

1/29/05

Genesis 18-19

Once again the Lord appears to Abraham, only months since the last appearance, but this time in person,

Having established the covenant of circumcision and confirmed that Sarah herself would bear a son, whose name was to be Isaac, laughter.

Yahweh came to affirm the birth of Isaac in the year to come and the judgment of Sodom and Gomorrah within a day.

18:1-8 **The visitation of Abraham by three men.**

18:1-2 The personal visit of God to Abraham.

- 1) Then the LORD appeared to him by the terebinth trees of Mamre. Vs. 1a
 - a) Yahweh appears to Abraham for a second time. Gen. 17:1
 - * This is a Christophany and two angels, being unaware. Heb. 1:14, 13:2
 - b) The location is at Mamre in Hebron. Gen. 13:18

- 2) The occasion took place as Abraham was sitting in the tent door in the heat of the day. Vs. 1b
 - a) He was abiding in the promise land.
 - b) He was waiting on God to fulfill His promise to him of a son.
 - c) He was bearing the heat of the day.
- 3) So he lifted his eyes and looked, and behold, three men were standing by him. Vs. 2a-b
 - a) He noted three men before him standing in the heat of the day.
 - b) The suddenness of their appearing is evident of their divine origin.
- 4) And when he saw them, he ran from the tent door to meet them, and bowed himself to the ground. Vs. 2c-e
 - a) Abraham ran to greet the three men.
 - b) Abraham bowed in respect and greeted them.

18:3-8 The personal hospitality offered by Abraham.

18:3-5 The conversation between Abraham and the three men.

- 1) Abraham did not appear to know that it was Yahweh at this point and merely addressed the prominent one. Vs. 3
 - a) The phrase “My Lord” is in the singular. Vs. 3a-b

- b) The privilege of offering hospitality is expressed by Abraham, “If I have now found favor in Your sight, do not pass on by Your servant.” Vs. 3c-d
- 2) The particulars of the hospitality are mentioned. Vs. 4-5
 - a) Please let a little water be brought, and wash your feet. Vs. 4a-b
 - b) Rest yourselves under the tree. Vs. 4c
 - c) A morsel of bread, that you may refresh your hearts. Vs. 5a-b
 - * Abraham himself acts as the servant. “I will bring”, indicative of fellowship.
 - d) After that you may pass by, inasmuch as you have come to your servant." Vs. 5-c-d
 - * The Bible says much about hospitality. Rom. 12:13, 1 Tim. 3:2, 3 Jn.
 - e) The offer was excepted, “They said, “Do as you have said.” Vs. 5e-f

18:6-8 The preparation and consummation.

- 1) Abraham first went to Sarah, “So Abraham hurried into the tent to Sarah and said, “Quickly, make ready three measures of fine meal; knead it and make cakes.” Vs. 6
 - a) About 2 gallons of fine flour.

- b) It appears that Abraham gradually began to recognize these were not ordinary men.
- 2) Then Abraham commanded the servant. Vs. 7
 - a) Abraham ran to the herd, took a tender and good calf.” Vs. 7a-b
 - b) Abraham gave it to a young man, and he hastened to prepare it. Vs. 7c-d
- 3) Finally Abraham served the visitors, “ Vs. 8
 - a) So he took butter and milk and the calf which he had prepared, and set it before them. Vs. 8a-b
 - * The elaborate meal indicates Abraham knew these men were divine.
 - b) And he stood by them under the tree as they ate. Vs. 8c
 - * This again is evidence that Abraham knew they were superior to him, in that he did not eat with them!

18:9-15 **The revelation of God to Abraham about the son of promise.**

18:9-11 The inquiry of the angels.

