



The Sermon

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Genesis 19:27-38

"A Family Affair"

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TRANSCRIPT

Well, that really is our testimony today, how great God is. And that's really at the heart of all worship, it is the magnification and the exaltation of the name of our great God, that God is all-glorious in His being, He's perfect in all of His ways. And so when the church gathers, we should always be singing, "How great Thou art," no matter what the hymn or the chorus is. And we want to be known as a church that has a high view of God. We take God very serious here, and it is in the fear of the Lord that we actually come to experience the joy of the Lord; and so we declare God's greatness this day. If you're new to our church, and we're thrilled if you are, we are going verse by verse through the book of Genesis. It's a lengthy book of 50 chapters, and we are taking our time as we go verse by verse through this book, and we are finding so many relevant truths for our Christian lives. And so we thank God that this was recorded so long ago.

Just a bit of background: Moses is the author of this book, and he recorded it during the 40 years of wilderness wanderings in the wilderness some 1,400 years before the coming of Christ, and God gave Moses special insight and revelation into all of these truths. Some of it was written down, some of it was oral tradition, but the various means that God used to get this information to Moses, Moses recorded it under divine inspiration with perfect accuracy.

So, we come today to Genesis chapter 19 and we're looking at verses 27 to 38 today. The title of this message is "A Family Affair." I want to begin reading in verse 27: "Now Abraham arose early in the morning and went to the place where he had stood before the Lord; and he looked down toward

Sodom and Gomorrah, and toward all the land of the valley, and he saw, and behold, the smoke of the land ascended like the smoke of a furnace. Thus it came about, when God destroyed the cities of the valley, that God remembered Abraham, and sent Lot out of the midst of the overthrow, when He overthrew the cities in which Lot lived.

"Lot went up from Zoar, and stayed in the mountains, and his two daughters with him; for he was afraid to stay in Zoar; and he stayed in a cave, he and his two daughters. Then the firstborn said to the younger, 'Our father is old, and there is not a man on earth to come in to us after the manner of the earth. Come, let us make our father drink wine, and let us lie down with him that we may preserve our family through our father.' So they made their father drink wine that night, and the firstborn went in and lay with her father; and he did not know when she lay down or when she arose.

"On the following day, the firstborn said to the younger, 'Behold, I lay last night with my father; let us make him drink wine tonight also; then you go in and lie with him, that we may preserve our family through our father.' So 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. As for the younger, she also bore a son, and called his name Ben-ammi; he is the father of the sons of Ammon to this day." This is the reading of God's Word. Let us go to the Lord in prayer.

[Prayer] Father, what a graphic passage this is that we have read. And You say all Scripture is inspired by You, and is profitable for teaching and for reproof and for instruction. And so we asked for the ministry of the Holy Spirit today to take from this passage and bring it home to each and every one of us at the points of need that we have here today. As we are gathered, there are many countless needs represented even in each individual life. And Lord, I pray from this one text of Scripture that You would connect it to our lives that we would learn from it various lessons. I pray that You'd make it profitable in our ears this day. I pray that You would bless each and every one who has come as they sit under the Word of God, and I pray that the Scripture would have extraordinary effect in our lives. For those without Christ today, I pray the wind of heaven would blow and there would be a sovereign regeneration. And I pray for those of us who are born again that

You would use this to sanctify us even further. So father, we look to You with great expectation and anticipation. We pray this in Jesus' name. Amen. [End]

The title of this message again is "A Family Affair." In these verses we see that families can be a breeding ground for sin. Families are either a little bit of heaven or a little bit of hell, and usually not much in-between. And when families are good, they are very good; and when families are bad, they can be very bad. There are dynamics that occur within a family. There are dynamics that occur behind the closed doors of a family that can exasperate sin and cause sin to bring much harm.

At the head of a family is a father, and a father without moral standards usually creates a home without moral standards, and raises children without moral standards; and except for the grace of God, bad families continue to go in that direction. The apple rarely falls far from the tree. Even as we look at this passage today, no doubt, among us here today there are many who were raised in a very difficult family situation in which there may have been an abusive father. There may have been such low standards of morals that you have grown up with many scars and much difficulty. And such is the reality, sadly, of life. And so as we look at this passage, this passage is all too close to home for some here today, and I understand that; and I trust that God will use this in your life through what is said to bring great encouragement.

Now what we see in this passage is the case of Lot and his two daughters. Lot was a horrible father who compromised with the world in Sodom, and it had a lasting effect upon his two daughters, who compromised with the world as well. These two daughters had loose morals because they were raised in a city with despicable morals, and had a father who was a compromiser. And they in many ways are the product of the home in which they were raised - a mother who looked back with longing and affection for Sodom and Gomorrah and the lifestyle there when she was told to leave. Imagine the influence of having Lot as your father and this woman as your mother who was turned into a pillar of salt.

