

Judge of all the Earth (Part 2)

2025-07-27 – Genesis 19



Last week we saw how the Judge of all the earth is a righteous judge who seeks out the truth in every matter. He saw the righteous hospitality of Abraham and heard the cries of wickedness from Sodom. This week we will see the righteous hospitality of Abraham's nephew Lot, the wicked Rebellion of Sodom, and the way the righteous Judge of all the earth carries out justice.

Good morning, everyone. If you've got your Bibles, I want to invite you to open to *Genesis* chapter 19. And as we begin, for those of you present and for anyone watching online, I want to just take a moment. Parents with little-eared children that may be watching—my wife, when she's not here, she watches at home, and the kids will watch with her. We're talking about Sodom and Gomorrah today, and there are words that your children probably don't have categories for yet. So, this passage is probably not one to have them listen to. Now, if they're aware of the things we're going to talk about, they should be in here. This is a passage we need to talk about in Scripture, but for our daughter, it would just lead to a lot of questions. So, I want to extend that courtesy to parents, parents watching online as well.

We're in *Genesis 19* today, talking about God's judgment because God is the judge of all the earth, as we saw last week. And if you were here last week, it was Part 1 of this sermon.

How does the Judge of all the earth reign?

The LORD sees the evidence of righteousness in hospitality

The LORD seeks the truth of every cry for justice

The LORD will not allow the wicked to escape his judgment

We are in *Genesis 19* today. Last week, *Genesis 18* and *19*. I talked last week about the Judge of All The Earth. Abraham calls Him that in *Genesis 18:25*. *Genesis 18* and *19* are parallel passages. In *Genesis 18*, we see the righteousness of God, and we see the way God looks at righteousness as He examines Abraham's hospitality. And He, as He speaks about His judgment, and the way God in heaven does not just judge from afar, but He comes down and He seeks the truth of every cry for justice.

We also talked last week, as Abraham said, "God, what if you find 50 righteous? 45? 40? 30? 20? 10?"—as close as the Bears get to the end zone, usually. But as we start this week, the idea that we had from last week is that God does treat the righteous and the wicked differently. And if, when God sends His messengers into Sodom, they find 10 righteous, they will spare the whole

plain of the Jordan. If only there were 10. But as we will see this week, because last week we looked at positive examples—*Genesis 18* is the positive example of Abraham—*Genesis 19* is the inverse in every way. And so that is where we will be today, as we look at the Judge of All the Earth and How He reigns, Part 2.

How does the Judge of all the earth reign?

To that end, let us pray.

Father in heaven, we thank You for this day. Father, we thank You that You reign. We thank You that You are in control. We thank You, Lord, that as we read this passage, as we look at Your judgment and wrath, no matter our human view, we should take hope, knowing that You will put an end to evil. We should trust that Your justice is good because, Father, You see far greater than we do. And, Father, we should rejoice that if we call upon Your name, You so loved the world that You sent Your Son to die in our place, that though we deserve to perish like those of Sodom and Gomorrah, in Your Son, if we believe in His name, we can have eternal life. I pray right now, Lord, for all of us, that You would give us eyes to see and ears to hear as we read this passage, that Your Spirit would be opening our eyes. And Father, I pray You would speak to me and speak through me, that these would be Your words and not mine. We thank You, Lord, as we lift up this prayer to You, that You hear our cries for justice. We thank You that You see a far greater picture than we do, and Your reign is good and just, seated on Your throne. We pray all of this in the name of Your Son Jesus, who is seated at Your right hand. It is in His name we pray. Amen.

How does the Judge of all the earth reign?

The LORD sees the evidence of righteousness in hospitality

Well, as we begin, I'm not plagiarizing myself. I am intentionally making the same points this week. So when I click forward and you say, "We've read this already," you have, because again, the passages of *Genesis 18* and *19* are parallels. You're supposed to read them in light of each other.

How does the judge of all the earth?

The first thing we will see today is that the Lord sees the evidence of righteousness and hospitality.

The two angels entered Sodom in the evening as Lot was sitting in Sodom's gateway.

Genesis 19:1 CSB

Genesis 19 begins, "**The two angels entered Sodom in the evening, as Lot was sitting in Sodom's gateway.**" Now, we've got to cover a whole bunch of things before we go any further. First and foremost, these are the same two angels that were with Abraham and the Lord in *Genesis 18*, when Abraham starts talking to the Lord about, "What if 50? What if 45? What if 40?" These two angels head to Sodom. It is the same day as when Abraham fed them at lunch. And when we read "angels," we know they're angels, but to the people of that day, to Lot and to Abraham, they saw men. They didn't see them and say, "Oh, these are divine beings." They saw men who were travelers.

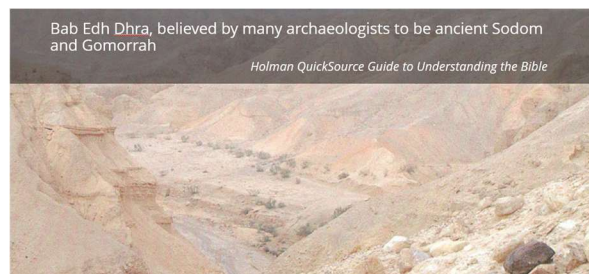
The timeline of Genesis 12-19

Genesis 12	Age 75	Abram is called by God <i>and brings Lot</i>
Genesis 13	Age 75-?	Abram in the promised land <i>and Lot choses Sodom</i>
Genesis 14	Age ?-84	Abram defeats 4 kings <i>to saves Lot</i>
Genesis 15	Age 85ish	Abram believes God and is credited as righteous
Genesis 16	Age 86	Becomes a father when Ishmael is born
Genesis 17	Age 99	Name changes and the covenant of circumcision
Genesis 18	Age 99	Takes place less than 3 months after Genesis 17
Genesis 19	Age 99	Takes place the same day as Genesis 18

