

# Genesis 13:10

Authorized King James Version (KJV)

And Lot lifted up his eyes, and beheld all the plain of Jordan, that it was well watered every where, before the LORD destroyed Sodom and Gomorrah, even as the garden of the LORD, like the land of Egypt, as thou comest unto Zoar.

## Analysis

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**And Lot lifted up his eyes, and beheld all the plain of Jordan, that it was well watered every where...** This passage is part of the Abrahamic narratives which shift from universal human history to God's particular covenant people. The Abraham cycle (Genesis 12-25) demonstrates God's sovereign election, covenant faithfulness, and the development of faith through testing and promise fulfillment.

Central themes include God's unconditional covenant promises (land, descendants, blessing to nations), the call to faith and obedience, the testing of faith through delays and impossibilities, the contrast between divine promises and human schemes, and God's gracious persistence despite human failures. Abraham emerges as the father of faith whose trust in God's promises becomes the model for all believers (Romans 4, Galatians 3, Hebrews 11).

Theologically, these narratives establish:

1. salvation by grace through faith rather than works
2. covenant as God's gracious initiative binding Himself to His people
3. the necessity of patient trust when promises seem impossible
4. the consequences of attempting to fulfill God's promises through human effort
5. the pattern of divine testing producing mature faith.

The Abraham cycle foreshadows Christ as the ultimate seed through whom blessing extends to all nations (Galatians 3:16).

## Historical Context

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The patriarchal narratives (Genesis 12-50) reflect the cultural, social, and legal customs of the ancient Near East during the Middle Bronze Age (2000-1500 BCE). Archaeological discoveries including the Mari tablets, Nuzi tablets, and Egyptian records confirm many details: nomadic pastoralism, covenant-making ceremonies, marriage customs, property laws, and international travel patterns described in Genesis.

The cultural practices reflected include: treaty/covenant forms (Genesis 15), bride-price customs (Genesis 24, 29), inheritance laws favoring firstborn sons (Genesis 25, 27), adoption practices (Genesis 15, 30), levirate-type arrangements (Genesis 38), and Egyptian administrative systems (Genesis 41, 47). These parallels confirm Genesis's historical reliability while showing how God worked within ancient cultural frameworks to accomplish His purposes.

For later Israelites, these narratives established their identity as Abraham's descendants, explained their claim to Canaan, justified their possession of Joseph's bones (Exodus 13:19), and provided models of faith despite imperfection. The patriarchs' failures and God's faithfulness encouraged Israel that covenant relationship depended on God's grace rather than human merit. The movement from Mesopotamia to Canaan to Egypt set the stage for the Exodus and conquest narratives.

## Related Passages

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**James 2:17** — Faith and works

**Romans 1:17** — The righteous shall live by faith

## Study Questions

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1. What theological truths about Lot's Separation emerge from this passage?
2. How does this passage challenge modern cultural assumptions about identity, purpose, or morality?
3. How does this verse fit into the broader biblical story culminating in Christ?

## Interlinear Text

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לֹא	וְ	אֶת	לְ	וְ	תִּשְׁאַל	בַּרְדֵּךְ
lifted up	And Lot	H853	his eyes	and beheld	H853	כָּל
H5375	H3876	H5869	H7200	H3605	all the plain	of Jordan
וְ	כָּל	הַ	כִּי	לֹפֶנְתִּי	שְׁחַתָּה	וְ
H3588	H3605	that it was well watered		H4945	H6440	H7843
		every where before			destroyed	of the LORD
אֶת	סְדָם	וְ	עַמְקָה	כַּי	וְ	כְּאֶזְזֵל
H853	Sodom	H853	and Gomorrah	H1588	H3068	H776
H5467		H6017	even as the garden		of the LORD	like the land
מִצְרַיִם	בְּאֵךְ הַ	צָעַר:				
of Egypt	as thou comest	unto Zoar				
H4714	H935	H6820				

## Additional Cross-References

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**Deuteronomy 34:3** (Parallel theme): And the south, and the plain of the valley of Jericho, the city of palm trees, unto Zoar.

**Isaiah 51:3** (References Lord): For the LORD shall comfort Zion: he will comfort all her waste places; and he will make her wilderness like Eden, and her desert like the garden of the LORD; joy and gladness shall be found therein, thanksgiving, and the voice of melody.

**Genesis 14:8** (Parallel theme): And there went out the king of Sodom, and the king of Gomorrah, and the king of Admah, and the king of Zeboiim, and the king of Bela (the same is Zoar;) and they joined battle with them in the vale of Siddim;

**Genesis 14:2** (Parallel theme): That these made war with Bera king of Sodom, and with Birsha king of Gomorrah, Shinab king of Admah, and Shemeber king of Zeboiim, and the king of Bela, which is Zoar.

**Joel 2:3** (Parallel theme): A fire devoureth before them; and behind them a flame burneth: the land is as the garden of Eden before them, and behind them a desolate wilderness; yea, and nothing shall escape them.

**Ezekiel 28:13** (Parallel theme): Thou hast been in Eden the garden of God; every precious stone was thy covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold: the workmanship of thy tabrets and of thy pipes was prepared in thee in the day that thou wast created.

**1 Kings 7:46** (Parallel theme): In the plain of Jordan did the king cast them, in the clay ground between Succoth and Zarthan.