- 1) They initiated the conversation. Vs. 9
 - a) Then they said to him, “Where is Sarah your wife?” Vs. 9a-b

- 1)) This again would indicate they were divine visitors, for no ordinary stranger would ask about another man's wife.
- 2)) The custom of those days was that the wife was not present in the company of male visitors.
- b) So he said, "Here, in the tent." Vs. 9c-d
- 2) The Lord Yahweh spoke directly to Abraham. Vs. 10
 - a) Yahweh reiterates His promise to give him a son, "And He said, "I will certainly return to you according to the time of life." Vs. 10a-b
 - 1)) Gen. 12:3, 15:4, 17:21
 - 2)) There is no doubt in Abrahams' mind this is Yahweh.
 - b) Yahweh specifies Sarah will be the mother, "And behold, Sarah your wife shall have a son." Vs. 10c-d
 - c) The commentary regarding the physical absence of Sarah is provided, "Sarah was listening in the tent door which was behind him." Vs. 9e
- 3) The explanation of the natural impossibility is emphasized. Vs. 11
 - a) Now Abraham and Sarah were old, well advanced in age." Vs. 11a-b
 - b) Sarah had passed the age of childbearing. Vs. 11c

- 18:12-15** The Lord Yahweh rebukes Sarah.
- 1) The response of Sarah at the promise to Abraham. Vs. 12
 - a) Therefore Sarah laughed within herself." Vs. 12a-b
 - b) Saying, "After I have grown old, shall I have pleasure, my lord being old also?" Vs. 12c-f
 - * Abram laughed in amazement and delight. Gen. 17:17
 - 2) The response of Yahweh to Sarah's words. Vs. 13
 - a) Yahweh asks Abraham about Sarah's laugh, "Why did Sarah laugh." Vs. 13a-b
 - * Her laugh was of unbelief!
 - b) Yahweh quotes the words of Sarah to Abraham, "Shall I surely bear [a child, since I am old?" Vs. 13c-d
 - 3) The question of Yahweh to Abraham. Vs. 14
 - a) "Is anything too hard for the LORD?" Vs. 14a
 - * I Am the Lord God of all flesh... Jer. 32:27
 - b) At the appointed time I will return to you, according to the time of life." Vs. 14b-c
 - c) And Sarah shall have a son. Vs. 14d
 - 4) The confronting of Sarah by Yahweh. Vs. 15

- a) The denial of Sarah, “But Sarah denied it, saying, “I did not laugh.” Vs. 15a-c
- b) The reason given by Sarah, “For she was afraid.” Vs. 15d-e
- c) The accountability for her words, “And He said, “No, but you did laugh!” Vs. 15f-h
- d) The encounter occurred a month or two, at the most three, after chapter seventeen, leaving nine months for the baby, because a, where he was 99 years old and is 100 years old in chapter twenty-one. Gen. 17:24; 21:5

18:16-33 The revelation of God about the judgment of Sodom and Gomorrah.

18:16-22a The proclamation of judgment of Sodom and Gomorrah.

- 1) The departure of the two angels. Vs. 16
 - a) Then the men rose from there and looked toward Sodom,.” Vs. 16a
 - b) And Abraham went with them to send them on the way. Vs. 16b
- 2) The thoughts of Yahweh towards Abraham. Vs. 17-19
 - a) The question is rhetorical, having an obvious answer, no, “And the LORD said, “Shall I hide from Abraham what I am doing.” Vs. 17

- 1)) It is apparent that Yahweh was speaking aloud or directly to Abraham’s heart because Abraham steps right in to intercede for his nephew Lot, though his name is not mentioned. Vs. 23
 - * The cities were about eighteen miles from Abraham.
- 2)) Amos the prophet tell us that God does nothing without revealing it to His prophets. Amos 3:7
- 2)) Abraham was a prophet. Gen. 20:7
- b) The reason is identified, “Since Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him?” Vs. 18
- c) The intimate purpose is stated, “The For I have known him, in order that he may command his children and his household after him, that they keep the way of the LORD, to do righteousness and justice, that the LORD may bring to Abraham what He has spoken to him.” Vs. 19
 - * Passing one’s heritage to the children!
- 3) The intuitive knowledge of God is declared, Vs. 20