And these two daughters were engaged to two men who did not escape the fire of Sodom and Gomorrah, and it is likely to be assumed that they were unbelievers. And so this home is really a train wreck in many ways. And we see here the sin of incest which was committed, strangely enough, instigated

not by the father, but by the daughters, which shows what a low life the daughters were. And this is a bizarre scene of wicked depravity that is put on display. But God in His wisdom chose to have this included in the Scripture, and He chose to have it included here for a reason: one, for us to see how important families are; and when families go south, they usually take the children with them; and accept but for the grace of God, those children would continue to follow the example of a father and a mother who are going their own way.

And we live in a world that is surrounded by all kinds of sexual perversions, and you may be thinking, "Now I come to church and I hear about more sexual perversion." Well, this is here that we would be reminded that the Bible addresses all the issues of life, that the Bible tells it like it is; the Bible does not try to spray perfume on the characters in the Scripture, but shows them with feet of clay, shows them with all their flaws, that we would understand that we live in an imperfect world, and we are surrounded with this kind of iniquity.

I need to set the scene as we step into this. Lot has just escaped Sodom and Gomorrah with his two daughters. His wife was told not to look back at Sodom as they were leaving; and sure enough, she turned around and looked back with longing for Sodom, having to leave behind that adulterous and wicked city; and God just turned her into a pillar of salt, and it revealed that her heart was entirely in the wrong place. And as they have now escaped, the angels have told Lot to go to the mountains to escape to the high ground. And Lot did not want to go to the mountains, Lot wanted to go to one of five cities that was to be destroyed along with Sodom and Gomorrah. And the angels allowed Lot to have his way, and he went to the town of Zoar; and while he was in Zoar, that therefore caused that city to escape the fire that fell on Sodom and Gomorrah.

So we pick up the scene here we just saw last week in verses 24 and 25 and 26, just the horrible scene of God bringing down literal fire and sulfuric brimstone down upon these cities and just literally decimating those cities. And so we pick up this unfolding narrative that continues to unfold. There's so much in this chapter there's just no way to really look at the entire chapter in one setting.

I want you to note, beginning in verse 27, "the sobering scene," because this is one sobering scene. It is graphic. It is high-impact. And in verse 27 we

read, "Now Abraham rose early in the morning" – and the reason he rose early is he wants to see what has happened in Sodom and Gomorrah – "and so he went to the place where he had stood before the Lord." That is before his tent, which is in elevated terrain about 3,000 feet above sea level, and Sodom and Gomorrah are way down in the valley, much closer to sea level. There's dramatic change in elevation in this part of the world in the Middle East; which Israel is about the size of Dallas-Fort Worth, and so it's all just compact in a small area. And you can be on top of a mountain and look down towards Sodom and Gomorrah and actually see Sodom and Gomorrah from some distance away, Sodom and Gomorrah being on the east side of the Dead Sea.

And it says, "he looked down toward" – verse 28 – "he looked down toward Sodom and Gomorrah," – and we understand why he looked down, he's looking down from 3,000 feet down into the valley where Sodom and Gomorrah was, and he says – "and toward all the land of the valley," – which would be the low plains. And it's more than just Sodom and Gomorrah, there's two other cities as well there that Deuteronomy talk about, and it says – "and he saw and beheld."

The fact that "he saw" means that – it's a Hebrew word that means "he saw with inspection," "he saw with perception," "he was analyzing what he saw very carefully." And then the word "beheld" indicates that there was a sense of shock and awe, astonishment and amazement at what he saw. And what he saw, it says here, "the smoke of the land ascended like the smoke of a furnace." As Abraham looked down from the highlands it looked like an atomic bomb had been dropped on Sodom and Gomorrah, and that God had literally torched those two cities and reduced the cities to ashes. Everything just melted down. Everything was just reduced to ashes, and the entire cities were entirely gone – men, women, children, babies; everything. And all that is left is an ascending ring of smoke that is climbing upward, because all the people and all the buildings had been burned to a crisp. And it all took place instantly, immediately. It was almost like hell fire fell out of heaven and just dropped upon those cities because of their homosexuality and because of their gross iniquity that would surround that licentious sin.

In verse 29, "Thus it came about when God destroyed," – that word means He utterly obliterated, He utterly ruined the cities of the valley – "that God remembered Abraham, and sent Lot out of the midst of the overthrow." And what that means is, earlier in chapter 18 you remember Abraham said, "If there are fifty righteous, would You spare Sodom and Gomorrah?" and God said, "Yes." "If there's forty-five?" "Yes." "Forty? Thirty? Twenty?"

Ten?" And there were not even ten righteous people in those cities. And so God had compassion upon Lot to get him out of town before the bottom dropped, before the skies came crashing down upon that city.

