



GENESIS 18 & 19-SODOM AND GOMORRAH



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18: 16 Then the men got up from their meal and looked out toward Sodom. As they left, Abraham went with them to send them on their way.

17 “Should I hide my plan from Abraham?” the Lord asked. 18 “For Abraham will certainly become a great and mighty nation, and all the nations of the earth will be blessed through him. 19 I have singled him out so that he will direct his sons and their families to keep the way of the Lord by doing what is right and just. Then I will do for Abraham all that I have promised.”

20 So the Lord told Abraham, “I have heard a great outcry from Sodom and Gomorrah, because their sin is so flagrant. 21 I am going down to see if their actions are as wicked as I have heard. If not, I want to know.”

22 The other men turned and headed toward Sodom, but the Lord remained with Abraham. 23 Abraham approached him and said, “Will you sweep away both the righteous and the wicked? 24 Suppose you find fifty righteous people living there in the city—will you still sweep it away and not spare it for their sakes? 25 Surely you wouldn’t do such a thing, destroying the righteous along with the wicked. Why, you would be treating the righteous and the wicked exactly the same! Surely you wouldn’t do that! Should not the Judge of all the earth do what is right?” 26 And the Lord replied, “If I find fifty righteous people in Sodom, I will spare the entire city for their sake.”

Notice: The judgment of Sodom is already determined before the events of Genesis 19 occur.

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18:27 Then Abraham spoke again. “Since I have begun, let me speak further to my Lord, even though I am but dust and ashes. 28 Suppose there are only forty-five righteous people rather than fifty? Will you destroy the whole city for lack of five?” And the Lord said, “I will not destroy it if I find forty-five righteous people there.”

29 Then Abraham pressed his request further. “Suppose there are only forty?” And the Lord replied, “I will not destroy it for the sake of the forty.”

30 “Please don’t be angry, my Lord,” Abraham pleaded. “Let me speak—suppose only thirty righteous people are found?” And the Lord replied, “I will not destroy it if I find thirty.” 31 Then Abraham said, “Since I have dared to speak to the Lord, let me continue—suppose there are only twenty?” And the Lord replied, “Then I will not destroy it for the sake of the twenty.”

32 Finally, Abraham said, “Lord, please don’t be angry with me if I speak one more time. Suppose only ten are found there?” And the Lord replied, “Then I will not destroy it for the sake of the ten.”

33 When the Lord had finished his conversation with Abraham, he went on his way, and Abraham returned to his tent.

Notice: The judgment of Sodom is already determined before the events of Genesis 19 occur.

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**WHEN DID GOD DETERMINE TO
DESTROY THE CITIES OF THE
PLAIN?**

- **Genesis 18 makes clear that the plan was to destroy Sodom and the Cities of the Plain long before the events at Lot's house in Genesis 19**



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WHY DID GOD DETERMINE TO
DESTROY THE CITIES OF THE
PLAIN?

- Because there were not 10 righteous people found in the town.
- The text never says the city was destroyed because of homosexuality.



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The Code of Hospitality in Ancient Near Eastern Culture

In Ancient Near Eastern culture, hospitality to strangers was considered sacred and binding.

- Requires the showing of kindness to strangers
- Provides strangers the Protection of the Roof
- Was intended for the protection of all parties
- To violate this code was the height of hubris and insult



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19 That evening the two angels came to the entrance of the city of Sodom. Lot was sitting there, and when he saw them, he stood up to meet them. Then he welcomed them and bowed with his face to the ground. 2 “My lords,” he said, “come to my home to wash your feet, and be my guests for the night. You may then get up early in the morning and be on your way again.” “Oh no,” they replied. “We’ll just spend the night out here in the city square.” 3 But Lot insisted, so at last they went home with him. Lot prepared a feast for them, complete with fresh bread made without yeast, and they ate.

NOTICE THAT LOT (WHO WAS AN IMMIGRANT TO SODOM, ABODE BY THE TERMS OF THE CODE OF HOSPITALITY!) just like his uncle in Gen 18.



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19: 4 But before they retired for the night, **all** the **men** of Sodom, young and old, came from all over the city and surrounded the house. 5 They shouted to Lot, “Where are the men who came to spend the night with you? Bring them out to us so we can have sex with them!”

6 So Lot stepped outside to talk to them, shutting the door behind him. 7 “Please, my brothers,” he begged, “don’t do such a wicked thing. 8 Look, I have two virgin daughters. Let me bring them out to you, and you can do with them as you wish. But please, leave these men alone, for they are my guests and are under my protection.”