Now, on top of that, I want to just give you a little bit of background on Lot. We’ve, every week, looked at this timeline, going further and further. In *Genesis 12*, when Abram was 75, God called him and said, “Leave your father’s house, your relatives, and your land.” Notice, “Leave your relatives.” If you remember, we talked about how Abram failed to do that because his nephew Lot came with him, and every time Lot’s name shows up in the narrative, it’s not for good reasons. Abraham, in *Genesis 13*, as he grows and the Lord blesses him, the Lord blesses Lot by association, and Lot and Abram wind up in a land that cannot support both of them. And Abram says to Lot, “Hey, do you want the land God promised me, or do you want the plain of Jordan where Sodom and Gomorrah are?” And Lot looks down and he chooses Sodom and Gomorrah in that land. In *Genesis 14*, that land, the five kings of that area, are defeated by four kings from further away. And when the four kings defeat the five kings, Abram goes out and he defeats the four kings to save his nephew Lot. Lot winds up losing quite a few possessions and winds up living in the city of Sodom. And that was when Abram was about 84. And so now, we’re 15 years later. The next time we see Lot, he has been living in the city of Sodom for that long.

The two angels entered **Sodom** in the evening as Lot was sitting in Sodom’s gateway.
Genesis 19:1 CSB

“The two angels entered Sodom in the evening, as Lot was sitting in Sodom’s gateway.” Now, there’s one other thing we need to talk about. I’ve got Sodom in green here, and that is because when we think of Sodom and Gomorrah, I bet the imagery you have is this:



in modern day, the imagery of Sodom and Gomorrah, where they are today, it is desolate because of God's judgment. It is desolate to this day, over 3,000 years later, because of the sin that God judges in this passage. Fire and brimstone rained down.

The two angels entered **Sodom** in the evening as Lot was sitting in Sodom's gateway. Genesis 19:1 CSB

Lot looked out and saw that the entire plain of the Jordan as far as Zoar was **well watered everywhere like the Lord's garden** and the land of Egypt. (This was before the Lord destroyed Sodom and Gomorrah.)

Genesis 13:10 CSB

But our first introduction to Sodom and Gomorrah in Scripture was that it was **"well watered everywhere, like the Lord's garden"** (*Genesis 13:10*). When we read about Sodom and Gomorrah, the first image in our head should be: this is the one place labeled as being as abundant as the Garden of Eden. We don't think about that, but that's the imagery of Scripture.

The two angels entered **Sodom** in the evening as Lot was sitting in Sodom's gateway. Genesis 19:1 CSB

A land of abundance that is likened to the garden of Eden

A land of abundance that is likened to the Garden of Eden. There are not other lands that are directly linked to the Garden of Eden in this way. What we are seeing in Sodom and Gomorrah is the Garden of Eden with no fear of God and sin running rampant.

The two angels entered **Sodom** in the evening as Lot was sitting in Sodom's gateway. When Lot saw them, he got up to meet them. He bowed with his face to the ground and said, "My lords, turn aside to your servant's house, wash your feet, and spend the night. Then you can get up early and go on your way."

Genesis 19:1-2a CSB

As we keep reading, **Lot is sitting at Sodom's gateway**, just like Abraham in *Genesis 18* is sitting at the entrance of his tent. **When Lot saw them, he got up to meet them. He bowed with his face to the ground and said, "My lords, turn aside to your servant's house, wash your feet, and spend the night. Then you can get up early and go on your way."** Now, when we read this, we should read this and say, "Didn't Abraham just do this with them?" And the answer is yes. Lot is acting with righteousness here. We should read this and say, "That's some good hospitality."

“No,” they said. “We would rather spend the night in the square.” But he urged them so strongly that they followed him and went into his house. He prepared **a feast** and **baked unleavened bread** for them, and they ate.

Genesis 19:2b-3 CSB

“No,” they responded, “we would rather spend the night in the square.” And you may wonder, “Well, why would they rather spend the night in the square?” Well, God said in the previous chapter, “We’re going to go see if the outcry that has reached me matches what is being said.” And the best way to do that is to sit in the square all night and see what the men of Sodom do. **But Lot urges them so strongly that they follow him and went into his house. He prepared a feast and baked unleavened bread for them, and they ate.**

Now, a feast of unleavened bread is not a feast. But this is here to tell us how far Lot has fallen, from the land could not support the household of Abraham and the household of Lot in *Genesis 13*, to a feast being a meager ration of bread. This passage is not mocking Lot. It’s speaking to 15 years living in a wicked land of Sodom. It’s speaking to how, in a land of abundance, they treat foreigners—because that’s what he is in this passage. When we read this, the passage is not mocking Lot. It’s pointing out to us he is giving the best of what he has, but it’s almost nothing.

Before they went to bed, **the men of the city of Sodom, both young and old, the whole population**, surrounded the house.

Genesis 19:4 CSB

Before they went to bed, the men of the city of Sodom, both young and old, the whole population, surrounded the house.

