

GENESIS 19

The Destruction of Sodom and Gomorrah

3/7/2023

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KEYWORD

REVERANCE

God (Plural)
God (Singular)
LORD
GOD
Lord
lord
El Olam
Bara
Asah
Beth
Numbers

Elohim (The Trinity)
El
Jehovah & or Yahweh (YHWH)
Jehovah & or Yahweh
GOD the Master (Kurios), Adonai
Man the Master
Everlasting God
God creating from nothing
God making or assembling from existent materials
House

- 1 - Unity between God the Father & His Son Jesus (John 10:30)
- 2 - Represents union, division, and verification
- 3 - Harmony, New Life & completeness (467 times)
- 4 - Creation & The creative ability of God.
- 5 - God's grace, goodness and favor toward humans (318)
- 6 - Imperfection of man and the sin and weakness he has
- 7 - Perfection
- 8 - New beginnings
- 9 - Divine completeness or conveys the meaning of finality (49)
- 10 - God's authority, completeness, order, and divine perfection
- 11 - Disorder, chaos and judgment (11 - 24 & "11th" - 19)
- 12 - God's power and authority (187)
- 13 - Rebellion
- 40 - Represent completeness or wholeness.
- 70 - Perfect spiritual order carried out with all power.

Keywords

“create” (bara), “make” (asah), and “form” (yatsar). In Isaiah 43:7 – All the three are used.

Jehova means the becoming one as God relates to man and man's needs and becomes to man whatever man may need

PRAYER

Father we thank you for the privilege of studying your word together.

Thank you for the records Jesus, that lead us to you and eternal life in you.

Jesus let thy Holly spirit now implant upon our hearts your truths.

Thank you Jesus that revelation knowledge will flow freely, uninterrupted & un-hindered by satanic or demonic forces.

In Jesus's name and everybody say Amen!

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REVIEW

Chapter 19 is one of the most dramatic and shocking chapters in Genesis.

- The events recorded here reveal the utter wickedness of the people of Sodom.
- They display God's grace to Abraham in rescuing Lot and his family.
- They show God's readiness and ability to judge the sins of humanity.
- And, these verses display the lasting consequences of sin in the hearts of Lot and his daughters.

In this chapter, two angels come to Sodom to destroy the city. Lot greets them at the gates to the city and insists they stay in his house for the night.

The men of the city surround Lot's house and demand the "men" be sent out so the mob can homosexually rape these two strangers.

Lot pleads with them. He offers them his virgin daughters instead. The angels intervene and physically remove Lot and his family from the city. They give clear instructions to run for the hills and not look back. Lot says no, and they allow him to go to Zoar instead.

Then God's judgment falls in the form of sulfur and fire. God destroys Sodom, Gomorrah, the region around it, all the people, and all the vegetation. Lot's wife disobeys, looks back, and is turned into a pillar of salt. Lot and his two daughters have been spared, but they have lost everything. The following morning, Abraham sees the smoke rising from all the land of the valley as from a furnace. Everything has been utterly destroyed.

Though they are safe in Zoar, Lot is afraid to stay there. He takes his daughters and runs for the hills, settling in a cave. It's unclear why Lot didn't run to the household of his uncle Abraham.

In one of Scripture's most tragic embarrassments, Lot's daughters decide they have lost all hope of ever being married or having children. They take matters into their own hands. Reflecting the all-but-nonexistent morality of the Sodomite culture in which they were raised, they get their father blindly drunk on two consecutive nights, each having sex with him in his stupor.

Both daughters become pregnant, and the resulting sons become the fathers of the Moabite and Ammonite peoples, respectively. Lot's story, so far as the Bible is concerned, ends here, in ruin, shame, and humiliation.

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GEN 19: 1

And there came two angels

(These were the two visitors that departed from Abraham in Genesis 18:22 as he and Jesus continued their conversation.

For the first time they are identified as angelic beings.

We also have no reason to believe that Lot knew that these were angels; to him, they probably seemed to be distinguished guests with an air of righteousness and morality about them.)

to Sodom at even; and Lot sat in the gate of Sodom;

(There was a steady progression of compromise in Lot's life. He went from looking toward Sodom in Genesis 13:10, to pitching his tent toward Sodom in Genesis 13:12, to living in Sodom in Genesis 14:12, and losing everything when Sodom was attacked.

Now Lot sat in the gate of Sodom, indicating he was a civic leader.

- The gate area of an ancient city was sort of a town-hall where the important men of the city judged disputes, conferred with one another, and supervised those who entered and left the city.
- Lot himself was a righteous man who was grieved by the sin he saw around him in 2 Peter 2:7-8, but because of his deep compromise few of his family and none of his friends were saved. Compromise destroyed his testimony.

Lot seating at the gate speaks volumes about his relationship to the culture he chose to live in because those who openly challenged the sins of Sodom would not have been respected enough to sit at the city gate.)

and Lot seeing them rose up to meet them; and he bowed himself with his face toward the ground.

(He bowed himself not because of religious reverence, for he did not know the quality of his guests; but through the customary form of civility)

GEN 19: 2

And he said, Behold now, my lords, turn in, I pray you, into your servant's house, and tarry all night, rise up early, and go on your ways. And they said, Nay; but we will abide in the street all night.

(The angels initially reject his offer, claiming they will simply spend the night in the town square. In an era before large-scale hotels, inns, or other accommodations, it would not

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have been unusual for travelers to sleep in a public area for a night as they passed through a town.

