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## The Two Men said to Lot: Don't Look Back 19: 12-22

**The two men said to Lot: Don't look back DIG: Why was it safe for Lot to venture out into the streets of Sodom? Does Lot hesitate to leave his condemned city? Why didn't he have any influence on those closest to him? What did the angels finally have to do to get them out? Where did they flee to? What delayed the angels from destroying the cities of the plain? How is that a picture of the Rapture of the Church?**

**REFLECT: In parenting, it can be argued that more is "caught" than "taught." How can a father's compromise with the world affect his children? Since Yeshua said that life would go on as usual right up until the day He is revealed, how should this affect the way we live our lives now? How should this influence your ministry?**

**The Lord's judgment was imminent. There was no turning back. The two men said to Lot, "Do you have anyone else here - sons-in-law, sons or daughters?" They pleaded: Is there anyone else in the city that belongs to you? Get them out of here (19:12).** But there were none. There was no spiritual fruit while **he** was there in **Sodom** for all those years! In an atmosphere of emergency, **the angels** clearly announce **their** intentions. **Lot's** family exodus needed to happen quickly, **they** said: **Because we are going to destroy this place. The outcry to the Lord against its people is so great that He has sent us to destroy it (19:13).**

Because **the men of Sodom** were stricken blind, it was safe for **Lot** to go **out** into the streets. **So Lot went out and spoke to his sons-in-law, who were pledged to marry his daughters. He** begged: **Hurry and get out of this place, because the Lord is about to destroy the city! But his sons-in-law thought he was joking (19:14).** **They** laughed at **him. They** ridiculed **him. He** had lived there for so long as one of them, without making any real difference, that **they** took **his** warning as a big joke. Long before that night, **Lot** had lost **his** credibility with the **two** men who were pledged to become members of **his** family. As a result,

**Lot's two daughters, his sons-in-law,** and all the other citizens of **Sodom** perished.<sup>320</sup> This is a sober reminder to us all. When a father compromises with the world (**First John 2:15-17; James 4:4**), it may have deadly results within **his** own family.

**With the coming of dawn, the angels urged Lot** saying: **Hurry! Take your wife and your two virgin daughters who are here** in the house (the other **two daughters** were with **their** husbands), **or you will be swept away when the city is punished.** But when told to run for **his** life **Lot hesitated,** because **his** heart was still in **Sodom.** **The angels'** order to **Lot** had no more impact on **him** than **his** command **to his sons-in-law.** **He** urged **them** to **flee,** but **he** wouldn't go. So, **the angels** who had the appearance of **men grasped his hand and the hands of his wife and of his two daughters and led them safely out of the city, for the Lord was merciful to them (19:15-16).** This scene would always be a reminder of **Lot,** lingering and halting, being dragged to safety.<sup>321</sup>



**As soon as they had brought them out, the angels warned them, “Flee for your lives! Don't look back, and don't stop anywhere in the plain** because the entire area is going to be destroyed! **Flee to the mountains or you will be swept away!”** Again **Lot** tries to compromise. **He said to them, “No, sirs, please” (19:17-18)!** What a strange way of reacting when someone tells you that your life is in imminent danger.

**He** asks if **he** could only escape as far as **Zoar,** and gives two reasons for not wanting to go **to the mountains.** First **he** exaggerates the situation: **Your servant has found favor in your eyes and you have shown great kindness to me in sparing my life. But** believing that **he** didn't have enough time to make

it **to the mountains, he** says: **this disaster will overtake me, and I'll die.** Secondly, **he** continues to compromise: **Look, here is a town near enough to run to, and it is so small, its inhabitants are but a few, so it can be left alone, since there cannot be many sinners in it. Let me flee to it - it is very small, isn't it? Then my life will be spared (19:19-20).** The irony of the whole situation is that ruin is about to strike **Sodom**, and **Lot** is arguing about the escape route! First **he** hesitates about leaving **Sodom**, then **he** speculated whether **he** had time enough to **flee**.<sup>322</sup>

Through **the angels, the Lord** granted **Lot his** wish and said: **Very well, I will grant this request, too; I will not overthrow the town you speak of .** It is implied that except for **Lot's request**, they were going to **destroy** it also. It was only spared because **Lot** was there. Once again we have a display of **the Lord's** grace toward **Lot**. **But** the angel said to **flee there quickly, because he cannot do anything until Lot reached it.** At **that** point the **town was called Zoar (19:21-22).** In the Hebrew text there is a play upon words. The Hebrew word for *little* or **small** is *meitzar* and **Zoar** in Hebrew is actually *tzoar*. The *tzoar* is *meitzar*. The original name of **the city** was **Bela (14:8).** Therefore, **Bela** became the only **city** of the five cities of the plain to survive the destruction, and this was only because of **Lot's** intercession. It is interesting that **he** actually ended up in **the mountains** where **the Lord** told him to go in the first place. Like the Rapture of the Church (see my commentary on **Revelation By - The Rapture of the Church**), when **wrath** comes, **the Lord, who rescues us from the coming wrath (First Thessalonians 1:10),** cannot do anything until we are out of harm's way (**Revelation 3:10**).

**They** couldn't go on with **their** mission as long as **Lot** was there. Why? Because **Lot** was a **righteous man (Second Peter 2:7).** **His** abhorrence for the sin of those around **him** was a sure indicator that **he** was a believer (**Psalm 97:10; Proverbs 8:13; Romans 12:9**). At times, **Lot** might have been materialistic and morally weak, but **he** did not want any part of **the filthy lives of lawless men. For that righteous man, living among them day after day, was tormented in his righteous soul by the lawless deeds he saw and heard (2 Peter 2:7-8).** **He** was a mess in many ways; however, like Noah and **his** family, **Lot** stood against the sin of **his** day and refused to follow demonic doctrines and immoral practices that permeated ancient society. By highlighting the salvation of **Lot, the Spirit** comforts **the righteous** of the TaNaKh, reminding **them** that they have nothing to fear.<sup>323</sup>

**If this is so, then the Lord knows how to rescue godly men and women from trials and to hold the unrighteous for the Day of Judgment, while continuing their punishment (Second Peter 2:9). Luke records the words of Jesus saying: It was the same in the days of Lot. People were eating, drinking, buying and selling, planting and building. But the day Lot left Sodom, fire and sulfur rained down from heaven and destroyed them all. It will be just like this on the day the Son of Man is revealed (Luke 17:28-30).**