

## A Sinful Lot

Genesis 18:16-19:38

### Introduction

**(Trigger) Warning:** One of the secondary things we learn from studying Genesis is that the Bible is G-rated. Despite what Precious Moments™ and Children's Bibles portray, the Bible is quite graphic (I won't remind you of last week's circumcision story). We love the Noah story to decorate nurseries, but they never show skeletons floating at the bottom of the ocean or the story of Noah and his sons afterward.

- So be warned, the subject matter in this message is serious and disturbing in some cases. But the Bible meets us in the raw reality of our broken world. It meets us in the evil of sin. Our salvation isn't philosophical or ethereal but occurs when our Savior dies a brutal and bloody death on a Roman cross and is raised from a rock-hewn grave.
- Notice the contours and characters of this narrative. There are significant lessons to learn about God's grace and our sin. But the way they are conveyed is not neat and tidy because people aren't neat and tidy. Sin corrupts and distorts and often what's leftover is us limping out of the rubble of wickedness by the undeserved grace of God.

### Characters in the Story:

- **Abraham:** A man of faith who trusted and obeyed God's promise.
- **Lot:** A man of faith whose spirit and conviction wander and waver.
- **Sodom** (and Gomorrah): A city full of worldly promises, temptations, and decays (contrary and distinct from the good land that God had promised to his people).

**Abraham's Journey:** Recall Abraham's path. He was called *out of* Ur and to a land where God would multiply his family and bless the world (a land he learned later was called Canaan), a land where God would provide and he would rule and reign. To get to that place required hundreds of miles of travel and plenty of challenges (e.g., famine, fighting, Egyptian detour, etc.). Even when he gets to Canaan, one writer says "he was in the promised land but not yet of it." It still needed to be cultivated and conquered.

- The challenge of this call was to follow God into this new and untamed land rather than settle for the comfort and protection of earthly powers.
- **God is calling us to reject the city of man, the land of sin. To flee its judgment and find our life in the city of God, find salvation in God through faith.**
  - And he's inviting us to intercede for the lost.

### 1. The Intercession of Abraham (18:16-33)

<sup>16</sup> Then the men set out from there, and they looked down toward Sodom. And Abraham went with them to set them on their way. <sup>17</sup> The LORD said, "Shall I hide from Abraham what I am about to do, <sup>18</sup> seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him? <sup>19</sup> For I have chosen him, that he may command his children and his household after him to keep the way of the LORD by doing righteousness

and justice, so that the LORD may bring to Abraham what he has promised him.”<sup>20</sup> Then the LORD said, “Because the outcry against Sodom and Gomorrah is great and their sin is very grave,<sup>21</sup> I will go down to see whether they have done altogether according to the outcry that has come to me. And if not, I will know.”<sup>22</sup> So the men turned from there and went toward Sodom, but Abraham still stood before the LORD.

**Abraham and God:** We see here Abraham, having had the covenant of God freshly brought to his mind, having doubted and faltered in his faith (with future mistakes and major tests still on the horizon), he is walking more directly in obedience and faith to the promises of God.

- God has *chosen* Abraham to be the father of a great nation, through whom all the peoples of the earth will be blessed. We see this promise ultimately fulfilled through Jesus, the ultimate son of Abraham, the ultimate blessing to the nations.
- God’s call to be a blessing means that Abraham and his family will be a beacon of God’s character and righteousness.
- He **invites** Abraham into his plan not only to save but to judge.
  - God invites us to **participate** in his plan.

**Sin and Sodom:** What God reveals to Abraham is the *extreme* sin and wickedness of the twin cities of Sodom and Gomorrah.

- The “cry” has “come up” (lit.) to God. Reminiscent of Cain and Abel (Gen. 4), when Cain killed his brother: “The voice of your brother’s blood is crying to me from the ground.”
  - There are so many echoes of the story of Noah in the Sodom and Gomorrah story (Noah & Abraham/Lot as righteous, destruction of wicked, Noah & Lot drunk, etc.).
- The city of Sodom has a broken society, full of injustice and unrighteousness. It is evident in the culture, the systems, and the behavior of the inhabitants.

Notice, whether in the Garden, the first family, or the culture, **sin doesn’t go unnoticed by God.** *And your sin doesn’t go unnoticed by God.* And this is good. We don’t want God to ignore our sin because we don’t want him to ignore any sin.

- If sin goes unpunished, then injustice flourishes.
- If sin goes unpunished, then we bring harm to ourselves and others.
- If sin goes unpunished, then societies fall into chaos and wickedness.

