**Get Out of This Place**

Gen. 13:1, 5-13; 2 Pet. 2:4-10

Introduction:

1. Lot was the son of Abram’s brother, Haran.

2. He was born in Ur of the Chaldeans. After his father’s death, it seems that Abram took a special interest in Lot. Lot’s grandfather, Terah, had taken Abram and Lot and Sarai, Abram’s wife to a place called Haran, in order to enter the land of Canaan.

3. When there was a famine Abram took his company, including Lot, into Egypt. The migration of people is often motivated by economic concerns. When you have problems at one place the attempt is often to move to a place that is better and survival and prosperity are more likely.

4. Abram’s family prospered in Egypt and he and Lot became rich. We pick up their history in Gen. 13:1, 5-13.

Discussion:

I. The world has its attractions.

A. I really do not know Lot’s age at this point.

1. Abram was 75 when he left Haran. Lot was a younger man.

2. At this point in his life maybe he is in his 30’s or 40’s??

3. His life to this point has been characterized by migrating from one place to another.

4. Some of it at least is motivated by economic concerns.

B. Now he and Abram are wealthy and a separation is in order.

1. The family has made such decisions before. Economic considerations are critical in

the decision making process.

2. Lot does his research. He sees the valley of the Jordan. It is well watered. It is like

“the garden of the Lord,” “like the land of Egypt as you go to Zoar.” I can hear his

reasoning, “We have prospered in places like this before.”

3. And so he makes his decision. It would seem obvious.

4. BUT there is a liability: “the men of Sodom are wicked exceedingly and sinners

against the Lord.”

5. Lot moved closer and closer to the city, until he found himself living there. Surely it

was more comfortable there. He had been attacked before and kidnapped. Maybe

he felt safer there too living in a gated community.

II. Two guests arrived, and the man of hospitality that he was, Lot invited them into his home (Gen. 19:1ff).

A. It is pretty obvious that Lot is a man of kindness.

B. But his kindness may have been motivated by his desire to protect the two men from

the people of the city.

1. Much like us he knew that spending the night in the seedy part of town would not be

a good option.

2. He prepared a meal for his guests and they ate. Things were going nicely. But they

took a turn for the worse.

C. The men of the city surrounded the house.

1. There was no escape.

2. They demanded sexual relations with the men. The account presents homosexual

gang rape as marking the level of the wickedness of this place.

3. Lot pleaded with them. Even offered his daughters to them.

4. Lot described their plan as wickedness.

5. The men accused Lot of judging them and sought to break down the door.

6. His guests pulled him into the house and shut the door. They struck the men of

Sodom with blindness.

7. They told Lot to “get out of this place.”

III. The message of God was “Get out, escape for your life.”

A. Lot seemed to not understand the urgency. He seems to have been overly attached to

the comforts and culture of Sodom.

B. He knew it was dangerous.

1. He did not want the two men to spend the night in the square.

2. When he spoke to his future sons-in-law he said, “Get out of this place, for the Lord

will destroy the city.” They laughed him off.

C. Even though the angels of God urged him he hesitated.

1. They seized his hand and brought them out.

2. It is as if they had to be handcuffed and lead out.

D. Lot’s wife looked back, perhaps in longing for what she had left?

E. His daughters, out of a desire “to preserve our family” made Lot drunk and had sex

with him.

1. Note that they recognize that association with this city has had a long-term impact

on their family and their future. It has robbed them of the joy that they had

anticipated in their family life.

2. Job lost his family as a result of Satan’s attempt to destroy him. The last portion of

the book mentions that Job saw his sons and his grandsons, four generations. He

died an old man and full of days. Satan will destroy the joy that God has planned

for your family. I see it every day. He will rob you of as much of the joy that God

has planned for you that he can.

F. Although Lot escapes with his life he has lost most everything else.

1. Lost his future. His sons-in-law are lost. The joy of grandchildren is marred by the

fact that they are his children by his daughters.

2. Lot has been disgraced.

3. Lost his wife. No future of growing old together. The security and companionship

that he may have looked forward to are gone.

4. Lost his wealth. This is not mentioned specifically in the text but probably implied.

His loss of wealth fades into insignificance before all the other losses. “It doesn’t

mean much when you have no one to share it with.”

5. As far as the biblical record is concerned Lot fades into oblivion except to be

mentioned in 2 Pet. 2, as one God rescued.

6. His descendants through his daughters, the Ammonites and the Moabites, are a

dishonored people (Deut. 2:9, 19; Psa. 83:8; Isa. 15, 16; Jer. 48; Amos 2:1-3;

Zeph. 2:8-9).

IV. As you think about your own life, do you hear God calling you out of the world?

A. Lot heard the message, but hesitated.

B. Do you understand the urgency?

V. Are you like Lot? Do you see the wickedness and coming destruction? Are you trying to help others?

A. Lot tried to protect the messengers of God.

B. Lot tried to rescue his sons-in-law. Lot was evangelistic.

C. Lot tried to save his wife and daughters.

D. The more he assimilated into the world the more destructive it became for him. The

longer he hesitated the more it cost him. Some wit said, “Sin will take you further than

you want to go, make you stay longer than you want to stay and will cost you more than

you want to pay.”

VI. The Lord was . . .

A. Compassionate (19:16).

B. Gracious (19:19).

C. Sent messengers (19:1).

D. Lot’s savior (2 Pet. 2:7ff).

Conclusion:

1. 2 Pet. 2:7ff calls Lot “a righteous man, tormented day after day.”

2. There are two groups identified in this text.

a. The ungodly and unprincipled whose sensual conduct results in their being reduced to

ashes.

b. The righteous who are tormented by such conduct, but are rescued by the Lord.

3. God called His people out of Egypt and said, “I will be their God and they shall be My people” (2 Cor. 6:16; Ex. 29:45).

4. He called His people out of Babylon. “Come out of their midst and be separate” (2 Cor. 6:17; Isa. 52:11).

5. He is calling you . . . “Get out, get out of this place.” Cf. 2 Thess. 1:6-9.