- a) “And the LORD said, “Because the **outcry against** Sodom and Gomorrah is great. Vs. 20a-b
 * The cry was from those oppressed and abused, which God hears.
- b) “And because their **sin is very grave.**”
Vs. 20c
 * In the Law cared and warned regarding widows, and orphans.
- 4) The indicated visit by Yahweh. Vs. 21
- a) I will go down now and see whether they have done altogether according to the outcry against it that has come to Me. Vs. 21a
- 1) Like He did in the Tower of Babel. Gen. 11:?
- 2) Abraham was about 3,00 feet and Sodom was about 1,000 feet below sea level, one would be looking down in that direction.
- b) And if not, I will know. Vs. 21b-c
 * The men of Sodom were wicked and were sinning against the LORD. Gen. 13:13
- 5) Then the men turned away from there and went toward Sodom. Vs. 22a
- a) The two angels departed.
- b) Their visit had a two-fold purpose, to announce God’s blessing of a son and to carry out the judgment of Sodom and Gomorrah.

18:22b-33 The intercession by Abraham for Sodom and Gomorrah.

18:22b-23 The scenario for the intercession.

- 1) The three visitors separated. Vs. 22b
- a) The contrast between the two angels that went on to Sodom and Yahweh who stayed is marked by the word “but” Vs. 22b
- b) Abraham still stood before the LORD. Vs. 22b
- 2) The question about God’s equity in judgment. Vs. 23
- a) “And Abraham came near” Vs. 23a
 * The Lord remained with Abraham.
- b) The first rhetorical question and said, “Would You also destroy the righteous with the wicked? Vs. 23a-b
 * Rhetorical questions have obvious answers, yes or no, this case is no.

18:24-26 The first plead by Abraham.

- 1) The hypothetical scenario is stated by Abraham, “Suppose there were fifty righteous within the city; would You also destroy the place and not spare it for the fifty righteous that were in it?” Vs. 24
- 2) The affirmation of such injustice is negated by Abraham. Vs. 25

- a) The outlandish thought is expressed, “Far be it from You to do such a thing as this, to slay the righteous with the wicked, so that the righteous should be as the wicked; far be it from You!” Vs. 25a-d
- b) The second rhetorical affirmation of God’s righteous justice is stated, “Shall not the Judge of all the earth do right?” Vs. 25e
 - * The nature and character of God is involved which is dictated by His attributes. Ps. 90:10; 97:1-2
- 3) The first affirmation of justice by Yahweh, “So the LORD said, “If I find in Sodom fifty righteous within the city, then I will spare all the place for their sakes.” Vs. 26

18:27-30 The second plead by Abraham.

- 1) The reverent attitude of Abraham is clear, “Then Abraham answered and said, “Indeed now, I who am but dust and ashes have taken it upon myself to speak to the Lord.” Vs. 27a-c
- 2) The third hypothetical scenario is stated by Abraham. Vs. 28
 - a) Once again the outlandish thought is expressed, “Suppose there were five less than the fifty righteous; would

You destroy all of the city for lack of five?” Vs. 28a-b

- b) The second affirmation of justice is stated again by Yahweh, “So He said, “If I find there forty-five, I will not destroy it.” Vs. 28c-e

18:29-30 The third plead by Abraham.

- 1) The third hypothetical scenario is stated by Abraham. Vs. 29
 - a) The persistency of Abraham is obvious, “And he spoke to Him yet again.” Vs. 29a
 - b) For a third time the outlandish thought is expressed by Abraham, “And said, “Suppose there should be forty found there?” Vs. 29b-c
- 2) The third affirmation of justice is stated by Yahweh, “So He said, “I will not do it for the sake of forty.” Vs. 29d-e

18:30 The fourth plead of Abraham.

- 1) The sense of trying Yahweh’s patience is evident, “Then he said, “Let not the Lord be angry, and I will speak.” Vs. 30a-b
- 2) The fourth hypothetical scenario is stated by Abraham, “Suppose thirty should be found there?” Vs. 30c
- 3) The fourth affirmation of justice is stated by Yahweh, “So He said, “I will not do it if I find thirty there.” Vs. 30d-e

- a) Six people were invited to leave but only three made it out.
- b) Eight survived the Deluge, the entire world perished. 1Pet. 2:4-9
- * “For if God did not spare the angels who sinned, but cast them down to hell and delivered them into chains of darkness, to be reserved for judgment; and did not spare the ancient world, but saved Noah, one of eight people, a preacher of righteousness, bringing in the flood on the world of the ungodly; and turning the cities of Sodom and Gomorrah into ashes, condemned them to destruction, making them an example to those who afterward would live ungodly...”