If God overlooked sin, then he wouldn’t be just (often we want mercy for ourselves and justice for others). Of course, we think God should punish genocide or child abuse, but what about a lie, or a small act of selfishness, or a little self-centered pride?

- (1) Yes, some sins are worse than others (in comparison to the harm they cause to other image-bearers), (2) but all sin is infinitely separate from God because he is perfectly holy. If he lets even a small sin go unpunished then he is not *perfectly* holy and just. We can’t and don’t serve a God who is 95% holy. (3) And all sin, whether small or great (regardless of temporary effects) is disobedience to the commands of God. It certainly is worse, in some sense, to disobey God’s command not to murder than his command not to lie but it is *still a violation of his command* and will be rightfully judged.
- One of the promises of God (cf. Psalms, etc.) is that injustice and unrighteousness cannot prevail in the end. *All sin will be vanquished.*

- That is why the wages of sin is death, because any sin separates us from God and separation from God is death. We only have life in and through God.

**What is Sin?:** There are many angles the Bible describes sin. Sin is a failure to live up to God's standard of righteousness. Sin is anything we think, say, do, or believe in violation of God's commands. Sin is rejecting or ignoring God in the world he created. In Romans 1, sin is described as "idolatry," worshipping the creature, rather than the creator. Result of sin is death and disintegration.

- But, in our modern world, we've removed God as the standard of righteousness and replaced him with ourselves.
  - So, for many, sin is only something that someone does that hurts me or sin is the failure to be true to ourselves. So, the solution for many is not repentance and turning to God but reclaiming control of their own life.
- *God* tells us to love him and love our neighbors.
  - *Our culture* tells us to love ourselves and affirm whatever self your neighbor chooses to be.

If I'm the standard of righteousness we have a problem. I will view all my behavior as good and others as unrighteous, this will create an unjust standard that will lead to harm and oppression for others. Only God is the perfect standard of righteousness.

- Just because I feel a certain way, does not make it right.
  - "It's within reason to be a sinner, have a proclivity toward a certain sin and still agree with God that the sin you enjoy is wrong. That's logically possible. Reject the idea that because your sin is pleasurable to you that God is wrong about it" (Dates).
- We don't need God to condone our behavior but transform our hearts. Some desires need to be crucified, not satisfied.

**God the Judge:** The cry of wickedness has *come up* to God and *God* comes down to this city to investigate (e.g., as a parent "don't make me come down there").

- We live in a world with imperfect judges and juries. Systems of justice, no matter how well-intentioned and well-designed, are always subject to the limited perception and mixed motives of human beings. But not God! God sees everything fully and judges everything perfectly.

<sup>23</sup> Then Abraham drew near and said, "Will you indeed sweep away the righteous with the wicked?" <sup>24</sup> Suppose there are fifty righteous within the city. Will you then sweep away the place and not spare it for the fifty righteous who are in it? <sup>25</sup> Far be it from you to do such a thing, to put the righteous to death with the wicked, so that the righteous fare as the wicked! Far be that from you! Shall not the Judge of all the earth do what is just?" <sup>26</sup> And the LORD said, "If I find at Sodom fifty righteous in the city, I will spare the whole place for their sake." <sup>27</sup> Abraham answered and said, "Behold, I have undertaken to speak to the Lord, I who am but dust and ashes. <sup>28</sup> Suppose five of the fifty righteous are lacking. Will you destroy the whole city for lack of five?" And he said, "I will not destroy it if I find forty-five there." <sup>29</sup> Again he spoke to him and said, "Suppose forty are found there." He answered, "For the sake of forty I will not do it." <sup>30</sup>

Then he said, "Oh let not the Lord be angry, and I will speak. Suppose thirty are found there." He answered, "I will not do it, if I find thirty there." <sup>31</sup> He said, "Behold, I have undertaken to speak to the Lord. Suppose twenty are found there." He answered, "For the sake of twenty I will not destroy it." <sup>32</sup> Then he said, "Oh let not the Lord be angry, and I will speak again but this once. Suppose ten are found there." He answered, "For the sake of ten I will not destroy it." <sup>33</sup> And the LORD went his way, when he had finished speaking to Abraham, and Abraham returned to his place.

