

# THE KINGDOM OF GOD

..... *GENESIS* .....



## **Life in the Serpent's Kingdom - Genesis 19 - Part 2**

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Genesis 19 is connected very closely with Genesis 18. In Genesis 18, we learned about how the Lord and two angels enjoyed Abraham's hospitality in route to judge Sodom. In Genesis 18, Moses recorded for us how the Lord received Abraham's hospitality, along with two vitally important conversations. In Genesis 19, we learn about God's judgment on Sodom.

The main point of this sermon is that those in the kingdom of the serpent depend on themselves. Of course, this fact is the complete opposite of those in God's kingdom; we depend on God.

Today, I hope that you would have a renewed commitment to flee sin in all of its forms.

So, let's investigate Genesis 19 together.

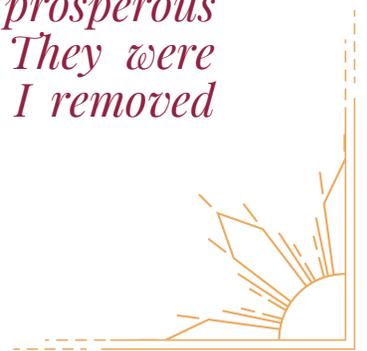
# SODOM AND GOMORRAH

## (19:1-29)

Lot, like Abraham, desires to show hospitality to the two angels (1-3). Both Lot and Abraham provide them with water to wash their feet and food to eat (18:4; 19:1-8). Moreover, there is a sense of urgency in Lot as there was with Abraham. Notice that Lot “presses them strongly” (3). Of course, Lot does not have the privilege of interacting with the Lord, as Abraham did. Only two angels approach Lot; the Lord does not (18:33).

In verses 4-11, we read about the sin of Sodom. Here, we learn that the people of Sodom were violent and sexually perverse. However, the core of Sodom’s sin was not violence or sexual perversion; instead, it was pride. Ezekiel explains this to us in Ezekiel 16:48-50. Ezekiel says,

*As I live, declares the Lord GOD, your sister Sodom and her daughters have not done as you and your daughters have done. 49 Behold, this was the guilt of your sister Sodom: she and her daughters had pride, excess of food, and prosperous ease, but did not aid the poor and needy. 50 They were haughty and did an abomination before me. So I removed them when I saw it.*



Here, Ezekiel preaches that Sodom's sin was fundamentally pride. She was prosperous with food, so much so that they were at ease. Pride is the misguided attitude that a person is mightier than they are.

This pride expressed itself in at least two ways in Sodom. We learn in Ezekiel 16 that Sodom's pride expressed itself in the oppression of the poor and needy (Ezekiel 16:49). We learned in Genesis 18:21 that people have cried out to the Lord against Sodom. The word "outcry" in Genesis 18:21 typically refers to the cry made by an oppressed person. This detail is likely what Ezekiel is referring to here. Sodom's sin was pride. This pride expressed itself in oppressing the poor.

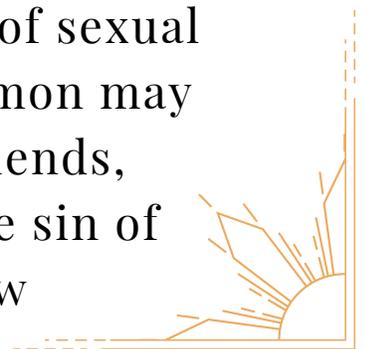
Church family, often, riches and pride go together because those who have riches think they provided themselves with their resources. Although hard work is essential, ultimately, we all depend on God for everything that we have. The breath we are breathing right now, we have not manufactured. Church family, let's not be blinded with pride. The resources that we have are gifts from God. Therefore, let's work hard to get a lot of resources, and let's share them for the glory of God.



Sodom's pride expressed itself, not only in oppression but also in sexual sin. Moses focuses on this sin in Genesis 19:4-11. In verse five, we learn that the people of the city want Lot to bring to them the angels that they might "know them." In response to this, Lot offers his two virgin daughters to the crowd so that they can "do to them as is good in their eyes" (7). Finally, we learn that the men of the city say in response to this gesture that "we will deal worse with you than with them" (9). The people of Sodom and her neighbors are perverted sexually, and Jude, in the NT, uses them as an example that God will judge the sexually immoral (Jude 7).

Church family, the people of Sodom, are sexually twisted. They want to rape these two angels who are appearing as men, Lot offers them his daughters to rape, and then the men of the city threaten that they will abuse Lot even worse than the angels. This treatment is not just or right in any way. These men are not treating these angels, Lot, or Lot's daughters in truly human ways, and we should rightly be sick to our stomachs right now.

Although we would all agree that this form of sexual perversion is wrong, some hearing this sermon may think homosexuality alone is not wrong. Friends, this view is utterly prideful, and pride is the sin of Sodom at its core. The thought that we know

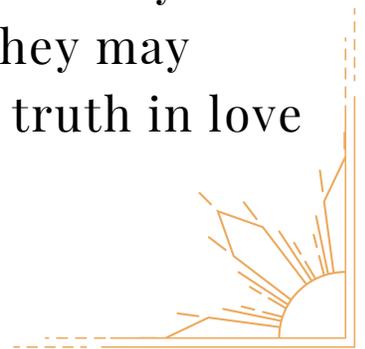


better than God is the sin of Adam and Eve – they thought they knew better than God. Pride is actually at the core of every sin we commit – we think we know better than God. And this, again, is at the center of those who say, “God has no problem with homosexuality.” This thought is kingdom rebellion, and it is deadly wrong. <sup>1</sup>

Corinthians 6:9-11 is clear about this fact.