18:31 The fifth plead by Abraham.

- 1) The pressing of the matter is evident, And he said, “Indeed now, I have taken it upon myself to speak to the Lord.” Vs. 31a-b
- 2) The fifth hypothetical scenario is stated by Abraham, “ Suppose twenty should be found there?” Vs. 31c
- 3) The fifth affirmation of justice is stated by Yahweh, “So He said, "I will not destroy [it] for the sake of twenty.” Vs. 31d-e

18:32-33 The sixth plead by Abraham.

- 1) The final plead is stated, “Then he said, "Let not the Lord be angry, and I will speak but once more.” Vs. 32a-c
- 2) The sixth hypothetical scenario is stated by Abraham, “Suppose ten should be found there?” Vs. 32d
- 3) The sixth affirmation of justice is stated by Yahweh, “And He said, “I will not destroy it for the sake of ten.” Vs. 32e-f
 - a) He will not destroy the righteous with the wicked.
 - b) Judgment can be averted because of the righteous few.
 - c) The privilege and responsibility to intercede. 1Sam. 12:23
 - * Noah, Daniel and Job. Ezk. 14:20
 - 1) Boldness to come. Heb. 4:16
 - 2) He is able to save to the uttermost and lives to make intercession for us. Heb. 7:15
 - 3) We may ask confidently if we abide. Jn. 15:7
 - 4) According to his will. 1Jn. 5:14-15
 - d) Abraham is called a friend of God. 2Chron. 20:7, Is. 41:8, Ja. 2:23)
 - e) We are not called servants, but friends because Jesus has made known to us what He is doing and going to do. Jn. 15:15

- 4) The departure of Yahweh from Abraham.
Vs. 33
 a) So the LORD went His way as soon as He had finished speaking with Abraham.” Vs. 33a
 b) And Abraham returned to his place.”
Vs. 33b

19:1-29 **The judgment of Sodom and Gomorah.**

19:1-11 The visitation of the two angels at Sodom.

- 1) The flood testified of two things:
 a) Man’s depraved and sinful nature.
 b) God’s judgment is inevitable and certain.
- 2) The destruction of Sodom, Gomorrah, Admah, and Zeboim testifies of the same two things:
 a) Man’s depraved and sinful nature.
 b) God’s judgment is inevitable and certain.
- 3) Jesus used both the days of Noah and Lot as characteristic of the days of His return,
Lk. 17:26-30
 a) He says that it would be more tolerable for Sodom at the judgment day than for those cities that had rejected the ultimate revelation of the

Son. Matt. 10:15; 11:23-24; Mark 6:11; Lk. 10:12; Heb. 1:1-2

- b) Many today reject the idea of God coming to judge the world, yet as certain as death is to every person, though it may be far off, it is certain,
Heb. 9:27

19:1-3 The arrival of the two angels of judgment to Sodom.

19:1 The encounter with Lot.

- 1) The two are identified as angels and also as men. Vs. 10, 12, 16
 a) These two angels “mal’ak” means messengers and are the same ones who were with Abraham. Gen. 18
 b) There are great parallels of the visit of the angels to Abraham and Lot.
- 2) Lot was sitting at the gate, the place of judicial council and business.
 a) He had lifted his eyes to the plains of Jordan. Gen. 13:10
 b) He pitched his tent towards Sodom. Gen. 13:12
 c) He dwelt in Sodom. Gen. 14:12
- 3) Lot rose to greet them and prostrated himself as Abraham, it is the same word, yet there was a great difference between the two men.

- a) We are warned throughout scripture about being deceived and destroyed by the world system. 1Jn. 2:15-17
- b) We live in the world, but not of the world
- c) We are sent into the world, but not to be one with the world

19:2-3 The hospitality of Lot.

