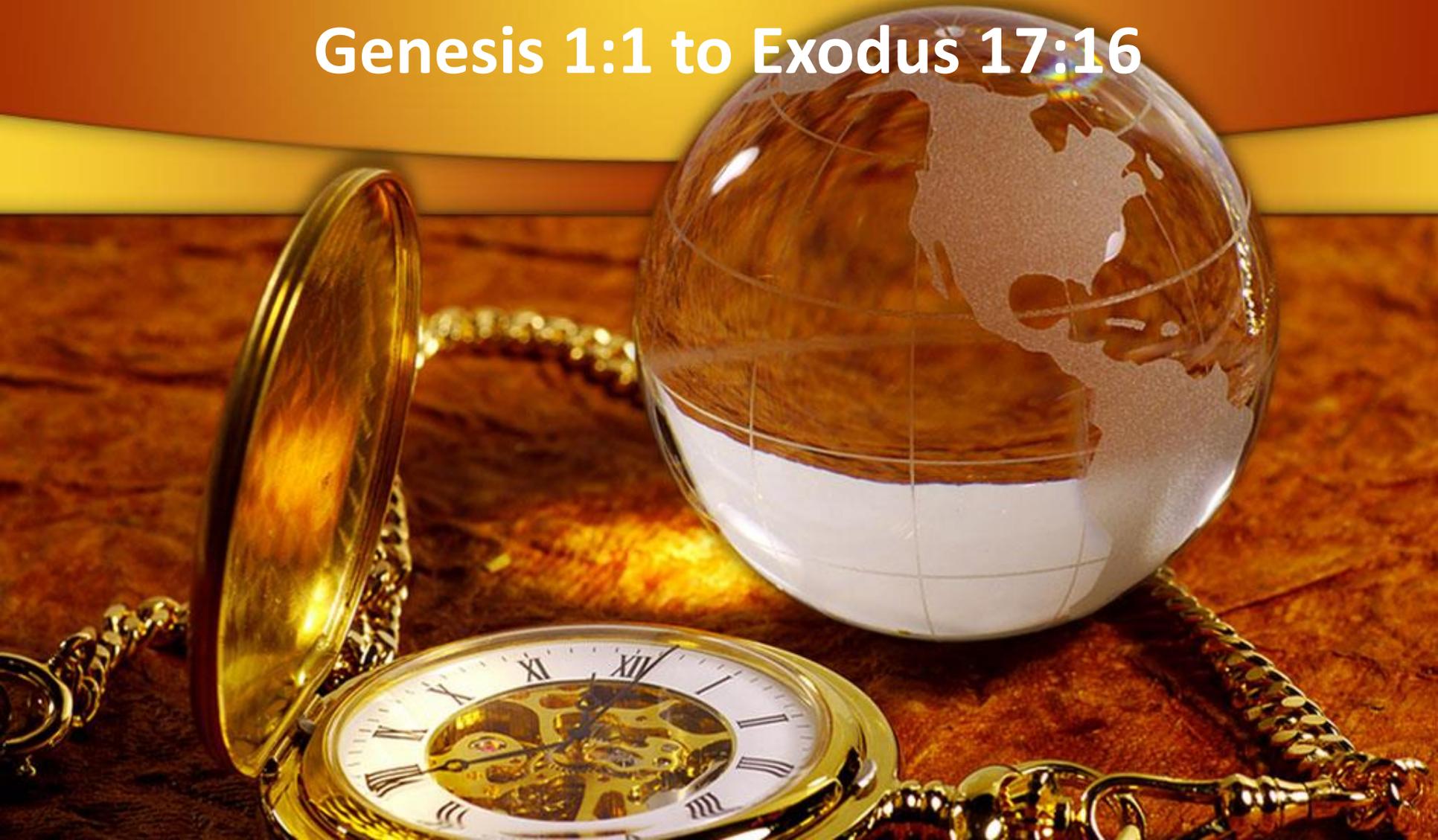
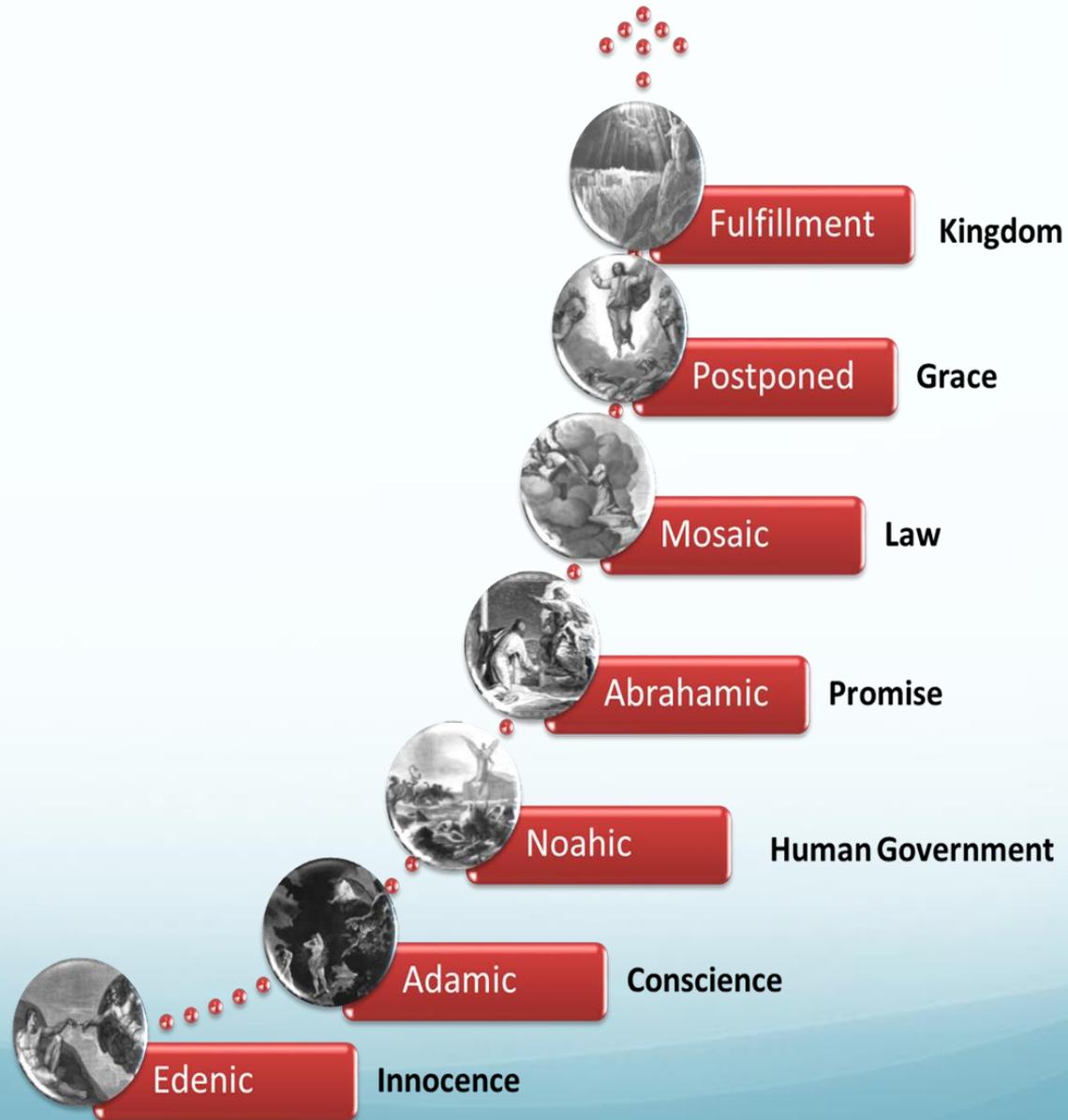