As messengers of God, the angels were not concerned for their own safety. Rather, they seem to be testing Lot to see how hard he would try to protect two unsuspecting "men" from the wickedness of his town.)

GEN 19: 3

And he pressed upon them greatly; and they turned in unto him, and entered into his house;

(Lot won't take their initial "no" for an answer to his offer to stay with him. He "presses them strongly," implying that Lot begs, pleads, and argues to convince them to stay in his home instead.)

and he made them a feast, and did bake unleavened bread, and they did eat.

The fact that Lot did the cooking could have been an indication that his wife was upset with him for bringing unannounced company home.

This is the first mention of unleavened bread in the scripture. Later on it would be used in the "Passover."

Unleavened bread was made more quickly.

Leaven, in the scripture, is always a type of sin. It is the rising agent in the bread, the starter, that caused the air to puff the dough by putrefaction; because, a little bit of starter will permeate the whole batch of dough, it became an interesting type of sin.

GEN 19: 4

But before they lay down, the men of the city, even the men of Sodom, compassed the house round, both old and young, all the people from every quarter.

(This shows that *the entire city* was given over to this violence and immorality, and that this behavior wasn't unusual, but accepted among the men of Sodom.

In Ezekiel 16, God later condemned and rebuked the great sin of Judah in the latter days of the divided monarchy. He compared Jerusalem to the ancient city of Sodom, saying they were like sisters.

Then, God compared the sins of Sodom to the sins of Jerusalem at that time:

Look, this was the iniquity of your sister Sodom: She and her daughter had pride, fullness of food, and abundance of idleness; neither did she strengthen the hand of the poor and needy.

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And they were haughty and committed abomination before Me; therefore I took them away as I saw fit (Ezekiel 16:49-50).

The point of the Ezekiel passage was not to say that the *only* sins of Sodom that made them targets of judgment were the sins of pride, idleness, injustice to the poor, and such. Instead, those were the sins of Sodom also shared by her later “sister” Jerusalem.

The Genesis text makes it plain that God was also grieved by their sexual violence and immorality, which is probably included in the Ezekiel list of sins under the words *committed abomination.*)

GEN 19: 5

And they called unto Lot, and said unto him, Where are the men which came in to thee this night? Bring them out unto us,

(These citizens of Sodom clearly came to homosexually abuse and rape these two visitors. They were willing to break all principles of hospitality and morality for their own violent and sexual gratification.)

that we may know them.

(Know them language is a commonly-used Hebrew euphemism for sex.)

The sin of the men of Sodom was plainly connected to their homosexuality. There is no doubt the Bible declares homosexual conduct is sin (Romans 1:26-28).

Both the Hebrew scriptures (Leviticus 18:22, 20:13) and the Greek scriptures (Romans 1:26-28) condemn homosexual conduct.

Jesus Himself affirmed the Old Testament’s condemnation of homosexual conduct when He said, *do not think that I came to destroy the Law or the Prophets. I did not come to destroy but to fulfill* (Matthew 5:17).

Jesus also affirmed the Biblical ideal of marriage consisting of one man and one woman joined in a life-long relationship in Matthew 19:4-6.

- The Bible condemns homosexual conduct in the same context as it condemns incest and bestiality as written in Leviticus 18:22, 20:13. If we decide that pleasure is the ultimate goal of sex and the measure of its morality (the mentality of if it feels good, do it), then there is no standing to say that incest or bestiality are sin.
 - Homosexual advocates have an interest in saying homosexuals are exactly like everyone else, except they love and have sex with people of their own gender. Yet when the conduct of homosexuals is observed, this is not the case. Statistics often demonstrate that on average, male homosexuals have far more partners and much more promiscuous and public sex than heterosexuals.
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- It may well be that one of the reasons why males pursue and give in to homosexual desires is because they want to immerse themselves in a lifestyle of dangerous sex with no inhibitions or obstacles, and sense that sex with other men is an easier path to this. No wonder Paul connects “burning lust” and a *debased mind* with male homosexuality in Romans 1:27-28.
 - Homosexual activists have an interest in saying that 10% or more of the population is homosexual, but the most reliable statistics show only 2.3% of men in their 20’s and 30’s report ever having had a homosexual experience. Only 1.1% reported being exclusively homosexual. These low figures agree with several other surveys and those conducted in Britain and France.
 - Homosexual activists have an interest in saying they were born into their deviation, often with the sense that God deliberately created their homosexual desires and He intends they should fulfill those desires. All attempts thus far to prove this have been based more on wishful thinking than solid biological research, but if it were found to be the case, it wouldn’t make a difference in a Biblical understanding of homosexual desire and conduct. The Bible teaches we are all born with a predisposition to sin. It shouldn’t surprise us that some 2% of the population finds this predisposition expressed in homosexual desire.
 - Homosexual activists have an interest in defining themselves as “gay,” a word that used to mean “happy” or “carefree.” But “gay” is a poor description of a lifestyle that has such a high rate of death, disease, and suicide.)
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GEN 19: 6-8

And Lot went out at the door unto them, and shut the door after him,

(Assuming Lot did not know yet that these men were angels in disguise, then demonstrated a considerable form of bravery in this verse.

When the men of the city demand that he turn over the strangers so they can gang rape them, Lot actually goes out to them.

