Mind you, they know nothing about what they are seeking to be delivered to, only what they want to be saved from. And they have no compunction whatsoever to listen to God first, to consider what He is offering or requesting. Their entire focus is on themselves, their beliefs, opinions, and desires. “Come on God, it's just a small favor, save me.” But it's not. The Lamb of God was sacrificed for *Pesach* and His soul suffered to facilitate *Matsah*, both of which comprise Yah's favor, neither of which are replaceable.

The *mal'ak* had no authority to grant any favors, and they didn't do Lowt a favor. Going from one city to another extended his mortal life marginally. But without going to Mount Mowryah, his soul would be destroyed as surely as were those in Cadom. But what the *mal'ak* could

do was allow Lowt to choose so long as his choice didn't interfere with the promise made to 'Abraham to remove his nephew before destroying the city.

**“He said to him** (*wa 'amar 'el huw'*), **‘Pay attention** (*hineh*), **I will lift up and respect** (*nasa'* – I will uplift and value (qal perfect)) **your presence** (*pane' atah* – your appearance) **and also** (*gam* – and besides by way of contrast) **support this statement from the Word** (*la ha dabar ha zeh*), **because I was not going to overthrow** (*la bilthy haphak 'any* – for the reason that I was not disturbing (qal infinitive construct) **this city** (*'eth ha 'iy'r*) **of which you have spoken** (*'asher dabar*).” (19:21)

The wording here is very clever in a good way. It's so exacting, one has to appreciate the Author's marvelously effective communication skills. The *mal'akym* were sent to do two things, and true to the Word, they were completing both tasks: removing Lowt then destroying Cadom.

Beyond this, Lowt was free to choose whichever direction he wanted to go in life, just as it had been when Uncle 'Abram initially gave him a similar choice. Since the *mal'akym* were not authorized to overthrow *Tso'ar* | *Zoar*, Lowt could scamper over that-a-way and avoid the rigors of ascending Mowryah.

The *mal'ak's* next statement is especially telling...

**“Of your own freewill, impetuously, even fearfully** (*mahar* – rashly and hurriedly, devoid of wisdom or sense, scurry off and ignorantly (piel imperative)) **flee there if your prefer that place and that name** (*malat shem* – you are free to choose to escape there, saving yourself according to your own feelings based upon its reputation (nifal imperative)) **because** (*ky*) **I am incapable** (*lo' yakol* – I have no ability at any time, lacking the authorization of accomplishing something (qal imperfect)) **of acting or engaging** (*la 'asah* – of

doing anything (qal infinitive construct) **regarding the Word** (*dabar* – the message) **until** (‘*ad*) **you arrive there** (*bow’ ‘atah sham*).

**Therefore, it is appropriate** (‘*al ken*) **that the name** (*shem*) **of the town** (*ha ‘iyar*) **was called** (*qara’*), ***Tso’ar* | Trivial and Immature, Lowly and Little** (*Tso’ar* – to be brought down and become insignificant, diminishing in status and stature, growing smaller and meaningless).” (*Bare’syth* / In the Beginning / Genesis 19:22)

He went to Paul, to the one called “*Tso’ar* – Lowly and Little.” Are you seeing a pattern developing here? And lest I forget, the antonym of *tso’ar* is “*bakowr* – firstborn.” As such, the souls descended from Lowt through *Mow’ab* would be stillborn. This is hardly the story of a “Rapture.” It’s more akin to a twisted wake. But then again, Lowt’s preference for *Tso’ar* over *Tsyown* was “*mahar* – impetuous and ignorant,” or in a word, “stupid.”

He was reentering the dark and gloomy world of man...