**Intercession:** This isn't the first time we've seen Abraham, Lot, and Sodom entangled. Back in chs. 13-14, Lot moved away from Abraham, taking his household to the Jordan Valley to establish his own homestead. What started as pitching his tents *near* Sodom ended up having him living *in* the city. When Sodom was captured in a regional war by King Chedolaomer (just rolls off the tongue), who stepped in to rescue? Abraham (and 300 warriors from his household). \*We don't normally think of Abraham as a warrior riding into battle, but he was (septuagenarian soldier).

- So, Abraham was a military hero that rescued Lot and the people of Sodom. Now in Gen 18 he is a spiritual hero attempting to rescue those same people. Before he went to battle to save them from human captivity, now he is going before the Lord trying to rescue them from judgment.

#### **Abraham intercedes for others.**

- The good news of God's salvation should always propel us to love others (including our enemies and outcasts). Love God and love your neighbor.

I wonder how many of us go to God with any sense of urgency, begging for his rescue of our city, nation, and world.

- Do you **desire** the rescue of others (or only yourself)? Do you **pray persistently** that God would **rescue** those who are lost in sin and wickedness?
- Abraham is using his covenant position to ask God for the salvation of Sodom.

**Bargaining/Haggling:** The way Abraham goes about interceding is not the best (though there are some good things), but it's hard to fault him (at least he's trying).

- He knows God is just and wouldn't punish the righteous alongside the wicked (✓) but he mistakenly thinks there are more righteous in Sodom than there are (✗).
- Haggles (bargaining is common in other cultures, cf. Africa).

This little scene reveals a few things. I prefer to think of it less like Abraham is bargaining with God and more like he is "feeling his way forward in a spirit of faith."

- He never questions the justice of God.
- He is slowly coming to grips with the truth that Sodom is irredeemably wicked.
- In the end (\*spoiler alert), God does spare three people from the destruction of Sodom.
- We are continually confronted with a question of righteousness. Who is righteous? How do we attain righteousness?
  - God doesn't mind the questioning of Abraham? His lack of knowledge does not bother him. He welcomes him. God welcomes *your* good faith questions. He is happy to entertain your growth.

- I would take 1 “Abraham” imperfectly pleading for the lost than 100 Christians too scared or lazy to ask God to save the lost.

## 2. The Entanglement of Lot (19:1-11)

<sup>1</sup> The two angels came to Sodom in the evening, and Lot was sitting in the gate of Sodom. When Lot saw them, he rose to meet them and bowed himself with his face to the earth <sup>2</sup> and said, “My lords, please turn aside to your servant’s house and spend the night and wash your feet. Then you may rise up early and go on your way.” They said, “No; we will spend the night in the town square.” <sup>3</sup> But he pressed them strongly; so they turned aside to him and entered his house. And he made them a feast and baked unleavened bread, and they ate.

**Lot’s Progression:** The scene shifts to the city of Sodom and we see Abraham’s nephew, Lot, sitting in the gate of Sodom. **This is a position of influence and prominence.** Lot has gone from pitching his tent *near* Sodom, and living *in* Sodom, to a position of *leadership* in this notoriously wicked city.

- Should never have been in or near Sodom, much less sitting at the gate.

**Subdued Hospitality:** These strangers show up and Lot shows them hospitality. He bows, greets them with respect, offers to house, and made them a meal.

- But compared to Abraham’s hospitality, it is quite subdued. Abraham, killed a calf, ran to get food, baked lots of bread (not merely unleavened), stood to serve them.
- Lot seems to indicate they can leave early (get out of my house, like he’s hoping they won’t see the city).
  - Compared to Abraham, his hospitality is subdued, but compared to Sodom he is a gem (it is of note that only Lot, the resident foreigner, shows hospitality to these visitors rather than any of the locals).
  - Lot becomes this conflicted character, in this nebulous space of sin and salvation.

<sup>4</sup> But before they lay down, the men of the city, the men of Sodom, both young and old, all the people to the last man, surrounded the house. <sup>5</sup> And they called to Lot, “Where are the men who came to you tonight? Bring them out to us, that we may know them.” <sup>6</sup> Lot went out to the men at the entrance, shut the door after him, <sup>7</sup> and said, “I beg you, my brothers, do not act so wickedly. <sup>8</sup> Behold, I have two daughters who have not known any man. Let me bring them out to you, and do to them as you please. Only do nothing to these men, for they have come under the shelter of my roof.” <sup>9</sup> But they said, “Stand back!” And they said, “This fellow came to sojourn, and he has become the judge! Now we will deal worse with you than with them.” Then they pressed hard against the man Lot, and drew near to break the door down. <sup>10</sup> But the men reached out their hands and brought Lot into the house with them and shut the door. <sup>11</sup> And they struck with blindness the men who were at the entrance of the house, both small and great, so that they wore themselves out groping for the door.

