

**Statement From
Other Scriptural References**

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Genesis 13:10-13; Genesis 14:1-24; Genesis 18:16-33; Genesis 19:27-29; 2 Peter 2:6-9; Jude 1:7 (New International Version)

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Genesis 13:10-13

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10 Lot looked up and saw that the whole plain of the Jordan was well watered, like the garden of the LORD, like the land of Egypt, toward Zoar. (This was before the LORD destroyed Sodom and Gomorrah.) 11 So Lot chose for himself the whole plain of the Jordan and set out toward the east. The two men parted company: 12 Abram lived in the land of Canaan, while Lot lived among the cities of the plain and pitched his tents near Sodom. 13 Now the men of Sodom were wicked and were sinning greatly against the LORD.

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Genesis 14:1-24

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Genesis 14

Abram Rescues Lot

1 At this time Amraphel king of Shinar, ^[a] Arioch king of Ellasar, Kedorlaomer king of Elam and Tidal king of Goiim 2 went to war against Bera king of Sodom, Birsha king of Gomorrah, Shinab king of Admah, Shemeber king of Zeboiim, and the king of Bela (that is, Zoar). 3 All these latter kings joined forces in the Valley of Siddim (the Salt Sea ^[b]). 4 For twelve years they had been subject to Kedorlaomer, but in the

thirteenth year they rebelled.

5 In the fourteenth year, Kedorlaomer and the kings allied with him went out and defeated the Rephaites in Ashteroth Karnaim, the Zuzites in Ham, the Emities in Shaveh Kiriathaim 6 and the Horites in the hill country of Seir, as far as El Paran near the desert. 7 Then they turned back and went to En Mishpat (that is, Kadesh), and they conquered the whole territory of the Amalekites, as well as the Amorites who were living in Hazazon Tamar.

8 Then the king of Sodom, the king of Gomorrah, the king of Admah, the king of Zeboiim and the king of Bela (that is, Zoar) marched out and drew up their battle lines in the Valley of Siddim 9 against Kedorlaomer king of Elam, Tidal king of Goiim, Amraphel king of Shinar and Arioch king of Ellasar—four kings against five. 10 Now the Valley of Siddim was full of tar pits, and when the kings of Sodom and Gomorrah fled, some of the men fell into them and the rest fled to the hills. 11 The four kings seized all the goods of Sodom and Gomorrah and all their food; then they went away. 12 They also carried off Abram's nephew Lot and his possessions, since he was living in Sodom.

13 One who had escaped came and reported this to Abram the Hebrew. Now Abram was living near the great trees of Mamre the Amorite, a brother ^[c] of Eshcol and Aner, all of whom were allied with Abram. 14 When Abram heard that his relative had been taken captive, he called out the 318 trained men born in his household and went in pursuit as far as Dan. 15 During the night Abram divided his men to attack them and he routed them, pursuing them as far as Hobah, north of Damascus. 16 He recovered all the goods and brought back his relative Lot and his possessions, together with the women and the other people.

17 After Abram returned from defeating Kedorlaomer and the kings allied with him, the king of Sodom came out to meet him in the Valley of Shaveh (that is, the King's Valley).

18 Then Melchizedek king of Salem ^[d] brought out bread and wine. He was priest of God Most High, 19 and he blessed Abram, saying,
"Blessed be Abram by God Most High,
Creator ^[e] of heaven and earth.

20 And blessed be ^[f] God Most High,
who delivered your enemies into your hand."
Then Abram gave him a tenth of everything.

21 The king of Sodom said to Abram, "Give me the people and keep the

goods for yourself."

22 But Abram said to the king of Sodom, "I have raised my hand to the LORD, God Most High, Creator of heaven and earth, and have taken an oath 23 that I will accept nothing belonging to you, not even a thread or the thong of a sandal, so that you will never be able to say, 'I made Abram rich.' 24 I will accept nothing but what my men have eaten and the share that belongs to the men who went with me—to Aner, Eshcol and Mamre. Let them have their share."