**“The sun’s rays had left the region** (*ha shemesh yatsa’ ‘al ha ‘erets* – the sun had descended from the land) **when** (*wa*) **Lowt** (*Lowt* – the Enveloped and Entangled, the one wrapped too tightly who was encircled, encased, and intertwined, and no longer covered and protected) **arrived at** (*bow’* – came to) ***Tso’ar* | Lowly and Little** (*Tso’ar* – Trivial and Immature, to be brought down and become insignificant, diminishing in status and stature, growing smaller and meaningless).” (19:23)

**Then** (*wa*) **Yahowah** (*Yahowah* – the proper pronunciation of YaHoWaH as ‘*elowah* – God instructed in His *Towrah* – Guidance regarding His *hayah* – existence) **rained down upon** (*matar ‘al* – targeted, effectively shooting a weapon at) **Cadom** (*Cadom* –

Scorched) **and upon** (*wa 'al*) **'Amorah | Authoritarian Manipulation** (*'Amorah* – Oppressive and Tyrannical Binding and Twisting, Gomorrah; from *'amar* – to bind, manipulate, and subjugate with autocratic control, with lords treating the masses as serfs, servants, and slaves) **brimstone** (*gaphryth* – sulfur) **and fire** (*wa 'esh*).

**It came out of the sky** (*min shamaym* – from the heavens (as in the solar system) **at the behest of** (*min 'eth*) **Yahowah** (*Yahowah* – based upon *'elowah*'s – God's *towrah* – guidance on His *hayah* – existence).” (*Bare'syth* / In the Beginning / Genesis 19:24)

At this introduction of *'Amorah*, let's ponder the insights its name alone provides into the reasons Yahowah torched it along with Cadom. *'Amorah* reveals that the city was plagued by a mix of “authoritarian manipulation, tyrannical twisting, and oppressive binding,” which is to say that it is indicative of the long and horrid legacy of Imperial and Catholic, political and then religious, Rome.

As the younger of the two cities, it is appropriate to associate *'Amorah* with Lowt's youngest son, *Ben-'Amy* | Child of my Nation or Descendant of my People, thereby making a connection between *'Amown* and Rome. Likewise, with Lowt's eldest son, *Mow'ab*, being equated to Cadom, we can safely project its irrational and immoral perversions on its legacy today.

It is interesting that sulfur is yellow, the color of the sun and thus the pigment used to create countless religious relics. It is also symbolic of those without the courage to take a stand for what is right. And it burns blue, the only color of light capable of freeing an electron. Lowt and his family were freed from Cadom as a gift to *'Abraham*. But considering the nature of the fractured human family, I'm sure the realization that our families

cannot always be saved wasn't lost on the father of the Covenant.

**“And so He overwhelmed and destroyed** (*wa haphak* – He overturned the nature of) **those cities** (*'eth ha 'iyir ha 'el*) **and everyone in the Broad and Open way** (*'eth kol ha kikar* – anyone or anything connected to that which is expansive and thus popular and inclusive, along with anything approximating the vicinity of the global community or circus, that which is related to the round disk-shaped loaves of bread or round religious cakes, circuitous reasoning which circumvents the issue, or disk coinage of silver or gold; from *karar* – whirling around and dancing in circles), **along with all the inhabitants** (*wa 'eth kol yashab* – including all who lived and remained) **of the cities** (*ha 'iyir*), **including what sprouted and grew from that dirt** (*wa tsemach ha 'adamah*).” (*Bare'syth / In the Beginning / Genesis 19:25*)

Yahowsha' defined the “Broad and Open way” in His first and largest public address. He not only revealed that this popular and inclusive way was contrary to the Towrah, but that it was the path to the death and destruction of the soul of those in opposition to it, those beguiled by the wolf in sheep's clothing who would be called “Lowly and Little,” which is Paulos in Latin – the Roman name *Sha'uwil* | Question Him chose for himself. The Broad and Open way, the popular and inclusive way, the way associated with solar imagery, is Christianity. God destroyed all traces of it on this day and will do the same during the last day.

The nameless wife would be the first to go. It is proof that just because someone benefits by being in the company of someone who is associated with a member of the Covenant, as was the case with Lowt, or just because someone has the opportunity to listen to someone who conveyed Yahowah's message, as was the wife, life in the

Covenant is far from assured. If and until a person relinquishes their affinity for *babel*, for religion, politics, patriotism, conspiracy, political correctness, multiculturalism, societal morays, and twisted family values, they remain separated from God, incapable of being saved, and excluded from the Covenant.

