

GENESIS

19:1-38

Genesis 19:1-38

Taught by Simeon Forder on Sunday morning, 26th November 2023 @ Deal Christian Fellowship

Reading: 2 Peter 3:1-7

Introduction

Are you sitting comfortably? If so, maybe it's because you haven't yet read ahead in this chapter! This morning we are going to study what could be considered one of the harder chapters in the Bible. But's that's not because it's complex. But because of the topics it deals with. So let's consider up front that we're going to read a chapter that records homosexuality, rape, bad parenting, disobedience and longing for the world, plus drunkenness and incest.

"Oh, well that's not what I was hoping to hear this morning", we may think. Well, what should we hear in a sermon? What should we hear in a Bible study? Since no sermon that isn't based on the Bible has no place in a church, we must consider what the Bible is there for. And it is simply explained to us in Paul's second letter to Timothy. We read there:

2 Timothy 3:16-17

All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be complete, thoroughly equipped for every good work.

Not some scripture. But all scripture. Including Genesis chapter 19. What is it there for? For doctrine — that is what we believe and hold fast to — and for reproof and correction, that is our way of thinking must be challenged where it is out of line with what the Lord wants. It is also there for instruction, that we might know the way we should go in the first place. And why? So that we might be complete in Christ, having everything we need to do good works.

So this chapter, as with every other of the 1189 chapters in the Bible, is there for our benefit. And furthermore, it is my responsibility to teach such chapters. We can't spend every week in Romans 8 where we read *"nothing shall separate us from the love of God"*. But we also must spend time in Romans 1, or indeed Genesis 19. Of course, it works the other way — we shouldn't spend every week in Genesis 19, or other darker or tougher passages. We need the *whole* Bible, nothing less. Indeed, reading and studying the whole Bible will give us a balanced diet. We might want to feast on cake and ice cream, but we'll not grow without our fruit and veg. We need it all — whether we're thrilled at the prospect or not.

When the apostle Paul was giving his farewell message to the Ephesian elders (the last time he would ever see them), he made a point of saying *"I have not shunned to declare to you the **whole** counsel of God."*, before warning them to take note of what they had learned, for savage wolves would come in to try and tear the church apart, speaking perverse things to draw people to themselves, instead of Christ. And the same dangers exist today, and we must therefore prepare ourselves for them — not by picking and choosing which topics to study, but by studying the whole Bible (both as a church, and as individuals).

So then, I can't avoid teaching this chapter — and neither can any of us who are parents avoid talking about and teaching these things to our children or grandchildren.

Background

Now, as a quick recap of last week, we saw 3 men visit Abraham, to whom he showed wonderful, selfless hospitality. But these weren't 3 ordinary men, for it was the LORD Himself, and two angels. And the first matter on their agenda was to reconfirm the promise to Abraham and Sarah that they would have a son. And we saw how God turned Sarah's focus from her own abilities, to His. Nothing that our God is so big, so strong, and so mighty, there's nothing that He cannot do.

But then the second matter on their agenda was the city of Sodom, and as we'll see this morning, the city of Gomorrah too. Two cities that were typically mentioned together.

Now we first heard of Sodom back in chapter 10, and then heard more when the kings of the Jordan valley were attacked and taken captive, along with Lot. Abraham went to their rescue, and with a remarkable victory granted by the Lord, he brought them back. But Lot, rather than learning from his mistake of moving to Sodom in the first place, had now ventured back there. And we'll see that would come with quite the cost.

As for Sodom itself, it had a reputation for wickedness, and Abraham, knowing this, but confident that his nephew, Lot, was not taking part in that, interceded and asked God if He would judge the righteous with the wicked, and the answer was a clear *no*. So what we see in this chapter are the events that unfold that see Lot leave the city, and the cities of Sodom and Gomorrah destroyed.

And you might wonder, *how does this affect you and I today?* Well, more than we might first think. So we're going to look at the detail of what happened, with the intent of applying it to our own lives.

