

Genesis chapter nineteen will introduce us to an extremely dysfunctional family. In fact, the family we encounter in Genesis nineteen makes even the most maladjusted family seem tame in comparison. But first, a brief recap will set the stage for our look at this portion of Scripture.

The [preceding chapter](#) of Genesis described the encounter between Abraham and three individuals who appeared to be ordinary men. However, one of those individuals was the Lord, while the other two were angelic beings. After accepting Abraham's invitation to a meal, the Lord revealed His intent to investigate the allegations of misconduct against the city of Sodom.

But prior to the commencement of that investigation, Abraham sought (and received) God's assurance that He would spare the city if there were a minimum of ten righteous inhabitants there. By taking this action, Abraham made a calculated decision based on the potential to save many lives. That included the life of his nephew Lot, who was living in Sodom during that time.

As our narrative begins here in Genesis nineteen, God's angelic agents have now reached the city in preparation for their assignment...

***“Now the two angels came to Sodom in the evening, and Lot was sitting in the gate of Sodom. When Lot saw them, he rose to meet them, and he bowed himself with his face toward the ground. And he said, 'Here now, my lords, please turn in to your servant's house and spend the night, and wash your feet; then you may rise early and go on your way.'***

***And they said, 'No, but we will spend the night in the open square.'***

***But he insisted strongly; so they turned in to him and entered his house. Then he made them a feast, and baked unleavened bread, and they ate” (Genesis 19:1-3).***

Little did Lot know about the shocking events that were about to unfold. Nor was Lot aware that one of his earlier decisions would soon unleash a series of devastating consequences upon his family.

When we encountered Abraham's nephew Lot in Genesis chapter thirteen, we read the following...

***“...Lot, who was moving about with Abram, also had flocks and herds and tents. But the land could not support them while they stayed together, for their possessions were so great that they were not able to stay together” (Genesis 13:5-6 NIV).***

That situation was clearly unsustainable, so Abraham engineered a solution...

***“I'll tell you what we'll do. Take your choice of any section of the land you want, and we will separate. If you want that part over there to the east, then I'll stay here in the western section. Or, if you want the west, then I'll go over there to the east” (Genesis 13:9 TLB).***

The ensuing verses detail Lot's response to that offer...

***“Lot took a long look at the fertile plains of the Jordan Valley in the direction of Zoar. The whole area was well watered everywhere, like the garden of the Lord or the beautiful land of Egypt. (This was before the Lord destroyed Sodom and Gomorrah.) Lot chose for himself the whole Jordan Valley to the east of them. He went there with his flocks and servants and parted company with his uncle Abram” (Genesis 13:10-11 NLT).***

As [mentioned earlier](#), there is no indication that Lot gave any regard to God's will in making that decision. In fact, there's nothing to indicate that Lot gave any consideration to God at all. Instead, it seems that Lot's decision was solely based on one factor: *“What's best for me now?”*

Unfortunately, many seem to follow a similar decision-making path by seeking to identify what looks best at the moment with little regard for the long-term consequences of their decisions. (1) We can often

avoid that error if we seek God's direction in prayer, read His Word for insight, and obtain counsel from other God-honoring men and women. A person who takes that approach may escape the spiral of negative events of the kind that eventually overtook Lot and his family.

(1) We'll find a similar example in the lives of Esau and Jacob later in [Genesis chapter twenty-five](#).

Lot's departure from Abraham also reveals a subtle pattern in his movements. You see, Genesis 13:12 tells us that Lot "***pitched his tent toward Sodom***" after he left Abraham. That poetic expression indicates that Lot was living near Sodom during that time. However, Genesis 14:12 later reveals that Lot was "***...living in Sodom.***"

Finally, Genesis chapter nineteen informs us that Lot was sitting in the gate of Sodom when these angelic visitors arrived. So it seems that Lot had become more involved with this city over time: first he lived on the outskirts of Sodom, then he moved into the city, and now he was sitting at the city gate.

As the name implies, the "city gate" served as a thoroughfare into and out of an Old Testament city. However, it also functioned as a hub for the business, social, political, and municipal affairs of an ancient urban area.