**“So then** (*wa*) **Lowt’s** (*Lowt* – the Enveloped and Entangled, the one wrapped too tightly who was encircled, encased, and intertwined, and no longer covered and protected) **wife** (*‘ishah*) **longed for** (*nabat* – thought about, showed regard for, and looked back at) **that which was behind him** (*min ‘achar huw’*) **and she became** (*wa hayah* – came to exist as) **a pillar** (*natsyb* – an outpost and column, from *natsab* – to take one’s stand, remaining stationary and fixed) **of salt** (*melach* – preserved in a condition which is torn away and dissipates).” (*Bare’syth* / In the Beginning / Genesis 19:26)

In Hebrew, to “look” can be written using *shamar* / observe, *ra’ah* / see, or *‘ayn* / use one’s eyes. *Nabat*, by contrast, speaks of “longing for something and showing a regard or respect for it.” It is “to look back with fondness, with a sense of affinity, desire, and attraction.”

The word rendered “pillar,” *natsyb*, explains the shape of the intended metaphor because it can also mean “to take one’s stand, to be set in one’s ways, determined to the point of being militaristic, stationary and fixed in place.”

I cannot tell you why she was turned to salt, other than to reflect on *melach*’s secondary meaning which is “to be torn away and dissipate” as is the case with the neighboring Dead Sea, where when the water evaporates salt levels rise to the point they choke out life. Moreover, the sea, representing both gentiles and the likes of Cadom (which was located due east of Yaruwshalaim at Tall el-

Hammam between Mount Nebo and where the Jordan River dies entering the Dead Sea), is differentiated from all other forms of water by its salt content. The more we drink of it, the thirstier we become. Drink too much salt water and you will hallucinate and die. Further, when the earth is salted, nothing grows.

Here are some other interesting thoughts about salt. A white cubic crystal, it becomes transparent when dissolved in water. And it is hygroscopic, in that it has a propensity to absorb moisture around it. Further, when an electric current is passed through a saline solution, Chlorine, Sodium Hydroxide, and Hydrogen are formed, with the hydrogen and chlorine gasses creating a highly explosive and toxic mixture. And sodium hydroxide and chlorine when combined make bleach – one of nature’s most deadly chemicals.

They can also be combined to make sodium chlorate, which is an herbicide. Also, when chlorine gas is burned in hydrogen, the two gasses react to form hydrogen chloride, which when dissolved in water forms hydrochloric acid – an extraordinarily corrosive liquid. Salt is valued by men because it preserves and seasons food and stimulates appetite, so much so, salt was once the world’s most popular currency.

Changing the vantage point...

“**Abraham** (*‘Abraham* – enriching and merciful father) **went back to the place early in the morning** (*shakam ba ha boqer ‘el ha maqowm*) **where he had stood in the presence of the name and renown** (*‘asher sham ‘eth paneh*) **of Yahowah** (*Yahowah* – an accurate transliteration of the name YaHoWaH, our *‘elowah* – God as guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation). (19:27)

**He looked down** (*wa shaqaph*) **upon** (*'al*) **the appearance** (*paneḥ*) **of Cadom** | **Scorched** (*Cadom – Burnt*) **and upon** (*wa 'al*) **'Amorah** | **Authoritarian Manipulation** (*'Amorah – Oppressive and Tyrannical Binding and Twisting, Gomorrah; from 'amar – to bind, manipulate, and subjugate with autocratic control, with lords treating the masses as serfs, servants, and slaves*) **and upon all that appeared** (*wa 'al kol paneḥ*) **of the realm** (*'erets*) **of the Broad and Open Way** (*ha kikar – of the expansive and thus popular and inclusive environment, of the global community or circus, of that which is related to the round disk-shaped loaf of bread or round religious cakes, circuitous reasoning which circumvents the issue, and the disk coinage of silver or gold of those whirling around and dancing in circles*), **and as he looked he beheld** (*wa ra'ah wa hineḥ*) **clouds of dense smoke** (*qytowr – that which obscures and darkens*) **ascending** (*'alah – arose*) **from the region** (*min ha 'erets*) **like** (*ka*) **the smoke** (*qytowr*) **out of a crucible** (*ha kibshan – of a smelting furnace*).” (*Bare'syṯh / In the Beginning / Genesis 19:28*)

It would have been a bittersweet sight for 'Abraham. On one hand he was witnessing the sudden death of many thousands of people and the obliteration of their culture. He had come to know Yahowah personally, and now had firsthand evidence regarding just how much his God recognized the catastrophic and contagious nature of such perverse thinking and therefore hated the institutionalized morality manifest in these places.