**Just How Wicked is Sodom?:** Lot is keenly aware of how bad things are (he won’t let these visitors go to the town square).

- With a barely concealed euphemism, these men come to Lot demanding to rape these visitors, an action that has branded their name as sinful ever since. Some scholars have argued that their sin is somehow not related to homosexuality but a lack of hospitality. Tbh, I think this is probably a modern attempt to soften the Bible's clear teaching on the sin of homosexuality. Both the OT and NT make it clear that this is sinful. And, any doubt that, "to know" is referencing this is removed when Lot offers his virgin daughters as a twisted exchange.
- Scripture is clear from cover to cover that homosexuality is sinful. It is against God's created plan and against his clear commands.<sup>1</sup>
- Some segments of Christianity have, unhelpfully (and probably harmfully) made it seem like homosexuality is somehow a worse sin than others. But it is listed right along with other examples of sexual immorality, theft, slander, greed, disobedience, gossip, and so on. And all of these sins come from the heart.
  - But, Romans 1 shows us that the more we turn ourselves into the standard of our righteousness, the more our culture will devolve into wickedness (Rom 1 could be a summary of the passage we're reading today). And I think we see that in our society.

We are left with no doubt concerning the depravity and licentiousness of Sodom. And, the **whole city is involved** (the men of Sodom, both young and old, all the people to the last man, surrounded the house). There certainly aren't 10 righteous as Abraham had naively wagered.

### Lot's Poor Attempt at Protection:

- Lot's tactics to protect his special visitors start off right. (1) He goes out and puts himself between his guests and danger. He **begs** them (appealing to their mutual relationship, "brothers").
- When this doesn't work, he does something that seems unconscionable, (2) he offers them his daughters.
  - Now, there is obviously a huge temporal and cultural gap between us and Lot. We would never dare value strangers over our own children. And, in that day, women were viewed essentially as property good for bearing and raising children (one of the reasons the Bible is so revolutionary, elevating the status of women continually).
  - Maybe Lot knew that his daughters could hold their own or that these men wouldn't accept the offer. Regardless, Lot's desire to protect his visitors (righteous) and recognition of the evil of Sodom (righteous) is tainted by his failure to protect and value his daughters (unrighteous).
- Lot's sin has caught him in a web of problems and, unlike the residents of Sodom, he knows better. Rather than bringing a righteous influence to Sodom, "for a moment it is Sodom that has taken up residence in Lot's soul."
  - And the tables turn at the end of Lot's saga when his daughters transgress him and tarnish his legacy.

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<sup>1</sup> Lev 18, 20, Rom 1, 1 Cor 6, 1 Tim 1

**Persistence of Sin:** He is bargaining with behavior that shows he is deeply ingrained in the wickedness of the city. When you reason sinfully with sinners, the outcome is always dreadful. His pleas fall on deaf ears.

- These “brothers” now reject Lot for being a foreigner (who does he think he is?).
- His status in the city was false. Lot was a man of standing in the city (so he thought) but when he needs actual influence, he realizes he has none.
  - (1) Position is not the same as power.
  - (2) Be careful of thinking your proximity to sinful power will lead to righteousness. Don’t cozy up to sin pretending you’ll be the solution.
- Doing *his* best, Lot has jeopardized his daughters, enraged his townsmen, and now is about to be assaulted himself. *He* needs rescue.

**Persistence of Sin:** The angelic visitors pull Lot inside to protect him. In a clarifying moment, we are reminded that **Lot is the one who needs their protection, and not the other way around**. They supernaturally blind the mob. You’d think that would end the threat, but the crowd wore themselves out groping for the door.

- What a powerful picture of sin. Struck with blindness, they don’t go home, they keep pursuing wickedness. They are set on doing evil (hell is locked from the inside).
- The difference between salvation and judgment isn’t the fact we are sinners but the response we have to the revelation of God. Paul, the great persecutor of the church, was blinded by God on the road to Damascus, but he repented of his sin and turned to Jesus. These men of Sodom, refused to acknowledge God, refused to repent, and persisted in their sin.
  - We talk about “rock bottom” (point where we want to change), but, for some, rock bottom is death. We are not owed more chances.
- The evidence of their evil is undeniable and the verdict is judgment.

