

# Sodom and Gomorrah

## *Genesis 19:1-38*

- I. THE REPRESENTATIVES FROM HEAVEN (Genesis 19:1-3)
  - A. The Makeup of the Representatives (Genesis 19:1)
    1. *“There came two angels to Sodom”*
      - a. This is 2/3rds of the heavenly group that had visited Abraham in Genesis 18:1. (Genesis 18:1-2)
      - b. The third being the LORD himself did not come to Sodom.
    2. These representatives (angels) were here to judge and destroy Sodom.
  - B. The Arrival of the Representatives (Genesis 19:1) – The representatives that had been with Abraham came to Sodom.
    1. **When they came** – *“There came two angels to Sodom at even”* (Genesis 19:1). They had visited Abraham earlier *“in the heat of the day”* (noon).
    2. **Where they came** – *“The gate of Sodom”* (Genesis 19:1). This is the logical place to come into a city. Cities had walls with gates (main gate in this case) for entrance. Also, the gate would be the location of the place where officials of the city would gather for judgment and business. We will discuss more on that in a bit.
    3. **Who they came to** – *“Lot sat in the gate”* (Genesis 19:1). Meeting Lot at the main gate was a condemnation of Lot, because it said he had become well integrated into the foul society of Sodom. It also indicated that Lot had become a high official in Sodom. The gate was where judgment and business were conducted.
      - a. A place of judgment – (Deuteronomy 21:18-21; Deuteronomy 22:15, 24; Joshua 20:1-6; 2 Samuel 15:2)
      - b. A place of business – (Genesis 23:7-16; Genesis 34:20-27; Ruth 4:1-12; Job 29:1, 7)
  - C. The Courtesies for the Representatives (Genesis 19:1-3) – Lot greeted the representatives by offering social courtesies.
    1. **The custom in the courtesies** – When the angels approached the gate, Lot *“rose up to meet them; and he bowed himself with his face toward the ground”* (Genesis 19:1), which would have been the usual custom of the day.
    2. **The comforts in the courtesies** – *“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”* (Genesis 19:2). These were typical courtesies offered

guests. Lot opening his own home for the guests showed a distrust of anyone else's home in that wicked city.

3. **The coolness to the courtesies** – *“Nay; but we will abide in the street all night”* (Genesis 19:2). The invitation by Lot was greeted very coldly by the angels. This stands in mark contrast to their acceptance of Abraham's courtesies. Abraham delighted in the presence of the heavenly personages; whereas Lot by moving to Sodom indicated he delighted in corrupt people instead.
4. **The compulsion in the courtesies** – *“He pressed upon them greatly; and they turned in unto him, and entered into his house; and he made them a feast”* (Genesis 19:3). Knowing the character of Sodom, Lot pressed upon his visitors to come into the house with him. He did not want them seeing the sinfulness and character of the city.

## II. THE ACTIONS OF THE SODOMITES (Genesis 19:4-11)

### A. The Pursuit of the Sodomites (Genesis 19:4)

1. The Sodomites pursued Lot's visitors as expected. The angels quickly learned that the Sodomites were indeed *“sinners before the LORD exceedingly”* (Genesis 13:13).
2. Pursued before they even *lay down*, compassing the *house round*. (Genesis 19:4). These Sodomites saw these “men” and were quick to attack. They surrounded the house so that no guests could get away. These Sodomites would force their filthy deeds upon others.

### B. The Acceptance of the Sodomites (Genesis 19:4)

1. *“Both old and young”* – Sodomy was very popular in Sodom.
2. *“from every quarter”* – This tells us that it was wide spread and practiced in most homes of the city.

### C. The Sins of the Sodomites (Genesis 19:5)

1. The account in Genesis (Genesis 13:13; Genesis 19:1-11).
2. The account in Jude (Jude v. 7)
3. God's condemnation of Sodomy (Genesis 18:26-27; Romans 1:20-32).
4. God's offer of salvation to Sodomites (1 Corinthians 6:9-11).