He would have seen it from his Father's perspective, knowing that God was at peace over His response because it was the correct and caring thing to do for His family and their home. But more than this, 'Abraham would have seen this as an affirmation that Yahowah keeps His promises.

The crucible metaphor is one of Yah's favorites. It is deployed to depict the searing and scalding effect of being burned within the furnace of human religious, political, military, economic, and societal influences. Almost everything inside is destroyed, with very little of value escaping the onslaught.

**“And so it was: God destroyed the corrupt** (*wa hayah ba shachath 'elohym*) **cities of the broad and open way** (*'eth 'iyр ha kikar*).

**God** (*'elohym*) **remembered** (*zakar 'eth*), **‘Abraham** (*'Abraham*) **and** (*wa*) **sent Lowt away** (*shalach 'eth Lowt*) **from the midst of the demolition** (*min tawek ha haphekah*), **the upending and overthrow** (*ba haphak*) **of cities in which** (*ba ha 'iyр 'asher*) **Lowt (Lowt) had lived** (*yashab ba hen*).” (*Bare'syth / In the Beginning / Genesis 19:29*)

Just four statements ago, Yahowah made this same point, so by repeating it, He wants to be certain that the observant do not miss the lessons which can be gleaned from this historical interaction between God and man. Just as Yahowah obliterated Sodom, eliminating its existence from the Promised Land, He will wipe out all forms of human religious, political, societal, conspiratorial, and familial corruption from the Earth before He returns.

And while that's obviously bad news for those who are beguiled by these perversions, the good news is that He upholds His promises. He told 'Abraham that He would spare Lowt's life before destroying the city in which he lived, and He did. He was good to His word. For the same reason, should we accept the conditions of the Covenant, we are assured of its benefits.

You will also notice that Yah and His *mal'ak* | messengers made no attempt to save anyone else. There were no public broadcasts, no newspaper articles, no

sermons, and no impassioned orations. God honored the promises He made to 'Abraham as part of His Covenant relationship and did nothing beyond that.

There were no exclusions for charitable behavior, nice thoughts, long prayers, a pure heart, or living a good life, for the young or the old, for women or minorities, and especially not one for religious believers or compliant citizens. And since He has not and will not change His plans or approach, it means that He isn't going to solicit anyone apart from Yisra'el and Yahuw'dym before He returns to rid the world of all those who are not part of His program.

We can grovel in darkness and dirt or soar in the radiance of the spiritual realm.

**“So (wa) Lowt (Lowt – the Enveloped and Entangled, the one wrapped too tightly who was encircled, encased, and intertwined, and no longer covered and protected) ascended ('alah – went up to) out of (min) Tso'ar | Trivial and Immature, Lowly and Little (Tso'ar – to be brought down and become insignificant, diminishing in status and stature, growing smaller and meaningless) and settled (yashab – dwelt) in the higher elevation (ba ha har) along with his two daughters (wa shanym bath huw' 'im huw') because he was afraid (ky yare' – he was concerned for the time being and intimidated (qal perfect)) to live (yashab – to settle) in Tso'ar | among the Lowly and Little (ba Tso'ar – with those who trivialize and remain immature, near those brought down who become insignificant, with those diminished in status and stature, growing smaller and meaningless).**

**And he crouched down, staying (wa yashab – he settled) in this cave (ba ha ma'arah huw' – within a hole in the hill, and thus underground) along with his two**

**daughters** (*wa shanym bath huw'*)". (*Bare'syth / In the Beginning / Genesis 19:30*)

One thing leads to another. That which was acceptable and considered correct in Cadom breeds misdirected and fractured families with stunted growth, leading to *Tso'ar* – remaining immature as a result of trivializing Yahowah's message as did the one called Lowly and Little for having fathered Christianity.

Further, the girls who grew up in Cadom gave birth to *Mow'ab*, the modern incarnation of man and *'Ben-'Amy*, the offspring of our nation. And Lowt, believing himself free and enlightened, was anything but from God's perspective because he returned to the darkness of that horrific night in Cadom. These things are all interconnected.

