

## Ungrateful for Help

[Genesis 19:9 HCSB](#) "Get out of the way!" they said, adding, "This one came here as a foreigner, 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.

As we saw last week the Son of God told Abraham:

- [Genesis 18:20-21 HCSB](#) Then the LORD said, "The outcry against Sodom and Gomorrah is immense, and their sin is extremely serious. (21) I will go down to see if what they have done justifies the cry that has come up to Me. If not, I will find out."

This statement caused me to wonder, "Who was raising that cry?" It was certainly not the Sodomites; for, they had universally hardened their hearts. God had promised Abraham that the cities would be spared if the Lord could find 10 righteous people, and that effort obviously failed.

There is no textual evidence that it was Abraham. He did not live there and when God made the deal to save the cities if 10 righteous people could be found, Abraham was content to walk home.

It was not Lot's immediate family, because they had to be literally taken by the hand and pulled from the city. Lot's future sons-in-law were actually lost in the conflagration because of their unbelief. Just like people today who hear our warnings concerning the coming judgment and the Great Day of the Lord's Wrath and mock - Lot's sons-in-law heard his dire warnings, saw his pale, beleaguered face and chose to think he was joking!

The essential clue is given to us by the apostle Peter, who tells us that Lot was,

- [2 Peter 2:7-8 HCSB](#) and if He rescued righteous Lot, distressed by the unrestrained behavior of the immoral (8) (for as he lived among them, that righteous man tormented himself day by day with the lawless deeds he saw and heard)--

With that in mind, look again at Genesis 19 where we find Lot waiting by the gate. As soon as he saw strangers entering the city, he immediately invited them to stay at his house. When they at first refused, he...

- [Genesis 19:3 HCSB](#) 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.

He knew what their fate would be if they slept on the streets and was doing his best to protect them.

It's reminiscent of what happened to the Ephraimite at Gibeah in Judges 19.

- [Judges 19:20-28 HCSB](#) "Peace to you," said the old man. "I'll take care of everything you need. Only don't spend the night in the square." (21) So he brought him to his house and fed the donkeys. Then they washed their feet and ate and drank. (22) While they were enjoying themselves, all of a sudden, perverted men of the city surrounded the house and beat on the door. They said to the old man who was the owner of the house, "Bring out the man who came to your house so we can have sex with him!" (23) The owner of the house went out and said to them, "No, don't do *this* evil, my brothers. After all, this man has come into my house. Don't do this horrible thing. (24) Here, let me bring out my virgin daughter and the man's concubine now. Use them and do whatever you want to them. But don't do this horrible thing to this man." (25) But the men would not listen to him, so the man seized his concubine and

took her outside to them. They raped her and abused her all night until morning. At daybreak they let her go. (26) Early that morning, the woman made her way back, and as it was getting light, she collapsed at the doorway of the man's house where her master was. (27) When her master got up in the morning, opened the doors of the house, and went out to leave on his journey, there was the woman, his concubine, collapsed near the doorway of the house with her hands on the threshold. (28) "Get up," he told her. "Let's go." But there was no response. So the man put her on his donkey and set out for home.

I'm going to be preaching on this text in the future, so I'm not going to go into great detail on the issues leading up to this dreadful incident. There are two reasons why I wanted to get you to connect Genesis 19's account and Judges 19's.

**First**, because I want to make a comparison by analogy, "so here...so there." For my Ironworks people this is an example of "binyan av". If we look at the beginning of Judges 19 we read,

- **Judges 19:1 HCSB** In those days, when there was no king in Israel, a Levite living in a remote part of the hill country of Ephraim acquired a woman from Bethlehem in Judah as his concubine.

We see this precondition repeated in the two preceding chapters:

- **Judges 17:6 HCSB** In those days there was no king in Israel; everyone did whatever he wanted.
- **Judges 18:1 HCSB** In those days, there was no king in Israel, and the Danite tribe was looking for territory to occupy. Up to that time no territory had been captured *by them* among the tribes of Israel.

So, three times we are told that the conditions that led up to the Gibeon crime was that the nation had come to disregard the rule of law and instead focused on individual rights to the point where anarchy reigned.

- To those who live in a country where liberal judges can set aside the law; indeed can set aside the direction of their state's popular vote and create law whole cloth out of their own wicked mindsets - this first principle should ring particularly true.
- In a nation where the moneyed can escape the consequences of their crimes - a lack of true respect for the law is well known.
- In a nation where huge banks can be given enormous sums of money with little to no supervision when they already blew all the other money and wreaked havoc on the lives of hundreds of thousands of law-abiding citizens – the lack of a fundamental rule of law should sound familiar.

The **second** reason I want to tie Genesis 19 to Judges 19 is to point out the regrettable truth that this type of profound wickedness is not limited to non-Jews; to Goyim. Even the people of God, if they start considering themselves the ultimate authority, can succumb to this sin. We must rededicate ourselves to the rule of Law – God's Law.

Returning to our principle story, the account of Lot's behavior among the people of Sodom, the Sodomites had a foolish but righteous person in their midst who tormented himself about the conditions, whose prayers were raising such a hue and cry in heaven that the Lord God Himself decided to come down and check things out, and was doing what he could to make a difference.