Even more, he goes out and closes the door to his house behind him, cutting off his own escape from this violent mob)

And said, I pray you, brethren, do not so wickedly.

(Lot begins by calling them brothers, acknowledging his relationship with them as a leader of their town.

This was a difficult argument for Lot to make. He and the men of Sodom had a completely different standard for deciding what was wicked and what was not.

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The men of Sodom thought they were pursuing pleasure, and did not care that Lot thought it was wicked.

The difference in their standards points to an important question:

If we abandon the Bible's guide for sexual morality, what guide for sexual morality will we follow?

To simply do as one pleases is not enough!!)

Behold now, I have two daughters which have not known man; let me, I pray you, bring them out unto you, and do ye to them as is good in your eyes;

(It is extremely difficult for us to understand Lot's reasoning in this passage.

Lot's willingness to offer his two virgin daughters to this lustful crowd to be abused or raped is something we don't understand and probably because we don't understand the social customs of the East.

In the Eastern Culture a guest in the home is due your respect and protection.

There is a moral obligation to take care of ones guests. This is still practiced in the Bedouin communities today. He may be your greatest enemy, but as long as he is in your home it is your duty to treat him with respect and courtesy.

We would also understand this terrible description a *little* more when we consider the low place of women in the pre-Christian world and the very high place of any guest in one's home.

Under the sacred obligations of hospitality, it was often understood that a guest was to be protected more than one's own family.

Then again, it must be said that Lot's offer is consistent with his character.

Lot remained "righteous" in the sense that he did not participate in the wickedness that every other man in his city embraced.

He seemed to be a kind, generous, and hospitable man. However, Lot didn't move his family away from the wicked influences of Sodom.

For whatever reason, wealthy Lot continued to make the choice, year after year, to raise his family there. In a sense, as the leader of his home, he has been sacrificing his family to the influence of Sodom for quite some time, fully aware of the depths of depravity all around them.

As we'll see in the following verses, Lot even prepared to marry off his daughters to a couple of the wicked men of the city.

So, while the idea that Lot would offer his daughters seems appalling, Lot had already, in some sense, given his family over to the Sodomite culture.)

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only unto these men do nothing; for therefore came they under the shadow of my roof.

GEN 19: 9-11

And they said, Stand back, and they said again, this one fellow came in to sojourn, and he will needs be a judge;

(In every age, those who stand for what is right in the path of those who would do evil, risk becoming a target of wrath themselves.)

Now the men of Sodom make it clear they will not be turned away. In fact, they are offended by Lot's moralizing. How dare an immigrant judge their moral choices by telling them what they can and cannot do to strangers!)

now will we deal worse with thee, than with them. And they pressed sore upon the man, even Lot, and came near to break the door.

(Enraged, the mob moves in on Lot, threatening to do worse than they had planned for the two visitors, which was rape in Genesis 19:5-7.)

They also attempted to break his door down to get to the two strangers inside his house.)

But the men put forth their hand, and pulled Lot into the house to them, and shut to the door.

(Fortunately for Lot and his family, the men inside his house are not mere men. Their actions demonstrate God's grace, contrasting with Abraham's fears in chapter 18.)

God will rescue Lot, and his family, despite their foolishness)

And they smote the men that were at the door of the house with blindness,

(The angels allowed the men to fully demonstrate their wickedness right up to the moment in which they would have hurt Lot and his family.)

- In the prior chapter, God used human language to speak of "investigating" the sins of Sodom and Gomorrah.
- He also humored Abraham's attempt to plead for the righteous who might be living in Sodom.

At this moment, all of these threads have come together.

You need to understand that the purpose of the "investigation" is not for God's benefit, but for ours.

Seeing the reaction of the men of Sodom, the angels have provided all the evidence necessary to show that God's impending judgment is warranted.

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Obviously, the work of striking the men blind was supernatural. Perhaps they did so with a blast of powerful light.

Now, the mob had a physical blindness that matched their moral blindness.

In another place in the Old Testament, we find God striking the army of the Syrians with blindness when they came to capture Elisha. Remember how Ben-Hadad was thwarted in all of his plans to attack Israel. Everytime he planned an attack, the Israelis were waiting and ambushed them; because, Elisha was informing the king of all of the secret plans.

“Therefore the heart of the king of Syria was sore troubled for this thing; and he called his servants, and said unto them, Will ye not show me which of us is for the king of Israel? And one of his servants said, None, my lord, O king; but Elisha, the prophet that is in Israel, telleth the king of Israel the words that thou speakest in thy bedchamber.” (II Ki.6:11-12).

The king of Syria sent his troops to find Elisha and bring him back to Syria. They came to Dothan and compassed the city about by night and when the servant of Elisha arose early in the morning, he beheld the city surrounded by horses and chariots. He told his master and asked what they should do.

“And he,” (Elisha) “answered, Fear not; for they that be with us are more than they that be with them. And Elisha prayed, and said, LORD, I pray thee, open his eyes, that he may see. And the LORD opened the eyes of the young man; and he saw; and, behold, the mountain was full of horses and chariots of fire round about Elisha. And when they came down to him, Elisha prayed unto the LORD, and said, Smite this people, I pray thee, with blindness. And He smote them with blindness according to the word of Elisha. And Elisha said unto them, This is not the way, neither is this the city; follow me, and I will bring you to the man whom ye seek. But he led them to Samaria. and it came to pass, when they were come into Samaria, that Elisha said, LORD, open the eyes of these men, that they may see, And the LORD opened their eyes, and they saw; and, behold, they were in the midst of Samaria.” (II Ki.6:16-20).