Overview of chapter nineteen

As always, let's begin by breaking this chapter down so we know where we're going, and so that we can remind ourselves later of what this chapter covers:

Overview of chapter nineteen

- **v1-11** — Sodom's depravity
- **v12-29** — Lot's escape
- **v30-38** — The wrong kind of legacy

From verse 1 to 11, as the two angels visit Sodom, we'll see the shocking depths to which the people there had sunk. And we'll also see how Lot was caught up in all this. But then in verses 12-29 we'll see how God graciously spared Lot from being destroyed along with the city. And then, having departed from that city, and nervous of living in *any* city, we'll see Lot moves to the mountains — but a terrible situation unfolds that leaves a lasting legacy of the wrong kind.

Chapter nineteen

So let's get into this chapter and discover all the good it will do in our hearts. We read in verse 1:

Genesis 19:1

Now 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 he bowed himself with his face toward the ground.

So these two angels are the ones who set off from having visited Abraham and Sarah in chapter 18, and now they reach Sodom — but as we'll find, their stay here will be short lived. In fact, they, Lot, and Lot's family will be out of the city within less than 12 hours.

And as these events begin to unfold, we read that they find Lot sitting in the gate of Sodom. And this was far more than a gate that we might have on our house. Not only was it a major entrance, but the gate in cities of this period was also the place where civic decisions were made. So what this reveals to us is that more than merely return to the city, Lot had become part of it's day to day life — he had made himself at home there. And this had happened one step at a time since chapter 13 — first he looked toward Sodom, then he moved *toward* it, then moved *into* it, and now he had become a part of the fabric of society. What warning that is for us, that compromise comes in small steps!

Now, as the angels arrive, Lot recognises these are not regular men, but indeed angels; emissaries from God. And we read:

Genesis 19:2

And he said, "Here now, my lords, please turn in to your servant's house and spend the night, and wash your feet; then you may rise early and go on your way." And they said, "No, but we will spend the night in the open square."

So he offers them prompt hospitality. Something uncle Abraham had done just earlier that day. But the angels decline, saying they would stay in the town square overnight. Why? So that they might be able to make a fair assessment of what was going on. Indeed, if you want to know the depths our *own* town, or *any* town, stoops to, then spending the night on the high street is probably a good way to observe that, right?!

Lot, however, doesn't think that is such a good idea, for we read next:

Genesis 19:3

But he insisted strongly; so they turned in to him and entered his house. Then he made them a feast, and baked unleavened bread, and they ate.

Lot then, stubbornly urges them to stay with him — and we'll soon see why. And he makes them a feast. It's been a good food day for the angels! But things are about to escalate very quickly...

Genesis 19:4-5

Now before they lay down, the men of the city, the men of Sodom, both old and young, all the people from every quarter, surrounded the house. And they called to Lot and said to him, "Where are the men who came to you tonight? Bring them out to us that we may know them carnally."

The angels had arrived just that evening. And before they had even gone to bed, the men of Sodom (from every part of the city, from every walk of life) surrounded Lot's house. And they make a demand of Lot to deliver the angels to them that they might have sexual relations with them. This is a clear description of homosexuality, but also of the intent to rape — for they are not interested in getting to know them intellectually, but that they might have their way with them physically, without any regard for the angel's wishes in the matter. And so, the city had sunken to great depths morally.

Now, this morning, I would be shocked if there are any here who would advocate for rape. Therefore I'll not spend time noting that sin, other than to remark how abhorrent it is. But let us consider what our culture doesn't *want* to consider. And that is the Bible makes clear homosexuality is a sin. Of course, our culture today demands that we not only permit it, but that we advocate for it. Indeed, the secular business I work for is currently working through a program where staff are encouraged to move from awareness, to agreement to advocacy on this and related topics. So what do we do as Christians? Well, there are only two options. We hold fast to the Bible (which doesn't change) or we hold fast to culture (which changes all the time).