And I need to change the formatting of this a little because:

Before they went to bed,
the men of the city
the men of Sodom,
surrounded the house
both the young and the old,
the whole population (*the people from the ends... [of the city]*)

Genesis 19:4 CSB

In Hebrew it says this: “**The men of the city, the men of Sodom,** surrounded the house, **both the young and the old, the whole population,**” which is literally “the people from the ends.” Remember in *Genesis 18*, when Abraham said to God, “What if 10 righteous are found?” What we are seeing in this structure, it’s called a *chiasm*. It’s drawing our attention. Every single man in this city who is awake is present. “**The men of the city, the men of Sodom, both the young and**

the old, the whole population from one end of the city to the other.” There’s no way around this. If we’re going to say, “Are there any righteous in this city?” the answer, in the words they say from going forward from this verse, is an abounding “No, there is no righteous person in this city.” And the stress in this verse is that it wasn’t just a few bad actors. The city, the men, came to do this together.

They called out to Lot and said, “Where are the men who came to you tonight? Send them out to us so we can have sex with them!”

Genesis 19:5 CSB

They, the men of Sodom, the men of the city, the old and the young, from one end to the other, called out to Lot and said, “Where are the men who came to you tonight? Send them out to us so that we can have sex with them.” It’s an incredibly heinous and wicked lack of hospitality.

The Sin of Sodom (and Gomorrah)

1. The sin at hand is primarily the heinous lack of hospitality in Sodom

This is a passage about hospitality, and the **Sin of Sodom**, first and foremost, is primarily the heinous lack of hospitality. In the day in which they lived, nations were judged, and their fear of God was judged, on how they treated those who passed through. And in Sodom and Gomorrah, when people were passing through, the people in the city said, “They are within our power now. We will do what we want to them.” This is incredibly wicked in every way. Every person of that day who heard this story, whether they were Israelite or not, would have said, “That town and those people are deserving of death.” In the ancient Near East, every single word that they say would have been incredibly shameful in every way. And yet these men, young and old, from the ends of the city, all of them have no *shamah* (shame).

The Sin of Sodom (and Gomorrah)

1. The sin at hand is primarily the heinous lack of hospitality in Sodom
2. The men of Sodom intend to kill the two travelers

Now, it’s important to note we don’t read it in the text unless we know what to look for, but the men of Sodom also intend to kill the two travelers. How do we know this? Well, in this passage and last week, God talks about the outcry that has reached His ears, and it’s the noun version of the verb from *Genesis 4:10*, when the blood of Abel cries out to the Lord. Innocent blood crying out. The action they are about to take is, “We are going to have our way with these men and then kill them because no one will ever know what we did. If someone comes seeking them in the future, we’ll do the same to them. But if an army came, we’d say, ‘Well, they passed on through.’” They do not fear God in any way, shape, or form. They do not fear any god. They do not fear any

consequence in this passage. The sin at hand is a heinous lack of hospitality, and they intend to kill the men so that they will never be held responsible.

The Sin of Sodom (and Gomorrah)

1. The sin at hand is primarily the heinous lack of hospitality in Sodom
2. The men of Sodom intend to kill the two travelers
3. The sin issue at hand is not homosexuality, but homosexuality is an outcome of sustained rampant rebellion against God (Romans 1:18-32)

Now, this brings us to an important point as we read into the Old Testament. The sin issue at hand is not homosexuality, but homosexuality in Scripture is an outcome of sustained, rampant rebellion against God. Now, you may say, “Matt, why are you saying this?” Well, in our modern culture, we see—and we shouldn’t if we believe the Bible—we are told homosexuality is an identity. We are told homosexuality is somebody’s truth about who they are. Scripture does not afford that worldview. We are made in the *imago Dei* (image of God). That is the identity of every human. We are made in His image and His likeness, male and female, we are created. There is no way around this.

If you listen to people online who are apologetics people or who argue about political things, I want to tell you, as a pastor, there’s a million of them. If you listen to someone who cannot clearly define the image of God, don’t listen to them anymore. If you listen to somebody who’s out there arguing about all these sinful things but they never talk about the image of God, don’t listen to them at all, because they are setting the bar lower to the standards of this world. The Bible does not give us room. Modern culture says, “Well, same-sex attraction, it’s just something we’re made into.” Well, the book of *Romans 1:24–27* talks about there are things that are created in us by our Creator. He designed us with a very clear worldview. But we have rebelled against that, and in our rebellion and in our turning away from God, we have exchanged the truth for a lie. And what Scripture says is, as we turn away and rebel against God, the outcome of that is we turn from the natural to the unnatural.

Now, when I say this, I’m speaking as nations and peoples. We’re not talking on the individual level right now because, with individuals, we treat them with dignity and respect because they are made in the image of God, but we also label the sin as sin. Because what Scripture says is, as people turn and rebel against God, as the rebellion becomes more and more rampant, what happens is they turn to unnatural desires, and not only do they turn to them, but they celebrate them and applaud them. In our modern culture, for young people, it is common that they think,

“Wow, it’s heroic for someone to say what their identity is and for them to follow in their desires.” And Scripture says, “That’s not who you are. You are made in the image of God.”

As believers, we need to be rooted in this, and we need to be influenced and informed by this. If we are having a conversation about whether or not homosexuality is sinful, the Bible is crystal clear: it’s an abomination. There’s no room around that. There is no room in Scripture to say, “Well, you know what we do now is different than what they did back then.” And that’s the common argument. But the problem is, it’s different now because we have so degraded the image of God and what He designed us to be and how we live, and we walk in such rampant rebellion that we say, “Well, maybe this doesn’t mean what we think it means,” when Scripture is so abundantly clear. There is no framework in Scripture for same-sex relationships because, in Scripture’s eyes, that’s a response to rebellion. The end. It’s rebellion against God. There’s no room around that.

When we read these passages, we cannot read them in our modern lens and allow that to dictate, or else we’re going to fall apart when we talk to other people. You’re made in the image of God. They are made in the image of God. Start from there. Recognize that the sin issue at hand in Scripture is rebellion against God first and foremost. Homosexuality is an outcome of that. Rebellion against God leads us to distort the image further and further.