According to one source, this means that Lot probably held an official position in Sodom. As part of that responsibility, Lot's role involved welcoming visitors and assessing the intentions of any unfamiliar individuals who wished to enter. (1) So it appears that Lot was more than just an ordinary citizen who called Sodom home; he had now become an important member of that community.

We're then told that Lot greeted these visitors and extended a generous offer: "***...please turn aside to your servant's house and spend the night and wash your feet. Then you may rise up early and go on your way.' They said, 'No; we will spend the night in the town square'" (Genesis 19:2 ESV).***

Evidently, there were no inns or other lodgings available in Sodom, so these visitors planned to stay outside in the public square. However, Lot had strong reservations about that idea- and we'll soon discover why.

(1) See *Message: The Wasted Years (Genesis 19)*. (n.d.). RayStedman.org. <https://www.raystedman.org/old-testament/genesis/the-wasted-years>

Even though Lot's angelic visitors attempted to decline his hospitality, Lot wouldn't take no for an answer. When we're told that Lot "insisted" on his offer to provide a place of lodging, the Scriptures use a word that means to stubbornly urge or press. (1) Lot apparently realized that there were dangers lurking in Sodom after dark, so he made a determined effort to persuade his visitors to remain within the safety of his home.

So Lot cooked a nice meal for his guests and everything seemed fine. Unfortunately, Lot was about to find himself with a few more unexpected visitors...

***"Now before they lay down, the men of the city, the men of Sodom, both old and young, all the people from every quarter, surrounded the house. And they called to Lot and said to him, 'Where are the men who came to you tonight? Bring them out to us that we may know them carnally'" (Genesis 19:4-5).***

So these angelic beings didn't need to endure a night outside to witness the true nature of residents Sodom. Instead, they offered to provide a personal demonstration.

This passage from Genesis 19:4-5 has been rendered in various ways. For example, here's how Genesis 19:5 appears in the following translations...

- ***“And they called to Lot, 'Where are the men who came to you tonight? Bring them out to us, that we may know them'” (ESV).***
- ***“Where are the men who came to you tonight? Bring them out to us that we may have relations with them” (NAS)***
- ***“Where are your visitors? Send them out, so we can have sex with them!” (CEV)***

The word used for “*know*” in the New King James Version of this passage is the same word that appears in Genesis 4:1: “*Now Adam knew Eve his wife, and she conceived and bore Cain.*” This explains why several versions of this passage translate this word as “sex” or “relations.” So this tells us that these men -from the youngest to the oldest- sought to engage in a homosexual assault against these angelic beings.

(1) H6484 - pāšar - *Strong's Hebrew Lexicon (kjv)*. (n.d.). Blue Letter Bible.  
<https://www.blueletterbible.org/lexicon/h6484/kjv/wlc/0-1/>

***“So Lot went out to them through the doorway, shut the door behind him, and said, “Please, my brethren, do not do so wickedly!” (Genesis 19:6-7).***

Notice that our text mentions the fact that Lot shut the door behind him as he left his home. This suggests that Lot had to take the precautionary measure of closing his own door to prevent one or more of these men from sneaking in behind him to attack his visitors inside. This small detail illustrates just how aggressive the men of Sodom really were.

So Lot first tried to diffuse this situation by taking a “good neighbor” approach. He did so by referencing these men as “*my friends*” (*GW*) or “*my brothers*” (*RSV*) in Genesis 19:7. But even though Lot tried to position himself as a friend, we'll soon find out that these men weren't feeling very friendly towards him either.

He then appealed to their moral consciences by saying, “...*don't do such a wicked thing!*” (*GNB*). Lot's attempt to address this situation through moral reasoning merits closer attention for it serves to illustrate the way our beliefs translate into actions.

You see, we use the term “morality” to identify the standard that determines what we should or shouldn't do. That standard guides us in recognizing what is right (or what is just, fair, and lawful) and what is wrong (or what is unjust, inequitable, and unlawful).

Lot's moral standard led him to conclude that the actions of these men were wicked. The issue was that Lot was interacting with a group of individuals who held a different moral standard. The people of Sodom clearly held a subjective view of morality and embraced the notion that “right and wrong” was nothing more than a matter of opinion.

