



The Grace Provision of Reversion Recovery, Jer 13:27; Lot's Misplaced Priorities, Gen 19:8; The Sodomites Threaten Lot, v. 9; Sodomy: Both Sin & Evil, Gen 13:13

38. Jeremiah informs these people that they have reached the point of no return and will die the sin unto death. The expression of their reversionism is noted in:

Jeremiah 13:27 - I have seen your adulteries [**the idolatrous worship of false gods**] and your lustful neighings [**they are compared in their behavior to that of animals in heat**], the lewdness of your prostitution [**this refers to spiritual harlotry and physical adultery**], your abominations on the hills in the fields [**the practice of the phallic cult including prostitution, incest, and homosexuality**]. Woe to you, O Jerusalem! Will you still not be made clean?

39. The word for “made clean” is the Qal imperfect of the verb, **טָהַר** *taher*, and refers to ritual purification but is figurative for rebound recovery followed by reversion recovery.
40. An excellent summary of this final appeal to the reversionists of Judah is provided by:

Feinberg, Charles L. *Jeremiah: A Commentary*. (Grand Rapids: Zondervan Publishing House, 1982), 110-111:

The last question—“How long will you be unclean?”—shows that there is still opportunity for Judah to repent. The Lord does not close the door on a future return from idolatry. He still wishes the nation will repent in time and escape punishment. Two strong emotions struggled in Jeremiah: (1) the certainty of disaster for the nation and (2) the hope that it might yet be averted.

41. There comes a point in personal degeneracy that a person must be removed from history. For the unbeliever, this occurs when his violations of establishment principles become such a threat to the plan of God and those who execute it that his behavior can only be restrained by physical death.
42. For the reversionistic believer, recall from the Invisible War occurs with the execution of the sin unto death. We will see both of these applications in the conflagration that destroys four of the five cities of the pentapolis.
43. Here is a review of the passage as far as we have gone:

Genesis 19:1 - Now the two angels came to Sodom in the evening as Lot was sitting in the gate of Sodom. When Lot saw them, he rose to meet them and bowed down with his face to the ground.

v. 2 - And he said, “Now behold, my lords, please turn aside into your servant’s house, and spend the night, and wash your feet; then you may rise early and go on your way.” They said however, “No, but we shall spend the night in the square.”

v. 3 - Yet Lot urged the two angels strongly, so they turned aside to him and entered his house; and he prepared a feast for them, and baked unleavened bread, and they ate.

v. 4 - Before they lay down, the men of the city, the men of Sodom, surrounded the house, both young and old, all the people from every quarter.

v. 5 - and they [masculine plural (m.p.)] called to Lot and said to him, “Where are the men [m.p.] who came to you tonight? Bring them [m.p.] out [מֵצֵר׃ yasa: Hiphil imperative: the mob commands Lot to cause the men to come outside] to us that we may have relations with them [יָבֵע׃ yatha: “that we may sodomize them].”



v. 6 - But Lot went out to them at the doorway, and shut the door behind him,

v. 7 - and said, "Please, my brothers, do not act wickedly [or: "do not force evil sexual acts upon my guests]."

v. 8 - "Now behold, I have two daughters who have not had relations with a man [masculine singular (m.s.)]; please let me bring them [feminine plural (f.p.)] out to you [m.p.], and you [m.p.] do to them whatever you [m.p.] like; only do nothing to these men [m.p.], inasmuch as they have come under the shelter of my roof."