### 3. The Judgment and Salvation of God (19:12-38)

<sup>12</sup> Then the men said to Lot, “Have you anyone else here? Sons-in-law, sons, daughters, or anyone you have in the city, bring them out of the place. <sup>13</sup> For we are about to destroy this place, because the outcry against its people has become great before the LORD, and the LORD has sent us to destroy it.” <sup>14</sup> So Lot went out and said to his sons-in-law, who were to marry his daughters, “Up! Get out of this place, for the LORD is about to destroy the city.” But he seemed to his sons-in-law to be jesting. <sup>15</sup> As morning dawned, the angels urged Lot, saying, “Up! Take your wife and your two daughters who are here, lest you be swept away in the punishment of the city.” <sup>16</sup> But he lingered. So the men seized him and his wife and his two daughters by the hand, the LORD being merciful to him, and they brought him out and set him outside the city. <sup>17</sup> And as they brought them out, one said, “Escape for your life. Do not look back or stop anywhere in the valley. Escape to the hills, lest you be swept away.” <sup>18</sup> And Lot said to them, “Oh, no, my lords. <sup>19</sup> Behold, your servant has found favor in your sight, and you have shown me great kindness in saving my life. But I cannot escape to the hills, lest the disaster overtake me and I die. <sup>20</sup> Behold, this city is near enough to flee to, and it is a little one. Let me escape there—is it not a little one?—and my life will be saved!” <sup>21</sup> He said to him, “Behold, I grant you

this favor also, that I will not overthrow the city of which you have spoken. <sup>22</sup> Escape there quickly, for I can do nothing till you arrive there.” Therefore the name of the city was called Zoar. <sup>23</sup> The sun had risen on the earth when Lot came to Zoar. <sup>24</sup> Then the LORD rained on Sodom and Gomorrah sulfur and fire from the LORD out of heaven. <sup>25</sup> And he overthrew those cities, and all the valley, and all the inhabitants of the cities, and what grew on the ground. <sup>26</sup> But Lot’s wife, behind him, looked back, and she became a pillar of salt. <sup>27</sup> And Abraham went early in the morning to the place where he had stood before the LORD. <sup>28</sup> And he looked down toward Sodom and Gomorrah and toward all the land of the valley, and he looked and, behold, the smoke of the land went up like the smoke of a furnace. <sup>29</sup> So it was that, when God destroyed the cities of the valley, God remembered Abraham and sent Lot out of the midst of the overthrow when he overthrew the cities in which Lot had lived.

**Reluctant Salvation:** God’s grace and mercy continue to pursue Lot. When told of the imminent destruction of the city, Lot’s (future) Sons-in-law think he is joking (at the breakfast table: “yeah, God’s gonna destroy the city or something... pass the eggs”).

- The morning of the cataclysmic event comes and the angels urgently implore Lot to leave but he “lingers,” he takes his time. He wants one more good look at the house. He just can’t seem to pull himself away! Lot has no urgency.
  - **We linger. We hang around that sin. We stay in that relationship. We pause on that website. We loiter in that situation. We entertain that temptation.**
- But the angels drag him out and make him go (the mercy of God). What a mercy we have experienced in God. We want one more taste of sin, but God drags us out.

Lot maintains this reluctant attitude. God says to find shelter in the mountains, in a cave, but Lot doesn’t like that. He likes city life (he ain’t no country boy). Maybe small city like Zoar would work (\*spoiler alert, it doesn’t work and he ends up in a cave anyway).

- Lot is such a reluctant follower (but he does follow).

**Don’t Look Back:** His wife is a different story. As bad as the judgment might be on Lot, hers is worse. The command to them was to flee and not look back... But Lot’s wife, behind him, looked back, and she became a pillar of salt.

- The gospel of Luke shows us what to learn from her.
  - Just as it was in the days of Lot—they were eating and drinking, buying and selling, planting and building, but on the day when Lot went out from Sodom, fire and sulfur rained from heaven and destroyed them all— so will it be on the day when the Son of Man is revealed. On that day, let the one who is on the housetop, with his goods in the house, not come down to take them away, and likewise let the one who is in the field not turn back. Remember Lot’s wife. Whoever seeks to preserve his life will lose it, but whoever loses his life will keep it. (Luke 17:28-33)
- Obedience to Christ demands fleeing from sin and judgment. We can’t have our old life and our new life at the same time.
  - You might be here now, God’s called you to turn from your sin and find new life in him, but you’re tempted to look back, to gaze, to reminisce, to remember that old



life. **Don't look back.** Set your eyes to Jesus, gaze at him, look at him. Go toward him. **Don't look back.**

- We aren't truly trusting and obeying God if we are holding onto our desire for the world.