From God's Creation to God's Nation

Genesis 1:1 to Exodus 17:16



Review of Covenants in the Bible & Dispensations



Abrahamic Covenant

ABRAHAMIC
Genesis
15

LAND

SEED

BLESSING

LAND
Deuteronomy
29-30

DAVIDIC
2 Samuel
7:12-16

NEW
Jeremiah
31:31-34



Unconditional covenant with a conditional blessing (Deut. 28; Lev. 26)

Quick Review of Ch. 18

- 6th theophany comes to Abraham, along with 2 “men”..... i.e. angels
- The Lord reaffirms to Abraham of birth of Isaac in one year
- Sarah is listening to the Lord’s reaffirmation and like Abraham before, she laughs to herself
- The Lord reveals His plans to destroy Sodom to Abraham, “the friend of God”
- Abraham pleads for the Lord’s mercy, and justice from 50 down to 10 people to be spared in Sodom

Chapter 19 Audio



Genesis 19 Outline

- I. The Lord's 2 angels arrive to deliver & destroy 19:1-11
 - A. Lot brings the "men" to his house (vv.1-3)
 - B. The Sodomites come demanding & Lot negotiates (vv 4-8)
 - C. The "men" take care of the sodomites (vv. 9-11)
- II. The Lord's 2 angels tell Lot of the destruction 19:12-23
 - A. The "men" exhort Lot to get his family out(vv. 12-14)
 - B. The "men" take charge & warn Lot (vv. 15-17)
 - C. Lot's request of escape & angels granting (vv. 18-23)
- III. The destruction of Sodom & wife's fate & daughters "Sodom like" behavior 19:24-38
 - A. The destruction of Sodom & Lot's wife (vv. 24-26)
 - B. Abraham's view of the destruction (vv. 27-29)
 - C. Lot's daughters "Sodomonic" behavior (vv. 30-35)
 - D. The results of the "Sodomonic" behavior (vv. 36-38)

Introductory Comments on *Chapter 19*

- The angels bring bad news to Lot in the Sodom
- Sodom shows its “true colors” in wanting to have “relations” with the “men” in Lot’s tent
- Lot offers the “unthinkable” to the Sodomites
- The angels use supernatural powers to blind the reprobate Sodomites
- YHWH keeps His promise to preserve Lot & family, only if they flee as instructed (we find though: it’s hard to get Lot’s family out of Sodom, & Sodom out of Lot’s family, quote from BKC)
- Lot’s daughters exhibit their “Sodomonicness” In their actions

I. The Lord's 2 angels arrive to deliver & destroy 19:1-11

A. Lot brings the “men” to his house (vv.1-3)

- *Lot sat in the gate of Sodom. This marks the final stage of Lot's progression from living in a tent outside the city as a nomad (13:12), to living in a house in Sodom (14:12), to sitting at the gate of Sodom, which shows a position of authority (Fruchtenbaum)*
- Ross says this was an indication Lot was an upright citizen (maybe not carnal), and a judge, since judges usually sat by the city gates in public places (Job 29:7, 12-17)
- As a judge Lot sought to screen out the wickedness of his townfolk and to give advice on good living. He knew truth and justice, righteousness and evil. He was “a righteous man” (2 Peter 2:7–8)
 - Allen P. Ross, Genesis, in *The Bible Knowledge Commentary: An Exposition of the Scriptures*, ed. J. F. Walvoord and R. B. Zuck, vol. 1 (Wheaton, IL: Victor Books, 1985), 60.