But isn't it offensive to say that homosexuality is a sin? Well, if you think that is offensive, you ought to consider what *e/se* the Bible says is sin, for that includes looking with lust, sex outside of marriage, and worshipping idols (including those of celebrity, money or power). It includes getting drunk, taking drugs, or stealing from your employer (including your time). It includes exploiting your employees, and spreading lies, and gossiping (so I heard!).

What we can't do is dance around sin as if it's something we don't really want to talk about. For it's the reason the world is in the mess it is, and it's the reason why we need a Saviour. Indeed, it's the reason why Jesus came to earth as a baby. And the reality is, that one of the most unloving things, and unChristlike things we can do, is to affirm people in their sin — whatever that sin is — instead of calling them to repentance. We can't quote Jesus saying "whoever is without sin cast the first stone", but neglect to note that He then said "go and sin no more".

But of course, people hear the statement "*Homosexuality* is a sin", and somehow equate that with hate speech, with name-calling, with unkindness, with oppression. But it's no more unkind to say that than it is to say heterosexual sex outside of marriage is wrong. Or that polygamy, incest, affairs or one-night-stands are wrong. You can *of course* choose to draw the lines where *you* wish, within the laws of the land — God has given you the freedom to choose, *but* we must not mistake choice for permission, or even approval. For the Bible, God's Word, draws the lines quite differently. It says the *only* place where sexual relations should take place is within a marriage between a man and woman. And that is what we must teach, and what we must hold fast to.

Why? Because God gives more weight to our *good*, than our *desires*. He created us. He knows what is best for you and for me. And He is Holy. He cannot compromise. And He does not change according to the culture. Indeed, ever since the church began, it has been counter cultural. In a day where the Roman emperor had a male husband and male wife, and where temple prostitutes were not unusual, the apostle Paul wrote:

1 Corinthians 6:9a-11

...Do not be deceived. Neither fornicators, nor idolaters, nor adulterers, nor homosexuals, nor sodomites, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners will inherit the kingdom of God. And such were some of you. But you were washed, but you were sanctified, but you were justified in the name of the Lord Jesus and by the Spirit of our God.

What Paul is saying is that there had been a radical change in the lives of these believers, as they came to Christ, and departed from sin. But does that mean we should make the the sin of homosexuality the focal point of all our conversations? No. As Sean McDowell pointed out in an excellent study of his on this topic, we won't win people over by accusing them, or holding them at arms length. Indeed, we must not use the law of God to try and beat people into submission, for that is not what it is there for.

In Paul's first letter to Timothy he says "*the law is good if one uses it lawfully*" - that is, it is good if we use it for what it is designed for. And the law is there to reveal our sin to us, as a mirror reveals to us we need a wash. And the law is good if used that way. But if we beat someone over the head with the law, that would be like hitting someone over the head with a mirror to show them that they need a wash. It won't help, and in fact you and they will probably both be hurt in the process. And you'll never encourage others to come close to you, nor more importantly, the Lord.

But even where we correctly share the truth in *love* (which is the *only* way we should share it), we should not be surprised if the world reacts just as those in Sodom did as Lot talked with them, as he tries to diffuse the situation:

Genesis 19:6-7

So Lot went out to them through the doorway, shut the door behind him, and said, "Please, my brethren, do not do so wickedly!

Lot has good intent here. He wants to protect the angels. And he clearly calls sin, sin. But there's a problem. For we read here that he calls these men *brethren*. That is, he had become such a part of the culture that he considered these folks like brothers. This man, who had once set off with Abraham – a man who was following God's call – has now settled in with the world. And he does something unfathomable, for we read:

Genesis 19:8

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."

You heard that right. These men want to rape the angels that are in Lot's house. And in an effort to protect them, Lot offers his *own daughters* for them to be ravished by them. This blows my mind. Why on earth would he do this? The only reasonable conclusion is that Lot has become so desensitised to the culture around him, that this somehow seems like a good idea, when in reality, he has lost his moral compass, and doesn't know which way up is anymore.