Elisha told the king of Israel to give them food and send them home and they came no more into the land of Israel.

Now, here in Genesis, chapter 19, God smote the men of Sodom with blindness. The amazing thing to me is that they kept trying to find the door. What would you have done if you were there and had been smitten with blindness? I would have tried to find my way home but they kept trying to find the door.

This shows how determined they were in their sinful practices.)

both small and great; so that they wearied themselves to find the door.

GEN 19: 12-13

And the men said unto Lot, Hast thou here any besides?

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(Most people have seen this verse as these angels not being *omniscient*, knowing everything.

But knowing the number and location of the members of Lot's family was something that spiritual beings could easily observe.

However, the angels asked Lot if there was anyone else in town beside his wife and two daughters that he would hope to get out of the place.

They list possibilities: sons, daughters, sons-in-law, anyone at all.

Basically God was offering safety and to rescue anyone attached to Lot, sinful or not.

Amen to our merciful God!)

son-in-law,

(Lot's daughters were unmarried and had not known a man according to Genesis 19:8. So these men were **sons-in-law** by the ancient practice of binding betrothal, not yet by marriage.)

and thy sons, and thy daughters, and whatsoever thou hast in the city, bring them out of this place; For we will destroy this place, because the cry of them is waxen great before the face of the LORD; and the LORD hath sent us to destroy it.

(Finally, the two angels disguised as humans revealed their full mission to Lot and his family.

They have been sent by the LORD, who intends to destroy Sodom in Genesis 19:24–25.

Now later verses credit the action to God, while the angels here use the expression "we" when referring to Sodom's impending ruin.

This might refer to the combined actions of God and His messengers, much the same way a player on a team might say "we will..." when discussing an activity.

Or, it might mean that God's destruction will be accomplished through the agency of these same angels.

Either way, their role is to move forward God's plans for Sodom's judgment.

With this statement, the outcry against Sodom's people has reached Jesus, in every conceivable sense. The time of judgment had come.

The angels gave Lot one last chance to grab any relatives or friends and take them with him.

God's justice against Sodom will be satisfied, but in His mercy these angels will rescue all who are with Lot)

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GEN 19: 14

And Lot went out and spake unto his sons-in-law, which married his daughters, and said, Up, get you out of this place; for the LORD will destroy this city. But he seemed as one that mocked unto his sons-in-law.

(Lot doesn't even try to talk to his sons. It could be that they have become so corrupt that it wouldn't do any good.)

This verse tells us that Lot does indeed have two sons-in-law, men from Sodom who are engaged to marry his two virgin daughters.

Awkwardly, prior verses suggest they were not morally upright men, since verse 4 indicated that every man in the city was in the mob surrounding Lot's house.

This would suggest that Lot's own prospective sons-in-law were part of a crowd demanding he send the two strangers out for them to have sex with.

Lot's choice to live as the only righteous man in Sodom meant the only men available to marry his daughters were themselves wicked.

Still, Lot considers these men family. He warns them to leave this city God is about to destroy. They decide Lot must be joking.

It's possible they assumed Lot's experience with the mob had given him a moment of insanity. Or, they had gotten into the habit of ignoring Lot's opinion on spiritual issues.

The life of Lot shows us that it is possible to have a saved soul and a wasted life. Lot would be rescued, but his life would accomplish nothing, as in 1 Corinthians 3:15:

If anyone's work is burned, he will suffer loss; but he himself will be saved, yet so as through fire.)

GEN 19: 15

And when the morning arose, then the angels hastened Lot,

(There seems to be a real reluctance, on Lot's part, to leave Sodom. He hesitates and the angels are constantly urging him to hurry.)

saying, Arise, take thy wife, and thy two daughters, which are here; lest thou be consumed in the iniquity of the city.

The language used here is the same that Abraham used when asking Jesus if He would sweep the righteous away with the wicked.

But Jesus had assured Abraham that He would not destroy the city if He found ten righteous people.

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Unfortunately He did not—the city of Sodom was completely and utterly depraved.

Still, Jesus became merciful to "righteous Lot" (2 Peter 2:7) and his family, likely because of God's covenant promises to bless Abraham and all those with him.

GEN 19: 16

And while he lingered,

(Lot lingers.

- Even with a mob out to destroy him and those with him, Lot lingers.
- Even with powerful angels telling him to run to escape the wrath of God, Lot lingers.

Evidently lingering seems to be what has gotten Lot into this danger in the first place.

- He could have taken his family and left Sodom long ago, but he stayed. He waited.
- The wickedness grew worse and worse all around him, and he just didn't leave.
- Even in these last moments before judgment fell, Lot finds it difficult to force himself to leave behind the evil place he called home.

Too much of Lot's heart was in Sodom, so he did not have an urgency to leave the city. A lack of *urgency* to obey God is a common sign of compromise and a backslidden condition.)

the men laid hold upon his hand,

(The angels had only four hands, so they did all that they could—there was a hand for each. You notice the text expressly says, they took hold of the hand of Lot, and the hand of his wife, and the hand of his two daughters. There were no more persons, and no more helping hands)

and upon the hand of his wife, and upon the hand of his two daughters; the LORD being merciful unto him; and they brought him forth, and set him without the city.