A. Lot brings the “men” to his house (vv.1-3)

- Ross continues as giving the negative aspect of Lot:
- Yet in spite of his denunciation of their lifestyle, he liked the good life of Sodom’s society. He preferred making money off its citizens to staying in the hills (cf. Gen. 13:10–11) where there would be no filthy living but also no “good life.”
- When the angels arrived it was time for the hypocritical life of Lot to be exposed
- After all we will see he is not taken too seriously by family members he is warning (19:14)
- The “saint” at first pitched his tent near Sodom, but later Sodom controlled his life (Ross)

A. Lot brings the “men” to his house (vv.1-3)

- Lot, knowing the evil that would befall these “men” on the streets of Sodom asks them to his house (v.2)
- Lot then upon the “no” from the angels, strongly urges them to come to his house, where he gave them food (v.3)
- “and baked unleavened bread” (v.3) is the first time mentioned in scriptures
- The contrast here between the meal Abraham prepared & the one Lot prepared and exhorted them they could “rise early & go on your way”
- We see the shame of Sodomitic living of Lot verses the righteous living practiced by Abraham in his welcoming large feast to the heavenly visitors

B. The Sodomites come demanding & Lot negotiates (vv 4-8)

- 4 Before they lay down, the men of the city, the men of Sodom, surrounded the house, both young and old, all the people from every quarter;
- 5 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 have relations with them.”
- Disturbing is the “totality” of the sin, “**both young & old, all**”
- These details are necessary to show that everyone destroyed is wicked (see 18:16–33; also 6:5; 8:21; Rom. 1:26–32) (Waltke)
- the language cannot be forced to include Lot’s sons-in-law in the mob (Gen. 19:14). The angels reckon them as part of Lot’s family (19:12), not of Sodom

B. The Sodomites come demanding & Lot negotiates (vv 4-8)

- The Sodomite men cry not only for homosexuality, but rape
- Other noted sins of Sodom & Gomorrah are: **social oppression** (Isa. 1:10, 17); **adultery, lying, and abetting the criminal** (Jer. 23:14); and **arrogance, complacency, and showing no pity on the needy** (Ezek. 16:49)
- These men have **degraded the intimacy of marriage to the lowest level of sexual intercourse; they know nothing of true intimate commitment. They rape the mind, emotions, and body, trivialize the sacred, and legitimize the vulgar** (Waltke)
- Oh how in modern day world exalt much (or most) of this behavior

B. The Sodomites come demanding & Lot negotiates (vv 4-8)

- Homosexuality is a capital offense in the Old Testament (Lev. 18:22; 20:13). The sin of Sodom's act is presumably the worst sort of sexual offense: homosexual gang rape (cf. Judg. 19; Jude 7). Their defiant immorality is the antithesis of Abraham's passion for justice and hospitality (Waltke)
- 6 But Lot went out to them at the doorway, and shut the door behind him,
- Lot met the Sodomites outside, all alone, *and shut the door after him, to prevent any entry, maybe an act of courage to risk himself & protect his guests*

B. The Sodomites come demanding & Lot negotiates (vv 4-8)

- 7 and said, “Please, my brothers, do not act wickedly.
- Lot here rightly identifies unrighteousness and shows Lot is righteous (2 Pet 2:6-7)(although probably living carnally)
- showing, as the New Testament later affirms, that his righteous soul was indeed vexed by the unrighteousness that surrounded him in Sodom (Fruchtenbaum)...
- although I can't help but wonder how “vexed” Lot actually was about Sodom.....seems like he wanted it “both ways” i.e. one foot in righteousness & one foot in willful sinsounds like most American Christians

B. The Sodomites come demanding & Lot negotiates (vv 4-8)

- 8 “Now behold, I have two daughters who have not had relations with man; please let me bring them out to you, **and do to them whatever you like**; only do nothing to these men, inasmuch as they have come under the shelter of my roof.”
- In other words, he offered his daughters’ bodies for gang rape
- So Lot seemed to oppose homosexuality, knowing it was evil, but ironically he was willing to sacrifice his daughters’ virginity to fend off the Sodomite men???
- He escaped judgment by the grace of God, but his heart was in Sodom
- His wife was too attached to the city to follow the call of grace, and his daughters had no qualms against having sex with their drunk and naked father (vv. 30–35)
- So what kind of righteousness did Lot teach his family?? Likely a duplicitous kind

C. The “men” take care of the sodomites (vv. 9-11)

- 9 But they said, “Stand aside.” Furthermore, they said, “This one came in as an alien, and already he is acting like a judge; now we will treat you worse than them.” So they pressed hard against Lot and came near to break the door.
- This gives me two thoughts:
 - 1. Was Lot actually a judge in the city?
 - 2. Even if Lot was a judge, these Sodomites didn’t respect any authority....or any righteousness proclaimed
- Some commentators seem to suggest a “no win” situation here, I STRONGLY disagree!! I would not have given either up to them and would be willing to die defending them all

C. The “men” take care of the sodomites (vv. 9-11)

- 10 But the men reached out their hands and brought Lot into the house with them, and shut the door.
- meaning they had opened the door and put out their hand and brought, even dragged, Lot into the house to themselves
- This would be another reason I would feel confident in standing and fighting these men (all of them) since I knew there were 2 angels with supernatural power backing me up

C. The “men” take care of the sodomites (vv. 9-11)

- 11 They **struck the men** who were at the doorway of the house **with blindness**, both small and great, so that they wearied *themselves trying* to find the doorway.
- The Hebrew word for *blindness here is not the normal word that is used. Outside this verse, this word for blindness is found only once elsewhere, in II Kings 6:18, which is also in the context of angels (Fruchtenbaum)*
- **blindness [sanwērîm]. The normal Hebrew term for blindness is ‘iwwēr. The Hebrew term here occurs elsewhere only in the similar context of 2 Kings 6:18. To judge from Jewish Aramaic and these two texts, it means “to dazzle” and/or “to deceive,” suggesting they were blinded temporally by a blazing light**
 - Bruce K. Waltke and Cathi J. Fredricks, *Genesis: A Commentary* (Grand Rapids, MI: Zondervan, 2001), 277.