When we start valuing our opinions, and believe that we are entitled to them, we distance ourselves from what Yahowah intended for us. The Covenant Family, by comparison, is guided by perfect parents, by our Heavenly Father and Spiritual Mother. As a result, the children of the Covenant are lovingly led and intelligently instructed. Such is not the case with the family of man.

**“Then** (*wa*) **the firstborn daughter** (*ha bakyrāh* – the eldest) **said** (*'amar*) **to the younger sibling** (*'el ha tsa'yr*), **‘Our father** (*'ab 'ananuw*) **is old** (*zaqen* – is advanced in age and mature, an elder who was once a community leader), **and there is not a man** (*wa 'ysh 'ayn*) **in the region** (*ba ha 'erets* – within this location or area) **to come** (*bow'* – to arrive and enter) **near us, much less upon us** (*'al 'ahanuw* – toward and over us) **as is the way** (*ka derek* – consistent with the manner) **everywhere on earth** (*kol ha 'erets* – throughout the land).” (*Bare'syth / In the Beginning / Genesis 19:31*)

There was no hint of it in Cadom, but now in the cave above *Tso'ar*, the conversation had turned to sex. The

daughters who were not in accord with the ways of the Sodomites, had become aware of what was required to conceive a child. Now they were eager to experience it, albeit immorally and inappropriately with their father.

Since we enjoy affirming some of the insights we have garnered along the way, many years ago when we discussed the creation and flood accounts, we came to realize that the context determined whether *'erets* should be translated literally as the “material realm,” broadly as the “earth,” narrowly as a “region, area, or territory,” or specifically as “the Land” of Yisra’el. In this situation, the initial use of *'erets* requires a narrow perspective while the second must be rendered broadly.

Linguistics aside, it is obvious that Lowt took the girls out of Sodom, but he could not take Sodom out of his girls. I experienced this with my eldest son, who was misled by a charming anthropology professor while earning a minor to pair with his major in mechanical engineering. He would leave the university, but the misguided notions he picked up there would forever influence his perspective and judgment.

Today, as I was augmenting this chapter, a friend shared some citations her daughter had quoted in a paper on criminal psychology. It was horrifying to read how far scholars will go to indoctrinate their students such that they accept the most ignorant and irrational deceptions of political correctness and multiculturalism. The cited scholars went so far as to say, albeit using obfuscating terminology such as “restorative justice” and “criminogenetics,” that it was improper to devise or implement any plan to reduce crime such that it targeted those statistically most likely to commit those offenses since the evidence, they acknowledged, was in conflict with their notions of societal engineering. They even acknowledged they wanted to “sanitize” minorities and

“censure” the ability of the majority to express ideas contrary to their own.

**“Take the initiative and follow through** (*halak* – you should choose to behave, moving through life, going ahead by (qal – you can actually make this happen, imperative – as an expression of what’s possible if you want it to be so, paragogic he – to increase euphony, emphasizing what is pleasing)), **choosing to have our father drink** (*shaqah* ‘eth ‘ab ‘*anahnuw* – desiring for our dad to consume (hifil imperfect cohortative – the daughters would be influencing their father, causing him to be like them with ongoing consequences as a result of their choices)) **wine** (*yayn* – grape juice fermented by adding yeast).

**And then** (*wa*) **we will fulfill our desire to lie down with him** (*shakab* ‘*im huw*’ – we can choose to lie and sleep next to him, with the result being we’ll have sex with him (qal cohortative imperfect)) **and create and perpetuate new life through our father such that we live on through our offspring** (*wa chayah min ‘ab ‘anahnuw zera*’ – with life continued, sustained, and maintained by way of our father through our descendants, choosing to restore life from our father through us (piel imperfect cohortative – whereby the daughters cause this to happen to the father with ongoing consequences throughout time as a result of their desires and choices)).” (*Bare’syth* / In the Beginning / Genesis 19:32)

We cannot blame this on Lowt, at least not entirely. His daughters chose inebriation as the path to fulfill their ill-conceived idea of engaging in incest and pedophilia, and most likely rape. Their intoxicant of choice was wine, a beverage fermented by the same ingredient removed from the bread their father prepared and offered during *Matsah*.