### D. The Other Sins of Sodom (Ezekiel 16:48-50)

1. Pride (Ezekiel 16:49; Proverbs 6:16-17)
2. Fullness of bread – apathy; they had no need for God (Ezekiel 16:49; Amos 6:1-8).
3. Abundance of idleness (Ezekiel 16:49; Luke 17:28-29)

- E. The Sodomite Cry (Genesis 19:4-5, 13)
1. The cry heard by God (Genesis 18:20-21; cp. Exodus 32:18).
  2. The boastful cry of sin (Genesis 19:13; Isaiah 3:9; Isaiah 5:7) – they were unashamed, blatant, boisterous and brazen about their sin.
- F. The Pacifying of the Sodomites (Genesis 19:6-9)
1. Lot called them “*brethren*” – Lot gave them honour by calling them brethren. Honouring evil does not stop evil, it only emboldens it.
  2. Lot asked them to “*do not so wickedly.*” This is a false holiness. Lot wanted to be thought as righteous by this bit of condemnation; but condemnation is more than just words, it also includes deeds. Criminals need to be judged and condemned with action.
  3. Lot offered his two daughters in exchange for them to leave his guests alone. “*I have two daughters who have not known man... do ye unto them as is good in your eyes.*” Good people are shocked and repulsed at the thought of Lot offering his daughters to these people. This would practically be their death warrant (cp. Judges 19:22-28). When we try to pacify evil, we will hurt many innocent lives. Note: Is it any wonder that these daughters had no respect for their father in their later actions (Genesis 19:32)?
  4. The hypocrisy of Lot – “*Only unto these men do nothing; for therefore came they under the shadow of my roof*” (Genesis 19:8). Lot was hypocritical. He acted as though he was trying to protect the innocent, all the while he was ready to cast innocent people into harms way.
  5. The hopelessness in the pacifying – “*And they said, Stand back*” (Genesis 19:9). The attempt of pacifying did nothing to stop these sinners. This only encourages evil behavior further.
- G. The Abuse by the Sodomites (Genesis 19:9)
1. **They are disturbers of society** – These attackers were not pacified but would disturb Lot’s home and guests. These kinds of groups trample good society all the while claiming that their rights and freedoms are violated.
  2. **They are deprivers of freedom** – They told Lot to “*Stand back*” (Genesis 19:9). Sodom had given these abusers of society freedoms that they wouldn’t have anywhere else, yet they were only concerned about their rights and interests. They could care less about Lot and his family.
  3. **They are dangerous to society** – They would have harmed and possibly killed Lot if it had not been for the angels rescuing him. This kind of people think nothing of brutality to get what they want.
  4. **They are destructive to property** – These people would break the door down on Lot’s home if it meant they could reach their intended target. They were willing to destroy to satisfy their twisted sexual desires. For example, churches, businesses etc. have been direct targets of vandalism and slander if they stand in the way of these groups’ goals.

H. The Punishment of the Sodomites (Genesis 19:10-11)

1. The angels pulled Lot back into the house and closed the door.
2. The angels smote the sodomites at the door with blindness so that they could not find the door of the house.

III. THE DECLARATION OF JUDGMENT (Genesis 19:12-14)

A. The Destruction in the Declaration (Genesis 19:13)

1. The destruction of Sodom will be devastating.
2. Later we learn in Genesis 19:24 that this “*destroy*” means fire and brimstone. Everything—city, people, and vegetation—was destroyed.

B. The Deliverance in the Declaration (Genesis 19:12)

1. “*Hast thou any here besides?*” (Genesis 19:12).
  - a. Before the angels brought destruction, they would deliver Lot’s family.
  - b. This was grace and an answer to Abraham’s prayer that the righteous would not be destroyed with the wicked.
2. “*Bring them out of this place...*” (Genesis 19:12).

C. The Duty in the Declaration (Genesis 19:12, 14)

1. Lot was to tell his sons-in-law and daughters (Genesis 19:12-14).
2. Lot’s failure in his witness (Genesis 19:14).
  - a. With his family
    - (1) His warning – “*Up, get you out of this place; for the LORD will destroy this city*” (Genesis 19:14).
    - (2) His failure – “*he seemed as one that mocked*” (Genesis 19:14).
  - b. With his neighbors
3. The chance Sodom had with Lot
  - a. Lot was a just and righteous man (2 Peter 2:6-8).
  - b. AND, ten righteous men would have saved Sodom (Genesis 18:22-33).
4. The complete failure of Lot
  - a. His sons in law laughed at him (Genesis 19:14).
  - b. His wife becomes a pillar of salt (Genesis 19:26).
  - c. Only Lot and two daughters escaped Genesis 19:30).
  - d. Lot’s own daughters will commit wickedness (Genesis 19:31-32).

IV. THE DELIVERANCE OF LOT (Genesis 19:15-22)

A. The Precept for the Deliverance (Genesis 19:15, 16)

1. The procrastination for the precept (Genesis 19:15, 16)
  - a. Lot’s worldliness had taken away his spiritual earnestness.
  - b. Sin will kill your spiritual initiative.
  - c. When Christians lose their passion for serving the Lord, sin is usually the root cause.