## Conclusion(s) (So What?)

**What Can We Learn?:** There are some clear lessons in the passage for all of us that point us to righteousness, convict us of sin, and warn us of judgment. It tells us of God's continually revealed character and plans for his people. The Apostle Peter (in 2 Peter 2) gives us some clues of what to learn from this story.

### 1. Sin is serious and judgment is real.

<sup>4</sup> For if God did not spare angels when they sinned, but cast them into hell and committed them to chains of gloomy darkness to be kept until the judgment; <sup>5</sup> if he did not spare the ancient world, but preserved Noah, a herald of righteousness, with seven others, when he brought a flood upon the world of the ungodly; <sup>6</sup> if by turning the cities of Sodom and Gomorrah to ashes he condemned them to extinction, making them an example of what is going to happen to the ungodly; (2 Peter 2:4-7).

- Sin is real and so are its consequences.
- Judgment is coming swiftly for those that refuse to repent.
- This is one of the reasons we intercede for others and proclaim the good news of the rescue of Jesus.

### 2. God rescues those who trust in him.

<sup>7</sup> and if he rescued righteous Lot, greatly distressed by the sensual conduct of the wicked <sup>8</sup> (for as that righteous man lived among them day after day, he was tormenting his righteous soul over their lawless deeds that he saw and heard); <sup>9</sup> then the Lord knows how to rescue the godly from trials, and to keep the unrighteous under punishment until the day of judgment, <sup>10</sup> and especially those who indulge in the lust of defiling passion and despise authority (2 Peter 2:7-10).

**Righteous Lot:** Peter makes clear that God rescues the godly and the righteous.

- He complicates this picture of Lot, however, by calling him righteous (and he apparently was more tormented by the wickedness of Sodom than it appeared).<sup>2</sup>
- We know that God punished the ungodly and rescued the righteous, and Lot was rescued, so something made him righteous.

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<sup>2</sup> 2TJ called Lot righteous in more than one occasion (e.g., 1 Clement, etc.).

**Imputed Righteousness:** Abraham interceded (e.g., So it was that, when God destroyed the cities of the valley, God remembered Abraham and sent Lot out of the midst of the overthrow when he overthrew the cities in which Lot had lived).

- Something about Abraham's faith is connected with Lot's rescue. Abraham is eager to rescue, Lot is reluctant to receive that rescue. God is faithful to drag him from the city, Lot hesitantly obeys.

Even though Abraham is held up as the more obedient and faithful servant, we've seen (and will continue to see) that he is not some perfect disciple.

- But, his faith is credited to him as righteousness.
- God's righteousness through Christ is given to Abraham and all who believe in him (**including Lot**).
- It is not the size or strength of Lot's faith that saves him, but the size and strength of the God in whom he places his faith.
  - **Simul justus et peccator**. We are sinners but are judged according to the righteousness of Christ.

In Lot's rescue we see the beauty of the gospel that God saves half-hearted, temptation-trapped, hesitant believers like Lot and makes them righteous in Christ.

- How does he do it? He comes down to rescue. Like the wickedness of Sodom which went up to the LORD and he went down to investigate and judge, our sin rises to God and he comes down from heaven to *take our judgment on the cross*. Like the gels that dragged Lot from the city of sin, Jesus drags us from death to life through his cross and resurrection.

### 3. God Calls Us to Eager Obedience Not Distracted Faith

- Lot becomes both an example of God's mercy and a call to leave the sinful ways of the world. Place your faith in God, like Lot, but don't be pulled into the reasoning, ways, and love of the world like Lot.
- We can emulate his faith without admiring his doubt. We can praise God for his rescue without falling for the same traps as Lot.
- He's as much an example to avoid as he is to emulate. The end of his life (Gen 19:30-38) ends tragically.
  - The legacy he leaves, despite his rescue, is quite wicked. That passage tells us he's the father of the Moabites and Ammonites, enemies of Israel and worshippers of the false Gods Baal and Molech respectively.
- "More often than I'd like to admit, I act as Lot did. I am indeed troubled by the sin I see around me in the world. But far too often, I end up responding to the sin I see around me the same way that Lot did—by sinning myself." I end up participating in the ways of the world while at the same time disgusted by the world. I want the rescue of God and the comfort of the world.

**God is calling us to reject the city of man, flee from judgment, and find salvation in God through faith.**

- Rather than looking back in *longing* for the things of the world, we are called to look around with *compassion* and intercede for the world.