Their justification is one of the principal reasons this story is being told. Sodom and Gomorrah were not a once and done phenomena. That which occurred there, would infect the human experience many times over, in Egypt, Assyria, Babylon, Greece, Imperial Rome, Roman Catholicism, Islam, and in Nazi Germany, to name those most hostile to the Chosen People, leading up to the present day, where Sodom exemplifies conspiratorial and religious, politically correct and multicultural, man.

Yes, Sodom would live on as a result of these two women's desire to engage in sexual relations with their father. The sickness infecting Lot's daughters would plague the world. It would come to be known as Mow'ab and Ben-<sup>4</sup>Amy, those of a questionable father who are the children of my country.

They did not tie their father down and force him to drink, so at the very least he was willing to drown his sorrows. But, as is the case today, an intoxicated person cannot provide consent, which is the test of rape.

**“So (wa) they caused their father to drink wine** (*shaqah 'eth 'ab henah yayn* – they offered and encouraged their father to consume grape juice fermented with yeast (hifil imperfect – they engaged their father such that he became like them with unfolding results)) **that night** (*ba ha laylah huw'* – in this time of darkness).

**Then (wa) the firstborn daughter** (*ha bakyrāh* – the eldest female child) **went in** (*bow'* – pursued, coming to (qal imperfect)) **and lay with her father** (*wa shakab* – to lie down and sleep in the sense of having intercourse with him (qal imperfect)).

**He was unaware** (*wa lo' yada'* – he genuinely did not know at the time, recognize or acknowledge (qal perfect)) **of her lying down** (*ba shakab hy'* – of her having sex) **or of her getting up** (*wa ba quwm hy'* – or

of her rising).” (*Bare’syth / In the Beginning / Genesis 19:33*)

Even when initiated by a child, even when intoxicated, there is no excuse for pedophilia, incest, or rape. And that is what occurred. These are not the family values Yahowah intended.

**“And it came to be (*wa hayah*) the next day (*min machorath* – the following day), with the firstborn daughter (*wa ha bakyrah* – the eldest female child) saying (*‘amar*) to the younger sibling (*‘el ha tsa’yr*), ‘Behold (*hineh* – look), I had sexual relations by lying down (*shakab* – I slept (qal perfect)) last night (*‘emesh* – yesterday evening) with my father (*‘eth ‘ab ‘any*).**

**Let’s get him to want to drink (*shaqah huw’ ‘anahnuw* – let’s express our desire for him to consume emphatically, and of his own accord (hifil imperfect cohortative energetic nun jussive – the daughters would be engaging their father, causing him to be like them with ongoing consequences as a result of their choices)) wine (*yayn* – grape juice fermented by adding yeast) again this night (*gam ha laylah* – also and additionally tonight when it becomes dark).**

**Then (*wa*) you can choose to go in (*bow’* – come in and be included, and of your own freewill (qal imperative)) and express your desire to lie down and have sex with him (*shakab ‘im huw’* – choosing to sleep with him in the sense of engaging in intercourse (qal imperative)) such that we can fulfill our desire to live through our father’s offspring (*wa chayah min ‘ab ‘anahnuw zera’* – so that of our own volition we can remain alive through our dad’s descendants (piel imperfect cohortative – using the father in this way we can express our desire to continue to live)).” (*Bare’syth / In the Beginning / Genesis 19:34*)**

As we had suspected, at least when it came to getting drunk, Lowt was a willing participant. He may have been ‘Abraham’s nephew, but he did not have his uncle’s character.

Those adopted into Yahowah’s Covenant Family live forever as a result of having accepted its conditions. But as mortals, those estranged from God, those who have chosen a popular or private path, live on only through their children. And unfortunately, not as a result of genetics, but instead social conditioning, there is very little good that comes from dead men walking.

This is telling of the entire human experience. Each new civilization and nation repeats the mistakes of their predecessors. As is the case with a scratched record, where the phonograph replicates with annoying repetition the same irritating sound, Lowt’s daughters were prone to imitate one another’s mistakes.