2. The people included in the precept (Genesis 19:15)
    - a. Lot was to deliver his family from sure destruction.
    - b. However, Lot failed to even do this.
      - (1) Men want their wives and children to submit to them,
      - (2) Yet they do not do their part in submitting to the Lord and fulfilling their duties in leading their families (1 Corinthians 11:3; 1 Timothy 3:4-5, 12; Titus 1:6).
  3. The purpose of the precept (Genesis 19:15)
    - a. This heavenly command was for the preservation of the people.
    - b. Those who despise the commands of God despise the very things that is best for them. Note: The angels had to hasten Lot and his family out of Sodom. This stands in contrast to Abraham and his hastening to serve the LORD and the angels (Genesis 18:6-8).
- B. The Pulling in the Deliverance (Genesis 19:16)
1. The angels had to pull Lot and his family out of Sodom – *“The men laid hold upon his hand, and upon the hand of his wife, and upon the hand of his two daughters.”* (Genesis 19:16)
  2. This pulling out of Sodom was the mercy of God – *“the LORD being merciful unto him; and they brought him forth, and set him with out the city.”* (Genesis 19:16)
    - a. This pulling out was done in mercy as the scripture notes.
    - b. Sometimes God in grace has to pull His neglectful saints into His will by illness, accidents, and other like experiences.
- C. The Pleading in the Deliverance (Genesis 19:17) – The angels pleaded with Lot to leave.
1. **The preservation in the deliverance** – *“Escape... lest thou be consumed.”* (Genesis 19:17). Lot’s leaving along with his wife and daughters was to preserve their lives from destruction. This reminds us of the truth of the deliverance of the gospel of Christ (Hebrews 2:3).
  2. **The prohibition in the deliverance** – *“Look not behind thee”* (Genesis 19:17). You cannot make progress forward by looking behind you. Looking back at Sodom would be deadly as Lot’s wife will find out.
  3. **The place in the deliverance** – *“Neither stay thou in all the plain; escape to the mountain, lest thou be consumed”* (Genesis 19:17). Lot not only was to leave Sodom, but he was to leave the plain itself. The very place he had thought was most pleasant to live in earlier (Genesis 13:10).
- D. The Protesting Over the Deliverance (Genesis 19:18-21)
1. The contradiction over the deliverance (Genesis 19:18)
    - a. Lot said *“Oh, not so, my Lord”*
    - b. This address should not be happening, that is, Lot shouldn’t be putting “not so” and the Lord’s name in the same sentence. Lot has just

escaped with his life from a place that was wicked and was dangerous for his life. Yet, he still feels the need to contradict the Lord in the plans he has for him.

2. The concern in the deliverance (Genesis 19:19)
  - a. Lot was more afraid of what could happen to him in the mountains where God could keep him safe, yet we will see he's not afraid of man harming him in the city of his choosing.
  - b. Note: When a man lets fear, feelings and his own reasoning guide him, he will make decisions that make no logical sense (Job 28:28; Proverbs 1:7; Proverbs 3:7; Proverbs 29:25).
3. The compromise in the deliverance (Genesis 19:20)
  - a. *"Behold now, this city is near to flee unto, and it is a little one; Oh, let me escape thither... and my soul shall live"* (Genesis 19:20).
  - b. Lot had two reasons in wanting to go to Zoar instead of the mountain.
    - (1) It was near. This reveals that Lot lacked energy to do God's will
      - (a) Lot was not fearful of God's judgment.
      - (b) Lot was not zealous to do the will of God.
    - (2) It was little. It was little in comparison to Sodom.
      - (a) This emphasis on its size is the appeal that since it was small in size it wouldn't be as evil as Sodom.
      - (b) So many times, rebellious Christians minimize the sins in their lives to make themselves feel better before God and man.
      - (c) Little sins will not hurt much the devil says. But that lie is as old as time, for little sins lead to bigger and bigger sins and will hurt you greatly in the end. As which we will see at the end of this chapter.
4. The compliance in the deliverance (Genesis 19:21)
  - a. Lot got his request granted.
  - b. But this does not mean that it was the will of God and does not justify his actions.
  - c. Sometimes God lets us do what we want in order to show us how wrong we are.
- E. The Parting in the Deliverance (Genesis 19:22-23)
  1. The steps in the parting
    - a. *"Hast thee, escape thither, for I cannot do anything till thou be come thither"* (Genesis 19:22).
    - b. The Lord had bound Himself from pouring judgment out until Lot was safely conveyed over to a secure place.
    - c. This is a testimony of how the LORD will convey us safely home in death as well as He will take His church before He pours His wrath out on this world during Jacob's trouble (Psalm 73:24; 1 Thessalonians 1:10).
  2. The safety in the parting (Genesis 19:22)
  3. The scope for the parting (Genesis 19:22)
  4. The site for the parting (Genesis 19:22-23)