Of course, it might be said that everyone's moral standard is a matter of opinion. The real question involves the “rule book” that we use in making such determinations. The men of Sodom did not adhere to a moral standard set by their Creator; instead, their moral compass evidently pointed in one direction: “*if it feels good, do it.*” This was the underlying cause of the events will unfold over the course of Genesis chapter nineteen.

Following his attempt to reason with the group of sexual predators who had gathered outside his home, Lot made a subsequent offer that is almost beyond belief...

***“See now, I have two daughters who have not known a man; please, let me bring them out to you, and you may do to them as you wish; only do nothing to these men, since this is the reason they have come under the shadow of my roof” (Genesis 19:8).***

This incident provides our first glimpse into the dysfunctional nature of Lot’s family. The only plausible way to interpret Lot’s suggestion is to say that he was offering to let this mob gang-rape his teenaged daughters.

So how could Lot suggest such an unspeakable act? Well, it’s possible that Lot’s prolonged stay in Sodom had distorted his thought process to the extent that he actually believed this offer was better than the alternative.

Or perhaps Lot was so fearful of this mob that he said the first thing that came to mind without considering the horrific nature of this suggestion. It’s also possible that Lot had already discerned the true identity of his angelic visitors and felt compelled to protect them at any cost, even if it meant sacrificing his daughters.

Nevertheless, Lot’s suggestion was undeniably wrong and cannot be justified or rationalized in any conceivable manner. But in the end, this group of sexual predators rejected his offer anyway...

***“And they said, ‘Stand back!’ Then they said, ‘This one came in to stay here, and he keeps acting as a judge; now we will deal worse with you than with them.’ So they pressed hard against the man Lot, and came near to break down the door” (Genesis 19:9).***

This passage conveys an intense level of violence. These individuals essentially said to Lot, *“Get out of our way so we can gang-rape your guests. And when we get done with them, we’re going to do the same to you, but worse.”*

These verses also inform us of something else they said: ***“This fellow came to town as an outsider, and now he’s acting like our judge!” (NLT).*** Like many today, the men of Sodom apparently felt that others had no right to judge their actions. So, was Lot wrong to “judge” their behavior and ask these men to stand down?

In this context, the Biblical act of "judging" can mean *"to distinguish, that is, decide (mentally or judicially)"* or, *"to be of opinion, [to] deem, [or] think."* <sup>(1)</sup> These definitions are important because they tell us that every decision we make, or opinion we hold, represents a type of judgment.

Therefore, the question is not, *“is it right to judge someone?”* The question is (or should be) *“what kinds of judgments are right?”* You see, the people of Sodom made some judgments as well. However, they held a different standard for judging between right and wrong.

The men of Sodom clearly believed that Lot was wrong because he was an “outsider” whose judgment didn’t agree with their judgment. So what we find in Genesis 19:9 is a collision of worldviews- and the Biblical book of 2 Peter reveals the source of that divide...

***“...Lot [was] a righteous man, who was distressed by the depraved conduct of the lawless” (1 Peter 2:7 NIV).***

So Lot's attempt to resolve this situation was not going well. Fortunately, a rescue party was close at hand...

***“But the men reached out their hands and pulled Lot into the house with them, and shut the door. And they struck the men who were at the doorway of the house with blindness, both small and great, so that they became weary trying to find the door” (Genesis 19:10-11).***

Apparently the door to Lot's house couldn't be opened from the outside. This may represent another small detail that serves to illustrate the quality of life in Sodom. In any event, these angelic visitors had to push the door open and pull Lot back inside the house before this mob could inflict injury upon him.

Then they bought some time: "...***they struck the men who were at the doorway of the house with blindness, both small and great, so that they wearied themselves trying to find the doorway***" (NASB).

To this point, the only action taken by these angels against the residents of Sodom involved this defensive act of self-protection. This was clearly necessary because the men of Sodom persisted in their efforts to find Lot's door even after they lost their sight. This highlights the tenacity of these individuals as they sought to fulfill their insatiable lusts.

(1) See G2919 - krinō - Strong's Greek Lexicon (kjv). (n.d.). Blue Letter Bible.

