



The Book of Genesis

Lesson Number 29



A MINISTRY INITIATED IN MAY 1993, AND DEDICATED TO STRENGTHENING THOSE WHO ARE IN CHRIST, BY BUILDING THEIR FAITH, ENHANCING THEIR JOY, AND STABILIZING THEIR HOPE, ENABLING THEM TO WORK OUT THEIR SALVATION WITH FEAR AND TREMBLING.

TRANSLATION LEGEND: ABP=Apostolic Bible Polygot m(1992); ALT=Analytical-Literal Translation (2005), AMPLIFIED =Amplified Bible (1965), ABP=Apostolic Bible Polygot with Greek Interlinear (2003); ASV=American Standard Version (1901), BBE=Bible in Basic English (1949), BRENT=Brenton's English Septuagint; CEV=Contemporary English Version (1995); DRA=Douay-Rheims (1899), ERV =English Revised Version (1885), ESV=English Stand Version (2001), GENEVA=Geneva Bible (1599), GNB=Good News (1966), GWN=God's Word (1995), IE= International English (1973), ISV=International Standard Version (1967), JPS=Jewish Publication Society (1917), KJV=King James Version (1611), LITV= Literal Translation of the Bible (1976), LIVING=Living Bible (1971), MESSAGE=The Message (1993), MKJV= Modern KJV (1962), MONTGOMERY=Montgomery's New Testament (2001), MRD=Peshitta-James Murdock Translation (1852), NAB=New American Bible (2002), NASB=New American Standard Bible (1977), NAU=New American Standard Bible (1995), NIB=New International Bible, NIV=New International Version (1984), NJB=New Jerusalem Bible (1985), NKJV=New King James Version (1979), NLT=New Living Translation (1996), NRSV=New Revised Standard Version (1989), PHILLIPS=J B Phillips New Testament (1962), PNT=Bishop's New Testament (1595), RSV=Revised Standard Version (1952), TNK=JPS Tanakj (1985), WEB=Webster Bible (1833), WEYMOUTH=Weymouth's New Testament (1903), WILLIAMS=William's New Testament (1937), TYNDALE=Tyndale's Bible (1526), WYCLIFFE=Wycliffe New Testament (1382), YLT =Young's Literal Translation (1862)

GREEK LEXICON LEGEND

LEXICON LEGEND: FRIEBERG = Friberg Lexicon, UBS = Barclay-Newman, LOUW-NIDA = Louw-Nida Lexicon, LIDDELL SCOTT = Liddell Scott Lexicon, THAYER = Thayer's Greek Lexicon, LEH = LEH Lexicon, GINGRICH = Gingrich Lexicon

THE INSPIRED RECORD OF THE BEGINNING OF ALL THINGS: THE HEAVENS AND THE EARTH, MANKIND, SIN, THE FIRST CHOSEN AND BLESSED NATION, THE FIRST CURSE, THE FIRST PROMISE, AND THE FIRST FAITH.

DISCLAIMER: The quoting of other translations is not to be taken as a condoning of them. My purpose is rather to show the remarkable diversity, and sometimes outright contradictions that exist among these various versions of Scripture. Our understanding of the Word of God ultimately depends upon our comprehension of the Lord Himself and His eternal purpose. Where this understanding is not present, we are shut up to scholasticism and conjecture, both of which are of the world, not of God.

THE DESTRUCTION OF SODOM AND THE DAUGHTERS OF LOT

Gen 19:1¹¹ And there came two angels to Sodom at even; and Lot sat in the gate of Sodom: and Lot seeing them rose up to meet them; and he bowed himself with his face toward the ground; ² And he said, Behold now, my lords, turn in, I pray you, into your servant's house, and tarry all night, and wash your feet, and ye shall rise up early, and go on your ways. And they said, Nay; but we will abide in the street all night. ³ And he pressed upon them greatly; and they turned in unto him, and entered into his house; and he made them a feast, and did bake unleavened bread, and they did eat. 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: 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, that we may know them. ⁶ And Lot went out at the door unto them, and shut the door after him, ⁷ And said, I pray you, brethren, do not so wickedly. ⁸ 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: only unto these men do nothing; for therefore came they under the shadow of my roof. ⁹ And they said, Stand back. And they said again, This one fellow came in to sojourn, and he will needs be a judge: 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. ¹⁰ But the men put forth their hand, and pulled Lot into the house to them, and shut to the door. ¹¹ And they smote the men that were at the door of the house with blindness, both small and great: so that they wearied themselves to find the door. ¹² And the men said unto Lot, Hast thou here any besides? son in law, and thy sons, and thy daughters, and whatsoever thou hast in the city, bring them out of this place: ¹³ 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. 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. ¹⁵ And when the morning arose, then the angels hastened Lot, saying, Arise, take thy wife, and thy two daughters, which are here; lest thou be consumed in the iniquity of the city. ¹⁶ And while he lingered, the men laid hold upon his hand, 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. ¹⁷ And it came to pass, when they had brought them forth abroad, that he said, Escape for thy life; look not behind thee, neither stay thou in all the plain; escape to the mountain, lest thou be consumed. ¹⁸ And Lot said unto them, Oh, not so, my Lord: ¹⁹ 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: ²⁰ 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. ²¹ And 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. ²² Haste thee, escape thither; for I cannot do any thing till thou be come thither. Therefore the name of the city was called Zoar. ²³ The sun was risen upon the earth when Lot entered into Zoar. ²⁴ Then the LORD rained upon Sodom and upon Gomorrah brimstone and fire from the LORD out of heaven; ²⁵ And he overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground. ²⁶ But his wife looked back from behind him, and she became a pillar of salt. ²⁷ And Abraham gat up early in the morning to the place where he stood before the LORD: ²⁸ And 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. ²⁹ And 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. ³⁰ And Lot went up out of Zoar, and dwelt in the mountain, and his two daughters with him; for he feared to dwell in Zoar: and he dwelt in a cave, he and his two daughters. 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: ³² Come, let us make our father drink wine, and we will lie with him, that we may preserve seed of our father. ³³ And they made their father drink wine that night: and the firstborn went in, and lay with her father; and he perceived not when she lay down, nor when she arose. ³⁴ 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. ³⁵ 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. ³⁶ Thus were both the daughters of Lot with child by their father. ³⁷ And the firstborn bare a son, and called his name Moab: the same is the father of the Moabites unto this day. ³⁸ And the younger, she also bare a son, and called his name Benammi: the same is the father of the children of Ammon unto this day." (Genesis 19:1-38)

Sodom is destroyed as God has purposed, Lot is spared, his wife is turned to a pillar salt, and his daughters unintentionally chart the future – Given O. Blakely

INTRODUCTION

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them being halted in a unique death.

A GOD OF JUDGMENT

God is consistently identified with “*judgment*” – that is a critical aspect of His nature. We are told, “*all His ways are judgment*” (Deut 32:4). They involve assessment, and the meting out of appropriate rewards and penalties. David insightfully wrote, “*He hath prepared His throne for judgment*” (Psa 9:7). Lest here be any doubt about this, the same Psalm says, “*And He shall judge the world in righteousness, He shall minister judgment to the people in uprightness*” (Psa 9:8). It is even written that He “*loves*” judgment, or justice ^{NKJV} (Psa 33:5; 37:28). “*Justice and judgment are the habitation of His throne*” (Psa 89:14; 97:2), being integral to His rule over all. Isaiah affirmed that God “*shall be exalted in judgment*” (Isa 5:16). Jeremiah proclaimed a time was coming when Israel would, “*swear, The LORD liveth, in truth, in judgment, and in righteousness*” (Jer 4:2). He also wrote that God exercises “*lovingkindness, judgment, and righteousness, in the earth*” (Jer 9:24).

All of these things are lived out in our text, as well as in the occurrences of judgment prior to that time. It is the Divine manner to first demonstrate His character, then proclaim it, then hold men accountable for shaping their lives

also essential for the preservation of the race, which could not have continued in a state of perpetual ignorance.

MUCH IS REVEALED IN THIS JUDGMENT

In this destruction much will be revealed about God, holy angels, and those dominated by perversity. **We will see how some people cannot be halted by reason in their quest for sinful indulgence.** We will also see the enormous handicap of not knowing much about God and His ways – even when such things have not even been revealed. It is apparent from the state of the modern church that spiritual ignorance has not been seen as a liability. Even if a person is righteous, and conducts his life in strict keeping with what he knows, yet if he does not know enough, he will do things that would never have been done had the circumference of knowledge been wider.

Those living in the time of greater revelation often sit in judgment upon saints of prior ages as though they had access to all of the understanding that has been made available to them. However, in so doing, they are actually judging God Himself. If God did not make the assessments men make of Abraham, Jacob, Lot, David, and some few others, what may really be said of their criticism? They have assumed the place of God, and in so doing, have

A BRIEF SUMMARY OF THE TEXT

This text is about an epochal destruction.

- ➔ The first judgment of sin was upon two individuals and their seed.
- ➔ The second was upon one individual and his seed.
- ➔ The third was the destruction of an entire world, less eight souls.
- ➔ The fourth was the scattering of all peoples.
- ➔ The fifth will be the destruction of several cities, with only four people being initially delivered, and one of

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around what has been revealed. Sin had so debilitated the human race that this approach was necessary in order to form proper concepts of God. It was

become judges of God, as though He did not know enough to make the assessments that freely come from both their minds and their mouths. How will

the day of final judgment fair for those who have said Abraham was stupid, Lot was carnal, Jacob was a liar, or David was an adulterous murderer? Do men really think such thoughtless speech will be overlooked? It will not, but will be judged as “idle,” of “careless” ^{NASB} words (Matt 12:36). I do not doubt that their sins, which they thought were forgiven, will be brought up against them – for God is represented as having forgiven and justified those men – yet these senseless theologians speak of those men as though they were not forgiven – even calling sin what God did not so identify – with the exception of David’s sin against Uriah the Hittite.

- ➔ He **ACCEPTS** (Abel, Enoch, Noah, Abraham, Sarah, Lot)
- ➔ He **ASSESSES** (Creation, Adam/Eve, Cain, world, Abraham, Sarah)
- ➔ He **BLESSES** (Adam/Eve, Noah, Abraham/Sarah)
- ➔ He **CALLS** (Abraham)
- ➔ He can be **ANGERED** (world, Sodom/Gomorrah)
- ➔ He **CHOOSES** (Seth, Abraham, Sarah)

- ➔ He **DISTINGUISHES** Cain/Abel, (Enoch/world, Noah/ world, Abraham / N a h o r / H a r a n , Ishmael/Isaac)
- ➔ He **EXCLUDES** (Adam/Eve, Cain, Hagar, Ishmael)
- ➔ He **INCLUDES** (Noah’s household, Abraham’s seed)
- ➔ He **JUDGES** (Adam, Eve, Cain, world, builders in Shinar, Sodom/Gomorrah.)
- ➔ He **KEEPS** (Noah)
- ➔ He **MAKES DETERMINATIONS** (Adam/Eve, Cain, world, Noah, builders in Shinar, Abraham, Sarah, Hagar)
- ➔ He **PROTECTS** (Noah, Abraham, Sarah)
- ➔ He **REJECTS** (Cain, Ishmael)
- ➔ He **REVEALS** (Noah, Abraham)
- ➔ He **REWARDS** (Abraham)
- ➔ He **SENDS ANGELS** (Abraham, Lot)
- ➔ He **SEES ALL** (Adam/Eve, Abel, Cain, world, builders in Shinar, Sarah)
- ➔ He **SUSTAINS** (heavens and earth, men, beasts of the earth)

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A PROPER CONCEPT OF GOD IS BEING FORMED

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Some of the attributes of God that have been revealed to this point in Genesis include the following.

- ➔ He **CLOTHES** (Adam/Eve)
- ➔ He **COMMUNICATES** (Adam/Eve, Cain, Enoch, Noah, Abraham)
- ➔ He **CREATES** (heavens, earth, vegetation, living creatures mankind)
- ➔ He **CURSES** (Cain, world)
- ➔ He **DIRECTS** (Noah, Abraham)
- ➔ He **DISPERSES** (builders in Shinar)

Such revelations are primary in the written record. If they are missed, no true and lasting relevance can be experienced.

THERE CAME TWO ANGELS

Gen 19:1 *“And there came two angels to Sodom at even; and Lot sat in the gate of Sodom: and Lot seeing them rose up to meet them; and he bowed himself with his face toward the ground; ² And he said, Behold now, my*

lords, turn in, I pray you, into your servant’s house, and tarry all night, and wash your feet, and ye shall rise up early, and go on your ways. And they said, Nay; but we will abide in the street all night. ³ And he pressed upon

them greatly; and they turned in unto him, and entered into his house; and he made them a feast, and did bake unleavened bread, and they did eat.”

THERE CAME TWO ANGELS

Gen 19:1 *"And there came two angels to Sodom at even . . ."* Other versions read, *"the two angels came to Sodom,"* NKJV *"the two angels arrived at Sodom,"* NIV *"two of the messengers come towards Sodom at even,"* MESSAGE and *"That evening the two angels came to the entrance of the city of Sodom."* LIVING

These were two of the *"three men"* that appeared to Abraham – in particular, the ones who proceeded on to Sodom while the other messenger remained to speak with Abraham (Gen 18:2,16,22). **They will appear as "men" to Lot also, but the record makes clear they were angels sent from God.** The form they took was to accommodate to human frailty in order that men might give glory to God for what would take place.

This underscores the necessity of having understanding when you read the Scriptures. Until Moses, that understanding was shaped by what God had said (which was extremely limited), and the observable works that He had wrought. Excluding the creation of the heavens and the earth, all that is in them, and man and woman (which was not witnessed by men) those works, as witnessed by men, consisted of the following.

- ➔ The words addressed to Adam and Eve, and their expulsion of Adam and Eve from the Garden.
- ➔ The words declared at the cursing of Cain, and the mark placed upon him.
- ➔ The words addressed to Noah, and destruction of the world by a flood.
- ➔ The scattering of the people in the plain of Shinar.
- ➔ The words addressed to Abraham when he was called (Gen 12:1-3).
- ➔ The vision given to Abraham, and the words addressed to him in that vision (Gen 15:1-21).
- ➔ The words addressed to Hagar by

an angel (Gen 16:7-12).