1. Depravity is the result of one's loss of integrity or the fact none was ever developed in his conscience in the first place. In Genesis 19, the men of Sodom expressed their lack of integrity through deviant sex. Lot expressed his by misplaced priorities.
2. First of all, Lot was flexible on the essentials. He apparently loved human power over divine power. His misplaced sense of priorities motivated him to seek and hold political office but without the responsibilities that go with it.
3. The entire city of Sodom was controlled by a homosexual majority. Lot saw nothing wrong with serving as a political official over a community that was overwhelmingly engaged in evil. He may not have been able to influence the masses but he could have resigned.
4. We know that he was aware of the evil that surrounded him because he insisted that his guests stay in his home for the evening. Knowing of the dangers that existed in the city, Lot sought to get the two men inside for protection.
5. What happens next is revealing of Lot's character. Hospitality is one thing; putting the members of your family in peril is quite another. Lot's priorities should have been toward his family first, then his guests.
6. The spiritual life of the Old Testament was the faith-rest life. Claim a promise, apply the pertinent doctrine, and then stand fast and watch the deliverance of the Lord.
7. What Lot did not know was that the two visitors were not men at all but angels. His duty was to his daughters. Instead of honoring his responsibility to protect them, he instead offered his daughters over to the lust-frenzied mob of androphiles.
8. Had he done his duty and allowed the Lord to take care of details he would have been both surprised yet comforted to learn that the entire mob would have been neutralized by the power of these two angels.
9. That moment is soon to arrive but Lot will be left with the knowledge that he needlessly placed his daughters at the mercy of a perverted rabble.
10. Sexual lust for attractive young women is one weakness the men of Sodom do not have, so the nubile daughters of Lot are immediately turned away:

Genesis 19:9 - But they [m.p.] said, "Stand aside." Furthermore, they said, "This one [m.s.] came in as an alien, and already he is acting like a judge; now we will treat you [Lot, m.s.] worse than them [m.p.]." So they [m.p.] pressed hard against Lot and came near to break the door.

1. The Sodomites threaten Lot. If Lot prevents them from having their way with his visitors then they will have their way with him. As they shout him out of the way they mock him with the comment, "He came in as an alien and he is acting like a judge."
2. This comment further documents the spiritual decline of Lot. It is interesting to note the progression that takes place following his decision to move to Sodom.



3. When Lot lived in Canaan near Bethel with Abram the two agreed to split up and go separate ways. Abram offered Lot first choice: he could have chosen Bethel or some other spot. Lot picked the latter:

Genesis 13:10 - And Lot lifted up his eyes and saw all the valley of the Jordan, that it was well-watered everywhere—this was before the Lord destroyed Sodom and Gomorrah—like the garden of the Lord, like the land of Egypt as you go toward Zoar.

v. 11 - So Lot chose for himself all the valley of the Jordan [**the area of the pentapolis**]; and Lot journeyed eastward. Thus they separated from each other.

v. 12 - Abram settled in the land of Canaan, while Lot settled in the cities of the valley, and moved his tents as far as Sodom.

v.13 - Now the men of Sodom were wicked exceedingly [רָעָה *ra'a'*: **immoral sexual behavior**] and sinners against the Lord.

4. The evil behavior of the citizens of Sodom was known to Lot when he moved there. His priorities did not emphasize his spiritual life but rather his material life.
5. The Jordan valley at this time was lush and inviting for a man with flocks and herds. Lot saw great profit in the livestock business. The fact he was moving into an area that was in open opposition to the will of God was not considered a drawback.
6. Environment matters! We are influenced by those with whom we choose to associate. When the majority is in open defiance of the directive will of God, then the moral courage to reject it is challenged.
7. Lot was quick to buy into the idea of tolerance for evil as long as he was allowed to run his successful livestock business. This motivated him to not only move into Sodom but eventually to become one of the city's rulers.
8. Lot was in a place of judgment but being politically correct he did not judge his neighbors for their sins but obviously ignored their behavior and ruled in their favor.
9. But in Genesis 19:9 Lot is caught in a conundrum: does he allow the sodomites to rape his guests or rape his daughters? When he decides in favor of his guests this enrages the sodomites who exclaim, "This one came in as an alien, and already he is acting like a judge."
10. The sodomites rightly nail Lot for his hypocrisy. He was not born a citizen of Sodom. He chose to settle in it because it offered him great material benefit. In doing so, Lot was willing to tolerate the evil culture of the city for the financial gain he would enjoy.
11. Having become a member of the community's elite, Lot sat in judgment in the gates of the city but had never questioned the lifestyle of his fellow citizens. Now he makes a choice that shows favoritism toward immoral heterosexual behavior and against immoral homosexual behavior.