When we’re reading about Sodom and Gomorrah, we are not reading a passage about people who have same-sex attraction. We are reading a passage about people who are walking in such rampant rebellion that when people are traveling through, they don’t see them as men made in the image of God; they see them as beasts or things that they can do what they want to. This is a reality we must contend with in our modern world. We must not allow the argument to be about what you’re attracted to, to be the core of your identity. We are made in the image of God. Do not allow it to become less than that.

When we read these passages, Scripture leaves no room for us to live in that lower conversation. It’s sinful. Homosexuality is sinful. There’s no way around that. The modern arguments that, “Well, they were talking about temple practices or this or that,” they’re nonsense. We’re made in the image of God, male and female. He created us with intent and design. All of the things in our modern culture being celebrated are being celebrated because rebellion is leading us further and further away from the truth of the gospel and the truth of what we were created for.

So, I don’t want this passage today to be a passage where we’re talking about homosexuality. It’s a passage where we’re talking about the outcomes of rampant rebellion against God, one of which is homosexuality. It’s not an identity; it’s a logical conclusion of sin.

Lot went out to **them** at the entrance and shut the door behind him. He said, “Don’t do this evil, my brothers. Look, I’ve got two daughters who haven’t been intimate with a man. I’ll bring them out to you, and you can do whatever you want to them. However, don’t do anything to these men, because they have come under the protection of my roof.”

Genesis 19:6-8 CSB

Lot went out to them at the entrance and shut the door behind him, and Lot said, “Don’t do this evil, my brothers.” And if you would have stopped there, this would be a wonderful statement: “Don’t do evil, my brothers.” Someone in the town should have said this. If there were 10 righteous, 10 people should have said, “Hey, guys, go to bed. This isn’t how we treat travelers.” Only one foreigner is willing to speak this. ***Then he says, “Look, I’ve got two daughters who haven’t been intimate with a man. I’ll bring them out to you, and you can do whatever you want with them. However, don’t do anything to these men because they have come under the protection of my roof.”***

And it’s here that we see 15 years of living in the culture and city of Sodom and Gomorrah. When Lot does this, some commentators say, “Well, he’s being a great host.” That’s not right. This is a moment of perversion in every way.

The Sin of Sodom (and Gomorrah)

1. The sin at hand is primarily the heinous lack of hospitality in Sodom
2. The men of Sodom intend to kill the two travelers
3. The sin issue at hand is not homosexuality, but homosexuality is an outcome of sustained rampant rebellion against God (Romans 1:18-32)
4. Lot offering his daughters is a “slightly” lesser of two evils

What Lot does here in offering his daughters is maybe, maybe, the slightest of lesser of two evils, but by, like, not even a millimeter. Everything in this passage is evil, and we should just label it as such. Lot is trying to protect these men, but if he would have just stopped at, “My brothers, don’t do this. It’s evil,” that would have been a much better thing to say. We don’t look at this and say, “Wow, Lot is willing to give up his daughters.” We look at this and say, “Why, Lot? Why, city? Why all of this?” Because when rampant rebellion against God, when no one fears God, when that is the reality, the outcomes are all wicked.

“Get out of the way!” **they** said, adding, “This one came here as an alien, but he’s **acting like a judge!** Now we’ll do more harm to you than to them.” **They** put pressure on Lot and came up to break down the door.

Genesis 19:9 CSB

The people respond, **“Get out of the way,” they** said—**“they”** being the **men of Sodom, the men of the city, the young and the old, from one end to the other**. Then **they** say, **“This one came here as an alien, but he’s acting like a judge.”**

“Get out of the way!” **they** said, adding, “This one came here as an alien, but he’s **judging like a judge!** Now we’ll do more harm to you than to them.” **They** put pressure on Lot and came up to break down the door.

Genesis 19:9 CSB

And the language here is, **“He’s judging like a shaphat (judge),”** and it’s a Hebrew intensive that’s designed to say, “Look at this judge, judging us.” And remember, this is a passage about the Judge of All the Earth. And they are saying, “Look at him, judging us.” They’re identifying that what he’s doing is what he should be doing, and shame on them. Shame on the old men there that are not judging the young men, saying, “Why are we doing this?” Shame on the young men. They’re going along with what the culture has told them, but they are so steeped in their sin and rebellion.

And what do they say? **“Now we’ll do more harm to you than to them.”** Now they say, “Even though you’ve been among us for 15 years, we’re going to treat you the same way we treat travelers coming in.” **And they put pressure on Lot and came up to break down the door.**

The Sin of Sodom (and Gomorrah)

1. The sin at hand is primarily the heinous lack of hospitality in Sodom
2. The men of Sodom intend to kill the two travelers
3. The sin issue at hand is not homosexuality, but homosexuality is an outcome of sustained rampant rebellion against God (Romans 1:18-32)
4. Lot offering his daughters is a “slightly” lesser of two evils
5. Calling Lot an alien and threatening to do the same to him reinforces their incredibly heinous lack of hospitality

And this is the final big moment of sin in Sodom, calling him an alien and threatening to do the same thing to him reinforces their incredibly heinous lack of hospitality. It’s bookended: first with, “Let us do this to those strangers,” to “Let us do it to the stranger we know who lives among us.” The actions of Sodom and Gomorrah—anyone in the ancient Near East who read this passage, whether they feared God or not, would say, “That place is deserving of judgment,” and it is God who is going to judge them. But as God reveals this to us, it shows us that God’s judgment is surely just.

How does the Judge of all the earth reign?