Now, let me be clear. Our church should be filled with people who battle same-sex attraction but who are crucifying these desires for the sake of glorifying Jesus with their sexuality. Church family, image this. A Christian joins our church, who struggles with same-sex attraction, but who is fighting this temptation because they believe that honoring God is better than being sexually satisfied. When I imagine that scene, my faith is built up! I can't help but say, “Amen!”

Church family, we will be a church that speaks the truth on this topic in love. Right now, there are countless people across our city who think that they will experience peace in homosexual relationships, and by becoming transgender, but they will not. Once they realize the bankruptcy of their worldview, they may turn to us. So let's be ready! Let's speak the truth in love so that they will turn to us!



After recounting the sins of Sodom and her neighbors, Moses records for us the dramatic rescue of Lot and his two daughters in Genesis 19:12-29. Lot's attempts to save his son-in-laws are tragically unsuccessful; they think he is joking (14). The rescue of Lot's wife is too tragically unsuccessful; she looks back on the destruction even though the angels forbid this (17, 26).

## MOAB AND AMMON (19:30-38)

Verses 30-38 almost seem like a strange addition to Genesis 19, but they are not. They have been included on purpose. In these verses, we learn about how Lot's daughters tricked Lot into impregnating them. Moses tells us that these sons were fathers of two nations: Moab and Ammon (38). Again, we see sexual ethics that are far from being classed "just" and right."

## THE KINGDOM OF GOD V. THE KINGDOM OF THE SERPENT (Genesis 18-19)

At this point, we should know that Genesis 18-19 is actually one long paragraph in Hebrew. These paragraphs would mark off sections to be read aloud in the synagogue, and Genesis 18-19 forms one section. So let's now compare these two chapters:



1) The differences between these chapters illustrate that the establishment of God's kingdom depends on God's strength, while the establishment of the serpent's kingdom depends on man's strength. As we learned last week, Abraham's family depends 100% on God for their existence since no amount of human ingenuity could produce a son from Sarah since she was physically unable to have a child. The existence of Isaac, who is a child of Abraham and Sarah, was the product of God proactively opening the womb of Sarah. On the other hand, the origins of Moab and Ammon resulted from the wicked ingenuity of Lot's daughters. Thus, in Genesis 18, we read that God's kingdom depends on God's strength. In Genesis 19, we read that the serpent's kingdom depends on man's strength.

2) When we read these two chapters together, we see that the ethics of these two kingdoms are entirely different. Ethics are principles that govern the decisions we make. The ethics of Abraham's family are to be aimed at others, and fundamentally, they are God-centered. We saw this in Genesis 18:19-20. There we learned that God chose Abraham that his family might do "righteousness and justice." Abraham's family is to relate to one another and to outsiders by treating them in truly human ways. That means they are to love one another as they would love themselves (Leviticus 19 cited in Matthew 5:43, 19:19, 22:39;



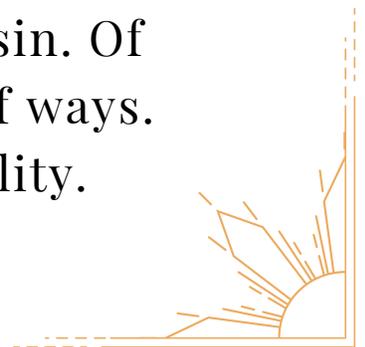
Mark 12:31; Luke 10:27; Romans 13:9; Galatians 5:14; James 2:8). This ethic is God-centered because God is the one who enables us to treat one another in truly human ways. We see this again in Genesis 17:19-20, where we read that God chose Abraham, and the result of this is that this family can be characterized by an ethic that is truly human.

The ethics that we see in Sodom are the complete opposite. The people there make decisions on the basis of self, not God, and not others. This is what pride is, and remember, the problem with Sodom is fundamentally their pride (Ezekiel 16:48-50). Pride is at the center of the fall. Sin entered the entire human race through pride. The serpent tempted Eve with the fruit by saying that she could be like god; how, by knowing good and evil (Genesis 3:5). The center of this temptation is not yummy food or even knowledge; rather, the center of this temptation is the ability to decide for oneself what is right and wrong independent of God.

## CONCLUSION

Church family, pride is at the center of all sin. Of course, pride expresses itself in a variety of ways.

For some, it expresses itself in homosexuality.  
For others, it expresses itself in hoarding



resources and not sharing them. For others still, it expresses itself in not caring for the lost around them. The center of all sin is pride, so I hope that as you saw a graphic picture of how pride can manifest itself, I pray that you would run from it in all of its forms.

Non-Christian friends, perhaps you have been used and abused by humans who look more like the serpent than God. Perhaps you have been treated in inhuman ways by parents, bosses, or teachers. Jesus is nothing like that. The gospel is the good news about how you can be reconciled back to God. You see, Jesus has always been God; yet, he took on flesh and lived the life we were called to live. Then, he died the death that we deserve so that if you would turn from your sins and trust that Jesus died for you, you might have life. Would you come to Jesus today? Would you turn from your sins and come to the one who uses his position as God of the universe to serve his people? Come to him today.

## PRAYER

Oh God, would you shape us, your church, to embrace with joy kingdom ethics. Still, would you call many sinners to you today for your glory? We pray these things in Jesus' name, amen.