(In Genesis 18, Abraham asked God to spare the cities of Sodom and Gomorrah if there were ten righteous found there.

Because there were not ten righteous people, God did not spare the city, but He still answered the *heart* of Abraham's prayer by bringing Lot and his family out of Sodom, even if it was almost against Lot's will.

Lot was in the worst of all possible places. He had too much of the world to be happy in the LORD, and too much of the LORD to be happy in the world.

The angels practically had to force them out of the city. But why do they force Lot to go?

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We're told it's because the LORD is merciful.

This clearly reveals God's mercy toward Lot and, by extension, Abraham, even in the face of such rebellious wickedness nearby.

That mercy even includes dragging a man like Lot by the hand, quite literally, in order to rescue him despite his own foolish actions.

The salvation of the most righteous men is of God's mercy, not by their own merit.

We are saved by grace. God's power also must be acknowledged in bringing souls out of a sinful state (If God had not been merciful to us, our lingering had been our ruin.)

GEN 19: 17-19

And it came to pass, when they had brought them forth abroad that he said, Escape for thy life; look not behind thee,

(The angels seemed far more urgent to rescue Lot and his family than they were to be rescued. This is strange, but common in spiritual things.)

neither stay thou in all the plain; escape to the mountain, lest thou be consumed. And Lot said unto them, Oh, not so, my Lord;

(Lot seemed pathetic and whimpering in his prayer, especially in contrast to the bold intercession of Abraham in Genesis 18.

Lot became as less and less likable and grateful. Still though, the LORD continued to be more and more merciful to him.)

Behold now, thy servant hath found grace in thy sight, and thou hast magnified thy mercy, which thou hast showed unto me in saving my life; and I cannot escape to the mountain, lest some evil take me, and I die.

(Amazingly, instead of obeying, Lot complains and offers an alternative plan. His objection seems to be that he does not believe that he and his family will make it to the hills in time before the judgment comes and as such he suggests an alternative plan.

Now, his request was bold with the ring of ingratitude, insolence, and lack of faith in Jesus who just saved them.

Lot himself seems to recognize this. He admits he has found favor in Jesus' sight and that Jesus has been kind in saving his life.

But this also is an inconsistent logic that God saved him from Sodom only to kill him in the mountains. It doesn't make sense, but fear, often times, does not make sense.

Still, Lot asks for more favor and surprisingly, God grants his request.)

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GEN 19: 20-22

Behold now, this city is near to flee unto, and it is a little one; Oh, let me escape thither, (is it not a little one?) and my soul shall live. ²¹And he said unto him, See, I have accepted thee concerning this thing also, that I will not overthrow this city, for the which thou hast spoken.

(Instead of rebuking Lot for his ingratitude or insisting on judging this little town, which for all intents and purposes was a part of the Sodom and Gomorrah cultures, the LORD simply agreed.

He continued to show Lot great favor both in saving his life and granting his requests, apparently in keeping with His covenant promises to bless his uncle Abraham and all those attached to him.)

²²Haste thee, escape thither; for I cannot do any thing till thou be come thither. Therefore the name of the city was called Zoar.

(Lot has been saved, along with his family, from the judgment of God on a wicked city which he called home for many years.

This makes Lot's request seem extremely bold. Remember Abraham had asked the LORD to spare Sodom if as many as ten righteous people could be found.

Lot asks God not to destroy this presumably wicked but much smaller city called Zoar which was formerly known by the name Bela in Genesis 14:8., simply so he and his family can shelter there.

The name Zoar means small or insignificant. Now take note that the angel said,

“I cannot do anything until you are safe.”

This is an important statement.

In the New Testament, there are several references to Lot, to the cities of Sodom and Gomorrah, the people of Sodom and Gomorrah and to Lot's wife.

Jesus, in a warning of the dangers of turning back, said, “Remember Lot's wife.”

In turning back she perished. Jesus said,

“No man having put his hand to the plough, and looking back, is fit for the kingdom of God.” (Luke 9:62).

“And as it was in the days of Noah so shall it be also in the days of the Son of Man.” (Luke 17:26). “

Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all.” (Luke 17:28-29).

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Perhaps most important of all to us is Peter's reference to Lot, where he tells us that God delivered Lot from the city of Sodom before His judgment fell. "The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished." (II Peter 2:9).

This passage is being used in the context of the Second coming of Jesus Christ and the Great Tribulation in which Peter is declaring that God knows how to deliver the righteous, but reserve the ungodly for judgment.

God's day of judgment is fast approaching upon this world, in which we live. We cannot escape the judgment of God, it's really long overdue.

God has been very long suffering, but as He said to Noah, "*My Spirit will not always strive with man.*" There will come a day when the work of the Spirit will be over, but God knows how to deliver the righteous.

Abraham's whole logic in his intercessory prayer for Sodom and Gomorrah was, "*Wilt thou also destroy the righteous with the wicked?*" "Shall not the Judge of all the earth do right?"

The LORD said He would not destroy it for ten righteous people, but there were not ten righteous found, only Lot. The LORD stayed His judgment until Lot was safe.

- I believe that the judgment of God toward this Christ rejecting, humanistic, world is being kept back by the presence of the Christian Body.
- I also believe that once God removes His "church" that the judgment of God is going to fall, just as it fell on Sodom and Gomorrah, and those terrible days that are described in Revelation, chapter six through eighteen, will come to pass and the earth will see God's judgment.
- He will pour out His wrath and indignation on those who have rejected His love and His Plan of Salvation through His Son, Jesus Christ.
- I am also convinced, by the righteous nature of God, that He will not judge the righteous with the wicked, but, as with Lot, will take them out before His judgment comes.