Genesis 19:9

And they said, "Stand back!" Then they said, "This one came in to stay here, and he keeps acting as a judge; now we will deal worse with you than with them." So they pressed hard against the man Lot, and came near to break down the door.

First, we see that it is not sex that they want. But specifically, homosexual relations. And they're not going to let Lot stand in their way. And second, they react exactly as the world does today, saying "*who made you a judge over us?!'*". And oh, what a mess this is. Lot had been part of the civic decisions in the city, he was raising his family there, and we know from 2 Peter that he "*tormented his righteous soul from day to day by seeing and hearing their lawless deeds'*". But now that he speaks up, there is an adverse reaction. It's too little, too late.

And sadly, this is like we're finding today. For too long, the wider church has not held to or spoken up regarding the Biblical model for marriage — not only that it should be between one man and one woman, but that sex is to be reserved for marriage alone. And now when we do speak the truth, people exclaim "*who made you a judge over us?!'*".

Here in Sodom, Lot is in a lot of trouble. These men effectively say, if we can't do what we want to the angels, we'll do it to you. But, thankfully, the angels now intervene...

Genesis 19:10-11

But the men reached out their hands and pulled Lot into the house with them, and shut the door. And they struck the men who were at the doorway of the house with blindness, both small and great, so that they became weary trying to find the door.

What a picture of desperation this is. So desperate were these men to fulfil their sexual desires, that they still tried to find the door so that they could have their way. But they tire in the process, and it seems, give up for now. Meanwhile, inside Lot's house we read of the angels:

Genesis 19:12

Then the men said to Lot, "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!

At this stage the angels have seen enough, and they give Lot warning to get out. And get out fast. Why? Verse 13...

Genesis 19:13

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."

That is, the reports God had heard of this city were found, by the angels, to be true. Though God already knew all that was going on here. And His righteous judgement was coming.

Genesis 19:14

So 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!" But to his sons-in-law he seemed to be joking.

Lot, now realising the seriousness of the situation, goes and speaks to his sons-in-law in the middle of the night. "*But hang on*", you might think, "*weren't Lot's daughter's unmarried?!'*". Well, there's two options. Either this is referring to these men being betrothed *to be* married (as Joseph was with Mary) – but not actually married yet. Or, Lot had other daughters (though since we know one of the daughters in his *house* was his eldest, it would be unusual in the custom of the day for the younger ones to have married first). So I think we're talking about what we would term *engagement* today.

But these men do not believe what Lot is saying at all. Perhaps they thought "*who is this Lord that you speak of? You've not mentioned Him until now!*". So dad's, be protective of your daughters by being proactive in talking to any prospective son-in-law about the Lord. Don't wait until it's too late to determine if they fear Him or not.

Sadly here, these men think it's all a big joke. "*Ha! God's not going to judge the city!*" they suppose. Just like the world around us today, of whom Peter wrote:

2 Peter 3:3-4

knowing this first: that scoffers will come in the last days, walking according to their own lusts, and saying, "Where is the promise of His coming? For since the fathers fell asleep, all things continue as they were from the beginning of creation."

But just as Lot's son-in-laws' ignorance didn't change reality, it won't change that of those in the world today, as Jesus made clear in Luke chapter 17. Here, we read on:

Genesis 19:15

When the morning dawned, the angels urged Lot to hurry, saying, "Arise, take your wife and your two daughters who are here, lest you be consumed in the punishment of the city."

Remember the angels had arrived only in the evening before, and already by daybreak Lot is on his way out of the city. Why? Both for his own good, but also, remember what God had said to Abraham when he interceded for Sodom — that God cannot judge the righteous with the wicked.

And what grace is shown in that — for Lot was not doing everything right here, far from it, for he was making awful decisions in the midst of all this. He certainly wasn't going to be saved because of his works. But evidently he feared the Lord, which the people of Sodom did not, and he was saved from God's judgement through that faith. However, even in that there was hesitation:

Genesis 19:16

And while he lingered, the men took hold of his hand, his wife's hand, and the hands of his two daughters, the LORD being merciful to him, and they brought him out and set him outside the city.