The LORD sees the evidence of righteousness in hospitality

The Lord sees the evidence of righteousness and hospitality, and in Sodom and Gomorrah, we see the exact opposite. If the evidence of righteousness is hospitality, then in Sodom and Gomorrah, we see wickedness at its core. We see the degradation of design in every way. We were made in God's image, and look what they are doing with it to one another. It is perverse in every way.

The Lord sees the evidence of righteousness and hospitality. So, what do we do today? Well, you may immediately say, "Well, you know, I've never done anything that bad." I hope so. I hope you've never done anything that bad.

How does the Judge of all the earth reign?

The LORD sees the evidence of righteousness in hospitality

Repent of actions where worldly influence distorts your design

But we also need to realize we need to **repent of actions where worldly influence distorts our design**. We're made in God's image, and we are called to walk in this world. Remember, He said that Abraham, in *Genesis 17:1*, "Walk before Me, blameless." We're called to do the same, which means if we are allowing sinful influence from the world to distort what we have been created to do as image-bearers of God, we need to repent of that. We need to not allow that to be twisting into us.

I think about when I read this, there are shows that Jess and I like watching and different things, and more and more, we're watching a show, and you know, like every modern show, there's got to be, like, every identity has to be represented. And more and more, I'm like, "Why are we watching this?" And more and more, we leave things behind. And it used to be something where I was like, "Well, I went to film school, so I watch these things 'cause I like the art." And more and more, I'm like, "What?" And I'm not talking about anything super racy. I'm talking about just, like, sitcoms and things like that, where we are being invited into a worldview that, if we just don't critically think and discern, what are we doing?

Repent of actions where worldly influence distorts your design. If you're watching things or doing things that are normalizing things that the Bible says is rampant rebellion against God, stop there. It's that simple. If you're like, "Well, it's not that bad," we're having the wrong conversation. Repent of actions, repent of the things you're doing where worldly influence is distorting what you are designed to do, is distorting your design.

How does the Judge of all the earth reign?

The LORD sees the evidence of righteousness in hospitality

Repent of actions where worldly influence distorts your design

The LORD seeks the truth of every cry for justice

Now, this brings us to the next point: the Lord seeks the truth of every cry for justice. In this passage, just like last week, we see a God who is not just judging from afar, but He sees firsthand what is occurring.

But the angels reached out, brought Lot into the house with them, and shut the door. They struck the men who were at the entrance of the house, both young and old, with blindness so that they were unable to find the entrance.

Genesis 19:10-11 CSB

The angels reached out as Lot is standing there, and they're pressuring at the door, and they **brought Lot into the house with them and they shut the door. They struck the men who were at the entrance of the house, both young and old, with blindness, so that they were unable to find the entrance.**

Now, the language of blindness here is the beginning of the divine judgment. The language of what's being done here is not, like, they poke their eyes. It's a divine Hebrew word, *sanverim*. When a Hebrew person heard "struck with blindness," it would have immediately been tied to a divine action.

Then the angels said to Lot, "Do you have anyone else here: a son-in-law, your sons and daughters, or anyone else in the city who belongs to you? Get them out of this place, for we are about to destroy this place because **the outcry** against its people is so great before the Lord, that the Lord has sent us to destroy it."

Genesis 19:12-13 CSB

Then the angels said to Lot, "Do you have anyone else here? A son-in-law, your sons and daughters, or anyone else in the city who belongs to you? Get them out of this place, for we are about to destroy this place because the outcry against its people is so great before the Lord that the Lord has sent us to destroy it." And with these verses, God is saying through His angels, "What I have heard matches what I have seen, and My judgment is coming." There is no room around this, and God is showing that it is just what He is going to do.

So Lot went out and spoke to his sons-in-law, who were going to marry his daughters. "Get up," he said. "Get out of this place, for the Lord is about to destroy the city!" But his sons-in-law thought he was **joking**.

Genesis 19:14 CSB

So, Lot went out and he spoke to his sons-in-law who were going to marry his daughters. “Get up,” he said, “get out of this place, for the Lord is about to destroy the city.” But his sons-in-law thought he was joking. They had no fear of God. Now, you may say, “Well, Pastor Matt, hold on a second. Were they not struck with blindness?” And you may wonder, and then you’re like, “Well, were all the men of the city present?” And the answer to this is, well, some of the many men of the city apparently weren’t. But what we learn from this, and if we understand the ancient Near East culture, the fact that they come to Lot’s house before bedtime in the city of Sodom means that all the people were either there or were unwilling to speak against it.

What we learn in this passage: no one in that city would have been like, “Wait, what happened?” In a city at that time, the cities of that size, everyone would have known a traveler was passing through. That news would have spread like wildfire. The fact that these men think that Lot is joking (Isaac) speaks very poorly to their fear of the Lord. It speaks very poorly to them as a whole.

For any young women out there that are not married, find a man who fears the Lord. I say that because when I read this passage, I’m like, “Well, Lot’s daughters came out on top there.” Although, if you keep reading, not great there either. And fathers, I have a five-year-old daughter, and I pray regularly for the man she will marry someday, that he will fear the Lord. Take that seriously, young men. Fear the Lord. Don’t be punks so that someday, when you’re married, you’re not taking fear of the Lord as a joke.