GEN 19: 23

The sun was risen upon the earth when Lot entered into Zoar.

It is interesting that Lot didn't take off for his Uncle Abraham's place. He, no doubt, knew that Abraham was living in the high plains above Sodom and Gomorrah.

It's amazing the strange fascination that evil can have for a person. There are some people who have come under the power of pornography. It is something that gets a grip on them and they are more or less compelled to look at it. It becomes a real problem to them.

So, we see Lot holding on to this area and not really wanting to leave it.

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GEN 19: 24-26

Then the LORD

(As the angel said in Genesis 19:22, judgment could not come upon Sodom and Gomorrah until Lot and his family were safe in Zoar; otherwise, it would violate God's promise to Abraham, at least in principle.)

rained upon Sodom and upon Gomorrah brimstone and fire from the LORD out of heaven;

(These cities were judged completely and severely, but only after God confirmed their great wickedness and gave them a righteous witness in Lot.

i. Today these cities are buried under the Dead Sea, and their complete destruction is a testament to God's judgment and grace in delivering His righteous people.

ii. Before this destruction, the area of Sodom was unbelievably beautiful and productive, *like the garden of the LORD* in Genesis 13:10. Yet this great privilege and blessing did not turn their hearts toward God.

iii. As well, the people of Sodom and Gomorrah saw more of the power, grace, and mercy of God than any of the other people of the region.

- They had been delivered from ruin by God's work through Abraham when they had been overthrown by the confederation of the 4 kings of Babylon.
- They heard the testimony from Melchizedek and saw the example of Melchizedek and Abraham.
- They had great blessing and great evidence of God's care for them, yet they rejected it all.

So what were the crimes of these people that made them worthy of destruction?

The most obvious answer is found in this very chapter, as every man in the city gathered to homosexually rape two strangers in town.

Indeed, the modern word "sodomize" comes from its association with this ancient doomed city.

Ezekiel 16:49-50 goes beyond the obvious, though, in listing the other, additional crimes which made Sodom worthy of God's wrath:

"⁴⁹ Behold, this was the iniquity of thy sister Sodom, pride, fulness of bread, and abundance of idleness was in her and in her daughters, neither did she strengthen the hand of the poor and needy.

⁵⁰ And they were haughty, and committed abomination before me: therefore I took them away as I saw good."

GENESIS 19

We must not fail to recognize God's indignation with Sodom's lack of care for the poor, her pride and arrogance, her gluttony and sloth, along with the homosexual immorality she became famous for.

And we must not forget that, as was the case with Lot, we all depend on the grace of God to save us from His own wrath, through our faith in Christ (Ephesians 2:1–10).

In Scripture, fire and sulfur are associated with God's judgment on earth (Psalm 11:6; Ezekiel 38:22), as well as with His eternal judgment in hell (Revelation 21:8).

Peter, specifically, references God's judgment on Sodom as an example of God's readiness and ability to judge the ungodly and to rescue the righteous (2 Peter 2:6–10).

To this day, apparently, sulfurous fumes populate this area around the Dead Sea, along with deposits of asphalt.)

²⁵And He overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground.

(The LORD's rain of sulfur and fire wasn't limited to the city limits of Sodom and Gomorrah. The sins of the people were not a matter of geography, but of culture.

God's intent here is not to merely condemn some specific city, but a specific approach to God's revealed truth.

The people of Sodom and Gomorrah completely rejected God's character in their sin. So, He overthrew those cities, as well as the surrounding valley.

He destroyed all the people in that region, along with all of the vegetation.

Today, the Dead Sea plain continues to be barren and desolate. It wasn't always that way. When Lot chose to settle there, the "Jordan Valley was well watered everywhere like the garden of the LORD in Genesis 13:10.

God's judgment for the sins of Sodom and Gomorrah was complete and lasting, a reminder for generations to come that God will hold humans accountable for their sinful choices.)

²⁶But his wife looked back from behind him, and she became a pillar of salt.

(Her looking back likely showed a love for Sodom and regret for its destruction.

i. "The word *looked back* has the connotation of *looking intently*. It might possibly be rendered *lagged back*, or maybe even *returned back*."

ii. In referring to the end times, Jesus said something interesting in Luke 17:32: *Remember Lot's wife*. In other words, as we see the end of the age, no Christian should have a heart like Lot's wife. We should not have a heart that longs for a corrupt and passing world. We should not have a heart that will in some sense regret the judgment God will bring on it.

GENESIS 19

iii. We need to look *forward* to our deliverance, not *back* at a world passing away and ripe for judgment.

Now It could be that there was volcanic action.

When we read these things, we try to find some kind of a natural phenomena by which it can be explained. We do know that a great cataclysmic event took place around where Sodom and Gomorrah existed.

There is a mountain of salt down there near the sight of the ancient city of Sodom.

A mountain of salt that is seven hundred feet high and five miles long. There is no scientific way by which to reason that the salt came there by just the evaporation of the Dead Sea. The formation of the mountain, etc. preclude any rational explanation.

There had to be some kind of catastrophe. It could be that there was a kind of volcanic upheaval and that the salt beds were blown in the air and Lot's wife was covered by salt that was raining down with the fire and brimstone.