**“So (wa) they once again caused their father to drink** (*shaqah gam ba ‘ab ‘eth henah yayn* – they offered and encouraged their father to consume grape juice fermented with yeast, filling him with the intoxicating drink (hifil imperfect – they engaged their father such that he became like them with unfolding results)) **during the night** (*ba ha laylah huw’* – in this time of darkness).

**Then (wa) the younger sibling** (*ha ts’ayr*) **arose** (*quwm* – stood up) **so as to (wa) lie** (*shakab* – slept) **with him** (*‘im huw’*), **but (wa) he was unaware** (*lo’ yada’* – he genuinely did not know at the time, recognize or acknowledge (qal perfect)) **of her lying down** (*ba shakab hy’* – of her having sex) **or when she got up** (*wa ba quwm hy’* – or of her rising).” (*Bare’syth / In the Beginning / Genesis 19:35*)

While not impossible, what follows is highly improbable. The idea that two girls could have sex only once with an old man on back to back nights and both

conceive, strains credulity, so either we are not being told the entire story, and this became more routine, or these women had their periods synced and Lowt was firing bullets.

**“Thus (wa) both (shanyim) of Lowt’s (Lowt’s – Lot’s, the Entangled and Entwined) daughters (bath) became pregnant and gave birth (harah – conceived) through their father (min ‘ab henah – from their dad). (19:36)**

**The firstborn gave birth to (wa yalad ha bakyrāh – and the eldest daughter had her pregnancy culminate in the birth of) a son (ben), and she called his name (wa qara’ shem huw’ – and so then she announced that his standing, reputation, renown, and designation) Mow’ab (Mow’ab – Moab, question and ponder the father, asking the who, what, and why, even when and how of this father).**

**He is the father (huw’ ‘ab) of Mow’ab (Mow’ab – Those Who Should Question their Father, the Moabites) up to this day and into perpetuity (‘ad ha yowm – forever and a day, continually and always, for an unlimited duration of days).” (Bare’syth / In the Beginning / Genesis 19:37)**

**“The younger sibling (wa ha tsa’yr), she also (gam hy’) had her pregnancy culminate in the birth of (yalad – beget and bore) a son (ben), and she called his name (wa qara’ shem huw’ – and so then she announced that his standing, reputation, renown, and designation) Ben-‘Amy (Ben-‘Amy – Son of my People, Child of my Family, Offspring of my Nation).**

**He is the father (huw’ ‘ab) of the descendants (beny – the sons, offspring, and children) of ‘Amown (‘Amown – of that which pertains to the nation, family, or people) up to this day and into perpetuity (‘ad ha yowm – forever and a day, continually and always, for an**

unlimited duration of days).” (*Bare’syth* / In the Beginning / Genesis 19:38)

‘*Ad* is forever, and so it would be. Mow’ab and ‘Amown would produce after their kind from generation to generation, from civilization to nation, over the course of four-thousand years, such that we see them among us today.

In that we should never forego an opportunity to learn, *yalad*, translated “had her pregnancy culminate in the birth” of a son, is the same verb used to describe the young woman begetting Yahowsha’ earlier in Yasha’yah. It is the ordinary means to conception and childbirth. Albeit this time, this twisted tale is about Lowt representing Yisra’el, at one moment inspiring and the next inebriated, and yet all the while protected by Yahowah as a result of His Covenant promise.

Cadom represents the fallen and fractured family of man – a people and place crippled by a compromised conscience and failure to exercise good judgment, poisoned by corruption and conspiracy, religion and politics, societal conditioning and perverse values. These things would live on via *Mow’ab* with ‘*Amorah’s* authoritarian manipulation, oppressive and tyrannical binding and twisting, manifest throughout the long history of deplorable cultures and civilizations.

What we have learned by carefully and thoughtfully analyzing this story is that while the community’s desire to promote its abnormal assessments of sexual orientation may have played a minor role, this hasn’t been an exposé on promiscuity or homosexuality. The problems plaguing Sodom were manifest in their words, their irrational notions which flowed out of their minds and hearts. This was not about their genitals.

Rather than being judged by God, they wanted to give Yah’s messengers a piece of their mind. As such,

Sodom serves as a referendum between man's beliefs and Yahowah's message.

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