II. The Lord's 2 angels tell Lot of the destruction 19:12-23

A. The "men" exhort Lot to get his family out(vv. 12-14)

- **12** Then the *two* men said to Lot, "Whom else have you here? A son-in-law, and your sons, and your daughters, and whomever you have in the city, bring *them* out of the place;
- The Lord (through these angels) are concerned with the salvation (both physical & spiritual) of the whole family
- The reason/announcement of destruction
- **13** for we are about to destroy this place, because their outcry has become so great before the LORD that the LORD has sent us to destroy it."
- The outcry has now been confirmed by two credible witnesses (see 18:22, 33)

A. The “men” exhort Lot to get his family out(vv. 12-14)

- “**destroy**” The use of the same Hebrew term as in 6:13 echoes the judgment at the time of the Flood
- events that just happened around Lot’s house would provide ample evidence of this commotion
- 14 Lot went out and spoke to his sons-in-law, who were to marry his daughters, and said, “Up, get out of this place, for the LORD will destroy the city.” **But he appeared to his sons-in-law to be jesting**
- I dare say that because of Lot’s duplicitous “Sodomonic” lifestyle, his credibility was low with them
- Would these son’s in laws react the same if it were Abraham telling them this?? I wonder why?

A. The “men” exhort Lot to get his family out(vv. 12-14)

- As a result, Lot lost his two married daughters and their husbands who stayed behind
- The Hebrew may also mean “who had married.” If so, these daughters were left behind with sons-in-law over whom Lot had no authority
- Waltke makes similar observation of Lot as I did last slide
- **joking.** Lot had no moral persuasion, a marked contrast from Abraham, who reasoned with God (See 2 Peter 3:3–4)
 - Bruce K. Waltke and Cathi J. Fredricks, *Genesis: A Commentary* (Grand Rapids, MI: Zondervan, 2001), 278.

B. The “men” take charge & warn Lot (vv. 15-17)

- **15** When morning dawned, the angels urged Lot, saying, “Up, take your wife and your two daughters who are here, or you will be swept away in the punishment of the city.”
- *Then the angels hastened Lot, trying to get Lot to move quickly since he seemed to show a reluctance to leave (Fruchtenbaum)*
- Uh, really?? Reluctant after all he had just seen and been told??
- *take your wife, and your two daughters that are here, meaning the ones that are in the house, not the ones outside*

B. The “men” take charge & warn Lot (vv. 15-17)

- Why?.... “or you will be swept away in the punishment of the city.”
- meaning lest he also die with the punishment of the city. Thus, God will not destroy the righteous with the wicked, just as Abraham prayed in 18:23
- 16 **But he hesitated.** So the men seized his hand and the hand of his wife and the hands of his two daughters, **for the compassion of the LORD was upon him;** and they brought him out, and put him outside the city.
- Lot felt more secure inside an evil city than outside of it with God (see 19:18–21) (Waltke)....I think I agree

B. The “men” take charge & warn Lot (vv. 15-17)

- Also/or Lot’s hesitation was: Lot was reluctant to leave the city because not all his family was together
- ;..... and they brought him out, and put him outside the city.”
- *Jehovah being merciful unto him. Thus, Lot again experienced the blessing aspects of the Abrahamic Covenant because of his connection with Abraham, and Abraham again proved himself a blessing to others*
- **for the compassion of the LORD was upon him**
- The narrator makes plain that Lot’s salvation does not depend upon his own righteousness but on God’s **mercy (i.e compassion)**. That is true of all humanity (Titus 3:5)

B. The “men” take charge & warn Lot (vv. 15-17)

- 17 When they had brought them outside, one said, “Escape for your life! Do not look behind you, and do not stay anywhere in the valley; escape to the mountains, or you will be swept away.”
- 4 commands here:
 - 1. escape, meaning flee quickly flee [*mlt*]
 - 2. Do not look behind you
 - 3. do not stay in the valley
 - 4. escape to the mountains
- The definite article *the* used with mountain probably refers to the mountains of the Trans-Jordan where the descendants settled
- The reason? “or you will be swept away” i.e. killed

C. Lot's request of escape & angels granting (vv. 18-23)

- 18 But Lot said to them, “Oh no, my lords!
- 19 “Now behold, your servant has found favor in your sight, and you have magnified your lovingkindness, which you have shown me by saving my life; but I cannot escape to the mountains, for the disaster will overtake me and I will die;
- His first reason was on the basis of God's mercy
- (Lot was sounding much more like his Uncle here.... Reverent, worshipful..... i.e. sanctified)
- The second basis was Lot's self-expressed inability

C. Lot's request of escape & angels granting (vv. 18-23)

- 20 now behold, this town is near *enough* to flee to, and it is small. **Please**, let me escape there (is it not small?) that my life may be saved.”
- Lot emphasized *a little one twice*. In other words, this town was so little compared to the other four that perhaps God could leave this one alone and let Lot flee to that one so that [Lot's] soul shall live
- Or Waltke's view of this request in 19-20
- Lot's fear illustrates the irrationality of unbelief. God has sent his servants to rescue Lot, and Lot still fears he will not be protected
- Lot is pleading that God spare Bela (see 14:2), one of the cities of the plain otherwise under God's judgment (19:25)

C. Lot's request of escape & angels granting (vv. 18-23)

- Waltke's comments (cont.) (He makes some good observations here.....albeit a little "harsh")
- He argues that, since the walled village is small, its quantity of sin is less and/or it is not worth bothering with. His argument betrays a lack of faith, a jaded spiritual evaluation of justice, and an effete taste for depraved urbanity
- His selfish plea that God spare Zoar as a place for him to live without regard to righteousness functions as a foil to Abraham's plea for Sodom on the basis of God's compassion and righteousness.
 - Bruce K. Waltke and Cathi J. Fredricks, *Genesis: A Commentary* (Grand Rapids, MI: Zondervan, 2001), 278.