- 1) And he said, 'Here now, my lords "adoni", please turn in to your servant's house and spend the night. Vs. 2a-c
* There arrival is at night contrasted to the day for Abraham.
- 2) And wash your feet, refreshing themselves.
- 3) Then you may rise early and go on your way. Vs. 2d
- 4) And they said, 'No, but we will spend the night in the open square. Vs. 2e-g
* Without doubts to test Lot and to confirm the validity of the judgment to come.
- 5) Lot insisted strongly. Vs. 3a
 - a) The word "but" marks the sharp contrast!
 - b) The hospitality as Abraham, but for different reasons, Lot knew the depravity of the men of Sodom.
- 6) So they turned in to him and entered his house. Then he made them a feast, and

baked unleavened bread, and they ate. Vs. 3b-e

- a) Lot baked, not his wife, a big difference between the wife of Abraham and Lot's.
- b) Unleavened bread is mentioned for the first time in scripture, symbolic of no sin.

19:4-11 The arrival of the men of Sodom at the house of Lot.

19:4-5 The homosexual community asked for the angels to abuse them sexually.

- 1) Just before they laid down, the men of Sodom came. Vs. 4
 - a) Both old and young and all the people from every quarter, surrounded the house, even those who were not homosexual. Vs. 4a-b
 - b) They did not consider homosexuality a sin, l
- 2) They brazenly asked Lot, "Where are the men who came to you tonight?"
 - a) They were not hesitant to confront Lot regarding their gross depravity.
 - b) They objective was to get to the two men in the house of Lot.
- 3) They demanded Lot to bring them out to them that they might know them carnally. Jer. 23:14; Ezk. 16:49

- a) To know them means in sexual intimacy of homosexuality.
- b) “Also I have seen a horrible thing in the prophets of Jerusalem: They commit adultery and walk in lies; They also strengthen the hands of evildoers, So that no one turns back from his wickedness. All of them are like Sodom to Me, And her inhabitants like Gomorrah.” Jer. 23:14
* “Look, this was the iniquity of your sister Sodom: She and her daughter had pride, fullness of food, and abundance of idleness; neither did she strengthen the hand of the poor and needy.” Ezk. 16:49

19:6-9 The attempt of Lot to reason with the homosexuals.

- 1) The courage of Lot is displayed as Lot went out to them through the doorway, shut the door behind him. Vs. 6
- 2) Lot pleaded with them to not commit such an act, “Please, my brethren, do not do so wickedly!” Vs. 7
- 3) Lot attempts to dissuade them by offering his own two daughter to them, “See now, I have two daughters who have not known a man; please, let me bring them out to you, and you may do to them as you wish; only do nothing to these men,

since this is the reason they have come under the shadow of my roof.” Vs. 8

- a) Lot had become compromising.
- b) Lot felt responsible for the protection of those under his roof, according to the custom of those days, yet this was unacceptable.
- 4) The response of the homosexuals was quite illuminating. Vs. 9
 - a) They were aggressive ridiculed him, “Stand back!” Vs. 9a
 - b) They were sarcastically indifferent to Lot, for he was an alien resident, not a citizen, “Then they said, “This one came in to stay here, and he keeps acting as a judge.” Vs. 9b-d
 - c) They were threatening, “Now we will deal worse with you than with them.” Vs. 9e
 - 1)) Literally, and shall he judge, judging”, shall he continue to play the judge. Pulpit
 - 2)) Lot was viewed as a worse offender in view of attempting to stop the homosexuals from achieving their goal of gang rap.
 - 3)) They would treat him worse than the two men.
 - d) They were violent, “So they pressed hard against the man Lot, and came

- near to break down the door.” Vs. 9f-g
- e) Lot is said to be a righteous man, which is difficult to understand. Pet. 2:6-9
- 1) Condemns the ungodly.
 - 2) Delivers the godly.
 - 3) Righteous man, oppressed, “Kataponeo” means to be tired down or worn-out.
 - 4) Lot was carnal. 1Cor. 3:1
 - 5) If you live in pleasure you are dead while you live. 1Tim. 5:6
 - 6) Sin of going after strange flesh, homosexuality. Jude 7
 - 7) homosexuality is an abomination and to be put to death. Lev. 20:13
 - 8) There is a three-fold downward spiral in the depravity of man. Rom. 1-24-28
 - a) Unclean thoughts.
 - b) Vile affections.
 - c) Reprobate minds.