Footnotes:

- a. [Genesis 14:1](#) That is, Babylonia; also in verse 9
- b. [Genesis 14:3](#) That is, the Dead Sea
- c. [Genesis 14:13](#) Or *a relative* ; or *an ally*
- d. [Genesis 14:18](#) That is, Jerusalem
- e. [Genesis 14:19](#) Or *Possessor* ; also in verse 22
- f. [Genesis 14:20](#) Or *And praise be to*

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Genesis 18:16-33

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Abraham Pleads for Sodom

16 When the men got up to leave, they looked down toward Sodom, and Abraham walked along with them to see them on their way. 17 Then the LORD said, "Shall I hide from Abraham what I am about to do? 18 Abraham will surely become a great and powerful nation, and all nations on earth will be blessed through him. 19 For I have chosen him, so that he will direct his children and his household after him to keep the way of the LORD by doing what is right and just, so that the LORD will bring about for Abraham what he has promised him."

20 Then the LORD said, "The outcry against Sodom and Gomorrah is so great and their sin so grievous 21 that I will go down and see if what they have done is as bad as the outcry that has reached me. If not, I will know."

22 The men turned away and went toward Sodom, but Abraham remained standing before the LORD. ^[a] 23 Then Abraham approached him and said: "Will you sweep away the righteous with the wicked? 24 What if there are fifty righteous people in the city? Will you really sweep it away and not spare ^[b] the place for the sake of the fifty righteous people in it? 25 Far be it from you to do such a thing—to kill the righteous with the wicked, treating the righteous and the wicked alike. Far be it from you! Will not the Judge ^[c] of all the earth do right?"

26 The LORD said, "If I find fifty righteous people in the city of Sodom, I will spare the whole place for their sake."

27 Then Abraham spoke up again: "Now that I have been so bold as to speak to the Lord, though I am nothing but dust and ashes, 28 what if the number of the righteous is five less than fifty? Will you destroy the whole city because of five people?"

"If I find forty-five there," he said, "I will not destroy it."

29 Once again he spoke to him, "What if only forty are found there?" He said, "For the sake of forty, I will not do it."

30 Then he said, "May the Lord not be angry, but let me speak. What if only thirty can be found there?"

He answered, "I will not do it if I find thirty there."

31 Abraham said, "Now that I have been so bold as to speak to the Lord, what if only twenty can be found there?"

He said, "For the sake of twenty, I will not destroy it."

32 Then he said, "May the Lord not be angry, but let me speak just once more. What if only ten can be found there?"

He answered, "For the sake of ten, I will not destroy it."

33 When the LORD had finished speaking with Abraham, he left, and Abraham returned home.

Footnotes:

- a. Genesis 18:22 Masoretic Text; an ancient Hebrew scribal tradition *but the LORD remained standing before Abraham*
- b. Genesis 18:24 Or *forgive* ; also in verse 26
- c. Genesis 18:25 Or *Ruler*

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Genesis 19:27-29

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27 Early the next morning Abraham got up and returned to the place where he had stood before the LORD. 28 He looked down toward Sodom and Gomorrah, toward all the land of the plain, and he saw dense smoke rising from the land, like smoke from a furnace.

29 So when God destroyed the cities of the plain, he remembered Abraham, and he brought Lot out of the catastrophe that overthrew the cities where Lot had lived.

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2 Peter 2:6-9

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6if he condemned the cities of Sodom and Gomorrah by burning them to ashes, and made them an example of what is going to happen to the ungodly; 7and if he rescued Lot, a righteous man, who was distressed by the filthy lives of lawless men 8(for that righteous man, living among them day after day, was tormented in his righteous soul by the lawless deeds he saw and heard)— 9if this is so, then the Lord knows how to rescue godly men from trials and to hold the unrighteous for the day of judgment, while continuing their punishment.^[a]

Footnotes:

- a. 2 Peter 2:9 Or unrighteous for punishment until the day of judgment

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Jude 1:7

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7In a similar way, Sodom and Gomorrah and the surrounding towns gave themselves up to sexual immorality and perversion. They serve as an example of those who suffer the punishment of eternal fire.

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