- “All of the men of Sodom” in the original Hebrew emphasizes the people of the city, not a literal census of every male.
 - The temptation to read our own culturalized understanding into a text is always tempting.
 - All does not always mean all, and men does not always mean men.



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- **Notice “they are under my protection (of my roof).”**
 - **This reflects the Ancient Near Eastern Code of Hospitality, where a host was responsible for the safety of guests under his roof.**
 - **The story contrasts the actions of Lot protecting strangers and the violent crowd rejecting them — a theme Jesus later echoes in the parable of the Good Samaritan, where mercy toward the vulnerable stranger reveals true righteousness.**

In the ancient Near East, once someone entered your home, their safety became your sacred responsibility — even above your own family.



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Why would Lot offer his VIRGIN DAUGHTERS to a crowd of men full of homosexual lust?



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6 So Lot stepped outside to talk to them, shutting the door behind him. 7 “Please, my brothers,” he begged, “don’t do such a wicked thing. 8 Look, I have two virgin daughters. Let me bring them out to you, and you can do with them as you wish. But please, leave these men alone, for they are my guests and are under my protection.”

יָדָא: YADA: Used over 900 times in the Old Testament implying an experiential knowledge, and at times intimate relationship. Look at Gen. 18:19 (just one chapter earlier):

19 I have chosen him out (**יָדָא YADA**) so that he will direct his sons and their families to keep the way of the Lord by doing what is right and just. Then I will do for Abraham all that I have promised.”



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6 So Lot stepped outside to talk to them, shutting the door behind him. **7** “Please, my brothers,” he begged, “don’t do such a wicked thing. **8** Look, I have two virgin daughters. Let me bring them out to you, and you can do with them as you wish. But please, leave these men alone, for they are my guests and are under my protection.”

It CAN (but not always does) mean sexual relations. However if this is the use, it is clear no “intimacy” was desired here. This was lust for power and domination-not intimacy

This type of assault has historically been used as a tool of humiliation and domination in many cultures.



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19: 9 “Stand back!” they shouted. “This fellow came to town as an outsider, and now he’s acting like our judge! We’ll treat you far worse than those other men!” And they lunged toward Lot to break down the door.

10 But the two angels[a] reached out, pulled Lot into the house, and bolted the door. 11 Then they blinded all the men, young and old, who were at the door of the house, so they gave up trying to get inside.

12 Meanwhile, the angels questioned Lot. “Do you have any other relatives here in the city?” they asked. “Get them out of this place—your sons-in-law, sons, daughters, or anyone else. 13 For we are about to destroy this city completely. The outcry against this place is so great it has reached the Lord, and he has sent us to destroy it.”

- Notice vs. 9—This man (also) came to town as a stranger and now wants to tell us what to do! We will do worse to you than to those other men!
 - The text clearly shows that “all the men” were far more interested in showing these strangers who the boss was around here, rather than “showing them a good time.”



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SCRIPTURE INTERPRETS SCRIPTURE

The OT leaves no doubt as to what Sodom's actual sin was

49 Sodom's sins were pride, gluttony, and laziness, while the poor and needy suffered outside her door. 50 She was proud and committed detestable sins, so I wiped her out, as you have seen.

Ezekiel 16:49-50



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SCRIPTURE INTERPRETS SCRIPTURE

Jesus only spoke of Sodom once—and it was not in context of sexuality but rather hospitality and receiving strangers:

11 “Whenever you enter a city or village, search for a worthy person and stay in his home until you leave town. 12 When you enter the home, give it your blessing. 13 If it turns out to be a worthy home, let your blessing stand; if it is not, take back the blessing. 14 *If any household or town refuses to welcome you or listen to your message, shake its dust from your feet as you leave.* 15 I tell you the truth, the wicked cities of Sodom and Gomorrah will be better off than such a town on the judgment day. (Matthew 10:11-15)



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How the Bible Interprets the Sin of Sodom

- Ezekiel 16:49-50 “Now this was the sin of your sister Sodom: she and her daughters were proud, overfed and unconcerned; they did not help the poor and needy.”
- Isaiah 1:10–17 God calls Israel “Sodom and Gomorrah” and then condemns injustice, oppression, neglect of the poor, and failure to defend the vulnerable
- Matthew 10:14-15 Jesus says Sodom’s judgment is connected to refusing to welcome strangers and receive God's messengers

The common themes of inhospitality, domination, injustice, and neglect of the vulnerable are not accidental. They reflect the deeper moral concern the Bible repeatedly identifies in the story of Sodom.

This is the first and greatest commandment. A second is equally important: ‘Love your neighbor as yourself.’ The entire law and all the demands of the prophets are based on these two commandments.” (Matthew 22:38-41)