The angels said "hurry". But Lot lingered. But in an act of kindness they take him, his wife, and their daughters out. What was it that made him hesitate? Well, back in Genesis 13 we read how Abraham and Lot's possessions were so great, that the same land couldn't sustain them. That is, Lot was a rich man — with servants and significant flocks and herds and tents. But here, he leaves Sodom with none of that. Having thought Sodom was the place to be, he left with nothing.

And there is a parallel for us to apply today, for we read in Jude's letter:

Jude 1:22-23

And on some have compassion, making a distinction; but others save with fear, pulling them out of the fire, hating even the garment defiled by the flesh.

In our day, we may need to act decisively, acting in love, pulling others out of the mess they have gotten themselves into. They may also hesitate. And they may need to leave much behind in those situations — whether wealth, relationships, or career. But in an act of kindness we will need to do it.

Who are the folks we will need to do this for? I think it less likely to be those whom have dived headfirst into sin. But rather those who have fallen into it, having walked away from the Lord one step at a time, just as Lot did. And as we do so, we will need to exhort them to not look back — perhaps even cutting off worldly friends who have led them astray, or leaving the workplace where they have compromised, or end the ungodly relationship they've formed. In essence, that's what the angels here do next:

Genesis 19:17

So it came to pass, when they had brought them outside, that he said, "Escape for your life! Do not look behind you nor stay anywhere in the plain. Escape to the mountains, lest you be destroyed."

They speak frankly to Lot, saying do this or die.

Genesis 19:18-19

Then Lot said to them, "Please, no, my lords! Indeed now, your servant has found favour 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.

Lot recognises the lengths they have gone to to save him, but seems to speak of physical limitations of his body - he can't get that far, that quickly. But realising how imminent the destruction of Sodom is, he makes a proposal:

Genesis 19:20

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."

And so one of the angels replies (conceding)...

Genesis 19:21-22

And he said to him, "See, I have favoured you concerning this thing also, in that I will not overthrow this city for which you have spoken. Hurry, escape there. For I cannot do anything until you arrive there." Therefore the name of the city was called Zoar.

Again, God still cannot judge the righteous with the wicked. And the angel is saying *"I don't have authorisation to fire until I have a clean target to hit. One that means I will not destroy the righteous with the wicked."*

And so Lot heads off, and we read:

Genesis 19:23

The sun had risen upon the earth when Lot entered Zoar.

So only the morning after the angels had arrived in Sodom, Lot has been extracted. And we now see the judgement of God poured out...

Genesis 19:24-25

Then the LORD rained brimstone and fire on Sodom and Gomorrah, from the LORD out of the heavens. So He overthrew those cities, all the plain, all the inhabitants of the cities, and what grew on the ground.

We see then, that with the righteous removed, both cities were decisively dealt with. And in a similar way, we will see this world enter into a time of tribulation once the church has been raptured.

As for these cities, they became an example, a warning to all. That God's judgement wasn't theoretical, but very tangible indeed. This area, that Lot had once looked toward and chosen because it was well watered and lush, was now desolate. Something that both archaeology and the current state of this land bears out — with the Dead Sea being called so for a reason, even historically being called the *Sea of Lot*.

And the warning evident in this desolation, was one specifically repeated in the book of Zephaniah, which we'll begin studying this evening. We read in chapter 2:

Zephaniah 2:9

Therefore, as I live," Says the LORD of hosts, the God of Israel, "Surely Moab shall be like Sodom, And the people of Ammon like Gomorrah—Overrun with weeds and saltpits, And a perpetual desolation. The residue of My people shall plunder them, And the remnant of My people shall possess them."

These cities would be known forever, for all the wrong reasons.

