The Sad Saga of Sodom

Genesis 19:12-38
8/2/98

Introduction:
It has been said: “Those who fail to learn from history are condemned to repeat it”

**** Let the calamity of Sodom warn us not to repeat the same mistakes again!***

I. The <u>DEPRAVITY</u> of Sodom (vv.1-11)

II. The <u>DELIVERANCE</u> from Sodom (vv.12-23)

III. The <u>DESTRUCTION</u> of Sodom (vv.24-29)

IV. The <u>DEFILEMENTS</u> of Sodom (vv.30-38)

The Sad Saga of Sodom

Genesis 19:12-38
8/2/98

Introduction:
It has been said: "Those who fail to learn from history are condemned to repeat it"

** Let the calamity of Sodom warn us not to repeat the same mistakes again!*

I. The <u>DEPRAVITY</u> of Sodom (vv.1-11)

(Note previous study)

What are the moral characteristics of the Sodomites?

The Sodomites had…

1. *A nocturnal <u>love for the night time</u> (v.1-4a)*
(When the sun goes down, the wicked rise up to do wickedness)

The Sodomites had…

2. *A orgiastic coalition of numerous people coming together for a <u>joint venture</u>* **<u>in wickedness</u> (v.4)**

The Sodomites had…

3. *A <u>disrespect</u> for people's <u>right to privacy</u> (v.4-5a)*

The Sodomites had…

4. **A lustful, <u>self-centeredness</u> which seeks to fulfill one's <u>distorted passions at all cost</u> (v.5)**

The Sodomites had…

5. *A <u>disregard</u> for <u>rebuke</u> (v.6-9a)*
(They don't want to hear the truth about their wickedness)

The Sodomites had…

6. *A forceful, <u>violent reaction</u> against those who <u>get in the way</u> of their agenda (v.9b)*

The Sodomites had…

7. *A <u>relentless pursuit</u> to indulge in perversion despite <u>physical ailments</u> (that* **came as a result of sexual wickedness) (v.9b-11)**

II. The DELIVERANCE from Sodom (vv.12-23)

v. 12

Note the sense of urgency in the angelic messengers' voices.

"Bring them out of this place" – God says the same thing about mystery Babylon. "Come out of her my people."

v. 13

"The cry of them is waxen great" – The people of Sodom were so wicked, that their sin was screaming out for God's judgment.

Just as Abel's blood cried out for vengeance (4:10), so now, Sodom's sin cried out for judgment.

The angels now had evidence that "the wickedness of the city was every bit as great as the cry had indicated"" (Ross, p. 360).

"The Lord hath sent us to destroy it" - God often employs angels in doing His work (and since He is the master-mind behind the work and the sovereign controller of it, He is still credited as having done it).

He will use angels to judge the world in the future day of His wrath (Rev. 9:15, 16).

v. 14

Evidently Lot had other daughters, who had married. These would perish because of their husbands' refusal to take Lot's warning seriously.

"He seemed as one that mocked" – He seemed to be joking.

They didn't take Lot's words seriously. To receive such a warning in the middle of the night seemed like a joke to them.

Why didn't they take Lot seriously?

--Perhaps because Lot was normally a jokester (always kidding around)
(Don't be known as a "foolish jester")

--Or more probably because they were so caught up in the frivolity of the world that God and His judgment was a joke to them.

The world will again mock the Lord's coming for judgment in the Last Days (2 Peter 3:4).

God's Word is not a joking matter. Take it seriously.

v. 15
"Thy two daughters, <u>which are here</u>" – Lot's other married daughters which were not with him would perish.

v. 16
"While he lingered" – Perhaps in an attempt to persuade his other family members and friends, Lot delayed.

Never delay obedience, for any reason!

God always removes His people before He pours out judgment.

The sequence of <u>deliverance</u> then <u>destruction</u> is God's consistent pattern in Scripture.

2 Peter 2:5-9 - 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;
6 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;
7 ¶ And delivered just Lot, vexed with the filthy conversation of the wicked:
8 (For that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds;)
9 The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished:

So it will be when the Lord Jesus returns. <u>Deliverance</u> then <u>destruction</u>.

(SEE: Luke 17:26-37)

"The Lord being merciful to him" - Thank God, He is merciful to His children. How many near fatalities the Lord must have delivered us from, because He is a merciful God.

v. 17
The well-watered Plains of Jordan, which were plush like the Garden of Eden (Gen. 13:10-11), would become mountains of salt, sulfur and asphalt.

v. 18
"Oh, not so, my Lord" – Lot always thinks he knows better than God. Be very careful about arguing with God. We need submissive hearts.

v. 18-22
Not only had Lot lingered in Sodom as brimstone was about to fall, but now he tries to make a last-minute deal.

"Even as the moment of judgment drew near, Lot negotiated with the messenger of the Lord for a little city."