- ➔ The appearance of the Lord to Abram, and the covenant made with him (Gen 17:1-21).
- ➔ The visitation of Abraham by three angels, and their words to him and Sarah (Gen 18:1-15).
- ➔ The dialog Abraham had with God concerning the destruction of Sodom (Gen 18:17-32).

Any valid reasoning had to be based on part or all of those revelations. Those revelations formed a kind of border within which any understanding of God and His ways could be attained. We assume that a considerable amount of that revelation was made known to Lot in his extended associations with Abraham. The events we will cover in

- ➔ "The free will of man"
- ➔ "Free moral agency"
- ➔ "Eternal security"
- ➔ "Once saved always saved"
- ➔ "The thousand year reign of Christ"
- ➔ "The bema-seat judgment"
- ➔ "The new testament church"
- ➔ "The plan of salvation"
- ➔ "Self esteem"
- ➔ "Low self esteem"
- ➔ "Limited atonement"
- ➔ "Missions"

It is enough to say that one's theology, or doctrinal stance, cannot be based upon terms and concepts that have had their genesis with men.

this lesson must be viewed within the framework of the limited knowledge that was available to him.

RETROGRESSION IN OUR TIME

Today, the understanding of men is shaped by one's acquaintance with the Scriptures, and honed to a fine edge by the opening of the eyes of the understanding. It is most unfortunate that within the nominal church there are individuals shaping the thinking of men who are sorely lacking in their acquaintance with the Scriptural text itself. It has become increasingly popular for professing Christians to think outside of the border of the Word of God – the Scriptures. Some of the expressions that are equated with Scripture include the following.

- ➔ "Unconditional love"

- ➔ "Personal evangelism"
- ➔ "Church planting"

I understand that a person can go too far in addressing this matter. **It is enough to say that one's theology, or doctrinal stance, cannot be based upon terms and concepts that have had their genesis with men.**

LOT SAT AT THE GATE

" . . . and Lot sat in the gate of Sodom . . ." Other versions read, *"was sitting at the gate,"* NKJV *"sitting at the gateway of the city,"* NIV *"seated at the way into the town,"* BBE *"was sitting there as they arrived,"* LIVING and *"settled by the city of Sodom."* ABP

Sundry Commentators

I thought it would be useful to provide some of the comments made by

students of Scripture. This is not intended to be a defining word, but merely to share how men who have been exposed to the entirety of Scripture think on such matters.

PULPIT COMMENTARY. “. . . THE CITY GATE AMONG THE HEBREWS WAS THE CUSTOMARY PLACE OF RESORT FOR THE SETTLEMENT OF DISPUTES, THE TRANSACTION OF BUSINESS, OR THE ENJOYMENT OF ORDINARY SOCIAL INTERCOURSE (GENESIS 34:20; DEUT 21:19; 22:15; RUTH 4:1; PROVERBS 31:23). IT WAS PROBABLY AN ARCH WITH DEEP RECESSES, IN WHICH WERE PLACED CHAIRS FOR THE JUDGES OR CITY MAGISTRATES, AND SEATS OR BENCHES FOR THE CITIZENS WHO HAD BUSINESS TO TRANSACT. SO HOMER DESCRIBES THE TROJAN ELDERS AS SITTING AT THE SCAEAN GATE (3. 148). IN WHAT CAPACITY LOT WAS SITTING IN THE GATE IS NOT NARRATED. THAT HE WAS ON THE OUTLOOK FOR TRAVELERS ON WHOM TO PRACTICE THE HOSPITALITY HE HAD LEARNED FROM HIS UNCLE (PEELE, CALVIN, WILLET, LANGE) IS PERHAPS TO FORM TOO HIGH AN IDEAL OF HIS PIETY (KALISCH); WHILE THE EXPLANATION THAT HE HAD BEEN PROMOTED TO THE DIGNITY OF ONE OF THE CITY JUDGES, THOUGH NOT PERHAPS JUSTIFIED AS AN INFERENCE FROM VER. 9, IS NOT AT ALL UNLIKELY, CONSIDERING HIS RELATIONSHIP TO ABRAHAM.” PULPIT COMMENTARY

DANIEL WHEDON. “THE GATE OF THE CITY WAS, IN THE ANCIENT TOWNS OF THE EAST, THE COMMON PLACE OF PUBLIC RESORT, BOTH FOR SOCIAL INTERCOURSE AND FOR PUBLIC BUSINESS. THIS GATE OF THE CITY NEARLY CORRESPONDED WITH THE FORUM, OR MARKET-PLACE OF GREECE AND ROME. NOT ONLY WAS IT THE PLACE OF PUBLIC SALE, BUT JUDGES AND EVEN KINGS HELD COURTS OF JUSTICE THERE.” DANIEL WHEDON

ADAM CLARKE. “PROBABLY, IN ORDER TO PREVENT UNWARY TRAVELLERS FROM BEING ENTRAPPED BY HIS WICKED TOWNSMEN, HE WAITED AT THE GATE OF THE CITY TO BRING THE STRANGERS HE MIGHT MEET WITH TO HIS OWN HOUSE, AS WELL AS TO TRANSACT HIS OWN BUSINESS. OR, AS THE GATE WAS THE PLACE OF JUDGMENT, HE MIGHT HAVE BEEN SITTING THERE AS *MAGISTRATE* TO HEAR AND DETERMINE DISPUTES.” ADAM CLARKE

My Own View

The critical matter in shaping my own view of this text is the statement Peter made concerning Lot. *“And spared not the old world, but saved Noah the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly; And turning the cities of Sodom and Gomorrha into ashes condemned them*

- ➔ God saved Noah, the eighth person.
- ➔ God turned the cities of Sodom and Gomorrah into ashes, which overthrow was intended to be an example to those who live ungodly.
- ➔ He delivered, or rescued, righteous Lot.
- ➔ The reason for the deliverance is said to be that he was “vexed” every day by the “unlawful deeds” of Sodom and Gomorrah.
- ➔ “The Lord knows how to deliver the godly out of temptation.”

Given these facts, I am persuaded that Lot was positioned at the gate to warn travelers of the iniquity extant in Sodom, and to welcome them in his home to spare them from the perversity of those in that city. That seems to me what a righteous man would do – as Lot is declared by the Spirit of God to have been a righteous man.

I do not think the day of judgment will be comfortable for those who have taken upon themselves to speak differently of Lord.

LOT ROSE UP TO MEET THEM

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

Lot had the same spirit of hospitality as Abraham, who had risen and ran to meet the angels who appeared to him as men (Gen18:1). Like Abraham, he does not know at first that they are angels. Perhaps one reason angels frequently appeared as men was a heavenly means of exposing what was in the hearts of men. There were also times when angels appeared that it was evident they were not mere men. They would cause men to quake and fear when they were aware of their presence. Examples include the following.

- ➔ Appearance to Menoah’s wife (a barren woman who would give birth to Samson), and later to her

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JOHN GILL. “. . . HE SAT THERE TO OBSERVE STRANGERS THAT MIGHT PASS BY, AND INVITE THEM INTO HIS HOUSE, AND THAT THEY MIGHT NOT FALL INTO THE HANDS OF THE WICKED SODOMITES, WHO MIGHT ABUSE THEM; THIS BEING A TIME WHEN NOT ONLY TRAVELERS WOULD BE GLAD TO PUT UP AND TAKE REFRESHMENT, BUT HIS WICKED NEIGHBORS LAY IN WAIT FOR THEM TO SATISFY THEIR LUSTS ON THEM: HE HAD LEARNED THIS HOSPITALITY FROM ABRAHAM.” JOHN GILL

JOHN CALVIN. “I GRANT, INDEED, THAT HE DID NOT SIT AS IDLE PERSONS ARE WONT TO DO; BUT THE CONJECTURE IS NOT LESS PROBABLE, THAT HE HAD COME FORTH TO MEET HIS SHEPHERDS, IN ORDER TO BE PRESENT WHEN HIS SHEEP WERE FOLDED.” JOHN CALVIN

with an overthrow, making them an ensample unto those that after should live ungodly; And delivered just Lot, vexed with the filthy conversation of the wicked: (For that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds;) The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished” (2 Pet 2:5-9).

Notice the thread of reasoning in Peter’s teaching.

husband Manoah (Judges 13:3-20).

- ➔ Appearance to Zacharias, to be father of John the Baptist (Lk 1:11-12).
- ➔ At the empty tomb, to roll the stone from the door (Matt 28:2-4).
- ➔ To Mary (Lk 1:26-29).
- ➔ To the shepherds at Jesus' birth (Lk 2:9).
- ➔ To John on Patmos (Rev 19:9-10).

In all of these instances, there was a certain fear that gripped the hearts of the ones to whom the angels were sent. Some were "troubled" because of the transcendent experience. However, there were other appearances, such as the ones to Abraham and Lot, in which it was not overtly evident that angels were being confronted.

TURN IN

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

The angels, we are told, arrived at Sodom "at even," or "in the evening."^{NKJV} Therefore, Lot immediately offers them accommodations for the evening.

As with Abraham, these personalities were unknown to Lot – yet he was hospitable to them. Of course, in Scripture, hospitality is frequently associated with the entertainment of "strangers" (Lk 19:33-34; Deut 10:18; Job 31:32; Matt 25:35; 1 Tim 5:10; Heb 13:2; 3 John 1:5).

In this case, the "strangers" were

actually angels. Jesus spoke of visiting people as a "stranger," declaring they would be judged or rewarded in accordance with how they treated the visitation (Matt 25:35-44).

Often the Lord tries us through circumstances that demand we press the matter of doing good.

Testing his faith, the angels replied, "Nay, but we will abide in the street all night." Other versions read, "we shall spend the night in the square."^{NASB} This would be the broad street that led into the interior of the city. If Lot wanted to be hospitable, he would have to press the point, and be insistent that what appeared to be men, would spend the night with him.

This is the same manner in which the risen Lord reacted to the company of the two on the road to Emmaus. After walking with talking with them for some time, and when they drew near to their dwelling, "made as though He would have gone further," or "acted as if He were going farther"^{NIV} (Lk 24:28).

Some opportunities God places before people appear uncertain. They require an extra assertion by the individual, and cannot be answered quickly. They are like a test of the solidity and determination of the individual. I do not doubt that remarkable opportunities for learning and blessing have been placed before people who passed them by because they were not insistent on receiving the blessing. They do not have a spirit like Jacob, who said to an angel with whom he was wrestling, "I will not let thee go, except thou bless me" (Gen 32:26). And what of the importunate widow in Jesus' parable, who kept insisting until she received her answer (Lk 11:5-8). O, that this spirit was more evident in the church of our time!

HE PRESSED THEM GREATLY

"And he pressed upon them greatly; and they turned in unto him, and entered into his house . . ." Other versions read, "he insisted strongly,"^{NKJV}

"urged them greatly,"^{ASV} *"urged them strongly,"*^{NASB} *"pressed upon them earnestly,"*^{GENEVA} *"constrained them,"*^{SEPTUAGINT} *"urged them persistently"*^{NET}

Often the Lord tries us through circumstances that demand we press the matter of doing good. Jesus did this when He was with the two on the road to Emmaus. Making as though He would go farther, He provoked them to be more insistent that He turn in with them.

HE MADE THEM A FEAST

" . . . and he made them a feast, and did bake unleavened bread, and they did eat." Other versions read, "prepared a feast,"^{NASB} "prepared a meal for them,"^{NIV} "got food ready for them,"^{BBE} "made them a repast,"^{DARBY} "prepared a special dinner,"^{GWN} "a banquet,"^{YLT} "a great feast,"^{LIVING} "a fine meal,"^{GNB} and "a hot meal"^{MESSAGE}

The word translated "feast" has the lexical meaning of "BANQUET,"^{STRONG'S} consisting of food and drink.

This was the same kind of meal Abraham prepared for the these men, and the third who did not continue on with them to Sodom. It confirms that "hospitality" is not providing the bare necessities, and involves extended effort and consideration. Some of the versions represent this idea: "a feast,"^{NASB} "A great feast,"^{LIVING} "a special dinner,"^{GWN} "a banquet,"^{YLT} and "a hot meal."^{MESSAGE}

THE MEN OF SODOM COMPASSED THE HOUSE

"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: ⁵ And they called unto Lot, and said unto him, Where are the

Sodom is destroyed as God has purposed, Lot is spared, his wife is turned to a pillar salt, and his daughters unintentionally chart the future – Given O. Blakely

men which came in to thee this night? bring them out unto us, that we may know them. ⁶ *And Lot went out at the door unto them, and shut the door after him . . .*”

THE MEN OF SODOM

“*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: And they called unto Lot . . .*” Other versions read, “*all the men from every part of the city of Sodom--both young and old--surrounded the house,*” ^{NIV} “*the men of the city, the men of Sodom, both young and old, all the people to the last man, surrounded the house,*” ^{NRSV} “*the men of the city of Sodom, both young and old, the whole population, surrounded the house,*” ^{CSB} “*the men of the city -- men of Sodom -- have come round about against the house, from young even unto aged, all the people from the extremity,*” ^{YLT} and “*the men of the city--yes, Sodomites, young and old from all over the city--surrounded the house.*” ^{LIVING}

The scene is one confirming the consuming nature of sin. In one grand display of absolute unity, the “sodomites” ^{LIVING} surround the dwelling place of Lot. As we will see, they are not up to any good. Lot’s hospitality toward these two men has awakened the lust in these wicked men.

WHERE ARE THE MEN?

“*. . . and said unto him, Where are the men which came in to thee this night? bring them out unto us, that we may know them . . .*”

Other versions read, “*that we may know them carnally,*” ^{NKJV} “*so that we may have relations with them,*” ^{NASB/NAB/NAU} “*so that we may have sex with them,*” ^{NIV/CJB/CSB/GWN/NET/NIB/CEV/ERV/GNB} “*May have intercourse with them,*” ^{NJB} “*may take our pleasure with them,*” ^{BBE} “*that we may be intimate with them,*” ^{TNK/NAB/AMPLIFIED} “*so we can rape them,*” ^{LIVING} “*have our sport with them.*” ^{MESSAGE}

This same thing took place later when a certain old man brought a wayfaring man who was on his way to

the house of God. Because the man was seeking shelter, and after advising him not to sleep in the street, the old man brought him into his house. At that point certain men of the city, called “sons of Belial,” “beset the house round about, and beat at the door, and spake to the master of the house, the old man, saying, Bring forth the man that came into thine house, **that we may know him**” (Judges 19:22).