C. Lot's request of escape & angels granting (vv. 18-23)

- 21 He said to him, “Behold, **I grant you this request** also, **not to overthrow the town** of which you have spoken.
- Lucky for Lot his request is to angels that represent a long suffering and merciful God (my comment)
- So here, again, there was a display of God's grace towards Lot, which in turned saved one city from destruction(Fruchtenbaum)
- God's grace to very imperfect people is amazing and accommodating (Waltke)

C. Lot's request of escape & angels granting (vv. 18-23)

- Fruchtenbaum has some excellent comments:
- Comparing Abraham with Lot, although Abraham was obviously the man of greater faith, yet the way God answers prayer requests will not always be based on the degree of faith
- Abraham's intercession for Sodom did not spare Sodom, but Lot's intercession for Zoar did spare Zoar
- Some answers to prayer are based upon the measure of faith; but at other times, the will of God will overrule the prayer of men of faith
 - Arnold G. Fruchtenbaum, *Ariels Bible Commentary: The Book of Genesis*, 1st ed. (San Antonio, TX: Ariel Ministries, 2008), 326.

C. Lot's request of escape & angels granting (vv. 18-23)

- 22 “Hurry, escape there, for I cannot do anything until you arrive there.” Therefore the name of the town was called Zoar.
- 23 The sun had risen over the earth when Lot came to Zoar.
- It was at this point that the town's name became *Zoar*. *In the Hebrew text, there is a play upon words. The Hebrew word for little used here is the word meitzar, and Zoar in Hebrew is tzoar. The original name of the city was Bela (14:2, 8)*
- Thus, *Zoar became the only city of the five cities of the Plain to survive the overthrow, and only because of Lot's intercession for Zoar*

III. The destruction of Sodom & wife's fate & daughters "Sodom like" behavior 19:24-38

A. The destruction of Sodom & Lot's wife (vv. 24-26)

- 24 Then the LORD rained on Sodom and Gomorrah brimstone and fire **from the LORD out of heaven**,
- 25 and He overthrew those cities, and all the valley, and all the inhabitants of the cities, and what grew on the ground.
- Interesting observation from Fruchtenbaum
- There are two Jehovahs in this passage: a *Jehovah on earth and Jehovah in heaven, showing a plurality in the Godhead*
- Even the ancient rabbis recognized that there seem to be two Jehovahs, and they had to find a way around it

- Arnold G. Fruchtenbaum, *Ariels Bible Commentary: The Book of Genesis*, 1st ed. (San Antonio, TX: Ariel Ministries, 2008), 327.

A. The destruction of Sodom & Lot's wife (vv. 24-26)

- Verse 25 then identified what was destroyed: *and he overthrew those cities. Although only two cities are named here, He overthrew four altogether: Sodom, Gomorrah, Admah, and Zeboiim, which are included in all of the Plain, all the land in general (14:2, 14:8; Deut. 29:23)*
- Like the total destruction of the Flood
- The destruction also included the population: *and all the inhabitants of the cities, and the vegetation: and that which grew upon the ground*
- In the New Testament, there developed Greek technical terms for the Flood and for the overthrow of Sodom and Gomorrah, and both terms are found in II Peter 2:4–9. The technical term for the Flood is *kataklusmos*, the origin of the English word “cataclysm.” The technical term for the overthrow of Sodom and Gomorrah is *katastrophei*, the origin of the English word “catastrophe.”
 - Arnold G. Fruchtenbaum, *Ariels Bible Commentary: The Book of Genesis*, 1st ed. (San Antonio, TX: Ariel Ministries, 2008), 328.

A. The destruction of Sodom & Lot's wife (vv. 24-26)

- 26 But his wife, from behind him, **looked back**, and she became a pillar of salt.
- and that action was in clear violation of the command given in verse 17
- The result was: [She] *became a pillar of salt, meaning she was covered with a saline encrustation and changed into a statue of salt.* **Luke 17:32–33** implies that Lot's wife was seeking to hang on to the good life she had back in Sodom
- In the biblical world, a site was strewn with salt to condemn it to perpetual barrenness and desolation (e.g., Deut. 29:23; Judg. 9:45; Ps. 107:34; Jer. 17:6)
 - Bruce K. Waltke and Cathi J. Fredricks, *Genesis: A Commentary* (Grand Rapids, MI: Zondervan, 2001), 279.

B. Abraham's view of the destruction (vv. 27-29)

- 27 Now Abraham arose early in the morning *and went* to the place where he had stood before the LORD;
- 28 and he looked down toward Sodom and Gomorrah, and toward all the land of the valley, and he saw, and behold, the smoke of the land ascended like the smoke of a furnace.
- meaning he went back to the place where he and God had been talking the previous day. Abraham was obviously apprehensive
- Now Abraham knew that *Sodom had been destroyed. He may not have known immediately what happened with his nephew, but he recognized that God did not find ten righteous persons in the city of Sodom, nor in all four cities combined*
 - Arnold G. Fruchtenbaum, *Ariels Bible Commentary: The Book of Genesis*, 1st ed. (San Antonio, TX: Ariel Ministries, 2008), 328.

B. Abraham's view of the destruction (vv. 27-29)

- **29** Thus it came about, when God destroyed the cities of the valley, **that God remembered Abraham**, and sent Lot out of the midst of the overthrow, when He overthrew the cities in which Lot lived.
- Just as God remembered Noah and his righteousness, God remembers Abraham and saves Lot for his sake. Abraham is the blesser, and his blessing is efficacious even to Lot. Twice Abraham has saved Lot (14:1–16; 19:1–29) (Waltke)
- God answered Abraham's desire, and the means was: *and he sent Lot out of the midst of the overthrow, emphasizing that Lot was the reason for Abraham's intercession anyway*
 - Arnold G. Fruchtenbaum, *Ariels Bible Commentary: The Book of Genesis*, 1st ed. (San Antonio, TX: Ariel Ministries, 2008), 328329.