Lot acknowledged that the Lord had saved him (v. 19), but now in the next breath he reveals doubt that God could keep him.

v. 20
"this city" – *Bela* (14:2) was called Zoar, meaning "small place."

Sadly, Lot's security is still in man and in the world.

Lot would go into the little city of Zoar and then have to leave it. He ends up in a cave in the mountain anyway (v. 30).

III. The DESTRUCTION of Sodom (vv.24-29)

v. 24
"The LORD . . . from the LORD" – two different references to *Yahweh*. Two distinct persons are in view. The Lord Jesus is the first reference; God the Father is the second.

"Brimstone and fire" – Fire and brimstone (sulfur) is God's most severe form of judgment (cp. Rev. 20:10; 21:8).

Ryrie suggests: "Possibly an earthquake occurred and lightning ignited the gases that were released, causing a rain of fire and smoke."

The details of how God accomplished the destruction of Sodom are not given. But we know this for sure:

1) The judgment fell from above. (Today, the Sodom Mountains bear evidence of a catastrophic sudden raining of sulfur and salt from above. The eerie Sodom Mountains look like something from the sky was dropped onto the earth in a moment).

2) The judgment involved sulfur, asphalt, and salt. All of which abound in that area to this day. The Dead Sea is dead due to the judgment of God. There is no place in the entire world like the Sodom Mountains of salt.

v. 25
All of the property, people, and produce of Sodom and its surrounding cities were reduced to sudden ruin, buried under millions of tons of salt.

v. 26

"His wife looked back" – The angel's warning was: "Look not behind thee" (v. 17). Terrible things happen when we disobey God's Word.

Why did Lot's wife look back?

--Curiosity? (Perhaps she wanted to see what the burning cities looked like)

*Love for the world

--She would miss her earthly possessions
(house, career, money)

--She would miss her earthly relationships
(family - "sons in law"; friends)

Why do people "look back?"

--They assume that what the world has to offer is of <u>more value</u> than what God has.

--Satan's big lie: "God is withholding something from you that you really need for happiness in life."

Examples of men who looked back and left God's will: John Mark, Demas, etc.

Why look back? What is there to look back at?

--"Vanity Fair"

--Material (to be burned up)

--a world system that does not want our Savior

--a sinful life with regrets & remorse (Ro 6:21 What fruit had ye then in those things whereof ye are now ashamed? for the end of those things *is* death.)

You can't "look back" at the world and "look up" to the Lord at the same time. (No man can serve two masters.)

I Jn. 2:15-17 - 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. For all that *is* in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever.

The pillar of salt that enveloped Lot's wife would stand as a "monument of disobedience" (Ross, p. 362).

v. 28
From the high plains of Mamre (Hebron), Abraham could see the terrifying sight of thick, dark smoke.

v. 29
"God remembered Abraham" – God answered Abraham's prayer in saving Lot.

IV. The <u>DEFILEMENTS</u> of Sodom (vv.30-38)

Verses 30-38 show that even after the destruction of Sodom, the defilement of Sodom remained.

Lot's daughters had left Sodom, but Sodom had not left Lot's daughters.

Though they were virgins in body, they were not pure in heart, as evident by their willingness to plot an incestuous scheme.

With no civilization to live in, Lot's daughters feared that they would never marry and have descendents. So, having been affected by the wickedness of Sodom, they take matters into their own hands and shamelessly commit incest with their own father, using wine to make him insensitive to their action (cp. Ryrie's note).

Their children would become the fathers of the Moabites and Ammonites, who would live east of the Dead Sea and be a perpetual thorn in Israel's side.

The same moral compromise that Lot was willing to make with his daughters (cp. 19:8) now comes back to haunt him.

v. 32
"Let us make our father drink wine" – No one make you do anything. They somehow encouraged their father to drink.

Perhaps to numb the reality of his miserable situation, Lot turns to liquor to escape reality.

When you are in trouble, don't turn to any substance; rather, turn to God!

v. 35
"He perceived not" – this passage reveals the evil effects of alcohol. It makes one insensitive to reality. It blurs reality ad leads people to perform actions they would never do if they were sober.

v. 38
"Moab" = "son from the father"

"Ammon" – "nearest kinsman" (i.e. son of the closest relative)

Conclusion: "Jesus also made it clear [in His warning to the cities where He had done many great works] that, if His miracles had been done in Sodom, those people would have repented. As it was, it would be more tolerable for Sodom in the day of Judgment than for the cities of Galilee (Mt. 11:20-24).

This passage teaches that the judgment of ancient Sodom was not their final judgment.

It also reveals that God judges according to knowledge and that there are degrees of punishment in his judgment.

Although the subject of divine judgment on sinners is not a popular one, the Biblical record affirms that divine judgment is just." (Ross, p. 365).