Some Sins Are More Aggressive

All sin is wrong, but some sins are more aggressive than others, compelling those who are dominated by such sins to go to greater lengths to satisfy their lust. Sodomy is in that category, as confirmed by these two examples.

God’s Word on Sodomy

- ➔ “*Thou shalt not lie with mankind, as with womankind: it is abomination.*” (Lev 18:22)
- ➔ “*If a man also lie with mankind, as he lieth with a woman, both of them have committed an abomination: they shall surely be put to death; their blood shall be upon them.*” (Lev 20:13)
- ➔ “*There shall be no whore of the daughters of Israel, nor a sodomite of the sons of Israel.*” (Deut 23:17)
- ➔ “*And there were also sodomites in the land: and they did according to all the abominations of the nations which the LORD cast out before the children of Israel.*” (1 Kgs 14:24)
- ➔ “*Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonor their own bodies between themselves*” (Rom 1:24)
- ➔ “*For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature: And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working*

that which is unseemly, and receiving in themselves that recompense of their error which was meet.” (Rom 1:26-27)

- ➔ “*Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind*” [“homosexuals, nor sodomites” ^{NKJV} “homosexuals,” ^{NASB} “homosexual offenders,” ^{NIV} “male prostitutes,” ^{NRSV} “those who participate in homosexuality” ^{AMPLIFIED} (1 Cor 6:9)

ENCYCLOPEDIA DEFINITION

“SODOMY – AN UNNATURAL CRIME, CONSISTING OF THE DEFILEMENT OF MAN WITH MAN, AND THUS DIFFERING FROM BESTIALITY, WHICH IS THE DEFILEMENT OF MAN WITH BRUTES. THE NAME IS DERIVED FROM SODOM, IN WHICH CITY THE CRIME WAS FREQUENT. SODOMY WAS STRICTLY FORBIDDEN IN THE MOSAIC LAW, AND WAS PUNISHABLE WITH DEATH (LEVITICUS 20:13). AMONG THE PAGAN NATIONS OF ANTIQUITY, AS STILL IN MANY HEATHEN COUNTRIES, THIS WAS A VERY COMMON VICE (ROMANS 1:27); THE GREEKS AND ROMANS DESIGNATED IT BY THE TERM *POEDERASTY* (SEE WILCKE, *DE SATYRICIS ROMANIS* [VITEB. 1760]). IN THE EARLY CHURCH THIS WAS CONSIDERED, NOT AN ORDINARY, BUT A MONSTER CRIME. THE COUNCIL OF ANCYRA HAS TWO CANONS RELATING TO THIS AND SIMILAR CRIMES, IMPOSING HEAVY ECCLESIASTICAL PENALTIES UPON OFFENDERS. ST. BASIL (CAN. 62, 63) IMPOSES THE PENALTY OF ADULTERY, VIZ. TWENTY YEARS’ PENANCE; AND THE COUNCIL OF ELIBERIS REFUSED COMMUNION, EVEN AT THE LAST HOUR, TO THOSE GUILTY OF THIS CRIME WITH BOYS. THERE WAS AN OLD ROMAN LAW AGAINST IT, CALLED THE *LEX SCANTINIA*, MENTIONED BY JUVENAL (*SAT.* 2, 44) AND OTHERS; BUT IT LAY DORMANT UNTIL REVIVED BY CHRISTIAN EMPERORS. CONSTANTIUS MADE IT A CAPITAL OFFENSE, AND ORDERED IT TO BE PUNISHED WITH DEATH BY THE SWORD; WHILE THEODOSIUS DECREED THAT THOSE FOUND GUILTY SHOULD BE BURNED ALIVE. ACCORDING TO MODERN LEGISLATION, IT IS CONSIDERED A VERY HEINOUS CRIME, AND SEVERELY PUNISHED.”

- ➔ “*Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers, For whoremongers, for them that defile themselves with mankind*” [“sodomites,” ^{NKJV} “homosexuals,” ^{NASB} “perverts,” ^{NIV} , for menstealers, for liars, for

perjured persons, and if there be any other thing that is contrary to sound doctrine" (1 Tim 1:10).

➔ *"Even as Sodom and Gomorrha, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh ["unnatural lusts,"^{NRSV} "sensual perversity"^{AMPLIFIED}], are set forth for an example, suffering the vengeance of eternal fire" (Jude 1:7).*

Sodomy Is Especially Reprehensible

Sodom was consistently condemned in the Law of Moses, as well as the carrying out of its moral code. However, more light is shed on this transgression in apostolic doctrine. **In his delineation of the universality of sin, Paul states that some sin actually springs from Divine abandonment.** On a moral ladder, the sins resulting from this are on the bottom rung of the ladder.

The descent of man into the quagmire of iniquity is charted in the first chapter of Romans. It began by not glorifying God *"as God, neither were thankful"* (Rom 1:20-21a). As a consequence of this, they *"became vain in their imaginations, and their foolish heart was darkened"* – a divine judgment (Rom 1:21b). Imagining themselves to be wise, they actually became fools, living in a fantasy world of their on making (Rom 1:22).

They changed the glory of God into an images like unto man, four-footed beasts, and creeping things (Rom 1:23). As a consequence, God *"gave them up to uncleanness through the lusts of their own hearts, to dishonor their own bodies between themselves"* (Rom 1:23). These were people who *"changed the truth of God into a lie, and worshiped and served the creature more than the Creator, who is blessed for ever"* (Rom 1:25).

Because of this **"God gave them up unto vile affections:** *for even their women did change the natural use into that which is against nature: And likewise also the men, leaving the natural use of the woman, burned in*

their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompense of their error which was meet" (Rom 1:26-27) – i.e. there were grievous consequences to their sins.



In accord with their desire to not give glory to God, or retain Him in their knowledge, **"God gave them over to a reprobate mind** [a mind incapable of remembering God], *to do those things which are not convenient, Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, Backbiters, haters of God, spiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant-breakers, without natural affection, implacable, unmerciful"* (Rom 1:29-31).

Even though men knew the

judgment of God through the flood, yet, because they were now dominated by a reprobate mind, they indulged in these degrading sins, and approved of others who did the same – if not by commendation, by condoning what they were doing.

This is the iniquity to which the Holy Spirit referred earlier: *"But the men of Sodom were wicked and sinners before the LORD exceedingly"* (Gen 13:13). Again, shortly before the events of our text, it is written, *"And the LORD said, Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous"* (Gen 18:20).

We are living in a time when the church is being told sodomy is no worse than any other sin, and that we need to *"love the homosexuals."* **Whatever arguments are put forth in support of such statements, they cannot be taken from Scripture.** God has nowhere gone on record as saying He loves certain kinds of sinners – adulterers, sodomites, murderers, those who perpetrate violence, etc. In fact, there is no record of anyone living outside some formal identity with God that was ever told God loved them. Israel, a covenanted people, were told *"the Lord thy God loved thee"* (Deut 23:5). Through the prophets God told Israel, *"I have loved thee"* (Isa 43:4; Jer 31:3).

God never told any other nation that He loved them. This is not intended to minimize the great love of God, but rather to emphasize how He has chosen to make it known. Many of the nations expelled from Canaan were actually traceable to Abraham. Yet, God never said He loved them. He did not tell the world of Noah's day this.

The only people Jesus told that He loved them were His disciples (John 13:34; John 15:9 10-12). The apostles are nowhere recorded telling the unsaved the Lord loved them. Paul did not do this in Antioch, Lystra, Athens, Corinth, Ephesus, the Isle of Melita, or Macedonia. He did not tell Felix, Festus, or Agrippa that God loved them.

I again want to underscore that the reality of His love is not the point here, but how He has chosen to speak of that love. He has never given a message to moral profligates about His great love. It is quite true that when people from this immoral sector turned to the Lord, they heard of His love – and with great power.

God never told Abraham, or anyone else, that He loved the people in Sodom. That would have been counterproductive. It is wrong to tell anyone whose manner of life God abhors that He deeply loves them. We

have no example of a such an approach, and it is wrong to so represent the living God.

After all of the arguments have been presented, we have the text before us, and it is an accurate representation of how God feels about moral degeneracy – particularly the transgression of sodomy. It also reveals the strength of the sin of sodomy upon those who have cultured deviate desires.

LOT WENT OUT

“ . . . And Lot went out at the door

unto them, and shut the door after him . . . ” Other versions read, “went outside to meet them.” ^{NIV}

Lot went out and “shut the door” in the interest of his guests, seeking to protect them. Being familiar with the city, and vexed every day with their filthy deeds, he must have known the kind of people with which he was dealing. It took boldness to make this move, and Lot did so without hesitating. He would do his utmost to stop this sinful expression. He will even reason with these transgressors – but all to no avail.

DO NOT SO WICKEDLY

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

Keep in mind that this event took place about five hundred years before the giving of the Law, in which morality was defined. The sins that had been committed to this point included the following. There apparently was no written record of these transgressions.

- ➔ **Disobedience:** Adam and Eve (Gen 3:1-13). Penalty: Death, and expulsion from the Garden (Gen 3:23-24).
- ➔ **Nakedness:** Adam and Eve (Gen 3:7-11). Adequate clothing provided by the Lord (Gen 3:21).
- ➔ **Murder:** Cain (Gen 4:8). Penalty: cursed to be a wanderer, the ground would not yield to him, and a mark placed on him (Gen 4:11-16).
- ➔ **Violence:** the whole world (Gen 6:11-13). Penalty: a flood sent that destroyed every living things, except for eight souls (Gen 7:23; 8:1).
- ➔ **Drunkenness:** Noah (Gen 9:21). Not a deliberate act, but even so, inappropriate conduct and a curse resulted (Gen 9:22-25).

➔ **Pride:** builders at Shinar (Gen 11:2-4). Penalty: language was confounded, and the people were scattered over the face of the whole earth (Gen 11:6-8).

➔ **Taking another man’s wife:** Pharaoh (Gen 12:17). Penalty: the Lord plagued Pharaoh and his house (Gen 12:17).

In Scripture, the word “sin” in all of its varied forms (sin, sinner, sinning, sinned, sinful, etc) occurs three times prior to this text:

- ➔ *“If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door. And unto thee shall be his desire, and thou shalt rule over him.”* (Gen 4:7)
- ➔ *“But the men of Sodom were wicked and sinners before the LORD exceedingly.”* (Gen 13:13)
- ➔ *“And the LORD said, Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous.”* (Gen 18:20)

“Transgression” in its various forms does not occur prior to this passage.

“Iniquity” in its varied forms occurs once (Gen 16), and once in this chapter

of Genesis (Gen 19:15).

“Wicked” in its various forms occurs four times (Gen 6:5; 13:13; 18:23,25), and once in this chapter (Gen 19:7).

“Abomination” in all of its varied forms does not occur prior to this text.

“Evil,” in the sense of committing sin, occurs two times prior to this text (Gen 6:5; 8:21).

“The Devil” is referenced only five times prior to this text, and that is in association with the fall in Eden (Gen 3:1,2,4,13,14). Even then, the reference is indirect – “the serpent.”

Notice that in the texts specified above, six of the eleven texts referring to sin apply to Sodom and Gomorrah (Gen 13:13; 18:20,23, 25; 19:7,15). That is commentary enough on the wickedness of those cities.

Yet, given the fewness of Divine expressions on the matter of sin, and the absence of a law, or written moral code, it is remarkable that Lot reacted as he did. Today, with an astounding amount of written revelation concerning sin, its penalties, and the devil, it is exceedingly difficult to find a soul as sensitive to iniquity as Lot was. Surely,

he will be one who stands up with this generation to condemn it, as the queen of Sheba and Nineveh will rise up with the generation to which Jesus ministered (Matt 12:42; Lk 11:31).

I PRAY YOU

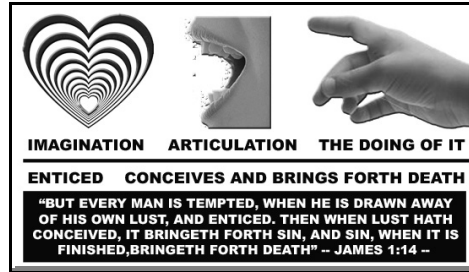
“. . . And said, I pray you, brethren . . .” Other versions read, “Please, my brethren,” ^{NKJV} “No, my friends,” ^{NIV} “I beg you,” ^{NRSV} “I beseech you,” ^{DOUAY} “he begged,” ^{LIVING} and “By no means.” ^{ABP}

DO NO SO WICKEDLY

“. . . do not so wickedly.” Other versions read, “act wickedly,” ^{NASB} “do this wicked thing,” ^{NIV} “do not this evil,” ^{BBE} “do not commit this evil,” ^{DOUAY} “do not commit such a wrong,” ^{TNK} “don’t do such a terrible thing,” ^{CEV} “don’t be vile.” ^{MESSAGE}

For Lot, this was an expression of his revulsion at the conduct and intentions of the men of Sodom. For the men of Sodom, it was a solemn

warning not to proceed with their purpose. Their stated desire was iniquity spilling over from the inside. It is what James referred to as the “filthiness and superfluity of naughtiness.” Other versions read “overflow of wickedness,” ^{NKJV} “evil that is so prevalent,” ^{NIV} “rank growth of wickedness,” ^{NRSV} and “rampant outgrowth of wickedness” ^{AMPLIFIED} (James 1:21).



For these sodomites, the thought of such perverted conduct began as an evil “imagination.” However, when it was not thrown down, but allowed to erupt from their mouths, it became the

expression of wickedness, which they fully intended to carry out in evil and condemned behavior.

This is the manner of sin. It begins with temptation, when something is desired that is unlawful. These are the “fiery darts” of Satan (Eph 6:16). At that point, if it is not cast down (2 Cor 10:3-4), and Satan resisted, it will grow until it is expressed from the mouth, as in our text. From there it is finally translated into action, which action inevitably leads to death.

We Know Much More

Of course, we know much more about sin and how it is initiated and carried out. In Lot’s day, such details were not known. Yet, in the sin of sodomy, there is a moral boundary established by nature, and it must be violated in order to commit that transgression. This boundary, as primitive as it was, had been crossed by the men of Sodom. Lot knew it, and spoke in accord with that knowledge.