19:10-11 The rescue of Lot by the angels.

- 1) The men who were angels reached out their hands and pulled Lot into the house with them and shut the door. Vs. 10
 - a) Lot has been rescued by Abraham.
 - b) Lot is rescued by the angels by Abraham’s intercession.

- 2) The angels struck the men who were at the doorway of the house with blindness, both small and great. Vs. 11a-b
 - a) The Assyrian army was smitten with blindness by a bright flash of light, perhaps this was similar. 2Kings 6:18
 - b) The small and great indicated the social influential and non-influential.
 - c) The deprave sin of homosexuality has permeated the entire society of Sodom.
- 3) They were so driven in their lust for these men that they became weary trying to find the door. Vs. 11c
 - a) Men in their lust for men, leaving the natural use of the woman.
 - b) Doing those things that are shameful and not appropriate.
 - c) Lot had no doubt as to who these two men were at this point, angels.

19:12-15 The denunciation of Sodom by the angels.

19:12-13 The angels command Lot to leave Sodom.

- 1) He was to gather his family, “Have you anyone else here? Son-in-law, your sons, your daughters, and whomever you have in the city--take them out of this place! Vs. 12

- a) This very act of perversion provided the proof for Yahweh's pronounced judgment. Gen. 18:20-21
- b) This was the allowance for those who were living righteous to escape the judgment.
- 2) He was to know the city would be destroyed, "For we will destroy this place, because the outcry against them has grown great before the face of the LORD, and the LORD has sent us to destroy it." Vs. 13
 - a) The righteous judgment of God is always certain, even as Abraham was told. Gen. 18:16-33
 - b) The outcry against them has grown great, present tense.
 - 1)) Their sin was against the Lord. Gen. 13:13
 - 2)) Their sin was exceedingly heavy or weighty. Gen. 18:20
 - c) The angels were on a mission of judgment.

19:14-15 The attempt to warm family was frustrating night.

- 1) Lot had lost his witness among his family. Vs. 14
 - a) Lot went out and spoke to his sons-in-law, who had married his daughters, and said, "Get up, get out of this

- place; for the LORD will destroy this city!" Vs. 14a-e
- b) Compromise is always progressive and costly!
- c) His daughters had married men of Sodom by the permission of Lot.
 - 1) Some take this to mean engaged to be married, since the two mentioned were virgins.
 - 2) Don't be unequally yoked...2Cor. 6:14
- d) The moral depravity of Sodom had affected Lot, in every way.
- 2) Lot's son-in-law laughed, mocking him. Vs. 14f
 - a) But to his sons-in-law he seemed to be joking.
 - b) There is a play on words between the laughter of Abraham, Sarah and now Lot's son-in-law, the words have the same root. Gen. 17:17; 18:12, 13, 15
 - c) Belief versus unbelief.
 - d) The three chapters are tied together.
- 3) Lot was urged in view of the judgment. Vs. 15
 - a) Lot was procrastinating, "When the morning dawned, the angels urged Lot to hurry, saying, "Arise, take your wife and your two daughters who are here." Vs. 15a-d

* There is no implication that Lot had other daughters!

- b) Lot is warned of the consequences, “Lest you be consumed in the punishment of the city.” Vs. 15e

19:16-29 The procrastination of Lot in view of the pending judgment.

19:16-23 The expulsion of Lot from Sodom.

19:16 The angels forced Lot out.

- 1) Lot lingered in procrastination and the angels literally grab him, his wife and daughters. Vs. 16
- 2) This was the mercy of Yahweh and brought them out of the city. Vs. 16
 - a) Literally, in the mercy and gentleness of Yahweh to him.

19:17 The instructions of the angels.

- 1) When they had brought them outside, that he said, "Escape for your life!
- 2) Do not look behind you nor stay anywhere in the plain.
 - * The plain “ “circle or round district”, the area of these cities.
- 3) Escape to the mountains, lest you be destroyed.

19:18-22 The lack of faith of Lot.