C. Lot's daughters "Sodomonic" behavior (vv. 30-35)

- **30** Lot went up from Zoar, and stayed in the mountains, and his two daughters with him; for he was afraid to stay in Zoar; and he stayed in a cave, he and his two daughters.
- Best explanation of Lot's fear: "The inhabitants of Zoar no doubt resented Lot as the only one who had not perished in the destruction of their sister city, and who seemed somehow therefore a participant in its destruction" (Morris)
- Or; "The likely reason for his fear is that the people of *Zoar were guilty of the very same sins as those of the other four cities, so God might yet destroy Zoar as well*"
 - Arnold G. Fruchtenbaum, *Ariels Bible Commentary: The Book of Genesis*, 1st ed. (San Antonio, TX: Ariel Ministries, 2008), 330.

C. Lot's daughters "Sodomonic" behavior (vv. 30-35)

- **and stayed in the mountains**
- What a contrast with the "progressive civilization" (Luke 17:28) of the city of Sodom, which he had left. (Ross, BKC)
- ".....he **stayed in a cave**, he and his two daughters"
- This was where he originally did not want to go, but now he does go there
- Interesting Fact: (I checked this) "This account of Lot's incest is the last word on Lot; he is not mentioned again in the Old Testament except in the phrase "descendants of Lot" (Deut 2:9, 19; Ps 83:8[9])"
 - K. A. Mathews, Genesis 11:27-50:26, vol. 1B, The New American Commentary (Nashville: Broadman & Holman Publishers, 2005), 243.

C. Lot's daughters "Sodomonic" behavior (vv. 30-35)

- 31 Then the firstborn said to the younger, **"Our father is old, and there is not a man on earth to come in to us after the manner of the earth."**
- It's not that Lot's daughters believed everybody in the world was destroyed and no men left (afterall they were just in Zoar).
- Rather, the issue was that no men would be willing to marry them, since their survival of such destruction implied that they were somewhat bad luck....i.e. cursed
- Twice now, Sodom suffered a calamity, and both times Lot and his family were involved
 - Arnold G. Fruchtenbaum, Ariels Bible Commentary: The Book of Genesis, 1st ed. (San Antonio, TX: Ariel Ministries, 2008), 330.

C. Lot's daughters "Sodomonic" behavior (vv. 30-35)

- 32 "Come, let us make our father drink wine, and let us lie with him that we may preserve our family through our father."
- Thinking their chances for remarrying were slim (Gen. 19:31), the two daughters, whose *fiancés were killed in the holocaust of Sodom*, took turns getting their father drunk and having sex with him (vv. 32–35) (Ross, BKC)
- Walton says this of Lot: (not sure I "totally" agree)
- Lot is exonerated in that the daughters realize they have to get him drunk in order to carry out their intentions. This implies that he would not have agreed to the course of action they propose
 - John H. Walton, Genesis, The NIV Application Commentary (Grand Rapids, MI: Zondervan, 2001), 481.

C. Lot's daughters "Sodomonic" behavior (vv. 30-35)

- In fact, by this period, incest is already viewed in negative terms in the ancient world. The Sinaitic law is not the first to condemn it. There are, for example, a number of paragraphs treating incest in Hammurabi's laws. Paragraph 154 dictates that "if a man should carnally know his daughter, they shall banish that man from the city. Of course, such a punishment would mean little in this case since Lot's family is already in self-imposed exile. (Walton)
- Walton rightly goes on to say "But while the text does not explicitly denounce their conduct, neither does it lionize them as tragic heroines. Their judgment concerning how to resolve a difficult situation is as unacceptable as their father's is."
 - John H. Walton, Genesis, The NIV Application Commentary (Grand Rapids, MI: Zondervan, 2001), 481.

C. Lot's daughters "Sodomonic" behavior (vv. 30-35)

- It is interesting to note that, despite the loss of their possessions, they had managed to bring along a stock of wine! This itself now becomes a further vehicle for Lot's degradation (Morris).....maybe they got it at Zoar (my comments)
- In partial defense of their actions, we may note that they were not motivated simply by physical lust, although certainly their surroundings in Sodom had been most conducive to its full expression (Morris)
- They were, nevertheless, still virgins (Genesis 19:8), so at least their father's moral standards had influenced them to some degree
 - Henry M. Morris, *The Genesis Record: A Scientific and Devotional Commentary on the Book of Beginnings* (Grand Rapids, MI: Baker Books, 1976), 358.

C. Lot's daughters "Sodomonic" behavior (vv. 30-35)

- *Let us make our father drink wine. The Hebrew word means, "Let us make our father drunk."*
- They agreed together to have an incestuous relationship with their father for what they felt was a higher good: preserving the *seed of their father. They decided to commit incest in order to become pregnant by him. So while the daughters were taken out of Sodom, it is obvious that Sodom was not taken out of the daughters (Fruchtenbaum)*
- The fact that they can so easily come up with this kind of a solution shows that the daughters have been influenced by Sodom. In the daughters, there is the rebirth of Sodom. As with Noah, drunkenness will lead to immorality
 - Arnold G. Fruchtenbaum, *Ariels Bible Commentary: The Book of Genesis*, 1st ed. (San Antonio, TX: Ariel Ministries, 2008), 331.

C. Lot's daughters "Sodomonic" behavior (vv. 30-35)

- The intent to "preserve our family line" (vv. 32, 34) was honorable, but the means of incest was deplorable (e.g., Lev 18:6–18; cp. Tamar 38:13–26) (Mathews)
- 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.
- He was so drunk he did not realize he was having sexual relations with his own daughter. He was not conscious of her coming in, having sex, and leaving again
- In contrast, Noah was not so totally drunk that he did not know what was going on. According to 9:24, Noah realized that something negative had taken place, but Lot was so totally drunk that he did not know anything

- Arnold G. Fruchtenbaum, *Ariels Bible Commentary: The Book of Genesis*, 1st ed. (San Antonio, TX: Ariel Ministries, 2008), 331.