I don't think that there was some physical change of the body that she became a salt pile, but that she was covered with the salt that was raining down.

If you go down into the southern part of the Dead Sea, today, you'll see several piles of salt that they call Lot's wife, but I don't put much credence in that.)

GEN 19: 27-29

And Abraham gat up early in the morning to the place where he stood before the LORD;
²⁸And he looked toward Sodom and Gomorrah, and toward all the land of the plain, and beheld, and, lo, the smoke of the country went up as the smoke of a furnace.

(Abraham would have understood, of course, that the LORD had destroyed the cities and the region.

He would have understood that the LORD did not find even ten righteous men there. He may not have known yet, though, that the LORD did spare his nephew Lot and Lot's two daughters in the town of Zoar.

This is an important, often overlooked aspect of the story of Sodom and Gomorrah.

Abraham worried that God's wrath was too extreme—the lack of righteous people proved this was untrue.

Abraham was likely worried about the fate of his nephew, Lot—God's provision to rescue Lot proved that to be unfounded, as well.

GENESIS 19

This story not only teaches us that God will judge sin and evil, but that He will do so in ways which are both fair and just, even though limited human beings cannot see all of the details He does.

This makes the story of Sodom and Gomorrah crucially relevant to the famous story of Abraham and his son, Isaac.

When God commands Abraham to sacrifice Isaac in Genesis chapter 22, we need to remember the context of this very story.

God proved to Abraham that He would not only act justly, but that He would provide for Abraham's welfare in ways Abraham himself had not considered.

This earned trust and not blind faith and as such it's what drives Abraham's obedience in that upcoming event.)

²⁹And it came to pass, when God destroyed the cities of the plain, that God remembered Abraham, and sent Lot out of the midst of the overthrow, when he overthrew the cities in the which Lot dwelt.

(Abraham was anxious to know what was the effect of the prayers which he had offered to Jesus the previous day.

But he was astonished when he found that all these cities, with the plain which resembled the garden of the Lord in Genesis 13:10, burnt up, and the smoke was ascending like the *smoke of a furnace*.

Immediately he knew that God himself could not discover *ten righteous* persons in four whole cities.

Now, although Jesus did not find 10 righteous persons He had respect to the spirit of his petitions, and spared all those who could be called *righteous*, and for Abraham's sake offered salvation to all the family of Lot, though neither his sons-in-law elect nor his own wife ultimately profited by it)

GEN 19: 30

And Lot went up out of Zoar, and dwelt in the mountain

(When the angels told Lot to flee to the mountains, he begged to go to the small city of Zoar and now here he is going to the mountains.

We don't know why Lot and his daughters became dissatisfied with Zoar, or why the people of Zoar became dissatisfied with them)

and his two daughters with him; for he feared to dwell in Zoar; and he dwelt in a cave, he and his two daughters;

GENESIS 19

(A foolish man ever prefers his own wisdom to that of his Maker.

- It was wrong at first not to betake himself to the mountain;
- It was wrong in the next place to go to the mountains when God had given him the assurance that *Zoar* will be spared for his sake.

Had he still dwelt at Zoar, the shameful transaction of sleeping with his daughters afterwards recorded might not have taken place.

However, Lot is afraid to live in Zoar. Remember he lost everything in God's destruction of the region.

All his flocks, herds, servants, slaves, and property are gone.

- He may have felt exposed and unprotected in Zoar for some reason.
- He might have feared retaliation or abuse from those who lived in the city, now that he was a less-wealthy and less-powerful man.

In any case, he took his two daughters and ran to the hills and they settled in a cave.

It's unclear why Lot didn't run, instead, to the safety of his uncl8)

GEN 19: 31

And the firstborn said unto the younger, Our father is old, and there is not a man in the earth to come in unto us after the manner of all the earth.

Prior to these events, Lot's two daughters had been engaged to men in Sodom (Genesis 19:14). Those men were destroyed along with the rest of the city for their wickedness.

Now they cannot imagine a life beyond what they have lost. From their perspective, they will find no husbands. They will never have children.

Some interpreters speculate that Lot's daughters might have believed they were the only people left on earth.

Others think it's more likely these women felt that men from outside their familiar culture were unsuitable as husbands.

GEN 19: 32-33

Come, let us make our father drink wine,

(Lot and his family lost everything in the destruction of Sodom and Gomorrah and yet they had a stock of **wine**. They either brought this with them or they obtained it in Zoar.)

GENESIS 19

and we will lie with him, that we may preserve seed of our father.

(This is a remarkable – and seemingly desperate sin from Lot’s daughters. These girls believed that the whole world had perished with Sodom and Gomorrah, and it was now their responsibility to repopulate the earth through their father.)

However, their brief time in Zoar was enough to show there were other people.

Living in the low moral environment of Sodom had a great and harmful effect on Lot’s family. His compromise affected far more than himself)

And they made their father drink wine that night; and the firstborn went in, and lay with her father;

(We may be uncomfortable with the idea that the Bible includes the record of such disgraceful sins.)

It is far better for children to learn the facts of life from the Word of God where sin is condemned than from dirty words on alley walls, or from lewd stories.

No one can escape knowledge of sin... these things are never mentioned without being accompanied by the stern warnings that God hates sin and punishes it.

Ironically, in his own drunkenness Lot carried out the shameful act that he himself had suggested to the men of Sodom: he lay with his own daughters)

and he perceived not when she lay down, nor when she arose.