1) Lot pleads with the angels, “Then Lot said to them, "Please, no, my lords!" Vs. 18

- a) Some believe Lot is speaking here to the Lord Jesus Christ, but there is no evidence from the text.
 - b) Lot address both angels, them but some believe this proves that Yahweh was present at this time but the Hebrew text does not justify it.
- 2) God had delivered Lot, but he didn't trust him to protect him in the mountains. “Indeed now, your servant has found favor in your sight, and you have increased your mercy which you have shown me by saving my life; but **I cannot** escape to the mountains, lest some evil overtake me and I die.” Vs. 19
- a) Lot's intercession is for himself and his will, while Abraham interceded for others and the will of God.
 - b) Lot was looking to his own ability and self resourcefulness.
- 3) Lot thought he knew better regarding his protection, “See now, this city is near enough to flee to, and it is a little one; please let me escape there (is it not a little one?) and my soul shall live.” Vs. 20
- a) Stop and think about this, these are angels.

- b) Severe judgment is about to be poured out.
- c) There is a play on word “a little one”, Zoar means “small”.
- 4) The angel gave allowance, “And he said to him, “See, I have favored you concerning this thing also, in that I will not overthrow this city for which you have spoken. Vs. 21
 - a) The word favored “nasa” means to lift up his face, approving the petition.
 - b) Once again
- 5) The urgency is declared, “**Hurry**, escape there. For I cannot do anything until you arrive there.” Therefore the name of the city was called Zoar.” Vs. 22
 - a) God had been faithful to rescue Lot and those who responded as righteous.
 - b) God had been true to His perfect justice for judgment.
 - c) Zoar was originally name Bela. Gen. 14:2

19:23-26 The destruction of Sodom and Gomorrah.

- 1) The time of the judgment is clear, “The sun had risen upon the earth when Lot entered Zoar.” Vs. 23
 - * Zoar means small or insignificant.

- 2) The manner of judgment is declared, “Then the LORD rained brimstone and fire on Sodom and Gomorrah, from the LORD out of the heavens.” Vs. 24
 - a) The object of judgment is Sodom and Gomorrah.
 - b) The source of the judgment is Yahweh.
 - c) The method was fire and brimstone.
 - a) This is the first time “fire” is mentioned and it is identified with judgment!
 - b) “But on the day that Lot went out of Sodom it rained fire and brimstone from heaven and destroyed them all.” Lk. 1:29
 - d) The place of it’s origin is heaven.
 - 1) The area is rich with oil, asphalt, natural gases and sulfur and evidence of rocks formed from lava and volcanic ash.
 - 2) The southwest corner of the Dead Sea are great mountains of rock salt, 700 feet high and five miles long which cannot be explained by normal evaporation.
 - 3) It is believed Sodom and Gomorrah are buried at the south end of the Sea where it is 10-20 feet deep

- 4) At the northern section is 1400 feet deep and is 40 miles long and 10 miles wide.
- 5) It is 1286 feet below sea level, lowest part of the earth
- 3) The measure of devastation is declared. Vs. 25
 - a) The cities, “So He overthrew those cities.” Vs. 25a
 - b) The geographical area, “All the plain” the circle district. Vs. 25b
 - c) The population, “All the inhabitants of the cities.” Vs. 25c
 - d) The vegetation, “And what grew on the ground.” Vs. 25d
 - 1) The other two cities identified with Sodom and Gomorrah are, Admah, and Zeboim. Gen. 10:19, Hos. 11:8
 - 2) God warned Israel about the cursings that would come upon them if they left Him, “The whole land is brimstone, salt, and burning; it is not sown, nor does it bear, nor does any grass grow there, like the overthrow of Sodom and Gomorrah, Admah, and Zeboim, which the LORD overthrew in His anger and His wrath.” Deut. 29:23

- 4) The madness of Lot’s wife, “But his wife looked back behind him, and she became a pillar of salt.” Vs. 26
 - a) The wife of Lot disobeyed the command of the angels.
 - b) The wife of Lot had her heart in Sodom.
 - c) These cities had become the ultimate symbols of destruction by the judgment of God. Amos. 4:11
 - d) The Lord Jesus said, “Remember Lots wife.” Lk. 17:32

19:27-29 Abraham witness of the judgment.

