

Genesis 19:6–23 — Lot's Compromise, the Men of Sodom, and the Worldly Christian

Bible Study · Genesis 19

Verse 8 — The Terrible Fruit of Compromise

Genesis 19:6–8: Lot went out at the door, shut it behind him, and said, I pray you, brethren, do not so wickedly. Behold, I have two daughters who have not known man; let me bring them out to you, and do to them as is good in your eyes. Only to these men do nothing, for therefore came they under the shadow of my roof. This is one of the most awful verses in the book of Genesis. And what it reveals is not primarily the wickedness of the men of Sodom — that is already established. What it reveals is what compromise with the world leads to.

Lot did not arrive at verse 8 in a single step. He had Egypt in his heart from the beginning — when Abraham offered him the choice of the land, Lot looked at the well-watered plain and it reminded him of Egypt. He pitched his tent toward Sodom, then got into Sodom, then sat in the gate of Sodom. Step by step. And now, when the moment of crisis comes, he finds himself in a position where he must weigh one evil against another and decide which is the lesser. He had no path of separation, no place of prayer, no communion with God. He was on his own. And this is what the flesh produces when it is left without judgment.

The language of verse 7 is strikingly weak — I pray you, brethren, do not so wickedly. This is similar to Eli's rebuke of his sons: why do ye such things? For I hear of your evil dealings. Both were men who had the words but not the authority that comes from a separated walk. Lot had gotten himself into such a

compromised position that his words carried no weight. He was known to them as the man who kept coming and trying to judge them. In verse 9 they throw it back at him: this one fellow came to sojourn and he will needs be a judge. He had tried repeatedly, and it profited nothing.

The Persistence of Evil — Wearying Themselves to Find the Door

Verses 10–11: the angels pulled Lot into the house and struck the men at the door with blindness, both small and great, so that they wearied themselves to find the door. Struck blind, they did not desist. They wearied themselves trying to find what they were after. That is the persistence of evil once it has been given full rein. The chains of a habitual sin get stronger with practice. The person becomes its prisoner. The judgment of God falling on a sinner does not automatically produce repentance. The book of Revelation records that after multiple judgments, they repented not of their fornications. God's judgments do not produce repentance in those who have set their faces against Him — repentance is the gift of God, and it comes by the hearing of the word, not by the experience of judgment.

The same pattern appeared when those came to take the Lord in Gethsemane. He said I am, and they fell backward to the ground. But they did not stop. A manifestation of divine power may arrest men for a moment, but it does not change the heart. As the tree falls, so it lies — the soul that enters eternity unrepentant does not repent in eternity. The gnashing of teeth in Scripture speaks not of remorse but of ongoing fury against God.

The Point of Departure — and What It Means for Recovery

Lot's present situation traces directly back to a single point of departure. When he and Abraham had prospered to the point that they could not dwell together, Abraham offered him the choice. He chose the well-watered plain of Jordan — and the Bible notes that it reminded him of Egypt. Egypt had never left his heart.

He indulged that thought, pitched toward Sodom, moved into Sodom, sat in its gate.

The principle that the point of departure is the point of recovery runs through Scripture. When Abraham failed and went down to Egypt, he came back through discipline to the very place where his altar was, where he had begun. That is recovery — not a different place, but the same place, the place that was abandoned. For Lot, the point of departure was that original choice when he indulged the Egyptian thought in his heart. Recovery for the worldly Christian requires honest return to that point — not just regret about consequences, but acknowledgment of where the path went wrong.

Verse 16: while he lingered, the men laid hold on his hand, and on the hand of his wife, and on the hand of his two daughters, the Lord being merciful unto him, and they brought him forth. He lingered. He had been told the city was going to be destroyed. He had seen the angels blind the men of Sodom. He knew divine judgment was imminent. And he lingered. This was not slowness of movement but slowness of heart. His heart was still hanging on it. His wife looked back. His daughters, raised in Sodom, showed the fruit of that upbringing when they escaped. The world had gotten into Lot's family in ways that outlasted Sodom.

Oh, Not So My Lord — A Little Something That Reminds Him of Sodom

When the angels told him to escape to the mountain, Lot begged for an alternative: behold now this city is near to flee unto, and it is a little one. Oh, let me escape thither. Is it not a little one, and my soul shall live. He could not face the mountain — the separated elevated place where Abraham was. He wanted to go into another city. Just a small one. Just a little something that resembled what he had been. His heart craved even after all that had happened some version of what he had lost. Saved as by fire, indeed. The fire fell, the city burned, and he

still wanted to get into a city — a little one, only a little one.

That is the portrait the word of God draws of the worldly Christian saved through great loss. Not destroyed, but saved so. Not walking in the path of separation. Not growing in the knowledge of the Lord Jesus. The things that are rescued are the bare essentials — life, perhaps a couple of family members — and even after the judgment falls there is still the craving for the world's pattern of things, just on a smaller scale. May we not be like Lot. The path of Abraham, the tent, the altar, the uphill place of communion, is harder. But Abraham looked for a city which hath foundations, whose builder and maker is God — not Sodom, not Zoar, but the city that only faith can see.

Abraham and Lot — The Contrast in Full

The contrast between these two men stands as one of the most instructive in the whole of Scripture. Abraham is separated, circumcised, in communion with God, sitting in the tent door at Mamre, running to meet the Lord, interceding from a position of standing before Him. Lot is compromised, embedded in the world's city, sitting in the gate in the cool of the evening, facing a crisis he has no resource to meet, offering a terrible alternative to protect his guests, lingering even when the city is about to be destroyed, finally rescued only by being physically pulled out by the hand.

Abraham was in a position to intercede for any righteous souls in Sodom. Lot could do nothing about his sons-in-law — he seemed to them as one that mocked. Abraham had the authority of a separated walk; Lot had only words that carried no weight. Abraham had communion with the Lord; Lot had hospitality. Abraham had the mark of death on his house; Lot had a little unleavened bread.

The lesson of 1 Corinthians 10 is that these things are written for our instruction: that we should not lust as they also lusted. The path of faith — the uphill path, the heat of the day, the tent, the tree, the morsel of bread set before God — is the

path that leads to communion, to intercession, to being known as the friend of God. The other path leads to Sodom and Zoar. May we have grace to judge the Egyptian thoughts in our hearts before they take us where they took Lot.

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