

# Ultimate Blindness

Grace Fellowship | Carlton Weathers | Genesis 19:1-11

Please open your Bibles this morning to Genesis chapter 19. If you remember last week, Corey preached from Genesis chapter 18, where three men came to visit Abraham. Two were angels and one was Yahweh Himself. And after they had visited with Abraham and Sarah, and shared with them again that they were going to have a son, and after they had shared with Abraham that He was going to destroy the city of Sodom, the two angels go down to Sodom.

And now we pick up the story in chapter 19, beginning in verse 1: The two angels came to Sodom in the evening, and Lot was sitting in the gate of Sodom. When Lot saw them, he rose to meet them and bowed himself with his face to the earth and said, "My lords, please turn aside to your servant's house and spend the night and wash your feet. Then you may rise up early and go on your way." They said, "No, we will spend the night in the town square." But he urged them strongly; so they turned aside to him and entered his house. And he made them a feast and baked unleavened bread, and they ate.

We want to talk this morning about ultimate blindness. As we walk through this text, we're going to see the progression of sin in the city of Sodom, and how it leads to a blindness that is both physical and spiritual.

The first thing I want us to see is the hospitality of Lot. Lot was sitting in the gate. The gate of the ancient city was the place where business was conducted. It was the place where the elders sat and where they made decisions for the city. It was a place of standing in the community. And Lot was sitting there. And he sees these two men coming, and he immediately rises and bows before them.

He recognizes that these men are foreigners. He doesn't know them. But he understands the necessity of hospitality. He says, "Turn aside to your servant's house." He urges them strongly. Why? Because Lot knows the culture of Sodom. Lot knows that if they spend the night in the town square, they will not be safe. They will be under attack. And so, in his remaining righteousness, he wants to protect these strangers. He brings them into his house. He makes a feast for them. He shows them hospitality.

Secondly, we see the depravity of Sodom. Verse 4: But before they lay down, the men of the city, the men of Sodom, both young and old, all the people to the last man, surrounded the house. And they called to Lot, "Where are the men who came to you tonight? Bring them out to us, that we may know them."

The language here is clear. This was not a request for a friendly introduction. This was a demand for sexual access. The sin of Sodom had reached its full measure. It involved the

entire community, both young and old, to the last man. There was no one left who was not part of this systemic wickedness.

Thirdly, we see the failed compromise of Lot. Lot goes out to the men at the entrance. He shuts the door after him. He says, "I beg you, my brothers, do not act so wickedly. Behold, I have two daughters who have not known any man. Let me bring them out to us, and do to them as you please. Only do nothing to these men, for they have come under the shelter of my roof."

Lot is trying to protect his guests, but he does so by offering a horrific compromise. He is willing to sacrifice his own daughters to appease the mob. This shows how much Lot himself had been affected by the culture of Sodom. His moral compass was skewed. He was trying to do a good thing—protecting his guests—in an evil way.

Fourthly, we see the rejection of Lot. The men of the city say, "Stand back! This fellow came to sojourn, and he has become the judge! Now we will deal worse with you than with them."

The mob has no interest in Lot's compromise. They resent his attempt to restrain them. They see him as an outsider who has no right to tell them what to do. Sin, when it is fully formed, hates restraint. It hates any voice that calls it what it is. They pressed hard against Lot and came near to break down the door.

Fifthly, we see the intervention of the angels. The two men reached out their hands and brought Lot into the house and shut the door. Lot could not save himself. He was about to be overwhelmed by the mob. But the messengers of God intervened. They rescued Lot from the consequences of his own failed attempt at mediation.

Finally, we see ultimate blindness. Verse 11: And they struck with blindness the men who were at the entrance of the house, both small and great, so that they wore themselves out groping for the door.

This is a physical blindness, but it is also a spiritual one. Even after being struck blind, the men of Sodom do not repent. They do not fall on their knees and ask for mercy. Instead, they continue to grope for the door. They are so consumed by their lust that even a supernatural judgment does not stop them. They wore themselves out trying to find the way to their sin.

This is the nature of ultimate blindness. It is a condition where the heart is so hardened that it can no longer see the reality of God's judgment or the beauty of His mercy. It is a state where people continue to pursue their own destruction even when the way is closed to them.

As we look at this text, it is a sober warning to us all. It shows us the end result of a culture that rejects God and pursues its own desires at any cost. But it also shows us the grace of God, who sends His messengers even into the darkest places to rescue those who belong to Him.

Let's pray. Father, we thank Thee for Thy word. We thank Thee for the warning of Sodom and the reminder of Thy holiness. We pray that Thou wouldst open our eyes to see our own sin and Thy great mercy in Christ. Keep us from the blindness that leads to destruction, and guide us in the way of righteousness for Thy name's sake. In Jesus' name, Amen.