At daybreak the angels urged Lot on: “Get up! Take your wife and your two daughters who are here, or you will be swept away in the punishment of the city.” But ***he hesitated.***

Genesis 19:16 CSB

At daybreak, the angels urged Lot on, “Get up, take your wife and your two daughters who are here, or you will be swept away in the punishment of the city.” But he hesitated. Whenever I read this, I’m like, “What do you mean he hesitated? They were going to rape you, Lot. They were going to kill you and the men in your house and your daughters and your wife. They were going to have their way with you and bury you so no one ever knew.” But ***he hesitated.***

There’s a reality in this passage, as we read it, that if we read this passage with humility, even as we’re saved from our sin by Christ, even as the Holy Spirit brings us from dead to alive, there’s a reality that sometimes we hesitate, or we don’t quite cut out the sin we need to. But a passage like this should be a reminder to cut it out. It should be a reminder to not hesitate, to not say, “Well, that sin’s not that bad,” to not say, “Well, I really love that old way of living,” because there’s warnings in this passage for that.

What's beautiful in this passage is Lot, who's the one person who showed any measure of righteousness in Sodom. After he hesitated, the Lord doesn't say, "Fine, you too."

At daybreak the angels urged Lot on: "Get up! Take your wife and your two daughters who are here, or you will be swept away in the punishment of the city." But *he hesitated*. Because of **the Lord's compassion** for him, the men grabbed his hand, his wife's hand, and the hands of his two daughters. They brought him out and left him outside the city.

Genesis 19:16 CSB

Instead, ***because of the Lord's rachamim (compassion), the men grabbed his hand, his wife's hand, and the hands of his two daughters, and they brought him out and left him outside the city.*** Because they, in their own strength, were not ready to leave, the angels pulled them out. And the word for compassion here, *rachamim*, it's the first time it shows up in Scripture. This specific word only shows up twice in Scripture, and it is a word for compassion and forgiveness and love. And in this passage, the Lord is showing compassion to Lot, who has one foot in the city, one foot in a righteous worldview from what he had before following Abraham. And what we see in this passage is the Lord's compassion for him overpowers his hesitation.

How does the Judge of all the earth reign?

The LORD sees the evidence of righteousness in hospitality

Repent of actions where worldly influence distorts your design

The LORD seeks the truth of every cry for justice

The Lord seeks the truth of every cry for justice. He knows, He sees. In this passage, we see not even those who weren't present at the door are righteous. They don't fear God. We see that the Lord, even when Lot hesitates, the Lord, who sees that his actions have been righteous to a degree, the Lord removes him and his family from that situation.

How does the Judge of all the earth reign?

The LORD sees the evidence of righteousness in hospitality

Repent of actions where worldly influence distorts your design

The LORD seeks the truth of every cry for justice

Trust that His compassion accompanies His judgment

And as we read this, there's encouragement for me in **trusting that His compassion accompanies His judgment.**

The Lord's compassion is mentioned in the same passage where we see His judgment on these heinous people because, as we read these passages, we can read these and say, "Well, Sodom and Gomorrah really deserved it." But if we know our Scripture, we know we deserve it too. We

know we are deserving of death, for “all have sinned and fall short of the glory of God” (*Romans 3:23*). “The wages of sin is death” (*Romans 6:23*). The reality is, we are dead in our sins, and there is nothing we can do. But just like the compassion God shows to Lot, look at Christ in the New Testament. As He’s interacting with people who are rejecting Him, He has compassion for them.

My favorite moment of compassion in Scripture is the criminal on the cross. One’s hurling insults, and the other, who knows he’s guilty, he knows he’s deserving of death, he says, “Lord, remember me in Your kingdom” (*Luke 23:42*). And Jesus says, “You’ll be with Me today in paradise” (*Luke 23:43*). And it’s such a wonderful picture of God’s compassion in the midst of His judgment.

Because what we see again and again in Scripture is that what God has made evident in His design—“The heavens declare the glory of God” (*Psalms 19:1*)—what He has made evident in His design of us, made in His image, even in our rebellion, God sent His Son, and God, through His Word, through His work in the world, He is drawing people to Him. He is showing compassion to those who have fully rebelled. **Trust that His compassion accompanies His judgment.**

How does the Judge of all the earth reign?

The LORD sees the evidence of righteousness in hospitality

Repent of actions where worldly influence distorts your design

The LORD seeks the truth of every cry for justice

Trust that His compassion accompanies His judgment

The LORD will not allow the wicked to escape His judgment

Now, as I say that, also recognize that the Lord will not allow the wicked to escape His judgment. The wicked will not receive compassion because they have fully rejected God. It’s just the reality of Scripture. It’s not just here; it’s *Genesis 6* at the flood, it’s here, as we move forward, we see patterns of God’s judgment play out in Egypt, in Israel, at the exile. And when we read *Revelation*, we see what will come in the end for all who sin: they will be thrown into the lake of fire. They will be in hell for all eternity. There is no way around that. The wicked will not escape the judgment of God.

As soon as the angels got them outside, one of them said, “Run for your lives! Don’t **look back** and don’t stop anywhere on the plain! Run to the mountains, or you will be swept away!”

Genesis 19:17 CSB

As soon as the angels got them outside, one of them said, “Run for your lives. Don’t look back, and don’t stop anywhere on the plain! Run to the mountains, or you will be swept away.” Now, when it says “don’t look back” here, this is one of those important Hebrew nuance words. It’s not “No, it’s...” It’s the word that was used when Abram, in *Genesis 15:5*, God says, “Go out and look at the stars.

Try and count them. Your descendants will be that numerous.” It’s a word of intense looking and considering. “Don’t long for what you left behind” is what’s being said here. Don’t look back and wish you could be there. Don’t look back at that wickedness that you’re leaving and say, “If only I could return.” The warning here is, “Leave this behind in truth.”

But Lot said to them, “No, my lords—please. Your servant has indeed found favor with you, and you have shown me great kindness by saving my life. But I can’t run to the mountains; the disaster will overtake me, and I will die. Look, this town is close enough for me to flee to. It is a small place. Please let me run to it—it’s only a small place, isn’t it?—so that I can survive.”