C. Lot's daughters "Sodomonic" behavior (vv. 30-35)

- 34 On the following day, the firstborn said to the younger, "Behold, I lay last night with my father; let us make him drink wine tonight also; then you go in and lie with him, that we may preserve our family through our father."
- The instigator, again, was the firstborn: *the first-born said unto the younger*
- The new plan is to follow the same two steps: *Let us make him drink wine this night also; and go you in, and lie with him, with the same purpose: that we may preserve seed of our father*
- 35 So 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.

D. The results of the “Sodomonic” behavior (vv. 36-38)

- 36 Thus **both the daughters of Lot were with child** by their father.
- 37 The firstborn bore a son, and called his name **Moab; he is the father of the Moabites to this day.**
- 38 As for the younger, she also bore a son, and called his name **Ben-ammi; he is the father of the sons of Ammon to this day.**
- *and called his name Moab, which literally means “from father.” The daughter has a son from the father. The very name implied how the son was conceived: the same [Moab] is the father of the Moabites unto this day*

D. The results of the “Sodomonic” behavior (vv. 36-38)

- Moab and Ben-Ammi, whose descendants were the Moabites and Ammonites (vv. 36–38), perennial enemies of Israel (Ross, BKC)
- Then in 19:38 is the account of the second son, Ammon: *And the younger, she also bore a son, and called his name Ben-ammi, which means “the son of my people,” “the son of my near kinsman.” Again, the name implied a close relationship with the father: the same is the father of the children of Ammon until this day*
- *Moab and Ammon became two nations located east of Israel. Today Ammon is Northern Jordan and Moab is Central Jordan. Sometimes the two together are referred to as the children of Lot (Deut. 2:9, 2:19; Ps. 83:8).*
 - Arnold G. Fruchtenbaum, *Ariels Bible Commentary: The Book of Genesis*, 1st ed. (San Antonio, TX: Ariel Ministries, 2008), 332.

D. The results of the “Sodomonic” behavior (vv. 36-38)

- With this account, Lot disappears from the biblical record (**until NT, my addition here**) and is not referred to again. What else happened to him now becomes irrelevant to the main story. Now that it is revealed that he fathered *Moab and Ammon, these two nations become the concern, not the father of these two nations.* (*Fruchtenbaum*)
- The Moabites and Ammonites were rejected by God, however, not because of their questionable lineage but because of their mistreatment of Israel (see Deut. 23:3–6)
- Yet from this lineage will come Ruth, and so Jesus Christ (see Ruth 4:18–22; Matt. 1:5). Because of Ruth’s faith, she will be reckoned among the tribe of Judah
 - Bruce K. Waltke and Cathi J. Fredricks, *Genesis: A Commentary* (Grand Rapids, MI: Zondervan, 2001), 280.

D. The results of the “Sodomonic” behavior (vv. 36-38)

- Some “takeaways” from Fruchtenbaum:
- Before leaving this chapter, two observations can be made. First, chapter 19 teaches that homosexuality is considered a grievous sin, worse than any other sexual sin
- There are degrees of sin; and homosexuality is considered one of the worst types of sins; and it is a sin that God will eventually judge
- The second observation is that in the future Messianic Kingdom, Sodom is to be restored. In addition, there will be a city known as Sodom, a saved nation, a moral city in that day (Ezek. 16:44–57)
 - Arnold G. Fruchtenbaum, *Ariels Bible Commentary: The Book of Genesis*, 1st ed. (San Antonio, TX: Ariel Ministries, 2008), 332.

D. The results of the “Sodomonic” behavior (vv. 36-38)

- Fruchtenbaum (Cont.) Concerning New Testament quotations and applications of this passage, there are three references. The first reference is Matthew 11:23–24, where Jesus declared that it would be more tolerable for Sodom in the day of judgment than for Capernaum
- Although homosexuality is a very grievous sin, an even more grievous sin is having been confronted with spiritual truth, especially concerning the Messiahship of Jesus, and rejecting it (so the only sin to eternally condemn a person is the sin of unbelief in Jesus Christ, my comments)
- Since so many miracles of Jesus were performed in Capernaum and the people living there rejected Him anyway, it will be more tolerable for Sodom in the Day of Judgment than for Capernaum
 - Arnold G. Fruchtenbaum, *Ariels Bible Commentary: The Book of Genesis*, 1st ed. (San Antonio, TX: Ariel Ministries, 2008), 332.

D. The results of the “Sodomonic” behavior (vv. 36-38)

- The second is **II Peter 2:6–9**. Verse 6 mentions the overthrow of Sodom and Gomorrah for their ungodliness
- Then verses 7–8 mention that God did deliver Lot and describes Lot in terms that are positive, not negative
- Lot is usually portrayed as a “carnal Christian,” but that is not the portrait of Lot actually found in Scripture (Fruchtenbaum)
- Verse 7 states that Lot was *righteous, and that righteous Lot [was] sore distressed by the lascivious life of the wicked*
- Then verse 8 adds that this righteous man was *vexed in his righteous soul because of Sodom’s lawless deeds. The New Testament teaches that Lot was a righteous man and, indeed, his righteous soul was vexed*
 - Arnold G. Fruchtenbaum, *Ariels Bible Commentary: The Book of Genesis*, 1st ed. (San Antonio, TX: Ariel Ministries, 2008), 332333.

D. The results of the “Sodomonic” behavior (vv. 36-38)

- The claim that as a believer, he should not have been living in the city of Sodom presupposes that believers cannot live in a sinful city
- i.e..... we all live outside of “the Sodom of the South”i.e. Houston has more strip clubs, human trafficking/sex slavery, the 2nd highest homo-sexual population in USA, largest “Sodomonic” mega-church in USA, 2nd largest “pride” week celebration (used to be called “gay pride week”) (my comments)
- However, if it was wrong for Lot to live in Sodom, it is also wrong for believers in Jesus today to live in San Francisco. There was nothing wrong with Lot living in Sodom, and he did not compromise his faith
 - Arnold G. Fruchtenbaum, Ariels Bible Commentary: The Book of Genesis, 1st ed. (San Antonio, TX: Ariel Ministries, 2008), 333.