<https://www.blueletterbible.org/lexicon/g2919/kjv/tr/0-1/>

***"Then the men said to Lot, 'Have you anyone else here? Son-in-law, your sons, your daughters, and whomever you have in the city—take them out of this place! For we will destroy this place, because the outcry against them has grown great before the face of the Lord, and the Lord has sent us to destroy it.'"***

***So Lot went out and spoke to his sons-in-law, who had married his daughters, and said, 'Get up, get out of this place; for the Lord will destroy this city!' But to his sons-in-law he seemed to be joking"***  
***(Genesis 19:12-14).***

This proved to be the watershed moment for the cities of Sodom and Gomorrah- the point where God's angelic representatives essentially said to Lot, "*We've seen enough- get ready to leave because we're going to detonate this place.*"

So Lot went out to speak with the men who were engaged to his yet-to-be-married daughters, or the men who were married to his other daughters. Unfortunately, Lot's sons-in-law paid little attention to that message. Despite Lot's efforts to warn them about their need to take God seriously, they opted to dismiss his warning as if it was a joke. But there was nothing funny about the events that were about to transpire...

***"When the morning dawned, the angels urged Lot to hurry, saying, 'Arise, take your wife and your two daughters who are here, lest you be consumed in the punishment of the city.' And while he lingered, the men took hold of his hand, his wife's hand, and the hands of his two daughters, the Lord being merciful to him, and they brought him out and set him outside the city"***  
***16).***

So, despite everything that had occurred, these angels had to take the members of Lot's family by their hands and physically escort them out of town. Even though Sodom was about to be destroyed, it seems that Lot's family had become so attached to the city that they had difficulty leaving it behind.

***"So it came to pass, when they had brought them outside, that [b]he said, 'Escape for your life! Do not look behind you nor stay anywhere in the plain. Escape to the mountains, lest you be destroyed.'***

***Then Lot said to them, 'Please, no, my lords! Indeed now, your servant has found favor in your sight, and you have increased your mercy which you have shown me by saving my life; but I cannot escape to the mountains, lest some evil overtake me and I die. See now, this city is near enough to flee to, and it is a little one; please let me escape there (is it not a little one?) and my soul shall live.'***

***And he said to him, 'See, I have favored you concerning this thing also, in that I will not overthrow***

***this city for which you have spoken. Hurry, escape there. For I cannot do anything until you arrive there.' Therefore the name of the city was called Zoar” (Genesis 19:17-22).***

So these angelic beings rushed Lot and his family out of town and left them with a specific directive: *“Run for your lives or you're going to get wiped out. Get to the mountains- don't stop anywhere and don't look back.”*

But instead of fleeing to the mountains as he was told, Lot persuaded God's angelic messengers to allow him to escape to a little town called Zoar instead. So why did Lot resist those instructions? After all, Lot's uncle Abraham was relatively close by and Lot certainly could have returned to stay with him if he desired.

Unfortunately, a decision to return to Abraham was certain to lead to a humbling encounter for Lot.

To understand why, we should first remember that Lot selected the land of Sodom when Abraham (then known as Abram) offered him the opportunity to [choose his own territory](#). Abraham also had to rescue Lot when invaders [captured that area](#) and seized him as a prisoner of war.

Now God was preparing to obliterate that region, the very area that Lot once found so appealing. A decision to return to Abraham following that act of destruction would reflect poorly on his determination to settle there. Evidently, that was something Lot was unwilling to accept.

That narrowed his options to the obscure little town of Zoar...

***“The sun had risen upon the earth when Lot entered Zoar. Then the Lord rained brimstone and fire on Sodom and Gomorrah, from the Lord out of the heavens. So He overthrew those cities, all the plain, all the inhabitants of the cities, and what grew on the ground” (Genesis 19:23-25).***

This passage describes a cataclysmic event consisting of blazing objects that descended from the skies. While this might refer to a supernatural incident, it's also possible that God employed a specific characteristic of this region to bring about the destruction of these cities.

It is worth noting that there are oil, asphalt, and natural gas deposits in that area. <sup>(1)</sup> In fact, [Genesis 14:10](#) mentions the naturally occurring asphalt pits that existed in a nearby valley. It also features large quantities of sulfur, or “brimstone.” This means that the people of Sodom were living in an area that featured some highly combustible natural materials.