Genesis 19:18-20 CSB

But Lot said to them, “No, my lords, please. Your servant has indeed found favor with you, and you have shown me great kindness by saving my life. But I can’t run to the mountains; the disaster will overtake me, and I will die.” What he’s saying is, “I’m not fast enough to get there. The mountains are too far away.” Now, there’s unfortunate humor in this passage of Lot basically saying, “That’s too far,” and there’s also a deep irony in this passage of Abraham previously argued for the salvation of the righteous. Lot, who’s been walking more in wickedness, argues for the salvation of the wicked in this passage, and we need to see that side-by-side. What Lot is doing here when he said, “Look, can I stay in this town?” is he saying, “I don’t want to leave it all the way behind.” When we read this passage, we need to read it with that critical eye.

And he said to him, “All right, I’ll grant your request about this matter too and will not demolish the town you mentioned. Hurry up! Run to it, for I cannot do anything until you get there.” Therefore the name of the city is Zoar.

Genesis 19:21-22 CSB

But just like how the Lord responded to Abraham—50, 45, down to 10, if 10 righteous are found—the Lord here deals well with Lot. The angel says, ***“All right, I’ll grant your request about this matter too, and will not demolish the town you mentioned. Hurry up, run to it, for I cannot do anything until you get there.” Therefore, the name of the city is Zoar.***

The sun had risen over the land when Lot reached Zoar. Then out of the sky the Lord **rained** on **Sodom and Gomorrah** burning sulfur from the Lord. He demolished these cities, the entire plain, all the inhabitants of the cities, and whatever grew on the ground. But Lot’s wife **looked back** and became a pillar of salt.

Genesis 19:23-26 CSB

The sun had risen over the land when Lot reached Zoar. Then, out of the sky, the Lord rained on Sodom and Gomorrah burning sulfur from the Lord. He demolished these cities, the entire plain, and all the inhabitants of the cities, and whatever grew on the ground. This place that was compared to Eden is desolate to this day. This place that was declared or was compared to Eden, the Lord rained—just

like He rained at the flood. It's the same word, but this time it's fire and sulfur. The language is abundantly clear: this wasn't some accident; this wasn't some natural disaster from below. The Lord rained fire and sulfur down. That is the judgment that we see.

The wicked will not escape the judgment of God, and look: ***Lot's wife looked back, and she became a pillar of salt.*** And again, it's not as they were running, she tripped and looked over her shoulder and became salt. I've seen videos that do that, and I'm just like, "What? It's nonsense." No, she looked back and said, "I want to go back. I want that." She looked back and said, "I wish that wasn't receiving..." She looked back and said, "It's not really evil." The language here is the language of someone longing for wickedness, and we cannot escape that fact.

If you are a believer today, or if you think you're a believer, and you long for your old life of sin, this passage should be a gut check to say, "What's the problem?" Now, there are things like addiction. I've talked to people who, because of addiction, they know they shouldn't go back, but they struggle. But if there is sin in your life that you're like, "Oh, it's not that bad," there's sin in your life that you're like, "Jesus saved me from this; I do it; it's no big deal," if you have that kind of unrepentant sin where you look back at your old way of living and say, "This is still good," that's a heart-check moment. Because I would say, if you can say that with honesty, that's probably a sign that you don't have new life in you. The Holy Spirit does not leave us unconvicted.

And let me say this: if you're a believer and you are struggling with sin and you fall to it repeatedly, this passage does not mean because you keep falling to that sin, you're not saved. Because something I talk to when I talk to young men about lust issues, something that always comes up is, "I know I shouldn't do it, but I go back to it." And no, you shouldn't do it. But one of the conversations is, "Is the pattern changing? Are you praying against it? Are you looking at that and saying, 'That's wicked; I'm moving away'? Are you changing the patterns of how you live your life?" Because the Holy Spirit working does not mean we're going to be perfect, though it could if we trusted and believed the Lord at His word. But I don't want to be pie-in-the-sky in this moment. I want to make sure it's abundantly clear that as we wrestle with sin, sometimes our victories are very small. But if we just walk back into it repeatedly, that's a question of whether the Spirit is there at all.

Early in the morning Abraham went to the place where he had stood before the Lord. He **looked** down toward **Sodom and Gomorrah** and all the land of the plain, and he saw that smoke was going up from the land like the smoke of a furnace. So it was, when God destroyed the cities of the plain, he remembered Abraham and brought Lot out of the middle of the upheaval when he demolished the cities where Lot had lived.

Genesis 19:27-29 CSB

The last thing we see in the passage we're going to cover today is that **Abraham went out to the place where he had stood before the Lord** in *Genesis 18*, and **he looked down towards Sodom and Gomorrah**—the previous day, seeing Eden laid out in front of him—**and all the land of the plain. And he saw smoke going up from the land, like the smoke of a furnace. So it was, when God destroyed the cities of the plain, He remembered Abraham and brought Lot out of the middle of the upheaval when He demolished the cities where Lot had lived.**

When we read this passage, the good news of this passage is that the Lord does remember those who cry out to Him.

How does the Judge of all the earth reign?