I HAVE TWO DAUGHTERS

“⁸ 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: only unto these men do nothing; for therefore came they under the shadow of my roof.”

Here we confront a situation that is repulsive to those who are in Christ Jesus – and even to some who are not. Yet, this is because of the greater light in which we live, which condition must not be forgotten. Until the time of Lot, God had made no definitive statement about sin – unless it be the word He delivered to Adam and Eve concerning the tree of the knowledge of good and evil (Gen 2:17). He had told Cain of a circumstance in which “sin lieth at the door” (Gen 4:7). We know by deduction that Cain sinned when he slew Abel (Gen 4:8-10). He had affirmed the wickedness of “violence” (Gen 6:11,13). However, so far as any

concrete definition of sin, none had been given to this point – even though it is apparent that those who feared God had a kind of intuitive sense of sin. Lot was one who had this sense, identifying what the men of Sodom desired to do as something “wicked.”

I HAVE TWO DAUGHTERS

“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. . .” Other versions read, “do to them what you wish,” ^{NKJV} “do what you like unto them,” ^{NIV} “abuse them as kit shall please you.” ^{DOUAY}

First, the repulsiveness of this offer to every person with the “knowledge of the truth” (1 Tim 2:4) is apparent. Yet, Lot did not possess this level of truth. This by no means excuses what he did. However, it does confirm to us what a disadvantage it is not to know the

truth!

God restrained this from happening through the two angels.

Perhaps Lot knew these men would not be satisfied with his daughters. This was an unusual action, for his daughters were virgins. We learn later they were pledged to be married, yet were pure at this time (Gen 19:14).

It is obvious that Lot thought he was choosing the lesser of two evils. In my judgment, because he was, in fact, a righteous man, God did not allow this suggestion to be fulfilled.

I want to again emphasize how seriously a person is debilitated when they are ignorant of the truth – particularly in this day, when it is so abundant.

Once again, in light of the Law of

If we can rise to an even higher level, God was in this whole matter, demonstrating to both men and angels the corruption of Sodom and Gomorrah.

Moses, the teaching of the Prophets, the words of the Lord Jesus, and apostolic doctrine, the offer of Lot was wrong. **The caveat is that none of those were available to Lot.** Although the text does not say so, it does appear that Lot considered this the lesser wrong. This is supported by the fact that his daughters were virgins, and had not been offered in this manner before. To allow “*the men of Sodom*” to ravage his guests was unthinkable.

There is also the possibility (and I think it is a likely one – that Lot knew these perverted men would not choose his daughters over his visitors. They were too corrupt to even think in that manner.

If we can rise to an even higher level, God was in this whole matter, demonstrating to both men and angels

the corruption of Sodom and Gomorrah. Their destruction would be clearly justified. Not only did the men reject Lot’s offer, they chided him for making it. Now , there is no doubt about how wicked they really were.

UNTO THESE MEN DO NOTHING
“ . . . only unto these men do nothing; for therefore came they under the shadow of my roof.”

Still not realizing these men were angels, Lot saw himself as the protector of their interests and lives. He was not only hospitable, but protective as well. Of course, we, knowing they were really angels, are aware of the fact that these wicked men could really have done nothing to these men. Actually, they would soon be destroyed by these men, whom they sought to abuse.

A LESSON TO BE LEARNED

Under the Law, there were provisions for a soul that sinned “*through ignorance*” – whether it was the children of Israel, the whole congregation, a ruler, or one of the common people (Lev 4:2-35; 5:15-18). **That confirmed that God was not seeking to condemn the people on a point of technicality,** although it may have seemed this was the case – as in the instance regarded Uzzah (2 Sam 6:3-8).

A parallel to provision for sins of ignorance is suggested in a promise given by the beloved apostle John. “*But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin*” (1 John 1:7). This cleansing differs slightly from that of the ninth verse: “*If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness*” (1 John 1:9). In the ninth verse, the cleansing is contingent upon the confession of sins. **In verse seven, it is associated with walking in the light.** To me, that is similar to sins committed through ignorance – sins that were not intentional.

“STAND BACK” – AND THEY PRESSED SORE UPON THE MAN

“⁹ And they said, Stand back. And they said again, This one fellow came in to sojourn, and he will needs be a judge: 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. ¹⁰ But the men put forth their hand, and pulled Lot into the house to them, and shut to the door.”

Now we will behold the callousness of these sodomites. They will have nothing to do with Lot’s suggestion, which I suspect was not, in Lot’s mind, a strange response.

STAND BACK!

“And they said, Stand back.” Other versions read, “*stand aside,*” ^{NASB} “*He*

out of our way,” ^{NIV} “*Give way there,*” ^{BBE} “*Away hence,*” ^{GENEVA} “*Don't get in our way,*” ^{CEV} and “*Get lost!*” ^{MESSAGE}

There is no misunderstanding of their desire. They considered Lot to be in their way, and ordered him to stand aside, and let them fulfill their wicked desire. But that is not all. They took the time to put into words what they really thought about Lord – “*that righteous man.*” Some preachers and teachers have represented Lot as desiring Sodom – wanting to live there, and be a part of that culture. **Even the people of Sodom knew better than that!**

THIS FELLOW CAME IN TO SOJOURN

“ . . . And they said again, This one fellow came in to sojourn . . . ”

Other versions read, “*came in to stay here,*” ^{NJKV} “*came in as an alien,*” ^{NASB} “*came here from a strange country,*” ^{BBE} “*came to live here,*” ^{CJB} “*come alone as a stranger,*” ^{GENEVA} “*came here to stay a while,*” ^{GWN} “*came here as an immigrant,*” ^{NAB} “*We let this fellow settle among us,*” ^{LIVING} “*You're an outsider,*” ^{CEV} “*came to our city as a visitor,*” ^{ERV} “*came in to visit,*” ^{LITV} “*You drop in from nowhere,*” ^{MESSAGE} and “*to live here temporarily.*” ^{AMPLIFIED}

Here again, the versions are by no means harmonious. Some read that Lot came to “*stay,*” or “*settle down.*” ^{NKJV/CJB/LIVING} Others read that he came *m* “*to stay a while.*” ^{GWN} Still others say that he came to “*visit,*” ^{LITV} or “*live temporarily.*” ^{AMPLIFIED} Others refer to Lot

as “an immigrant,”^{NAB} “an outsider,”^{CEV} and one that “dropped in from nowhere.”^{MESSAGE}

While the lexical meaning of the word supports these varied meanings, the true intention of their saying needs to be grasped. **Their point is that they had not received Lot as one of them.** He was an intruder, and not considered a part of the city. No purported translation of Scripture should attempt to hide that by pretentious scholarship.

HE WILL NEEDS BE A JUDGE

“ . . . and he will needs be a judge . . . ” Other versions read, “he keeps acting as a judge,”^{NKJV} “already he is acting like a judge,”^{NASB} “now he wants to play the judge,”^{NIV} “he’s decided to play judge,”^{CJB} “was it to be a judge,”^{DOUAY} “shall he judge and rule,”^{GENEVA} “dares to give orders,”^{NAB} “he certainly judgeth now,”^{YLT} “now he tries to tell us what to do,”^{LIVING} and “now he presumes to be [our] judge.”^{AMPLIFIED}

This is how flagrant sinners reason. As soon as someone calls attention to their iniquity, they begin to complain about judgment. To some people this is intimidating, so they would never speak as frankly as Lot. Such compromisers might say something like, “Why don’t you stop being so negative.” Or, “Judge not, that ye be not judge.” Or, “I do not have to answer to you.” Or, “This is none of your business.” **But the cries of such people are only the expressions of their condemning conscience.**

The text suggests this was not the first time Lot had spoken judgmentally. Peter affirms of Lot, “*that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds*” (2 Pet 2:8). Every day, what he saw and what he heard “*tormented his righteous soul.*”^{NKJV} What he saw and heard in Sodom was painful to him – like a dagger in the heart. **It is most difficult for me to comprehend such a person not speaking up frequently, and on certain occasions.** I do not doubt that this was not the first time they had

heard from Lot concerning their manner of life.

One might ask why Lot chose to remain there, considering what a painful experience it was. The event that took place later, when Lot’s wife was turned to a pillar of salt (Gen 19:26), suggests she was a big part of the reason for staying.

HERE IS WHAT WE WILL DO!

“ . . . now will we deal worse with thee, than with them. . . ” Other versions read, “we will treat you worse than them,”^{NASB} “we’ll do more harm to you than to them,”^{CSB} “we will afflict thee more than them,”^{DOUAY} and “we do evil to thee more than to them.”^{YLT}

Now, filled with pride and insolence, and confident they could carry out their diabolical will, the men of the city threaten Lot. It is not clear what they meant – but it was most wicked. Perhaps they meant the abuse would last longer, or more men would be involved, or it would conclude in Lot’s death. **Whatever the intention, Lot’s words have turned them to a herd of wild beasts.**

PRESSED SORE

“*And they pressed sore upon the man, even Lot.*” Other versions read, “they pressed hard against Lot,”^{NASB} “kept bringing pressure on Lot,”^{NIV} “pressed hard against the man Lot,”^{NRSV} “pushing violently against Lot,”^{BBE} “crowded in on Lot,”^{CJB} “forced Lot back,”^{NJB} “lunged at Lot,”^{LIVING} “Kept arguing with Lot,”^{CEV} “moving closer and closer to Lot,”^{ERV} “pushed Lot back,”^{GNB} and “charged past Lot.”^{MESSAGE}

The idea here is not that they were trying to apprehend Lot, but were rather attempting to **get past him and take hold of the men they desired.** Their intentions were no doubt to first ravish those men, and then to turn that attention to Lot.

This is an example of where sin will take a person. At the first, it may seem as though sin is quite willing allow some form of acceptable culture in the

individual. **But, if the person is not delivered from the power of sin, there is no known limit to which the devil will not take a person.**

THEY CAME NEAR TO BREAK THE DOOR

“ . . . and came near to break the door. . . ”

When he had come out to them Lot had “*shut the door after him*” (19:6), and had no intention of opening it. They ceased to talk to Lot, and determined to break the door down in order to satisfy their lust.

You may remember that when God first spoke to Cain, warning him about sin, He said: “*If you do well, will not your countenance be lifted up? And if you do not do well, sin is crouching at the door; and its desire is for you, but you must master it*” (Gen 4:7^{NASB}) However, sin will not long remain crouching at the door. If it is not mastered, it will soon spring into the life of the individual, and the outcome will be staggering! This is being lived out in our text.

THEY PULLED LOT INTO THE HOUSE

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

Demonstrating their care for Lot, and their lack of interest in the men of Sodom, the messengers rescued Lot, separating him from the wicked, also delivering his daughters from any possible harm.

The fact that these “men” were angels is seen in the fact that there was not a shred of resistance on the part of the sodomites. They could not stop the messengers from opening the door, pulling Lot inside, or shutting the door.

In commenting on this very occasion, the Holy Spirit adds these words: “*The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished*” (2 Pet 2:9).

THEY SMOTE THE MEN WITH BLINDNESS



“¹¹ And they smote the men that were at the door of the house with blindness, both small and great: so that they wearied themselves to find the door.”

Now the Spirit will show us what it means to be given *“over to a reprobate mind”* (Rom 1:28). **This is a condition for which there is no known remedy.** It is the result God ceasing to work with individuals. Men who fall in this category include Cain, Pharaoh and his army, Judas, and others.

THEY SMOTE THE MEN WITH BLINDNESS

“ And they smote the men that were at the door of the house with blindness, both small and great. . .” Other versions read, *“struck the men . . . with a blinding light,”* ^{CSB} *“temporarily blinded,”* ^{LIVING} *“inability to see,”* ^{ABP} and *“struck the men who were at the door of the house with blindness [which dazzled them].”* ^{AMPLIFIED}

We do not know how many men were involved in this incident. However they are described as *“the men of the city, even the men of Sodom, compassed the house round, both old and young, all the people from every quarter”* (Gen 19:4). Nor, indeed, do we have any idea of the size of Sodom. It appears as though this was a multitude of men, all united in their effort to capture these men and vent their sinful lusts upon them.

Confirming the superiority of angels, Lot’s guests struck the whole number of the men blind – *“both small and great.”* Other versions read, *“young and old,”* ^{NIV} *“from the smallest to the greatest,”* ^{DARBY} *“one and all,”* ^{NAB} and *“from the youth to the old men.”* ^{AMPLIFIED}

You might think that this would be enough to halt these sinners in their way – but it did not. **This is what sin does to a person who continues to yield to it. It causes the person to be undiscerning insensitive, unreasonable, and more related to a beast, than to a person made in the image of God.**

A Lesson to be Learned

You see from the description, that there were young men there as well as old men. I do not doubt that the crowd had been rallied together by some spokesmen, in the hope of having a night of sinful pleasure. **However, when a young and naive person chooses to be with wicked people, when they are judged, if he has remained with them, he will be judged also.**

There is a serious need in our time for this to be more clearly seen. Solomon said, *“a companion of fools shall be destroyed”* (Prov 13:20). And again he wrote, *“Forsake the foolish, and live; and go in the way of understanding”* (Prov 9:6). Paul wrote, *“Be not deceived: evil communications corrupt good manners”* (1 Cor 15:33). O, that more were able to discern this!

THEY WEARIED THEMSELVES

“ . . . so that they wearied themselves to find the door.” Other versions read, *“they wearied themselves groping for the door,”* ^{RSV} *“they were tired out with looking for the door,”* ^{BBE} *“that they wore themselves out groping for the door,”* ^{ESV} *“they gave up trying to find the door.”* ^{GWN}

It was only because of the dissipation of their strength that they ceased their efforts. Their wills remained unchanged, and their intentions firm. They wanted to keep up their efforts, but simply were not able.

BRING THEM OUT OF THIS PLACE

“¹² And the men said unto Lot, Hast thou here any besides? son in law, and thy sons, and thy daughters, and whatsoever thou hast in the city, bring them out of this place: ¹³ 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.”

Now there has been sufficient evidence of the corruption of the city. No further proof is needed. The angels will now get to the business of getting

Lot and his family out of the city so the destruction can proceed.

HAST THOU HERE BESIDES?