Now, Lot had lingered. He had hesitated to leave. But once led out of that wicked city, he never looked back. He went in with much, and left with only his wife and daughters. But, as we'll now see throughout the remainder of this chapter, his choice to live there in the first place would have lasting consequences. And firstly, that was with his wife. We read in verse 26:

Genesis 19:26

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

So then, we read that Lot's wife had also lingered. But in doing so got literally caught up in the destruction of Sodom, which left the area overrun with salt pits. And there she died.

And how sad this is, that having been saved from the city, she wasted her life in disobedience to command given back in verse 17 to not look back. But the same can happen to us if we're not careful. And we know, the same *did* happen to Israel after they were saved out of Egypt, when after no time at all they started *complaining* that God had brought them into the dessert, rather than praising Him for His deliverance as they had done at first.

The error Lot's wife made, which we *must* learn from, was where her heart was. For while her body had left Sodom, her heart remained there, and she looked back longingly at the city, perhaps thinking about her possessions, or her friends, or her home. And so the question for us, is do we look back at the world in that way? Or can we honestly sing "the world behind me, the cross before me — no turning back, no turning back"?

Such an important warning is this, that Jesus mentioned her specifically in Luke 17, saying:

Luke 17:32-33

Remember Lot's wife. Whoever seeks to save his life will lose it, and whoever loses his life will preserve it.

J Vernon McGee comments:

This is a tremendous lesson for us today. I hear a great many Christians talking about how they want to see the Lord come, but they are not living as if they mean it. On Sunday morning, it is difficult to get them to leave their lovely home. And on Sunday night, they are not going to leave their lovely home because they love television, too... But when the Lord comes, my friend, you are going to leave the television; you are going to leave that lovely home; you are going to leave everything. I have just one question to ask you: Will it break your heart to leave all of this down here?

J Vernon McGee

So, are we living as if we actually want to see the Lord return? Or are we so engrossed in our lives down here that we have become distracted soldiers, entangled in the affairs of this life?

May we not be as Lot's wife was. May we truly sing "I have decided to follow Jesus, no turning back, no turning back".

Now, the destruction of these cities was no small thing, and it would have sounded unlike anything else at the time. Greater than bombs going off. And therefore it's unsurprising, given the geography, that we read:

Genesis 19:27-28

And Abraham went early in the morning to the place where he had stood before the LORD. 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.

You would expect that such destruction would leave evidence behind it, and that is corroborated by what we find there. And Abraham, as he looks from that vantage point, more than 900m above sea level, looks down toward this area that is some 400m below sea level. The lowest point on earth, and it might feel, the lowest point since the flood.

But let's not miss the great truth in this, that God cannot destroy the righteous with the wicked — what assurance this is for us today! And what encouragement there is for us to pray for those who are not saved, for we read:

Genesis 19:29

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 which Lot had dwelt.

Abraham had interceded for Lot, and God had rescued him out of that worldly city, despite his sin. Not because Lot did good works, but because he heeded the call of God. Might we intercede for others that we know, who don't know the Lord. May we be bothered about prayer for the lost.

As I have already asked you this morning — *please*, come along to our church prayer meeting this Thursday evening, that we might do just that.

Now, as we conclude this chapter, we'll see the final mentions of Lot in Genesis:

Genesis 19:30

Then Lot went up out of Zoar and dwelt in the mountains, and his two daughters were with him; for he was afraid to dwell in Zoar. And he and his two daughters dwelt in a cave.

Lot has become a sorry character, having lost all his material possessions, having been widowed, and all because of those small steps he made toward the world. And now, he is too nervous to stay in any city, knowing God *might* judge it — and not having been party to the conversation God had with Abraham, that He would not judge the righteous with the wicked, he fears for his own life, and decides that the mountain wasn't such a bad place to go after all.

But as he lives there, he runs into the final trouble we read of in his life, and that is the lasting legacy his time on Sodom had on his family. For we read:

Genesis 19:31

Now the firstborn said to the younger, "Our father is old, and there is no man on the earth to come in to us as is the custom of all the earth.