Today, we recognize that certain gases and vapors can be highly explosive when ignited. It was that scientific reality that later resulted the rise of the internal combustion engine in the 19th and 20th centuries. If a pocket of natural gas or other combustible gasses in that region somehow combined with an ignition source, it's easy to see how a Biblical writer might describe the resulting explosion as “raining fire.”

But whether the cause was natural or supernatural, it was God who lit the resulting fuse.

(1) Morris, H. M. (1976). *The Genesis Record: A Scientific and Devotional Commentary on the Book of Beginnings*. [p 354]

That brings us to one of the most interesting accounts in the Biblical Scriptures...

***“But his wife looked back behind him, and she became a pillar of salt” (Genesis 19:26).***

Remember that Lot's angelic guests sent Lot and his family out of the city with a set of explicit instructions: ***“Run for your lives! Don't look back and don't stop anywhere on the plain!” (Genesis 19:17 CSB)***. Unfortunately, lot's wife chose to ignore that clear and simple warning.

Now it's possible that Mrs. Lot simply looked back to view the city's destruction. However, one source offers some additional information regarding what took place: *"The word (for) 'looked back' has the connotation of 'looking intently.' It might possibly be rendered 'lagged back,' or maybe even 'returned back.'"* (1)

So it seems that Lot's wife may have done more than cast a glance over her shoulder as she left Sodom. It's possible that she stopped running or even attempted to return to the city. While some may look at Mrs. Lot's experience as little more than an interesting detail, Jesus used this event to illustrate the time of His return...

***"It will be as it was in the time of Lot. Everybody kept on eating and drinking, buying and selling, planting and building. On the day Lot left Sodom, fire and sulfur rained down from heaven and killed them all. That is how it will be on the day the Son of Man is revealed. On that day someone who is on the roof of a house must not go down into the house to get any belongings; in the same way anyone who is out in the field must not go back to the house. Remember Lot's wife!" (Luke 17:28-32 GNT).***

Jesus' message tells us that it's possible for people to go about their self-absorbed, everyday lives without interest or concern for their Creator. They can create a society and culture that has no use for God. They can operate under the assumption that God does not exist, or that "god" is a life-force or "higher power" they can manipulate and control. Unfortunately, those beliefs do not affect God's actual reality, or the fact He will discipline those who have done wrong, just as we see with the cities of Sodom and Gomorrah.

Finally, it's possible that the culture, society, and way of life in Sodom had become such a part of Mrs. Lot's identity that she struggled to leave it behind. Perhaps Lot's wife was so entrenched in the godless culture of Sodom that she couldn't bear to part with it- and she paid for that decision with her life.

(1) Morris, H. M. (1976). *The Genesis Record: A Scientific and Devotional Commentary on the Book of Beginnings*. [pp 355-356]

***"...Lot's wife looked back, and she became a pillar of salt" (Genesis 19:26)***

So there may have been something in Mrs. Lot's mindset that prompted her to return to the city as she was leaving. But how (or why) did she turn into a pillar of salt?

Well, it turns out that a large salt deposit is located in the area where the cities of Sodom and Gomorrah presumably once existed. (1) If an explosion (or multiple explosions) of combustible materials occurred in that region, it may have launched some of those deposits into the air as well.

One potential explanation for Mrs. Lot's demise involves the possibility that she was caught within one of those explosions or she was enveloped within a salt deposit that descended upon her. If Lot's wife had decided to return to the city (or was lagging behind the others), this theory would help explain why she was the only one affected.

(1) *"At the southwest corner of the (Dead) (S)ea is a great mountain of rock salt, seven hundred feet high and five miles long, known as Jebel Usdum (meaning, in Arabic, 'Mount of Sodom'). Other salt deposits abound in the region."* (Henry M. Morris, *The Genesis Record* pg. 353)

***"And Abraham went early in the morning to the place where he had stood before the Lord. Then he looked toward Sodom and Gomorrah, and toward all the land of the plain; and he saw, and behold, the smoke of the land which went up like the smoke of a furnace" (Genesis 19:27-28).***

Abraham knew the attitudes and practices of the inhabitants of Sodom and Gomorrah had exposed them to the imminent threat of divine judgment. But he also knew that God had promised to spare the city if there ten righteous people were living there. So Abraham got up early and went out to an area where he could see what transpired.