“And the men said unto Lot, Hast thou here any besides? son in law, and thy sons, and thy daughters, and

whatsoever thou hast in the city, bring them out of this place . . .”

The angels did not apparently know all of these facts. They had apparently been commissioned to carry out the work with discretion – which provides a kind of index to God’s manners.

“Hast thou any besides?” Other versions read, *“Have you anyone else here?”*^{NKJV} *“Whom else have you here?”*^{NASB} *‘Are there any others of your family here?’*^{BBE} *“Who else belongs to you here?”*^{NAB} *“What relatives do you have here in the city?,”*^{LIVING} and *“Are there any other people from your family living in this city?”*^{ERV}

Notice that the interrogation concerns whether or not there are any relatives of Lot in the city – any others that are not in the house at that time. **He does to ask if Lot has some friends in Sodom, or business associates, or friends of other members of the family.** Although the text provides no further information on this matter, I am going to assume Lot had not settled into the city, participating in all of its various affairs. **It appears that he had limited acquaintances. If that is not the case, he had to forget those acquaintances at this point.**

WE WILL DESTROY 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.”

Now, for the first time, the angels make known their mission. They have been sent to destroy *“this place,”* and that is precisely what they will do.

It must have been confirming when they told Lot, *“the cry of them is waxen great before the face of the LORD.”* **Those people had vexed his righteous soul, and now he is told that it has had the same impact in heaven.** The angels [who appeared as men to Lot] then said they had been sent to *“destroy”* the city – to remove it from the face of the earth. Now they ask if there are any other members of his family, including

in-laws that are in the city. They are not seeking for mere information, but are determining who can be spared from this destruction.

Since this is God’s earth (Psa 24:1), and *“all souls”* belong to Him (Ezek 18:4), He has a right to so judge. **All men owe their origin to God, and they are answerable to Him – whether they realize it or not.** When the world plummeted to moral depths, God removed all people but eight – **and was righteous in doing so.**

It is most unfortunate that the God being declared these days is quite different from the One revealed in Scripture.

“Come Out of Her My People”

There is a parallel to this seen in the judgment that has been determined upon Babylon the Great – that great whore that parades herself as the church of God, all the while opposing the saints just as surely as the sodomites opposed Lot.

God has made clear that Babylon is

The eleventh chapter of Revelation parallels Babylon with Sodom. That is the chapter where John is told to *“measure the temple of God, and the altar, and them that worship therein”* (Rev 11:1). He was told not to measure the *“court that is without the temple,”* for it had been *“given unto the Gentiles”* (Rev 11:2). **The measurement is called for because there had been a spiritual deterioration that God would not overlook.** A period of time was allotted when appointed witnesses would be sent – witnesses that had power to *“shut heaven”* in the days of their prophecy (Rev 11:4-7). When they finish their testimony, the *“beast”* comes from the bottomless pit and slays them – like the powers of darkness were loosed on Jesus after He had finished His testimony. In an act of mockery, their bodies would lie in the street of the city, as it refused to repent. The words used to describe this are arresting: *“And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified”* (Rev 11:8). Some are of the opinion that this is speaking of

The measurement is called for because there had been a spiritual deterioration that God would not overlook.

going to fall – that He will judge her, and that the judgment is irrevocable (Rev 14:8; 16:19; 18:2-19:2). In view of this appointed judgment the call has gone out, just as surely as Lot was warned: *“And I heard another voice from heaven, saying, **Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities”*** (Rev 18:4-5). People who cannot see this have got to get to the point where they can see it. This is a mandate that has come from heaven, and it has been written *“to the churches”* (Rev 22:16).

Jerusalem – but it is never called *“the great city.”* The *“great city”* is later described as Babylon the Great (Rev 16:19). **The reference to city “where also our Lord was crucified” is not a reference to the death of Jesus for the sins of the world, but to the crucifixion of Him “afresh” by those who left Him, yet still retained His name** (Heb 6:6; 2 Tim 3:1-5).

It is important that the believers of our day see the relevance of this word. To ignore it is tantamount to Lot ignoring the word of these angels. **Whether or not he would live was the issue that was at stake.**

LOT SPAKE UNTO HIS SONS IN LAW

“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.”

Notice that Lot, like Abraham, **immediately** responds to the word of the Lord. He began his quest to save his household, believing the very first announcement of the destruction of Sodom that he heard. **This suggests that he was not surprised by the determination God had made**, having been vexed every day with the *“filthy conversation of the wicked”* citizens of Sodom (2 Pet 2:7).

LOT SPAKE UNTO HIS SONS IN LAW

“And Lot went out, and spake unto his sons in law, which married his daughters . . .”

Scripture that those who were betrothed were considered married – not in the sense of being intimate with one another, but rather in the sense of being reserved for one another. Before Joseph and Mary, the mother of our Lord, came together, and while they were yet betrothed, Joseph is described as *“her husband”* (Matt 1:19), and Mary is described as Joseph’s *“wife”* (Matt 1:20). She is also referred to as his *“espoused wife”* (Lk 2:5). This arrangement was so precise that a bill of divorce was required to break it. You may recall that Joseph, upon learning that Mary was with child, determined to *“put her away privily”* (Matt 1:19) – even though they were not married. It was after this, and upon hearing from heaven, that Joseph *“took unto him his wife”* [even though she was betrothed] (Matt 1:24).

Technically, the marriage has not yet been consummated – but the betrothed church is preparing for that occasion.

Some have difficulty harmonizing this with the testimony of Lot concerning his daughters: *“I have two daughters which have not known a man”* (Gen 19:8). The Jewish writer Jacho says that Lot “had two daughters married in the city.” ^{PIRKE ELIEZER c. 25} He based his opinion on the statement of the next verse: *“And when the morning arose, then the angels hastened Lot, saying, Arise, take thy wife, and thy two daughters, which are here”* (Gen 19:15) – assuming that Lot had some daughters who were not there. This seems to me to be taking too much for granted. It is also said of the daughters in his house that they were *“his two daughters”* (Gen 19:16,30) – not two of his daughters.

We know from other accounts of

Christ and the Church

This concept of betrothal is also reflected in the association of the church with Christ Jesus. Presently, the church is *“espoused (betrothed ^{NASB})... to one husband”* (2 Cor 11:2). Elsewhere, Paul states that we have become *“dead to the Law; that ye should be married to another, even to Him who is raised from the dead”* (Rom 7:4).

Technically, the marriage has not yet been consummated – but the betrothed church is preparing for that occasion. When describing the occasion when the marriage will be finalized, it is written, *“Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come, and his wife hath made herself ready”* (Rev 19:7).

Lot’s Sons in Law

So it was with Lot’s sons-in-law. They were betrothed to his daughters, but their marriage had not yet been consummated, for they had *“not known a man”* until the very evening during which these events were taking place.

GET YOU OUT OF THIS PLACE

“. . . and said, Up, get you out of this place; for the LORD will destroy this city . . .”

The message was straightforward. There was not a palatable introduction, or any softening of the weight of his word. **Get up and get out now!** The reason, *“The Lord will destroy this city.”* Nothing essential was left out. No elaborate explanations were provided. No reasoning was on the matter was allowed. It was too late for that!

The Word for Men Today

We have a similar word for the people of our day. It is much like that which Peter delivered to his hearers on the day of Pentecost: *“Save yourselves from this untoward generation”* (Acts 2:40). Separate yourself from it! The Lord is going to destroy this world, and it will all happen swiftly and without remedy.

The Word fo the Church

The word to the church is the same. *“Wherefore **come out** from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you,”* (2 Cor 6:17). That word is just as urgent as the one delivered to Lot!

Another Word to the Church

There is another word delivered to those remaining in Babylon the Great – that great harlot who emulates the church, but is really of the devil. *“**Come out** of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues”* (Rev 18:4). That word is also a critical one, although multitudes of believers have never heard the call. Many sense the

corruption of the modern church, and it vexes them like Sodom did Lot. But now, as its demise fast approaches, there is no reason to remain in her. This is the day to come out of the great whore.

**HE SEEMED LIKE ONE THAT
MOCKED**

“ . . . But he seemed as one that mocked unto his sons in law.” Other versions read, “he seemed to be joking,” ^{NKJV} “appeared . . . to be jesting,” ^{NASB} “did not take him seriously,” ^{BBE} “seemed to be speaking absurdly,” ^{SEPTUAGINT} “thought he was ridiculing them,” ^{NET} “looked at him as though he had lost his senses,” ^{LIVING} “they laughed at him.” ^{CEV}

O, an environment can rob one of sensitivity and discernment! These young men who were betrothed to Lot’s daughters were so accustomed to Sodom they could not imagine that it would be removed. Obviously, they

Yet many continue to live as though the end of the world and the surety of death were nothing more than fables.

were not sodomites, for they had made plans to marry women. Yet, they were incapable of recognizing a valid warning, and therefore ignored it.

What of the Warnings of the End of the World?

These young men were warned once. Yet, for centuries – even millennia, men have been warned of the end of the world. The Psalmist spoke of it 800 years before Christ (Psa 102:25-27). The Prophets foretold it (Isa 24:19-20; 51:6; the Lord Jesus spoke of it (Matt 5:18; 24:14,35; Mk 13:31; Lk 21:33). The Apostles wrote of it (1 Cor 7:31; Heb 1:10-12;;, 1 Pet 3:10-13; 1

John 2:17; Rev 20:11).

In addition to this, men are repeatedly warned of the fact that they are going to die, which, speaking experientially, equates to the end of the world for them (2 Sam 14:4; Job 14:5; 30:23; Psa 89:48; Eccl 3:20; 9:5,10; Rom 5:12; Heb 9:27).

Yet many continue to live as though the end of the world and the surety of death were nothing more than fables. This confirms what a grip Satan can get upon the minds of the unbelievers. Even when confronted with the truth, then simply shrug it off.

ESCAPE WAS MANDATORY

¹⁵ **And when the morning arose, then the angels hastened Lot, saying, Arise, take thy wife, and thy two daughters, which are here; lest thou be consumed in the iniquity of the city.** ¹⁶ **And while he lingered, the men laid hold upon his hand, 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.”**

The angels tarried through the night, giving Lot an opportunity to warn anyone he thought appropriate – apparently only his sons in law were in that category. Of course, he had not been idle during his tenure there, but had no doubt spoken frequently about the matters that “vexed his righteous soul.”

The tarrying of the angels also confirmed that God’s judgment was righteous, and that the people were irretrievable.

THE ANGELS HASTENED LOT

“And when the morning arose, then the angels hastened Lot, saying, Arise, take thy wife, and thy two daughters, which are here; lest thou be consumed in the iniquity of the city. . .” Other versions read, “urged Lot to hurry,” ^{NKJV} “urged Lot,” ^{NASB} “did all in their power to make Lot go,” ^{BBE} “pressed him,” ^{DOUAY} “hurried Lot along,” ^{NET} “became urgent,” ^{LIVING} “tried to make Lot hurry and leave,” ^{CEV} “pushed Lot to get going” ^{MESSAGE}

That new-dawning day was the time they had been assigned to destroy the city – and Lot, his wife, and his daughters, were still there. The angels did not conclude that it might be best to wait until they were fully ready. **That is the way men tend to think, but it is not the way spirits that live in the very presence of God think!** It was time to move, and hurry up, to do so – “Arise!” Other versions read, “Up!” ^{NASB} “Get up!” ^{NRSV} “Get up quickly,” ^{BBE} “Quick!”

^{GWN} “On your way!” ^{NAB} “Get going!” ^{NET} and “To your feet!” ^{NJB}

If it is said of the word of king’s, “the king’s business required haste” (2 Sam 21:8), **what must be said of getting out a place God is about to destroy?**

WHILE HE LINGERED

“And while he lingered . . .” Other versions read “hesitated,” ^{NASB} “was waiting,” ^{BBE} “dallied,” ^{CJB} “prolonged the time,” ^{GENEVA} “were troubled,” ^{SEPTUAGINT} “delayed,” ^{TNK} “still hesitated,” ^{LIVING} “were disturbed,” ^{ABP} “At first, Lot just stood there,” ^{CEV} and “was dragging his feet” ^{MESSAGE}

I do not know why Lot lingered, but he did, and it was not acceptable to the heavenly messengers. Some versions suggest he was troubled or disturbed – perhaps inordinately frightened, so as to make him sluggish in his response.

How often men must appear foolish to the holy angels. They are noted for their instant obedience (Psa 103:20). So often they behold that to be a lacking quality in people who claim to serve the God they obey.

THE MEN TOOK HOLD OF HIM

“ . . . the men laid hold upon his hand, and upon the hand of his wife, and upon the hand of his two daughters . . . ”

It is clear that these angels were not only sent to destroy Sodom, Gomorrah, Admah, Zeboim and Zoar, but that they also had been commissioned to deliver Lot and those with him. In his reference to this deliverance Peter wrote, *“And turning the cities of Sodom and Gomorrah into ashes condemned them with an overthrow, making them an ensample unto those that after should live ungodly; And delivered just Lot, vexed with the filthy conversation of the wicked (For that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds;) The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished”* (2 Pet 2:6-9).

Now, because Lot was, for some reason, lingering, or delaying, the angels took hold of him, his wife, and his daughters to hasten their exit.

THE LORD BEING MERCIFUL TO HIM

“ . . . the LORD being merciful unto him . . . ”

The reason for this action is spelled out for us: *“the Lord being merciful unto him.”* Other versions read, *“for the compassion of the Lord was upon him,”* ^{NASB} *“the Lord was merciful to them,”* ^{NIV} *“Jehovah being merciful unto him,”* ^{ASV} *“for the Lord had mercy on them,”* ^{BBE} *“because of the LORD’s compassion for him,”* ^{CSB} *“because the Lord spared him,”* ^{DOUAY} *“because the Lord wanted to spare Lot,”* ^{GWN} *“by the Lord’s mercy,”* ^{NAB} *“the Lord wanted to save him,”* ^{CEV} *“the Lord, however, had pity on him,”* ^{GNB} and *“God was so merciful to*

them.” MESSAGE

There is a variance in some of the versions here. Some read that God showed mercy upon *“him,”* while others read that He had mercy on *“them.”* Both representations are correct. The use of *“him”* emphasizes that the others were removed for Lot’s sake, which is the way Peter presents the account. In its essence, Lot is the one who was delivered, and the others experienced deliverance for his sake. From the standpoint of experience, they were all delivered, owing to the mercy of God.