The Sodomites didn't mind Lot living among them. They didn't mind his ability to judge and make wise decisions as long as it didn't go against their wishes; as long as it didn't condemn their wicked lifestyles. However, as soon as he thwarted their evil desires, they

turned on him and slandered him as a judgmental outsider who was simply ruining everyone's fun.

Society loves to ask Christians to help establish hospitals, schools and universities. They like the charitable foundations and they scream for Christians' help when disasters strike, but let a Christian speak out against abortion, homosexuality or (God forbid) actually claim that another religion is false and watch out!

Having said that, don't stop speaking out. Like Lot, if you save no one else, you might yet save your family.

- [Genesis 19:23-26 HCSB](#) The sun had risen over the land when Lot reached Zoar. (24) Then the LORD rained burning sulfur on Sodom and Gomorrah from the LORD out of the sky. (25) He overthrew these cities, the entire plain, all the inhabitants of the cities, and whatever grew on the ground. (26) But his wife looked back and became a pillar of salt.

<sup>1</sup> God the Son sent the two angels that had accompanied Him to earth on into Sodom<sup>2</sup> for a rescue mission. What they found would have horrified any decent person. The unrestrained immorality of the Sodomites distressed Lot. He tormented himself day by day with the lawless deeds he saw and heard.<sup>3</sup> Yet he had directed his gaze toward the fertile valley of Sodom and decided to live there anyway.<sup>4</sup>

This materialistic outlook also affected his choice of a wife and the manner in which he raised his children. When we make the gathering of wealth, comfort, and status our primary focus it has long-term damning consequences.

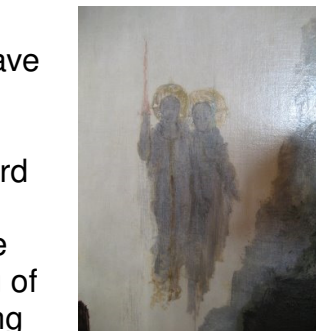


<sup>5</sup>The angels miraculously saved Lot, his wife, and two unmarried daughters. They brought them out of a horrible riot in which the daughters could have been gang-raped. They clearly indicated that the whole valley was about to undergo a horrible destruction and that the family should run for their lives without looking back. Yet, Lot's wife did.

The Hebrew word translated "look" in this passage is "nabat." It does not imply a simple curious glance. It

means "to regard with pleasure, favor or care; to behold or consider."

Lot's wife had been saved from the rampant immorality, materialism, xenophobia, homosexuality, and crime of Sodom. More – she'd been saved from a fiery death. Yet she continued to look upon that festering boil on the lovely face of God's creation with pleasure, regard, and care, and it killed her.



<sup>1</sup> [http://1.bp.blogspot.com/\\_Dc2\\_tVZG5-0/RvliTCs9DHI/AAAAAAAAA0A/vBSwbPynP7w/s400/IMG\\_2935.JPG](http://1.bp.blogspot.com/_Dc2_tVZG5-0/RvliTCs9DHI/AAAAAAAAA0A/vBSwbPynP7w/s400/IMG_2935.JPG)

<sup>2</sup> Genesis 18:1-3, 22 cp 19:1

<sup>3</sup> 2 Peter 2:7-8

<sup>4</sup> Genesis 13:10-11

<sup>5</sup> [http://tallyessin.files.wordpress.com/2009/07/john\\_martin\\_painting1.jpg](http://tallyessin.files.wordpress.com/2009/07/john_martin_painting1.jpg)

<sup>6</sup> By the way, notice that the Bible doesn't actually say at what speed she was transformed into salt. Obviously, God could have done it instantaneously if He so chose, but it simply says that she turned into salt. The fact that these cities were built on a peninsula on the Dead Sea might have something to do with that. Go online this afternoon. Google "Dead Sea Salt" and see what you get!

Regardless of how the transformation was accomplished, there is a lesson to be learned here. We have been saved from the rampant immorality, violence, and sin of this world. More – we've been saved from an impending fiery doom. Yet, from time to time, we look back on the world's ways with regard, pleasure or care. We long for the old, dark paths we used to travel.

However, when we do, be sure that we are immobilized; turned into spiritual dead weights.

### **Derashot:**

1. We should pray heartily for our host nation.
2. We should get involved in the establishment of justice.
3. However we should not do so to the neglect or harm of our families.
4. We should expect Lowlanders to demand the benefits of our faith while simultaneously rejecting the Source of those blessings.
5. The rule of God's Law should be made precious in our eyes.
6. We should never fall prey to the false conclusion that "that could NEVER happen here."
7. We need to understand that passion for justice is not enough. It must be backed by wise, biblically based strategies.
- **Romans 10:2-3 HCSB** I can testify about them that they have zeal for God, but not according to knowledge. (3) Because they disregarded the righteousness from God and attempted to establish their own righteousness, they have not submitted to God's righteousness.
8. Even if our ministry is not widely received; even if the only recipients of the blessing are our families; we should not be discouraged.
9. We should not "nabat" (gaze with fondness) upon the world's culture.
10. The gathering of wealth, comfort and status must not become our primary focus.
11. We should encourage ourselves that no matter how bad it gets, before the great Day of God's Wrath, God will send His angels to get us out.
12. Since we have been saved from a fiery death, we should always be looking forward with grateful hearts to our new home in heaven.