What he saw was the answer he hoped to avoid- thick, dense smoke rising up from the cities of that region. This detail is important, for the fact that heavy smoke was ascending from that area the next day reveals the extent of Sodom and Gomorrah's destruction. It also indicates that those cities were still on fire or that the smoldering flames were being fed by a flammable source into the next morning.

***“And it came to pass, when God destroyed the cities of the plain, that God remembered Abraham, and sent Lot out of the midst of the overthrow, when He overthrew the cities in which Lot had dwelt” (Genesis 19:29).***

So how did Lot manage to survive the catastrophic destruction that God unleashed upon these cities? Well, it certainly wasn't because Lot was in a hurry to leave. In fact, God's angelic representatives practically had to [drag Lot and his family](#) out of town because of their reluctance.

Instead, Genesis 19:29 provides the explanation for Lot's escape from Sodom: ***"When God destroyed the cities of the valley where Lot lived, he remembered his promise to Abraham and saved Lot from the terrible destruction" (CEV).***

This portion of Scripture tells us that Lot's survival was linked (at least partially) to Abraham's intercessory request. This reminds us that we shouldn't underestimate the impact of our prayers on behalf of others.

So God spared Lot because of Abraham's intervention, even though Lot was unaware of it. Thus, as we're also reminded in the Biblical book of James, ***"The prayer of a righteous person is powerful and effective" (James 5:16 NIV).***

Another point to consider is that God informed Abraham about His investigation of Sodom before it took place. As a result, it's likely that Abraham was the only human being who recognized the danger facing those cities. He subsequently used that information to approach God and intercede for them.

Like Abraham, we may also acquire confidential information about others in a variety of ways. But unlike those who use such information to spread gossip or speculation, Abraham chose to serve as an intermediary before God on their behalf. If we use the information we learn about others in a similarly responsible manner, God may graciously elect to spare them as well.

***“Then Lot went up out of Zoar and dwelt in the mountains, and his two daughters were with him; for he was afraid to dwell in Zoar. And he and his two daughters dwelt in a cave” (Genesis 19:30).***

So even though Lot (and the remaining members of his family) escaped to an obscure little village named Zoar, they apparently didn't stay very long. Our text from Genesis 19:30 explains the reason behind their exit: ***"Lot left Zoar because he was afraid to stay there" (GW).***

We may gain some insight into Lot's decision to leave Zoar if we consider his arrival from the perspective of those who lived there. For instance, how were the citizens of Zoar likely to respond when they discovered that Lot was the only person (aside from his daughters) to survive the catastrophic disaster that killed all their neighbors?

Imagine the wide variety of superstitious beliefs that were likely to be present among those who resided in Zoar, or those who lived in fear of provoking the so-called "gods." Were such residents likely to welcome Lot, or were they more likely to say, ***"You are accursed- depart from us."***



If Lot was afraid to stay in Zoar, then it probably means that his neighbors were not very neighborly towards him. That would explain why Lot and his daughters left town in favor of life inside a cave.

So Lot plummeted from a position of community leadership in Sodom to someone who was forced to live in a cave along with the last two surviving members of his family. We can trace that unfortunate descent beginning with a series of small decisions that ultimately led to several tragic repercussions.

Although Lot was a righteous individual according to [2 Peter 2:7-8](#), he was also someone who clearly failed to anticipate the potential consequences of his decisions. That generated a chain of events that ultimately led to the loss of his wife, most of his family, and everything he worked to achieve.

If Lot had chosen to follow the faithful example of his uncle Abraham, then his future may have turned out differently. But those negative repercussions were far from over, for we're about to see an example of the family values that Lot's daughters acquired while living in Sodom...

***“Now the firstborn said to the younger, 'Our father is old, and there is no man on the earth to come in to us as is the custom of all the earth'” (Genesis 19:31).***

So it seems that life inside a cave prompted Lot's oldest daughter to conclude that her prospects for marriage were virtually non-existent. Unfortunately, it also appears that she never thought to seek God or ask for His provision to solve her dilemma. That led to a decision that clearly reflected her exposure to Sodom's cultural influence...