Those with understanding will see at once that there is a parallel to our salvation. **At the heart of the matter, God saved us for Jesus’ sake** (Eph 4:32). Take Jesus out of the picture, and none of would have been forgiven and made acceptable to God.

AND SET HIM WITHOUT THE CITY

“ . . . and they brought him forth, and set him without the city.” Other versions read, *“put him outside the city,”* ^{NASB} *“led them safely out of the city,”* ^{NIV} *“they brought him and left him outside the city,”* ^{NRSV} *“they brought him forth and set him outside the city and left him there.”* ^{AMPLIFIED}

Again, note that it is said Lot was brought outside the city, and left there. Actually, as the next verse will confirm, it was Lot, his wife, and his daughters. Like Noah’s family however, the rest of the people were delivered because of Lot himself.

There is also something of significance to be seen here. Technically, Lot is not placed in a safe place, for he is immediately told that all of them must flee to avoid the destruction. **He was placed outside the precincts of the city, but it was not a safe place to erect a dwelling.** Some versions apparently miss this perspective. Young’s literal translation reads, *“they bring him out, and cause him to rest without the city.”* The Message Bible reads, *“and dragged them to safety outside the city.”* This is not a proper representation of the case.

The angels placed Lot, his wife, and his daughters in a place from which a full escape could be facilitated – if they did so in haste. They could by no means settle down where they were placed, but had to quickly move beyond the circumference of destruction.

A PARALLEL THAT MUST BE SEEN

LOT HAD TO GET WHERE JUDGMENT DID NOT FALL

BEYOND DESTRUCTION

OUTSIDE THE CITY

THE HEART OF THE DESTRUCTION

A TYPE FOR US

BABYLON

WITHDRAW THYSELF FOREVER WITH THE LORD

WE MUST GET TO THE NEW HEAVENS AND NEW EARTH

Salvation is much like this. When we are *“delivered from the power of darkness,”* and *“translated into the Kingdom of God’s dear Son”* (Col 1:13), we are not done with moving. We are still in the world, and must begin running the race to the ultimate city of refuge. This involves working out our own salvation with fear and trembling (Phil 2:12-13), and adding to our faith those virtues that will guarantee we will never fall (2 Pet 1:5-8).

The Lord has plainly told us that the world is going to be destroyed (2 Pet 3:10-12). **We are to consider that destruction close enough to begin a zealous separation from it now.** Solemnly we are told, *“Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him”* (1 John 2:15). With unparalleled zeal, we are to cleanse ourselves *“Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God”* (2 Cor 7:1). That is something that must be done AFTER

we have been positioned outside the world – in heavenly places (Eph 2:6).

Spiritual Babylon

An even more precise parallel is seen in the matter of Babylon the Great – that spiritual monster Satan has created that is like the world, yet flies under an outward banner of Christ.

The Lord has also revealed that Babylon is slated for destruction, and that the destruction cannot be averted.

The only alternative is to get out of it. Therefore the solemn call is sounded, and everywhere it is heard, it is to be heeded. *“And I heard another voice from heaven, saying, **Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities.**”* (Rev 18:4-5).

As with Lot, there comes a time when we experience initial escape from

Babylon. We see her ways, acknowledge how we have been vexed with its manner, and are glad to be out of the inner precincts of the city. Yet, some remain close to the city limits, so to speak, unaware that the circumference of destruction is much wider than they imagine.

The parallel is so precise that it does not require extensive commentary. There really is no acceptable alternative to coming out of Babylon.

ESCAPE FOR THY LIFE!

*“¹⁷ And it came to pass, when they had brought them forth abroad, that he said, **Escape for thy life; look not behind thee, neither stay thou in all the plain; escape to the mountain, lest thou be consumed.**”¹⁸ And Lot said unto them, *Oh, not so, my Lord:* ¹⁹ **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:** ²⁰ **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.”***

ESCAPE FOR THY LIFE

*“And it came to pass, when they had brought them forth abroad, that he said, **Escape for thy life; look not behind thee, neither stay thou in all the plain; escape to the mountain, lest thou be consumed . . .**”*

Sodom and Gomorrah were part of that “well watered plain” that once caught the eye of Lot (Gen 13:10). But the whole region was going to be destroyed by fire – not just the place where buildings and homes were found.

Lot is going to have to run for his life. He does not dare to think, “Once I am out of the city of Sodom, I am always out.” He cannot reason that the place in which he finds himself is the place of ultimate safety.

Look Not Behind Thee

Sodom had been Lot’s home for at least thirteen years, but he will not be allowed to reminisce about the past. The escaping foursome could not even cast a fortuitous glance on the condemned city. Memories be hanged! Escape was now the paramount matter!

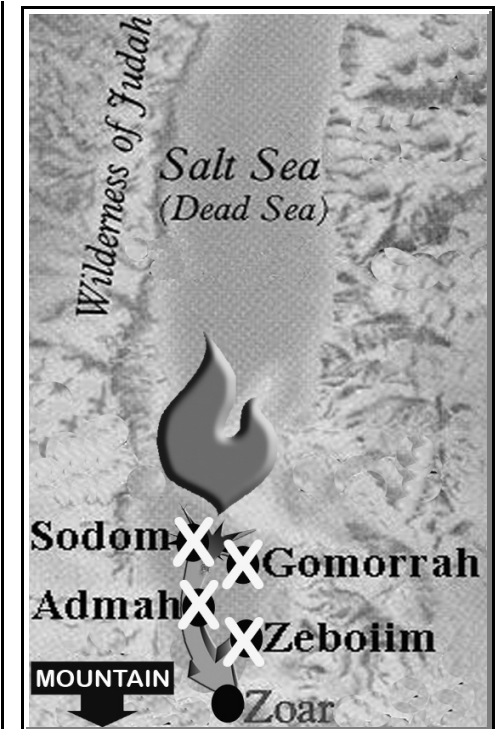
The best place would be “the mountain” – high above the valley that would soon be aflame with fire and brimstone. I wonder if he thought about the choice he had made some years earlier. The land certainly appeared different now.

IT IS A LITTLE ONE

*“And Lot said unto them, *Oh, not so, my Lord: 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: 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.”**

Lot sensed that he will not be able to get “to the mountain.” **O, if he had only not lingered and delayed.** He did not realize it then, but his delay was jeopardizing his life.

At first, he had not known these were actually angels, but now he realizes they were certainly more than



men. He will make a petition of them, casting himself upon their mercy. **He will reason that if he found grace in their sight to get out of the city, perhaps there will be enough grace to get him safely to the “desired haven”** (Psa 107:30) – in fact, mercy had been magnified toward him in saving him from the condemned city, and he knows it. He also fears that some evil might overtake him in his flight up the mountain – perhaps a wild beast or some other kind of jeopardy. Now, the matter of staying alive became critical.

Having gone some distance, Lot now realizes he will not be able to make it to the mountain. O, What a price there is to lingering! The last city of the five targeted for destruction was Zoar,

and it was the farthest away. Lot reasons that he could be safe there.

All of this thinking has taken place while he, his wife, and his daughters

were running for their lives. **He had to think, reason, and come up with a reasonable request while he was on the move for his life.** There certainly is a lesson to be learned here.

I HAVE ACCEPTED THEE CONCERNING THIS THING

²¹ And 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. ²² Haste thee, escape thither; for I cannot do any thing till thou be come thither. Therefore the name of the city was called Zoar. ²³ The sun was risen upon the earth when Lot entered into Zoar.

We will learn here that the commission of angels allows for some decision-making on their part. It must be in strict harmony with the will, of God, but they have some latitude in which they can operate freely.

I HAVE ACCEPTED THEE

“And he said unto him, See, I have accepted thee concerning this thing also . . .” Other versions read, *“I have favored you,”* ^{NKJV} *“grant you this request also,”* ^{NASB} *“very well, I grant this favor to you,”* ^{NRSV} and *“I have yielded to your entreaty concerning this thing also.”* ^{AMPLIFIED}

to be destroyed. Third, the primary cities were Sodom and Gomorrah. The city of Zoar would be allowed to survive. However, that was not apparently made known to the angel. However, as soon as Lot mentioned it, the angel was able to correlate it with the will of God, accepting what Lot said.

Living for the Lord

Living for the Lord is much the same as angels carrying out their missions. **We are given the intended outcome of salvation some of the parameters have been revealed.** Here is a sampling of them.

- ➔ Conformity to the image of Christ (Rom 8:29-30).
- ➔ Separation from the world (Gal 1:4; 1 John 2:15-17).
- ➔ No unequal yokes (2 Cor 6:14).

All of the details of life in this world have not been revealed. That is the fundamental errors of a “how-to” system. It is attempting to do what God Himself has not done.

In the normality of life in this world, the believer must come to a point where they can discern good and evil (Heb 5:14). They must be able to judge correctly (Rom 14:13), and integrate their decision with the will of the Lord. **Spiritual life is intended to be lived in this manner.**

I WILL NOT OVERTHROW THIS CITY

“ . . . that I will not overthrow this city, for the which thou hast spoken. Haste thee, escape thither . . .”

Here was a city that was spared because of Lot – but Sodom could not be saved for his sake! **There is a limit to how much an individual can sanctify the environment in which they reside.** Zoar could be saved for Lot’s sake, but Sodom, Gomorrah, Admah, and Zeboim could not!

I wonder if the citizens of the small city of Zoar ever knew why they were spared from the holocaust that destroyed their neighboring cities.

Again, take note of the breadth of the stewardship given to this angel. **He heard the petition of Lot, and changed the extent of the assigned destruction.** This city remained in existence at the time of Moses (Deut 34:3). Isaiah mentioned God’s *“fugitives shall flee unto Zoar”* (Isa 15:5). Jeremiah also mentioned this city (Jer 48:34).

However, the angel warned Lot that he had to make haste, and escape

There is a sense in which salvation depends on responding within an appropriate time frame, and doing so quickly.

We catch a glimpse of the heavenly economy here, and something of the involvements of being a steward and a messenger. The fact that some negotiations were allowed reveals that the purpose to be implemented was two-fold: first, Lot and his family were to be delivered. Second, the cities were

- ➔ Readiness for the appearing of the Lord (Matt 24:44).
- ➔ Making ready to be married to Christ (Rev 19:7).
- ➔ Preparing to inhabit the resurrection body (2 Cor 5:1-5).

to that city without any kind of delay. There is a sense in which salvation depends on responding within an appropriate time frame, and doing so quickly.

I CANNOT DO ANYTHING TILL THOU COME THITHER

“ . . . for I cannot do any thing till thou be come thither. Therefore the name of the city was called Zoar . . . ”

The Lord had obviously given some further instructions to the angel. The assigned destruction could not take place until Lot was without the perimeter of destruction. Other versions read, *“I can do nothing until you arrive there,”*^{NRSV} and *“Hurry! Run! I can't do anything until you are safely there.”*^{CEV}

This gives us a good idea of what it means to serve the Lord and walk before Him. It involves carrying out the will of the Lord with discernment, ensuring that we do not cross the border of His will, or do anything that places our doing outside the will of God.

Apparently the city got its name after this event. The word “Zoar” means “little” – *“Therefore the name of the city was called Zoar.”*

WHEN LOT ENTERED ZOAR

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

The distance from Sodom to Zoar was a little over twelve miles. Lot

covered the distance before noon. The trip started *“when the morning arose,”* about 6:00 A.M. If *“risen upon the face of the earth”* indicates noon, when the sun is at its height, then he covered the twelve miles in six hours. A day's journey is considered to be about 18-20 miles.^{McCLINTOK & STRONG'S} That means Lot and those with him made extraordinary progress, probably running most of the way.

Remember, this escape is referred to by Peter as the Lord knowing *“how to deliver the godly out of temptation”* (2 Pet 2:9). In this case, deliverance included a the curtailing of circumstance, a word addressed to Lot, a petition by Lot, and going as fast as he could from Sodom to Zoar.

THE LORD RAINED BRIMSTONE AND FIRE

“²⁴ Then the LORD rained upon Sodom and upon Gomorrah brimstone and fire from the LORD out of heaven; ²⁵ And He overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground.”

No sooner had Lot arrived in Zoar, than the judgment of God fell upon the cursed cities.

BRIMSTONE AND FIRE

“Then the LORD rained upon Sodom and upon Gomorrah brimstone and fire from the LORD out of heaven . . . ”

“Brimstone.” Other versions read *“sulfur,”*^{NIV/NRSV} *“flaming smoke,”*^{BBE} *“sulphurous fire,”*^{NAB} *“flaming tar,”*^{LIVING} and *“a river of lava from GOD out of the sky.”*^{MESSAGE}

First, let it be clear that this was

not a natural disaster – like a volcanic eruption, or the mere igniting of the many sulphur pits that existed in that area. The destructive media fell from heaven. Jesus Himself referred to this destruction as something caused from heaven: *“But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all”* (Luke 17:29).

In commenting on this destruction Jude said the following: *“Even as Sodom and Gomorrha, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire”* (Jude 1:7). Nothing found in the earth Can possibly be considered *“eternal.”*

This was a miraculous destruction, not the mere harnessing of natural powers, as in the flood. In that case, there were waters above and waters beneath that were loosed, causing the earth to be flooded. Also, the earth recovered from the flood, but the cities of the plain did not recover from this destruction. But that is not the manner



of this destruction.

HE OVERTHREW THOSE CITIES

“ . . . And he overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground.”

Notice the thoroughness and scope of the destruction.

- ➔ *“Those cities”* (Sodom, Gomorrah, Admah, and Zeboim).
- ➔ *“All the plain.”* Other versions read, *“all the valley,”* ^{NASB} *“the entire plain,”* ^{NIV} *“all the lowland,”* ^{BBE} *“all the country about,”* ^{DOUAY} *“all that region,”* ^{NET} *“all the circuit,”* ^{YLT} *“villages of the plain,”* ^{LIVING} and *“the place round about.”* ^{ABP}
- ➔ *“All the inhabitants of the cities.”*
- ➔ *“That which grew upon the ground.”*

All the valley, now covered by the Dead Sea was destroyed – cities, villages, citizens, and vegetation. Remember, this was the area that first attracted Lot because of its natural abundance – *“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.”* (Gen 13:10).

