

Nov 12, 2006 AM

THE DAY OF THE LORD: DELIVERANCE AND DESTRUCTION (PART 2)
GENESIS 19.1-38

Continuation of ch. 18.

Themes: Flood, Passover/Exodus, destruction of Jerusalem; Jesus links all in Lk 17.

2. THE DESTRUCTION OF THE WICKED (19.1-38)

A. PREPARATIONS FOR DELIVERANCE (1-11)

“in the evening” (1a) - two angels who just left Abraham; they are God’s “eyes” and two witnesses.

Time references will be throughout. This is a time when it is getting dark. Passover night.

“sitting in the gate” (1a) - gates were the place of authority and judgment in the city (cf. e.g., Ruth 4). Lot is a prominent member of the Sodomite community. (Could be the exaltation of the righteous over the wicked; cf. 2Pt 2.9. Doesn’t mean that there is no compromise involved. Remember Lot went down to Sodom with knowledge of its wickedness; cf. 13.12-13.)

hospitality to the two angels (1b-3) - parallel to Abraham in ch. 18. He “sees” and makes the right judgment.

Lot will also provide protection, place to sleep, and wash their feet. They initially reject. Could be that they will inspect during the night, or it may have to do with Lot’s separation from Abraham.

Unleavened bread. This is an important factor in the story, especially in how it relates the Passover and Exodus that would come later. What is about to happen is a Passover; i.e., God will spare his people and will destroy his enemies.

The inhospitable Sodomites (4-5) - “both young and old, people from every quarter” participated in this debacle. The entire city, from the least to the greatest, was steeped in this sin.

Cp. “know” with 18.19 (God and Abraham). These men complete invert the proper kind of knowledge for perverted homosexual “knowledge” (cp. 4.1 with “know” as sexual relations).

Ezek 16.49-50 - commentary on sins of Sodom. No mention of homosexuality directly but pride and refusal to show hospitality.

Homosexuality as being inhospitable: an assault against the image of God. One basic way in which that is the case is that it refuses to celebrate the distinctions within the image of God; i.e., man and woman.

The woman is a “stranger,” or distinct and different, from the man and visa versa. Loving the stranger, then, can be understood in the sense of loving those who are different from us. There is none more different than the man and the woman.

Self-love when it reaches its apex, only desires those of the same kind. To put it negatively, they don’t want to love the stranger. Because they love themselves so much, they only want a mirror image, not God’s image.

Lot still had a love for the stranger, and the text is clear in pointing that out.

Lot’s protection of the angels (6-8) - door theme: Lot speaks with them at the door (v. 6); they nearly break down the door (v. 9); the angels shut the door (v. 10); and the men, once struck with “blindness,” grope for the door (v. 11).

Doors in Flood and Passover: God shuts the door on the ark and protects Noah and his family and keeps the wicked out. At the Passover the door is struck with blood and protects those behind it while those outside of it are destroyed.

Lot’s offer of his daughters, in my estimation, is repugnant. He has the responsibility to protect all those in his house.

Sodom’s rejection of Lot (9) - Lot is a “sojourner” and “stranger.” They have rejected his judgment.

The angels protection of Lot (10-11) - “blindness” = “bedazzled;” cf. 2Kgs 6. They are “blind” to what is really happening.

B. THE GOSPEL OF SALVATION (12-22)

The message proclaimed (12-13) - proclamation of deliverance and destruction, the two sides of the gospel message; cf. 2Th 1.7ff.

Unholy laughter (14) - “Joking” related to “laughter/Isaac;” they are not laughing with God but at God.

“as morning dawned” (15) - The night is passing away and the day of the Lord is dawning. This will be the day of Lot’s deliverance and the destruction of Sodom. Now is the time to leave the city.

Lot’s hesitation and YHWH’s mercy (16) - the angels “seize him by the hand” because YHWH was merciful to him.

This is a great picture of sovereign grace. It is about God doing what is best for Lot despite Lot’s ambivalence and hesitancy.

The angels remove Lot from immediate danger, placing him (and all with him) outside the city. The word used here to speak about “placing” him outside the city is akin to the name “Noah,” which means “rest.” This is but another allusion to the story of the flood.

“Run to the mountain” (17-22) - Commands: “Escape for your life. Don’t look back. Don’t stop anywhere in the valley. Escape to the mountain, lest you be swept away.”

Afraid to go to the mountain. Mountains from the beginning have been places where man meets with God. Lot right now is in the circle of the Jordan, a plain.

Who is on this mountain? Abraham. We will see later in the text that Abraham looks down from the mountain into the plain. This is one of those places where Abraham built an altar (cf. 12.8; 13.3). This is where Lot was with Abraham before they separated.

He pleads that he be allowed to go to one of the other cities of the circle of the Jordan, Zoar, which was formerly Bela. This was one of the cities appointed for destruction, but it will now be spared for the sake of Lot and his family.

The presence of the righteous in a wicked city is a restraint of God’s judgment.

2. THE DESTRUCTION OF GOD’S ENEMIES (23-29)

“The sun had risen” (23) - The day of the Lord had fully dawned. While for Abraham this was a time for laughter and joy, for Sodom it was a time of death and destruction.

The rain (24-25) - Flood allusion; cf. 7.4, 11, 19. Accomplishing the same basic thing. The area (now the Dead Sea) is completely devastated. Notice the emphasis on “all.”

Was this a “natural phenomenon?” God can use the creation (cf. “east wind” in parting the Red Sea). But this seems to be fire from heaven (cp. original altar fire in tabernacle, Lev 9.23-24; Elijah on Mt. Carmel, 1Kgs 18.38).

A memorial concerning Lot’s wife (26) - instructions: “don’t turn back.” Lot’s wife disobeyed and fell under the “same” judgment as Sodom and Gomorrah: she was consumed by, what in the Bible is, solid fire or salt.

Pillar = memorial (cf. e.g., Josh 4.2ff.); to remind God and His people. Lot’s wife becomes a memorial. “Remember Lot’s wife” (Lk 17.32)

An ascension offering (27-28) - The language here is an allusion to an ascension offering; an offering that goes up in the fire and smoke. The language is not reserved simply for what goes on in the tabernacle, but also for cities that are dedicated for destruction; e.g., Jericho. They are burned up as a sacrifice.

A memorial concerning Abraham (29) - God remembers Abraham and spares Lot.

D. “LIVING” IN THE NEW WORLD? (30-38)

Living in a cave (30) - cave = tomb (cf. 23.19); delivered from “Egypt” but dying in the wilderness.

Seizing the unlawful (31-38) - cp. with the Ham incident. The daughters trying to grasp the legitimate—husband, children—illegitimately—i.e., by making their father their “husband” and having children by him.

(1) True believers can get caught up in deep sin and finally be saved, but so as by fire. (2) Homosexuality is not the unpardonable sin. Recalcitrant impenitence is unpardonable. (3) This is the day of the Lord.