The LORD sees the evidence of righteousness in hospitality

Repent of actions where worldly influence distorts your design

The LORD seeks the truth of every cry for justice

Trust that His compassion accompanies His judgment

The LORD will not allow the wicked to escape His judgment

Look to the Lord for deliverance from what you deserve

The good news when we read this passage is that though the Lord will not allow the wicked to escape His judgment, for those who look to the Lord, for those who call upon the name of the Lord, they will be saved. **Look to the Lord for deliverance from what you deserve.**

We are all deserving of death, and you may say, “I haven’t done that bad.” But again, it’s not about, “Have you done that bad?” It’s, “Can you walk blameless before the Lord?” And the answer is, there is only one human who has ever done it, and He was fully God and fully man. And our hospitality as humans, is we nailed Him to a tree. We nailed Him to the cross and killed Him. God came in human flesh, and we killed Him. And the good news of that is, even in our wickedness and even in the way that we operated, it was part of His design and plan that for all who believe in the name of Jesus, for all who believe He died and rose and reigns, we can have life in His name. We can have salvation not because of what we’ve done, but as we sang in the song, we are clothed in His righteousness, not our own.

If you’re here today and you’re a believer, I want to encourage you, first and foremost: repent of anything where worldly influence is distorting you. But also, when we read passages on judgment in Scripture, we should have some measure of hope and joy, knowing that this is not the end, knowing that we will be in God’s presence for all eternity, and wickedness and evil will not be present. For eternity, the judgment of God is a good thing for all who come to know the Lord, because if we know the Lord, if we’ve been saved by the blood of Jesus, we will stand before God

and know, with our righteousness on our own, we stand condemned. We are clothed in the righteousness of God through the blood of Christ. And it is such a thing.

And this passage is a reminder for us that we need to go out into this world and we need to point others to that truth. There is no one you interact with who is not made in the image of God. Everyone is deserving of dignity and respect, but dignity and respect, treating them with love, is making sure at the end of the day they do come to know the truth of the gospel. If they don't know the truth of the gospel because we never share it, that's not us showing them dignity and love. That's not us showing them what they need to see, but it's important how we do it. Hospitality matters. The way we treat other image-bearers is a sign of our righteousness before the Lord.

If you're here today and you're not a believer, know that you are not the only one in here deserving of death. We all are. But know that the gift of God is eternal life through Christ Jesus our Lord. When He died on the cross, He died in our place for the forgiveness of our sins, and for all who call upon the name of the Lord, for all who believe He is Lord and believe He rose from the dead, we will be saved. I would encourage you: do not leave today without crying out to Him, without asking Him to forgive your sins, because He will, for all who cry out. He is a God of judgment and justice, and He is a God of compassion, and praise the Lord for that.

Let's pray. Father in heaven, we thank You that You show mercy and compassion to humanity despite our rebellion. We thank You that You sent Your Son because You so loved the world, that to a world walking in rebellion and wickedness, to a world that could not recognize Your Son and ultimately nailed Him to the cross, You sent Your Son, that we might have a way to have life in Your name. We thank You, Lord, that as we come to this passage, we know that You will put an end to sin and evil. And we thank You, Lord, that all who call upon Your name, we are saved, and we will not spend eternity in hell separated from You in weeping and gnashing of teeth and torment, but we will spend our eternity with You, walking blameless before You, clothed in the righteousness that comes from the work of Christ.

Father, we thank You that You hear our prayers. We thank You, Lord, that as we look around the world and as we see wickedness run rampant near and far, Lord, we thank You that You see all of it. You know every cry. And we thank You that we can trust in Your goodness and righteousness, and we can trust that You will ultimately bring justice. Lord, we pray all of this in Your Son's holy and precious name, in the name of Jesus, who is seated at Your right hand. It is in His holy name we pray. Amen.

We're going to read *Ephesians 2:1–10* as we close because it is a wonderful reminder for all of us: ***“And you were dead in your trespasses and sins in which you previously lived, according to the ways of this world, according to the ruler of the power of the air, the spirit now working in the disobedient. We too all previously lived among them in our fleshly desires, carrying out the inclinations of our flesh and***

thoughts, and we were by nature children under wrath, as the others were also. But God, who is rich in mercy, because of His great love that He had for us, made us alive with Christ, even though we were dead in trespasses. You are saved by grace. He also raised us up with Him and seated us with Him in the heavens, in Christ Jesus, so that in the coming ages He might display the immeasurable riches of His grace through His kindness to us in Christ Jesus. For you are saved by grace through faith, and this is not from yourselves; it is God's gift, not from works, so that no one can boast. For we are His workmanship, created in Christ Jesus for good works, which God prepared ahead of time for us to do."

Go in peace.



Digging Deeper – Judge of the Earth (Part 2) Genesis 19

1. What stood out to you from the sermon?

Rear Genesis 18-19

2. As you read through these chapters, what stands out to you?
3. What do you notice about the hospitality of Abraham and Lot across both chapters? List all the ways they display hospitality.
4. What are all of the problems with the lack of hospitality with the people of Sodom? (look at the different people they mistreat in the passage, what do we see?)
5. There are zero people from Sodom that seek to put a stop to what all of the old men and young men are seeking to do together. What does that tell us about this kingdom? Are there at least 10 righteous?
6. How do the messengers treat Lot as he hesitates? What do we learn from this?
7. In the sermon, time was given to the way Lot's wife looked. Why is it important to understand the distinction between her gaze and a glance back? What are we learning as we find out she turned into a pillar of salt?
8. Is Lot truly righteous in this passage? Or is he just comparatively less wicked? (Can anyone truly be righteous?)
9. In light of how you answered the questions above, how should this passage impact how we understand God's mercy and justice?
10. Are there sins in your life you long for, though you know what they will lead to? Take some time to consider this question and if there are any you currently need to confess and repent of.
11. The outcome for Sodom and Gomorrah is still visible today. The area that was like Eden is destitute and the effects of God's wrath are still evident. Based on this knowledge and what we have studied the last two weeks, what should our response be to a passage like this? What should it cause us to do?
12. Take some time to end in prayer by sharing prayer requests and praying for one another.