Moses refers to this imposed desolation when speaking of the judgments that would come upon Israel because of their hard hearts. *“And that the whole land thereof is brimstone, and salt, and burning, that it is not sown, nor beareth, nor any grass groweth therein, like the overthrow of Sodom, and Gomorrah, Admah, and Zeboim, which the LORD overthrew in His anger, and in His wrath”* (Deu 29:23).

Jeremiah refers to the destruction of Sodom and Gomorrah *“with their*

neighboring towns” ^{NIV} (Jer 49:18). Those *“towns”* are generally considered to be Admah and Zeboim (Deut 29:23). We do not know if it included more or not. If the Dead Sea is, in fact, the area covered by the destruction, it would be a rather large area. Today, the Dead Sea is fifty miles long and eleven miles wide – 50 square miles.

I have been unable to locate a map that reflected a time before the Dead Sea. Yet, the text leads me to believe that this area has not always been covered with lifeless waters. The words, *“and all the plain”* (Gen 19:25) seem to suggest a large area. Also, when Lot chose that area, he had, from Shecum, seen the *“well watered”* *“plain of Jordan, even as the garden of the Lord, like the land of Egypt, as thou comest unto Zoar”* (Gen 13:10). Since Sodom is thought to have been located near the southern tip of the Dead Sea, it seems unlikely that what Lot saw included the Dead Sea. With that, I will let this matter rest.

BUT HIS WIFE LOOKED BACK

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

BUT HIS WIFE

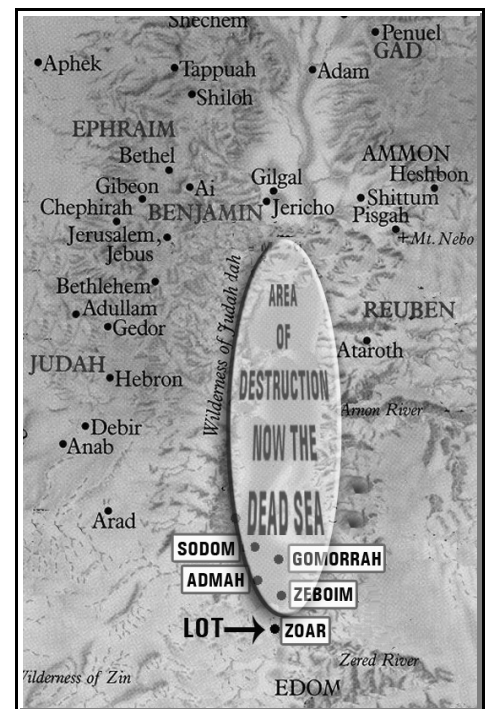
“But his wife looked back from behind him . . .” Other versions read, *“from behind him looked back,”* ^{NASB} *“looking behind her,”* ^{DOUAY} *“looked back longingly,”* ^{NET} *“looketh expectingly from behind him,”* ^{YLT} *“looked back as she was following along behind him,”* ^{LIVING} *“looked unto the rear,”* ^{ABP} and *“was following behind him and looked back at the city.”* ^{ERV}

The angel had told them, *“Escape for thy life; look not behind thee, neither stay thou in all the plain; escape to the mountain, lest thou be consumed”* (Gen 19:17). Do not look back, and do not linger – that was the clear word of the heavenly messenger to them.

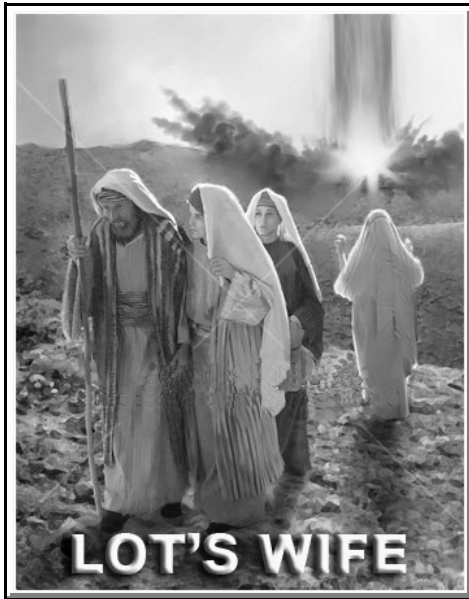
But, alas, it proved too difficult for Lot’s wife, whose heart apparently remained in Sodom. The single word translated *“looked back”* means, **נָבַט** *“NABAT {NAW-BAT} MEANING: 1) TO LOOK, REGARD 1A) (PIEL) TO LOOK 1B) (HIPHIL) 1B1) TO LOOK 1B2) TO REGARD, SHOW REGARD TO, PAY ATTENTION TO, CONSIDER”* ^{STRONG’S} **In other words, she looking longingly back on Sodom.** She regretted that her preferred place was destroyed, rather than rejoicing that she had been delivered. She probably thought within herself, *“One last look – that’s all. Surely that will be all right, seeing that God has showed such a regard for us.”*

But she was dreadfully wrong in thinking anything like that, **for as strong and affective as grace is, God will not overlook disobedience.** In fact, when the Lord Jesus appears in all of His glory, it has been revealed *“In flaming fire taking vengeance on them that know not God, and that obey not the*

gospel of our Lord Jesus Christ” (2 Th



1:8). We will know from the outcome of her look how it was regarded in heaven – and it was AFTER she had made it out of Sodom!



SHE BECAME A PILLAR OF SALT

“ . . . and she became a pillar of salt.” Other versions read, “a column of salt,” ^{CJB} “a statue of salt,” ^{DOUAY} “a monument of salt,” ^{ABP} and “a block of salt.” ^{CEV}

The significance of this event is found in the words of our Lord Jesus. “Remember Lot's wife” (Luke 17:32). This was given in Christ's dissertation of His own coming. “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. **Even thus shall it be in the day when the Son of man is revealed.** In that day, he which shall be upon the housetop, and his stuff in the house, let him not come down to take it away: and he that is in the field, let him likewise not return

back. Remember Lot's wife” (Luke 17:32).

Some have considered this to be a reference to the destruction of Jerusalem, regarding which a similar word was given in the twenty-first chapter of Luke. “And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. Then let them which are in Judaea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto. For these be the days of vengeance, that all things which are written may be fulfilled. But woe unto them that are with child, and to them that give suck, in those days! for there shall be great distress in the land, and wrath upon this people. And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled” (Luke 21:20-24).

This word did relate to the determined destruction of Jerusalem. However it was not called “the day when the Son of man is revealed.” **That is not what happened during that destruction.**

The seventeenth chapter of Luke, however, focuses on “the Son of man” (17:24,26,30). Jesus also likened that day to the destruction of the world by a flood in the days of Noah (17:26-27).

It appears that when the end of the world is fast approaching all manner of things will begin to take place. In the twenty-fourth chapter of Matthew, Jesus states that just before the appearance of the Son of man in heaven, “the stars shall fall from heaven, and the powers of heaven shall be shaken” (Matt 24:29). Mark reports Jesus saying, “But in those days, after

that tribulation, the sun shall be darkened, and the moon shall not give her light, and the stars of heaven shall fall, and the powers that are in heaven shall be shaken” (Mark 13:24-25). Luke records, “But when ye shall hear of wars and commotions, be not terrified: for these things must first come to pass; but the end is not by and by. Then said He unto them, **Nation shall rise against nation, and kingdom against kingdom: and great earthquakes shall be in divers places, and famines, and pestilences; and fearful sights and great signs shall there be from heaven**” (Luke 21:9-11).

I do not pretend to have a thorough understanding of these prophecies. But, to me, it is clear that things are going to begin falling apart shortly before Jesus comes. There will be indicators that will testify to the tender of heart that the end is approaching – just as surely as there were indicators that testified to the Jews that Jerusalem was about to fall.

Not everyone will be able to recognize the signs. As in the days of the flood and the destruction of the cities of the plain, men will be “eating and drinking, marrying and giving in marriage” (Matt 24:38). It will be like the citizens of Sodom right up to the very day the fire fell on them – they will be said of them as it was said of the citizens of Sodom: “they did eat, they drank, they bought, they sold, they planted, they builded” (Luke 17:28). It was in that discourse that Jesus cried out, “**REMEMBER LOT'S WIFE!**”

How that word needs to be sounded out today! **This is not the time to enlarge worldly possessions and security.** It is rather the time to culture a godly longing for the Lord Jesus' return. It is the time to be strong in the Lord, and in the power of His might, and prepare to meet the Lord.

ABRAHAM GOT UP EARLY

“ ²⁷ And Abraham gat up early in | the morning to the place where he | stood before the LORD: ²⁸ And 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."

The scene now shifts to the an area north of Sodom, where Abraham is dwelling. He seemed to sense that this was the day when Sodom would be destroyed.

ABRAHAM GOT UP EARLY

"And Abraham gat up early in the morning . . ."

Abraham rose early in the morning. The day before he had reasoned with the Lord. **He did not know at this point whether the Lord had found ten righteous men or not– or if Sodom had at all survived.** He also did not know whether or not Lot was spared. He had spent the night not knowing the answer to any of those matters.

Among other things, this confirms that faith can survive without answers.

It does not have to know all of the whys and wherefores. Job is another example of a man who never did know why his bitter experiences had come. Joseph was given dreams that his father and brothers would bow down to him, but for thirteen years it certainly did not look that way. What is more, we have no record of God explaining everything to him, even though he righteously concluded that what had happened to him was intended for good: *"But as for you, ye thought evil against me; but God meant it unto good, to bring to pass, as it is this day, to save much people alive"* (Gen 50:20). That is how faith thinks.

HE WENT TO THE PLACE

" . . . to the place where he stood before the LORD . . ." Other versions read, *"returned to the place,"*^{NIV} *"where*

he had stood in the LORD'S presence,"^{NAB}, *"where he hath stood before the face of Jehovah,"*^{YLT} *"hurried out to the place where he had stood before the Lord,"*^{LIVING} *"where he had stood and spoken with the LORD,"*^{CEV} *"the place*

know if ten righteous people were found or not. If the cities were still there, at least ten righteous people had been found, and the judgment was averted. At least that is the way he may have thought.



he had so recently stood with GOD,"^{MESSAGE} and *"to the place where he [only the day before] had stood before the Lord."*^{AMPLIFIED}

This was the place where Abraham had asked the Lord if He would destroy the righteous with the wicked. That was a kind of epochal occasion. Perhaps he could learn more of the occasion if he returned there.

HE LOOKED TOWARD SODOM AND GOMORRAH

" . . . And he looked toward Sodom and Gomorrah, and toward all the land of the plain, and beheld . . ."

As Abraham looked toward Sodom and Gomorrah, he did not know if Lot has been delivered or not. He did not

THE SMOKE OF THE COUNTRY

" . . . and, lo, the smoke of the country went up as the smoke of a furnace."

What a sight that must have been, looking from Mamre down to Sodom and Gomorrah – approximately fifty miles away. Perhaps the place where Abraham spoke with the Lord was nearer to Sodom – but surely not more than a few miles. Yet billows of smoke were visible, confirming that judgment had fallen upon these wicked cities. **God had chosen not to hide His intentions from Abraham, knowing that he would faithfully pass along an accurate record of the account.** God was justified in what He did!

GOD DESTROYED THE CITIES OF THE PLAIN

"²⁹ And 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."

For Lot, safety was not a simplistic thing. It required some timely input from him – and it is the same with us. An effective escape from this present evil world, and from Babylon the Great requires a word from God, determination, and empowerment.

GOD REMEMBERED ABRAHAM

“And it came to pass, when God destroyed the cities of the plain, that God remembered Abraham . . .”

The Lord now returns to the account of the destruction, providing the reason why Lot was spared. Although Lot was, as later revealed, a “righteous man,” yet that is not what constrained the Lord to deliver him. Lot was righteous by way of comparison with the wicked. **Abraham was righteous by imputation** (Rom 4:22-23; James 2:23). That is, Abraham was even more aligned with the Divine nature. That is why He remembered Abraham, who was His “friend” (2 Chron 20:7). It was not that Lot was not “godly,” for Peter cites him as being in that category (2 Pet 2:7-9). **However, because the promises were addressed to Abraham, his faith was greater** (Gal 3:160).

GOD SENT LOT OUT OF THE MIDST OF THE OVERTHROW

“ . . . and sent Lot out of the midst

of the overthrow, when he overthrew the cities in the which Lot dwelt.”

And how did God send Lot out of Sodom?

- ➔ He sent messengers to tell him that city was going to be destroyed.
- ➔ The messengers asked him if he had any other family members in the city. If he did, he was to warn them and urge them to flee.
- ➔ Lot did warn his sons-in-law, but he did not even appear serious to them.
- ➔ The angels told him to flee immediately.
- ➔ When he lingered, they took hold of him and led him out of the city precincts.
- ➔ They then told him to flee to the mountain, and make no tarrying.

During their flight they were not to look back.

➔ Lot, seeing he could not make it to the mountain, asked to be given permission to stay in a small city named Zoar, and was granted that privilege.

➔ No sooner had he arrived in Zoar, than the fire and brimstone fell from heaven, destroying the cities.

For Lot, safety was not a simplistic thing. It required Divine direction, and some appropriate and timely input from him – and it is the same with us.

An effective escape from this present evil world, and from Babylon the Great requires a word from God, determination, and empowerment. In our current church culture the very idea of escape (1 Cor 10:13), or fleeing to the Lord for refuge (Heb 6:18), is strange. The fact that we have been delivered from this present evil world (Gal 1:4) is not commonly known. In fact, the way the people have been taught makes it very difficult for multitudes to see any real need for deliverance from the world. They have been taught to think in harmony with the world, and are in no way alarmed by that kind of thing. The fact of the matter is that far too many churches are closely related to Lot’s sons-in-law.

LOT DWELT IN THE MOUNTAIN

“³⁰ And Lot went up out of Zoar, and dwelt in the mountain, and his two daughters with him; for he feared to dwell in Zoar: and he dwelt in a cave, he and his two daughters.”

HE FEARED TO DWELL IN ZOAR

“And Lot went up out of Zoar, and dwelt in the mountain, and his two daughters with him; for he feared to dwell in Zoar: and he dwelt in a cave, he and his two daughters.”