***“Come, let's get him drunk with wine, and then we will have sex with him. That way we will preserve our family line through our father.' So that night they got him drunk with wine, and the older daughter went in and had intercourse with her father. He was unaware of her lying down or getting up again” (Genesis 19:31-33 NLT).***

Before we continue, we should remember that Lot and his daughters had suffered the loss of their home and possessions. While we might assume that they were left with almost nothing, that was not entirely true. While their resources may have been limited, they somehow had enough alcohol on hand to get one of them drunk. That may reflect the poor quality of the local water, or it may offer a glimpse into their priorities and what they deemed important.

Nevertheless, the fact that Lot's daughters had to get him intoxicated clearly implies that he wouldn't have given his willing consent to a sexual encounter with them. Even though the Biblical prohibition against incestuous relationships [didn't come into effect](#) until later, it seems that Lot was aware that such relationships were wrong before God.

As for Lot's older daughter, her suggestion can be attributed to the moral values that were instilled in her during her formative years in Sodom. Perhaps this is why the New Testament book of 1 Corinthians reminds us, ***“Do not be misled: 'Bad company corrupts good character'” (1 Corinthians 15:33).***

***“It happened on the next day that the firstborn said to the younger, 'Indeed I lay with my father last night; let us make him drink wine tonight also, and you go in and lie with him, that we may preserve the lineage of our father.'***

***Then they made their father drink wine that night also. And the younger arose and lay with him, and he did not know when she lay down or when she arose. Thus both the daughters of Lot were with child by their father.***

***The firstborn bore a son and called his name Moab; he is the father of the Moabites to this day. And the younger, she also bore a son and called his name Ben-Ammi; he is the father of the people of Ammon to this day” (Genesis 19:34-38).***

The descendants of Moab and Ben-Ammi (the Moabites and the Ammonites mentioned above) eventually grew to become enemies of Abraham's descendants, the Israelites. Nevertheless, God, in His sovereignty, brought some positive outcomes from these encounters between Lot and his daughters.

You see, the Old Testament book of Ruth tells us that Ruth was a descendant of the Moabites ([Ruth 1:4](#)). She later married a man named Boaz. Their relationship produced a son who became an ancestor of Israel's king David and eventually, Jesus Himself (see [Ruth 4:13-22](#)).

In addition, Israel's King Solomon married a woman from Ammon ([2 Chronicles 12:13](#)). She had a son named Rehoboam who also appears in Jesus' ancestral lineage (see [Matthew 1:7-16](#)). So, despite the highly inappropriate nature of these encounters, God demonstrated His ability to orchestrate several positive outcomes.

So, in light of these events, we can say that Lot underestimated (or disregarded) the detrimental influence of Sodom's godless culture on his family, particularly his children. Their immersion in that immoral society clearly affected their choices and decisions. Despite Lot's personal integrity, the people of Sodom successfully instilled their values in his children, leaving him powerless to counteract their influence in his daughters' lives.

Lot's example should prompt us to consider the cultural influences that are often imposed upon our families and respond accordingly. That response may involve establishing a family devotional time, prioritizing church attendance, or removal of our children from an academic institution that negatively affects their spiritual lives. These are important considerations, and the example of Sodom's cultural influence on Lot's family should motivate us to take action in these and other areas.

Before we conclude our look at Genesis chapter nineteen, there is one last question to consider: what was the sin that led to the destruction of Sodom, Gomorrah, and their surrounding areas? While the attempt to commit a sexual assault against God's angelic investigators served as the immediate cause, the book of the Old Testament prophet Ezekiel offers another perspective...

***“Now this was the sin of your sister Sodom: She and her daughters were arrogant, overfed and unconcerned; they did not help the poor and needy. They were haughty and did detestable things before me. Therefore I did away with them as you have seen” (Ezekiel 16:49-50).***

Arrogance. Gluttony. Unconcern for the less fortunate. Pride. Conceit. Self-indulgence. Those were the internal attitudes that contributed to the actions taken against the cities of Sodom and Gomorrah- and they represent the same internal attitudes we must guard against today.