Having grown up in city where sexual immorality was rife, his daughters are complaining: *Where are all the single guys? Everyone else is having sex. Why can't we?*

And driven by their desire for sex, they form a plan, and find an excuse:

Genesis 19:32

Come, let us make our father drink wine, and we will lie with him, that we may preserve the lineage of our father."

You see, sex was their motivation. Alcohol was their method. The lineage of the father was their excuse. It wasn't about keep the family line going. They didn't start with that! And if that had been the reason, then they could have discussed it with Lot. But like the men of Sodom couldn't control themselves, now these two girls take advantage of their father, who should have also known better:

Genesis 19:33

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.

Now, his daughters had motives. But there is no way that Lot should have allowed himself to get drunk here. He was a grown man. But neither does he control himself. And then we read:

Genesis 19:34

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."

One daughter had compromised... but it wasn't enough for her that she sinned. She wanted her sister to descend to the same depths. Likewise, "*come and sin with us*" is the cry of the world. It's not enough that they do wrong. They want others to join in too. And her sister complies...

Genesis 19:35-36

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. Thus both the daughters of Lot were with child by their father.

So the the second daughter acts as the first, and they were both pregnant as a result.

Genesis 19:37-38

The firstborn bore a son and called his name Moab; he is the father of the Moabites to this day. And the younger, she also bore a son and called his name Ben-Ammi; he is the father of the people of Ammon to this day.

And so, these daughters give birth to two separate nations, Moab and Ammon, which were located in the area known as the country of Jordan today. But their future was finite, for we see, as foretold in the book of Zephaniah, that they would be judged for their wickedness too, including for their attitudes toward God's people. A sad legacy of a man who looked to the world, then moved toward it, then moved into it, making his home in it.

So parents, let me ask you, where are you living? Are you living in the world, or for the Lord? The choice you make will be seen most closely by your children. So don't be surprised if they learn from you, and the people you place them around. It's not that we are to isolate ourselves from the world like the Amish, but we are not to be *of* the world. And one great thing you must do, is commit yourself to a local church. Not merely attend, but commit. Be a living, breathing, functioning part of its body. Bearing the burdens of one another, learning more about the Lord, desiring the things of Him, worshipping Him in Spirit and truth.

And since it would be a silly assumption for me to think 100% of you will live in this town forever, let me underline the importance of finding a Bible teaching church in your priorities, especially if you have young children. For you wouldn't move to an area and then find out if there are jobs there, or if there are good schools there. So then, don't be so reckless as move to an area without first knowing that there is Bible teaching church you can attend in that town. For they are harder to find in this country than you might think. And we need other Bible-believing Christians for fellowship, love, support, correction, and each others counsel.

Conclusion

In many ways, this is one of the saddest chapters in the Bible, as we see Lot's world fall apart, and his wife lose her life. In both cases, down to the choices they made. Jesus wasn't joking when He said "*Whoever seeks to save his life will lose it, and whoever loses his life will preserve it.*"

Indeed, following your heart is the problem, not the solution. And we need to take great care of what effect the world is having on us, and our children, considering what gradual compromise did to Lot, and his family.

There are some of you that are pressing on with the Lord — and that's so wonderful to see. But let's be honest, for you know this too — there are some of you that are not walking with the Lord like you once were. You're reading your Bible less, spending less time in prayer. You're no longer coming to mid-week meetings as often as you used to — or at all — and you're more at home in the world, and the things of it, than you've perhaps ever been since being a Christian.

And if that's you, then take Lot's life as a massive warning.

Application questions

In closing then, here are three questions to ponder, and even discuss in your homes:

- What choices you are facing, and how might those affect your walk with God?
- Are your moral standards, especially regarding sex, based on the Bible, or culture?
- How fervently are you praying for others to be saved, as Abraham did for Lot?

For the audio recording of this Bible study, and for additional studies, please see the DCF web site:



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