It is apparent that Lot did not feel

comfortable in Zoar. After all, that city had been targeted for destruction, and he had been told to get to the mountain. So now, that is what he did, taking his daughters with him. We are plainly told, “*he feared to dwell in Zoar.*”

A Parallel Situation

I cannot help but note a parallel situation that exists with believers in this time. Babylon the Great might be likened to the cities of the plain. God calls upon His people to escape.

However, human messengers are not as faithful as heavenly ones, and sometimes the message does not get through to the people in a timely manner. When finally they do escape, they sense they are too far from the mountain of safety, and thus plead for some refuge that is nearer. There are some churches that are like Zoar. They will give you safety for a season, but it is probably because of the petitions of others that this is so. The saints, however, cannot settle in Zoar!

Very soon, it becomes apparent that they can stay in little “Zoar” no longer. It is just too close to the cities of destruction. They must get to the mountain, for fear of being destroyed – to the mountain that is lofty and safe.

LOT’S DAUGHTERS REASON ABOUT THE SITUATION

“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: ³² Come, let us make our father drink wine, and we will lie with him, that we may preserve seed of our father. ³³ And they made their father drink wine that night: and the firstborn went in, and lay with her father; and he perceived not when she lay down, nor when she arose. ³⁴ 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. ³⁵ 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.”

This is a highly controversial passage, and by no means represents an ideal situation. There are some mitigating circumstances that relieve us from judging the motives of the daughters. **This passage must be handled with care, remembering all the while that Jesus and Peter mentioned Lot without a hint of condemnation** (Lk 17:28-29; 2 Pet 2:7). This is not to be considered an approval of the activities described in our text. **However, it does present the way the Lord intends for us to remember Lot – and that must not be thrust to the side.**

Once again, I must mention the level of the ignorance of God that existed at that time. **In fact, we have no record of any direct communication with Lot, saving for the angelic visitation.** Most of what he knew of the Lord he no doubt obtained from Abraham – and an abundance had not been revealed to Abraham. The closest things concerning human conduct that had been revealed was made known to Abraham: *“I am the*

Almighty God; walk before Me, and be thou perfect” (Gen 17:1). **There had not been an extensive definition of morality.** These are some of the limitations that existed during the time of Lot.

THE FIRST NIGHT

This passage must be handled with care, remembering all the while that Jesus and Peter mentioned Lot without a hint of condemnation. This is not to be considered an approval of the activities described in our text. However, it does present the way the Lord intends for us to remember Lot – and that must not be thrust to the side.

“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: Come, let us make our father drink wine, and we will lie with him, that we may preserve seed of our father. And they made their father drink wine that night: and the firstborn went in, and lay with her father; and he perceived not when she lay down, nor when she arose. . . .”

However reprehensible this may be to us, **this was not something driven by lust.** The reasoning of the daughters is also complicated by the fact that the greater part of their surrounding – four cities, and all of the plain – had been destroyed by fire and brimstone. Their prospective husbands had died in the fiery judgment, because they did not believe Lot when he told them of the impending judgment.

Additionally, it was important in those days to have progeny – and Lot had none. His name, therefore, was

destined to fade away. Therefore, the firstborn reasoned in this manner.

- ➔ Lot was old, and would probably die before many years had passed.
- ➔ There was no hope, as they saw it,

that a man would come in to them, seeing they were alone, and if any knew of them, they would be associated with the judgment of God, which would strike fear in any thinking person.

- ➔ Knowing that Lot would not consent to the plan she would suggest, the daughter reasoned that they would give their father wine to drink, so he would not be aware of what was going on.
- ➔ The firstborn would go in to her father, in order that the daughters might preserve his seed by giving him a son.

That night the daughters proceeded with their plan, the older one going in to her father after they had given him wine to drink. Lot was completely unaware of when she lay down with him, and when she got up.

THE SECOND NIGHT

“And it came to pass on the

Although it should not be necessary to say so, this does not justify the reasoning and conduct of these unnamed daughters. It only serves to illustrate the liability of acting out of ignorance rather than knowledge.

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."

The next day, the older daughter said they should give their father wine again, and the younger daughter should go in to their father as the older one had the night before. Again, the reason

given is *"that we may preserve the seed of our father."* This was done as the older daughter suggested, and again Lot did not know when the younger daughter lay down, and when she arose.

WHAT IS TO BE LEARNED FROM THIS

There are lessons to be learned from this event. Certainly, this is not intended to be an example to follow. **About five hundred years later, the Law would be given, and the matter of incest would be spelled out and condemned** (Lev 18:6-18; 20:11-12, 17-21; 22:30; 27:20-23). However, this had not been revealed at this time. Any

sensitivity in this area was by intuition, and the level of that awareness simply is not known.

The Liability of Ignorance

We must not fail to see the liability of spiritual ignorance. **Fallen men do not keep the Law when they know it. They are even less apt to act in accord with it when they do not know it.**

As tragic as it is to admit, there are people living in this day of greater illumination that have no more understanding than Lot's daughters. And even worse than that, their motives are far beneath those of Lot's two daughters.

This Does Not Justify the Conduct

Although it should not be necessary to say so, this does not justify the reasoning and conduct of these unnamed daughters. It only serves to illustrate the liability of acting out of ignorance rather than knowledge. I cannot begin to imagine what would happen if young women knew no more about morality than Lot's daughters.

THE MOABITES AND THE AMMONITES

"³⁶ Thus were both the daughters of Lot with child by their father. ³⁷ And the firstborn bare a son, and called his name Moab: the same is the father of the Moabites unto this day. ³⁸ And the younger, she also bare a son, and called his name Benammi: the same is the father of the children of Ammon unto this day."

It ought to be noted that God did not bring a blessing out of these actions, or others similar to them. Two races of condemned people were generated by the action of these daughters.

In other words, God does not ordinarily bring his promises to pass by ignoble means. It is true that Jephthah was the *"son of a harlot"* (Judges 11:1), yet became a judge of Israel (Judges 12:7) – but he is certainly the

exception to the rule. Reuben lay with Bilhah, his father's concubine (Gen 35:22). This deed was brought up by Jacob when he was dying, and he affirmed, *"Reuben, thou art my firstborn, my might, and the beginning of my strength, the excellency of dignity, and the excellency of power: Unstable as water, thou shalt not excel; because thou wentest up to thy father's bed; then defiledst thou it: he went up to my couch"* (Gen 49:3-4). All of this was before the Law, which gave men *"the knowledge of sin"* (Rom 3:20).

Now we will see the outcome of this act of ignorance.

THE MOABITES

"Thus were both the daughters of Lot with child by their father. And the firstborn bare a son, and called his name Moab: the same is the father of

the Moabites unto this day. . ."

This was a group of heathen people. Balak, who hired Balaam to curse Israel, was the *"king of the Moabites"* (Num 22:4). They snared Israel, by provoking them to commit whoredom with their daughters (Num 25:1). Jeremiah prophesied against this people (Jer 48:1-47). A Moabite was not allowed to enter into the congregation of the Lord unto the tenth generation . . . even . . . forever (Deut 23:3-6). In Nehemiah the prohibition is also said to be *"for ever"* (Neh 13:1).

THE CHILDREN OF AMMON

". . . And the younger, she also bare a son, and called his name Benammi: the same is the father of the children of Ammon unto this day."

The Ammonites worshiped false

gods (Judges 10:6). They also were forbidden to “enter into the congregation of the Lord; even to their tenth generation shall they enter to the congregation of the Lord forever” (Deut 23:3-6). In Nehemiah’s day, the Ammonites conspired against those who were rebuilding the walls of Jerusalem (Neh 4:7-8). Jeremiah prophesied against the Ammonites (Jer 49:1-6). Ezekiel did the same (Ezek 25:1-11), as well as Amos (Amos 1:13-

15).

Yet, even those these judgments were leveled against the Moabites and Ammonites, yet, out of consideration of Lot, their land was not given to the Israelites. Here are the words of the Lord. “And the LORD said unto me, Distress not the MOABITES, neither contend with them in battle: for I will not give thee of their land for a possession; because I have given Ar

unto the children of Lot for a possession” (Deut 2:9). And again, “And when thou comest nigh over against the CHILDREN OF AMMON, distress them not, nor meddle with them: for I will not give thee of the land of the children of Ammon any possession; because I have given it unto the children of Lot for a possession” (Deut 2:19). God is righteous in all of His ways, as demonstrated in all of this.

PARTICIPATING BROTHERS AND SISTERS

A DESCRIPTION OF THE VARIOUS MINISTRIES DURING OUR GATHERINGS

“**Openings and Introductions**” = 7-10 minute exposition of truth to promote spiritual focus; “**Lead Singing**” – AM Songs selected by Leader, PM Songs Lead in favorites by the brethren; “**Calling**” = 7-10 minute exposition of truth designed to provoke disciplined thought; “**Sermon**” = 45 minute exposition of the things of God as revealed in Scripture; “**Exhortation**” = 5-8 minute challenge to act upon the truth we have heard; “**Table Meditation**” = 8-12 minute exposition of matters relating to Christ’s role in salvation; “**Lead Scripture shower**” = Leading of the quoting/reading of Scripture without comment; “**Lead prayer session**” = Presentation of three matters for prayer that are taken from the Word of God; “**Lead Intercessory Prayer**” = A time of focused prayers for personal needs; “**Closing Scripture/Benediction**” – Closing of the AM Gathering

SPEAKING/LEADING/MINISTERING IN THE ASSEMBLY

The Word of Truth Fellowship, Joplin, MO

DURING FEBRUARY, 2012

1. *Blakely, Eva (Lead PM Singing).*
2. *Blakely, Given O. (PM Message, PM Message).*
3. *Blakely, Jonathan (AM Sermon, Lead AM Singing, Lead AM Singing, AM Table Meditation, PM Exhortation).*
4. *Blakely, June (Lead PM Prayer Session).*
5. *Blakely, Mattie (AM Calling).*
6. *Blakely, Michael (AM Message, PM Table Meditation, PM Exhortation, PM Table Meditation).*
7. *Blakely, Michele (Play Piano, PM Introduction).*
8. *Blakely, Paul (Lead Scripture Shower).*
9. *Cobb, Matthew (AM Opening Word).*
10. *Cobb, Nicole (Lead Scripture Shower).*
11. *Cobb, Robert (AM Table Meditation, AM Exhortation, AM Table Meditation, Teach AM Class).*
12. *Dill, Sarah (Closing Scripture/Benediction, Read PM Sermon Text).*
13. *Hutchcraft, Aaron (Teach AM Class, AM Opening Word, AM Exhortation, AM Message, PM Exhortation, PM Table Meditation, PM Exhortation).*
14. *Hutchcraft, Barbara (Lead AM Singing, AM Opening Word, Lead PM Prayer Session, Lead, PM Prayer Session).*
15. *Hutchcraft, Gene (Lead PM Intercessory Prayer, AM Exhortation, AM Table Meditation, AM Message).*
16. *Hutchcraft, Judah (Read PM Sermon Text, PM Piano Solo, Read PM Sermon Text, Introduction to PM Message).*
17. *Hutchcraft, Silas (Read AM Sermon Text).*
18. *Lizcano, Antonio (Closing Scripture/Benediction).*
19. *Meyer, Mary (Lead Scripture Shower).*
20. *Parker, Melissa (Lead Scripture Shower, AM Calling, PM Introduction).*
21. *Parker, Tony (AM Opening Word, AM Exhortation, PM Message, PM Table Meditation).*
22. *Sims, Annie (Read AM Sermon Text, Lead PM Singing).*
23. *Sims, Baylie (Read AM Sermon Text, Lead PM Singing).*
24. *Sims Girls – Annie, Hannah, Rachel ().*
25. *Sims, Hannah (Sims, Ricky (Teach AM Class, PM Introduction).*
26. *Sims, Tasha (Lead AM Singing).*
27. *Williams, Jeremy (AM Calling, PM Message).*
28. *Williams, Logan (Play AM/PM Lord’s Table Interlude, Read AM Sermon Text, Closing Scripture and Meditation).*
29. *Williams, Nichole (PM Introduction).*
30. *Williams, Sydney (Closing Scripture/Benediction, Read PM Sermon Text).*
31. *Preparing Lord’s Supper (Various sisters).*

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THE WORD OF TRUTH FELLOWSHIP

WORD OF TRUTH FELLOWSHIP Website: <http://wotruth.com/wotf/wotindex.htm>

A place where believers can meet, fellowship, be edified, and express themselves.

Additional Website for Word of Truth Fellowship: <http://www.forministry.com/USMOINDPTWOTFW>

WORD OF TRUTH Website: <http://wotruth.com>

BROTHER BLAKEY'S ON-LINE COMMENTARIES

COMMENTARY on Nehemiah: <http://wotruth.com/nehindex.htm>

COMMENTARY on Daniel: <http://wotruth.com/Daniel.htm>

COMMENTARY on Hosea: <http://wotruth.com/hoseaindex.htm>

COMMENTARY on Romans: <http://wotruth.com/Romans.htm>

COMMENTARY on Second Corinthians: <http://wotruth.com/2Corinthians.htm>

COMMENTARY on Philippians: <http://wotruth.com/philippiansdindex.htm>

COMMENTARY on Colossians: <http://wotruth.com/Colossians.htm>

COMMENTARY on First Thessalonians: <http://wotruth.com/1sthessindex.htm>

COMMENTARY on Second Thessalonians: <http://wotruth.com/2ndthessindex.htm>

COMMENTARY on Hebrews: <http://wotruth.com/hebindex.htm>

COMMENTARY on First Peter: <http://wotruth.com/1stpetindex.htm>

COMMENTARY on First John: <http://wotruth.com/1stjohnindex.htm>

COMMENTARY on Revelation: <http://wotruth.com/revelationindex.htm>

COMMENTARY on Mark: <http://wotruth.com/Mark.htm>

COMMENTARY on Titus: <http://wotruth.com/Titus.htm>

COMMENTARY on Acts: <http://wotruth.com/Acts.htm>

COMMENTARY on Malachi: <http://wotruth.com/Malachi.htm>

COMMENTARY on Galatians: <http://wotruth.com/Galatiansindex-new.htm>

COMMENTARY on Genesis: <http://wotruth.com/Genesis.htm>

COMMENTARY on Ephesians: <http://wotruth.com/Ephesians.htm>