D. The results of the “Sodomonic” behavior (vv. 36-38)

- People knew where he stood, and he was almost attacked by a mob for where he did stand. In addition, because of Lot’s righteousness, verse 9 states that God showed His ability to rescue the godly by rescuing Lot.
- The third passage is Jude 7, which states that Sodom and Gomorrah were destroyed because of sexual immorality in that they went after *strange flesh, sexual unity that was not normative. In their case, it was homosexuality*
 - Arnold G. Fruchtenbaum, Ariels Bible Commentary: The Book of Genesis, 1st ed. (San Antonio, TX: Ariel Ministries, 2008), 333.

D. The results of the “Sodomonic” behavior (vv. 36-38)

- Some “takeaways” from Dr. Waltke
- God does not punish the righteous along with the wicked. Quite the contrary, he spares the wicked for the sake of the righteous
- God does not bring judgment without careful investigation (18:20–21; 19:13), that he most certainly avenges the oppressed by punishing all oppressors (19:4, 24)
- that the prayers of the faithful are the conduit of judgment, and that before judging sinners he gives them opportunity to repent (19:7–8)
- God’s judgment on saints is remedial (see Prov. 3:11–12), but when his final judgment falls on the unrepentant, like those in the Flood and Sodom, it is penal.

D. The results of the “Sodomonic” behavior (vv. 36-38)

- Some “takeaways” from Allen Ross’ commentary *Creation & Blessing*
- There are two expository ideas that come to mind for this passage: (1) *Love not the world, neither the things that are in the world, for the world and its lusts await the sudden, swift judgment of God;* (2) *it is dangerous folly to become attached to the present corrupt world system because it awaits God’s swift and sudden destruction (and it will infect our life and jeopardize our future). Either one would serve to capture the essence of the message of Genesis 19 and relate it to the New Testament teachings on the same theme*
- Allen P. Ross, *Creation and Blessing: A Guide to the Study and Exposition of Genesis* (Grand Rapids, MI: Baker Books, 1998), 364365.

D. The results of the “Sodomonic” behavior (vv. 36-38)

- Ross (Cont.)
- Jesus also made it clear that, if his miracles had been done in Sodom, those people would have repented. (just like Nineveh....my comments)
- As it was, it would be more tolerable for Sodom in the day of judgment than for the cities of Galilee (Matt. 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.
 - Allen P. Ross, *Creation and Blessing: A Guide to the Study and Exposition of Genesis* (Grand Rapids, MI: Baker Books, 1998), 365.

Ross' "takeaways" (Cont.)

- Israel would learn from this chapter that God judges a people severely only because of their great wickedness. But Israel would also be warned of the folly of becoming too attached to the wickedness of Canaan, for such wickedness cried out for swift judgment
- How should one live, then, knowing how God will judge the corrupt world? The point was clear to Israel; it should be clear today
- No good can come of loving a society so morally bankrupt that it awaits the swift judgment of God—if not in a temporal judgment, certainly at the end of the age.
 - Allen P. Ross, *Creation and Blessing: A Guide to the Study and Exposition of Genesis* (Grand Rapids, MI: Baker Books, 1998), 365.

A Few Good “takeaways” from John Walton

- Can good people make a difference in the world? From the proverbial “You can’t fight city hall” to the personal “What can I do—I’m a nobody!” there are ample opportunities for despair. But the fact is, righteous people have always been and will always be a minority. Still, individually and as the corporate church, God expects us to have an impact for righteousness in the world
- We must also recall that having an impact does not require having a well-known impact. Few people have heard of Mrs. H. Phillips, a woman who ran a boarding house in Chicago in the mid-nineteenth century and conducted prayer meetings at the First Baptist Church. But one of those who took room and board and was nurtured spiritually in her meetings was a young shoe salesman, a recent convert named Dwight L. Moody
 - John H. Walton, Genesis, The NIV Application Commentary (Grand Rapids, MI: Zondervan, 2001), 486.

Walton “takeaways” (Cont.)

- But even if there is no D. L. Moody who eventually emerges from the wake of our influence, we are called to impact the world in whatever ways we can, large or small—to make a difference for God
- We cannot be driven by the results, because we will never know the results in the lives of people that we touch this side of heaven. We must instead be driven by the needs of the world and constrained by the love of Christ.
- The situation is not much different in the corporate realm. In our results-oriented society we are apt to try out new church strategies, fads, and trends as quickly as they appear and then to discard them just as readily when six months show no tangible results

Walton “takeaways” (Cont.)

- It is easy to forget how much time is often necessary to effect significant change. An example of this can be seen in the decades that were involved from the time when local pastors became concerned about the inconsistent lifestyles of those who claimed to be Christians and the full fruition of revival known as the First Great Awakening
- It may take time for the church to have an impact on the world. We can only be faithful to the call of Christ and do what needs to be done. The harvest is his and will come as his will determines
 - John H. Walton, Genesis, The NIV Application Commentary (Grand Rapids, MI: Zondervan, 2001), 487.

My “takeaways” from Ch. 19

- The contrasts between Abraham & Lot in the area of the 2nd tense of salvation (sanctification) is on display
- Lot did try to use his righteous values learned from his uncle to “restrain” the evil/sinful actions of the men of Sodom....as should we living in “modern Sodom”
- Lot when confronted by the mob, was willing to compromise his values and “sacrifice” his daughters for “self-preservation”.....are we willing to compromise biblical values for temporal preservation??
- The Lord Judges with perfect mercy....as shown in this chapter and each one of our lives
- Don't look back/try to hang on to your “old life” as Lot's wife did
- Don't try and find “solace & comfort” in alcohol as Lot (possibly) did...i.e. don't get drunk....stupid/bad things happen when we do

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