(Lot must have known that some person had been in his bed, it would be ridiculous to deny; but he might have judged it to have been some of his female domestics, which it is reasonable to suppose he might have brought from Zoar.)

GEN 19: 34-38

And it came to pass on the morrow, that the firstborn said unto the younger, Behold, I lay yesternight with my father; let us make him drink wine this night also; and go thou in, and lie with him, that we may preserve seed of our father. And they made their father drink wine that night also; and the younger arose, and lay with him; and he perceived not when she lay down, nor when she arose. Thus were both the daughters of Lot with child by their father. And the firstborn bare a son, and called his name Moab;

(This name is generally interpreted as “*of the father*”, or, according to Calmet, “*the waters of the father*”)

the same is the father of the Moabites unto this day. And the younger, she also bare a son, and called his name Benammi; (*the son of my people*) the same is the father of the children of Ammon unto this day.

GENESIS 19

The Moabites and the Ammonites are the descendants of Lot. Moab and Ammon are today found in the area known as Jordan. The capital of Jordan is Ammon which comes from the Ammonites. Basically the Arab races descended from Ishmael, Moab and Ammon.

The *Moabites* soon fell from the faith of God, and became *idolaters*, the people of *Chemosh*, and of *Baal-peor*, in Numbers 21:29; Numbers 25:1-3; and were enemies to the children of Abraham.

More in Numbers 22:1-6 & Judges 3:14. And the *Ammonites*, who dwelt near to the Moabites, united with them in idolatry, and were also enemies to Israel. See Judges 11:4; Judges 11:24; Deuteronomy 23:3-4.

Let's look back over the chapter to see what we might learn from it, pointing out the fact that Lot first pitched his tent towards Sodom.

Lot was attracted to the fertility of the area, the abundance that was there.

When Ezekiel talks about the sin of Sodom, he mentions the fullness of bread and the idleness of time. Actually what brought these people of Sodom into their sinful lifestyle was the fact that they were prosperous and had spare time.

The area, being so fertile, required little attention or time and having this surplus of agriculture; they could turn their time towards their society.

Lot was attracted to the area and then he lived in the area and became a judge. What was the price that Lot paid for this? It cost him his entire family. The morals of his entire family were corrupted although Lot, himself, stayed pure. He was strong enough to withstand the temptations and the evil that was there in Sodom, but his family were not.

Many times parents make a foolish mistake as they dabble with Playboy magazines or X-rated videos. The parents say, "We're adults, we can look at this." "As an adult I can handle it." "It doesn't really bother me." We feel we can view these kind of things and not be dramatically affected.

What you don't realize is that your kids know how to put videos into the VCR. Your kids know where you hide that Playboy magazine and they pick it up and have emotions stirred in them that they are not able to handle.

They're not able to control these emotions because they do not have the natural outlet for these emotions. They are being emotionally stirred in their hearts and so they start messing around.

While you feel you can live in Sodom and not be affected, you do not consider the damage it can do to your family. You may survive, but your children, often, become the victims and they don't survive. If you love your children, then keep your house pure.

"Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting." (Gal.6:7-8).

GENESIS 19

I believe this goes into every area of our lives. We are sowing, into our minds, the music that we listen to. There is a lot of music today which is suggestive in its lyric content. It is planted into your mind and you will reap of the flesh.

You say, "Well, I can handle it." But! Can your kids? Create a spiritual environment and atmosphere that will build up your children in the Lord. Be careful what is planted in their minds. Protect that treasure that you have in them as long as you can. Lot failed, though he personally survived, his family did not.

This is the last that we hear of Lot. We know that his grandchildren grew up to become the nations of Moab and Ammon who became enemies and obstacles for Israel, just like the descendants of Ishmael.

Lot's life ended in ruin in regard to the past, the present, and the future – and all because of his love for the world and the compromise that came from that love.

We will start from Chapter 20 next week ...

IF YOU HAVEN'T RECEIVED JESUS CHRIST AS YOUR PERSONAL SAVIOUR, I WANT YOU TO PRAY THIS PRAYER WITH ME RIGHT NOW

- Heavenly Father, I realize that I'm a sinner
- But right now I repent of my sins
- I make you my Lord
- I receive the free gift of forgiveness of sin
- I need you, Jesus
- Be my savior
- So right now I declare by faith that I am saved in Jesus' name. Amen & Praise God

If you just prayed that prayer with me online, please let us know through our website and we shall send you a free eBook as a gift to you today.

Otherwise, welcome to the family of God. Amen!

LET'S STANDUP FOR THE FINAL BLESSING

Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us:

- Be with you, bless you and keep you
-

GENESIS 19

- May the Lord cause his face to shine upon you and give you peace
 - May your heart be filled with his love
 - May you walk in the spirit
 - May you be strengthened by the work of his Holy spirit in your inner man
 - May you be increased in knowledge and understanding of His word, His will and His purposes for your life that you might walk before the Lord in a way that's pleasing unto him
 - And may God increase your faith and your trust
 - May he work in your life in a beautiful way as he nurtures you and as he leads you into that path of fellowship with himself
 - May your life be enriched in all things in Christ Jesus
 - And May the Lord and his blessings be upon you while we are absent from each other until we are brought back together again to continue our fellowship and our growing together in grace and in the knowledge of our Lord and savior Jesus Christ
 - Amen
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