

## Genesis 19 - The Destruction of Sodom and Gomorrah

A. The two angels come to Sodom.

1. (1-3) Lot convinces the angelic visitors to stay with him.

a. **Lot was sitting in the gate of Sodom:** There has been a steady progression of compromise in Lot's life. He went from looking toward Sodom (Genesis 13:10), to pitching his tent toward Sodom (Genesis 13:12), then to living in Sodom (Genesis 14:12) and losing everything. Now Lot sits in **the gate of Sodom**, indicating he is a civic leader.

i. Lot himself was a righteous man who was grieved by the sin he saw around him (2 Peter 2:7-8), but because of his compromise few of his family and none of his friends were saved. Compromise destroyed his testimony.

b. **He insisted strongly; so they turned in to him and entered his house:** The hospitality offered to the visitors was not unusual, but the urgency with which Lot offered it was.

2. (4-9) The wickedness and depravity of the men of Sodom.

a. **Where are the men who came to you tonight? Bring them out to us:** These citizens of Sodom clearly came to homosexually abuse and rape these two visitors. That is a shocking demonstration of depravity, but we are just as shocked at the willingness of Lot to give up his daughters to the mob as we are at the sinful desire of the mob itself.

b. **I have two daughters who have not known a man; please, let me bring them out to you, and you may do to them as you wish:** The offer is horrible and cannot be justified. We understand it 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 your home. It was understood a guest was to be protected more than your own family.

c. **That we may know them carnally:** The sin of the men of Sodom is plainly connected to their homosexuality. There is no doubt the Bible declares homosexual conduct a sin (Romans 1:26-28).

i. The Bible condemns homosexuality in the same context as it condemns incest and bestiality (Leviticus 18:22, 20:13). If we ignore the word of God at the point of homosexual conduct, then we have no standing to say any of the other three sins are sin.

ii. Undoubtedly, 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.

iii. Some say that Homosexuals make up to 10% of the population. 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.

iv. Some say that Homosexuals were "born that way." All attempts thus far to prove this have been based more on wishful thinking than solid biological research, but if it is found to be the case, so what? 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.

d. **This one came in to sojourn, and he keeps acting like a judge:** This shows Lot's feeble efforts at providing moral and spiritual leadership were rejected and mocked by the men of Sodom.

i. Perhaps Lot thought that through compromise he might reach these men, but just the opposite has happened. They have no respect for him whatsoever, even though his “buddy-buddy” approach leads him to call such wicked men **my brethren**.

3. (10-11) Angelic protection at the door.

a. **The men reached out their hands and pulled Lot into the house with them, and shut the door:** It must have taken great, perhaps supernatural, strength to do what the angels did at the door. Obviously, the work of striking the men blind was supernatural. Now this mob had a physical blindness appropriate to their moral blindness.

B. The angels’ deliverance of Lot.

1. (12-14) The angels warn Lot; Lot warns his family.

a. **To his sons-in-law:** Lot’s daughter were unmarried and had not known a man (Genesis 19:8). These men were **sons-in-law** by the ancient practice of binding betrothal, not by marriage yet.

b. **He seemed to be joking:** The effect of Lot’s life of compromise is clearly seen. When he spoke with utmost seriousness to his sons-in-law about the judgment of God, they did not believe him. Not even *they* will be saved from the judgment to come.

i. The life of Lot shows us that it is possible to have a saved soul and a wasted life. Lot will be saved, but his life will 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.*

2. (15-16) The angels try to hurry Lot and his family.

a. **While he lingered:** Too much of Lot’s heart was in Sodom, so he was not anxious to leave the city. This lack of urgency to do the things of God is a common sign of compromise and a backslidden condition.

b. **They brought him out and set him outside the city:** In Genesis 18 Abraham asked God to spare the cities of Sodom and Gommorrah if there were ten righteous found there. Because there were not ten righteous people, God will not spare the city. But He will still answer the *heart* of Abraham’s prayer by bringing Lot and his family out of Sodom, even if it is practically against’ Lot’s will.

i. 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.

3. (17-22) The escape from Sodom.

a. **Please, no, my lords!** Lot seems pathetic and whimpering in his prayer. Notice the sad contrast to the bold intercession of Abraham.

b. **I cannot do anything until you arrive there:** This answers the question, *Shall not the Judge of all the earth do right?* (Genesis 18:25). God, through his own righteousness and honor, *could not* bring this judgment on Sodom until the righteous people were delivered.

C. God’s judgment of Sodom and Gomorrah.

1. (23-26) The cities destroyed, Lot’s wife turned to a pillar of salt.

a. **Then the LORD rained brimstone and fire on Sodom and Gomorrah:** Today, many think 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.

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

ii. 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. They heard the testimony from Melchizedek and saw the example of Melchizedek and Abraham.

- b. **But his wife looked back behind him, and she became a pillar of salt:** Lot's wife was turned to a pillar of salt because she **looked back behind**, after the angels had specifically said *Do not look behind you* (Genesis 19:17). Some think she lingered behind and was caught up in the cataclysm somehow, but it was probably a unique judgment of God on her for the state of her heart (a love for Sodom and regret for its destruction) shown by her action of looking back.
- 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 uttered some almost cryptic words in Luke 17:32: *Remember Lot's wife*. In other words, no Christian should have a heart like Lot's wife as we see the end of the age, a heart that loves the world, and will in some sense, regret the judgment God will bring on it.
  - iii. We need to look *forward* to our deliverance, not *back* at a world passing away and ripe for judgment.
2. (27-29) Abraham learns of Sodom and Gomorrah's destruction.
- a. **He saw, and behold, the smoke of the land which went up like the smoke of a furnace:** When Abraham saw the smoke of these cities and their destruction, he could know that his request was answered. God delivered Lot before the destruction came.
3. (30-32) Lot and his daughters live in a wilderness cave.
- a. **Let us make our father drink wine:** Lot and his family lost everything in the destruction of Sodom and Gomorrah. Even so, they quickly have a stock of **wine**. They either brought this with them or they obtained it quickly. This shows the priorities of a compromising heart.
  - b. **We will lie with him, that we may preserve the lineage of our father:** This is a remarkable - and seemingly desperate sin from Lot's daughters. Some suggest that they believed that the whole world had perished with Sodom and Gomorrah, and it was now their responsibility to "repopulate" the earth. However, their brief time in Zoar was enough to show there were other people.
    - i. Evidently they decided it was the only thing to do under the circumstances, *except* to trust God, which did not seem to occur to them at all. Obviously living in Sodom affected more than Lot. The effects were also clearly seen in his daughters.
4. (33-38) Moab and Ammon are born from this incestuous relationship.
- a. **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. Yet, Donald Barnhouse observes: "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."
  - b. **Moab; he is the father of the Moabites . . . Ben-Ammi; he is the father of the people of Ammon:** Their descendants will be enemies and obstacles for Israel, just like the descendants of Ishmael. Lot's life ended in earthly ruin (past, present, and future), all because of his love for the world.

References: *The Bible*, David Guzik