- 1) The posture of Abraham, “And Abraham went early in the morning to the place where he had stood before the LORD.” Vs. 27
 - a) The new day had not changed anything, he Knew Yahweh was just.
 - b) He stood confident having spoken to Yahweh.
- 2) The perception of Abraham, “Then he looked toward Sodom and Gomorrah, and toward all the land of the plain; and he saw, and behold, the smoke of the land which went up like the smoke of a furnace.” Vs. 28
 - a) He knew the cities had been judged.
 - b) He didn’t know if Lot escaped.
 - c) He knew God was just.

- 3) The commentary on the judgment of God, “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 which Lot had dwelt” Vs. 29
- a) God heard the intercession of Abraham, “God remembered Abraham”.
 - b) God judged the cities.
 - * God looks for a man to stand in the gap, that he should not destroy the land, but found none. Ezk. 32:30
 - c) Great warning against Divine judgment. Deut. 29:22; Is. 13:19; Jer 49:18; 50:40; Lam. 4:6; Amos 4:11; 2Pet. 2:6; Jude 1:7

19:30-36 The corrupting effect of Sodom on the daughters of Lot.

19:30 The instability of Lot.

- 1) The decision of Lot, “Then Lot went up out of Zoar and dwelt in the mountains”, the Moab mountains. Vs. 30a
- 2) The family of Lot, “And his two daughters were with him.” Vs. 30b
- 3) The reason for going, “For he was afraid to dwell in Zoar.” Vs. 30c

- 4) The dwelling of Lot, “And he and his two daughters dwelt in a cave.” Vs. 30d

19:31-32 The incestuous perversity of the daughters of Lot.

- 1) The corrupt mature of man. Vs. 31
 - a) The elder sister schemed the plan. “Now the firstborn said to the younger.” Vs. 31a
 - b) The rational, “Our father is old” meaning he will be dead soon. Vs. 31b
 - c) The extreme reasoning, “And there is no man on the earth to come in to us as is the custom of all the earth, meaning that there were no men, all were destroyed. Vs. 31c
 - * This is an exaggeration more than a fact!
- 2) The corrupt convincing of man. Vs. 32
 - a) The invitation, “Come, let us make our father drink wine.” Vs. 32a
 - b) The incestuous relation, “And we will lie with him.” Vs. 32b
 - c) The incredible justification, “That we may preserve the lineage of our father.” Vs. 32c

19:33-36 The implementation of the corrupt incestuous plan.

1) The older daughter laid with her father first. “So they made their father drink wine that night. And the firstborn went in and lay with her father, and he did not know when she lay down or when she arose.” Vs. 33

* This does not mean Lot was not a participant, nor that he was unconscious, only that he was extremely intoxicated!

2) The older sister presses the younger daughter to lay with her father, “It happened on the next day that the firstborn said to the younger, "Indeed I lay with my father last night; let us make him drink wine tonight also, and you go in *and* lie with him, that we may preserve the lineage of our father.” Vs. 34

3) The younger daughter laid with her father, “Then they made their father drink wine that night also. And the younger arose and lay with him, and he did not know when she lay down or when she arose.” Vs. 35

* Incest was a capital crime, punished by death. Lev. 20:12

4) The outcome was their pregnancy, “Thus both the daughters of Lot were with child by their father. Vs. 36

19:37-38 The sons of the daughters of Lot.

1) The firstborn bore a son and called his name Moab; he is the father of the Moabites to this day.

a) Moab means from my father.

b) King Balak of Moab hired Balaam. Num. 22-24

c) The Moabites were excluded from the worship of Israel till the tenth generation for their mistreatment of Israel during conquest. Deut. 23:3, Num. 22:4-20

d) Ruth was a Moabite in the genealogy of Christ. Ruth 1:4, Matt. 1:5

2) And the younger also bore a son, called his name Ben-Ammi; he is the father of the people of Ammon to this day. Vs. 38

a) Ammon means son of my people.

b) Both were constant enemies of Israel. Deut. 2:9, 19; 1Sam. 14:47; 2Kings 3:5; 2Chron. 20:1, 22