And at the end of verse 29, "when He" - God - "overthrew the cities in which Lot lived." And so here is Abraham looking down from 3,000 feet upon just smoke and ashes, charred bodies. And what Abraham is learning here is what you and I need to learn. Abraham is having a crash course in the seriousness of sin. Abraham is learning, long before Paul will write the book of Romans, that the wages of sin is death. Abraham is learning what Ezekiel would write centuries later, that "the soul that sins, it shall surely die." Abraham is learning that God is far more than a God of love, that God is far more than a God of compassion and mercy, that God is a holy God, as we just sung to begin this service, that God is holy and that God is righteous, and that the wrath of God is revealed from heaven against all unrighteousness and ungodliness of men, which is Romans 1:18. Abraham is learning this as he is seeing and beholding. He is learning that God sweeps away the wicked into destruction, and that God is a God of judgment.

This is a lesson about God that you and I must learn as well, and remember. And before we move on to the rest of this narrative, let us tarry here just for a moment and observe what Abraham observed: the smoke rising from Sodom and Gomorrah. And let us perceive the wrath of God upon all sin. And let us remember that there will never be a sin ever committed in all of human history that will not be met with the full wrath of God. From the time of Adam, to the last sin that will be committed at the end of the age, not one sin - hear this - not one sin will go unpunished with all of the force of the wrath of a holy God.

Every sin in the history of the world will be punished either in the unbeliever in hell forever or was punished in Christ upon the cross for all those for whom He died. But no sin will be ever passed over, and no sin will ever be swept under the carpet, and no sin will be given a free pass. And what we see here is God pulling back the veil just for a brief moment to see what will take place at the end of this age in the great tribulation, what will take place in eternity and hell forever, and just for a brief moment to pull back that veil and to have some small sense of what fell upon Jesus Christ upon the cross as He bore our sins, and the Father brought all of His wrath down upon His Son as He bore our sins upon that cross and became a curse for us. This is like peering through a small keyhole and being able to view the cross and to see the fire of God's wrath consume His Son, as He who knew no sin was made to be sin for us. And here is but looking through

a small little peephole into hell itself and to seeing the fury of God unleashed throughout all of the ages to come upon sin.

Now this is an important passage of Scripture. And we need to be God-fearing people; and God-fearing people understand the righteous indignation of a holy God against all sin. God is not playing patty-cake here. And God is the same yesterday, today, and forever. He is the God who was, and who is, and who shall be. And a passage like this should cause each and every one of us to sit up straight and to have reverence and awe for God.

The next thing I want you to note is in verse 30, "the shifting location, the shifting location." Verse 30, "Lot went up from Zoar." Now the fact that he went up means he is climbing in elevation, and the reason he is climbing in elevation is, it says, "He stayed in the mountains." You can see that in verse 30: "Lot went up from Zoar, and stayed in the mountains." Now this is where God through the angels originally told Lot to go, to the mountains. And Lot did not want to go to the mountains. Lot thought he had a better idea, he thought he had a better plan for his life. And so the angels, for whatever reason, acquiesced and allowed him to go to Zoar.

Now Zoar was one of five cities, two of which were Sodom and Gomorrah, that were marked out for this destruction of fire and brimstone to fall upon it. But because Lot went to Zoar, Zoar was spared. Because of one righteous man in the city the entire city was spared from the judgment of God. But he has been here now for a short period of time, and he wants to leave, and he does leave, and he goes up to the mountains where God told him to go the first place to begin with.

"And he brought his two daughters with him," - it says - "for he was afraid to stay in Zoar." And the reason that he was afraid to stay in Zoar, it's not stated in the text, but it is to be reasonably understood is that Zoar was a town as godless and wicked as Sodom and Gomorrah, that was infested with the cancerous plague of all of the foul sins that were in Sodom and Gomorrah; and as he is here, Zoar is too evil even for Lot to stay. And so he understands if the judgment fell on Sodom and Gomorrah, then the judgment could likely fall on Zoar as well, and, "I need to get out of town." And so he reflects and remembers that he was originally supposed to go to the mountains, and he realizes he's gone to a cesspool of iniquity. Even Lot recognizes this.

"So he goes to the mountains with his two daughters." Now please note, his wife is not here because she has literally been turned into a pillar of salt, and she's in hell now. And the two daughters had two fiancés and they were to be married, but they were burned alive back in Sodom because they were unbelievers as well. So these daughters are longing to be married to two unbelievers, and they had a godless mother, and they had a father who's a compromiser. But Lot has at least enough sense he needs to get out of Zoar and get back to where God originally was sending him to go. So he takes his two daughters with him because he was afraid to stay in Zoar. And it says, "and he stayed in a cave, he and his two daughters."

Now here's what Lot is learning - and it's what a lot of us need to learn - that once Lot had what he wanted, he didn't want what he had. And the angels told Lot to flee to the mountains. but Lot wanted to go to Zoar; so once he goes to Zoar, he doesn't want Zoar anymore, he wants to go to the mountains. And there's a lesson for us to learn here as well, that sometimes we think we know what we want and that it's better than what God would have for us. And God gives us enough rope at times almost to hang ourselves. He gives us enough rope to falter and fail, to wake up once we realize where we are and what we've had. "I need to get back to where God wants me to be and where God was sending me." So many times when we have what we want, we don't want what we have, and we should have paid attention to God to begin with. We should have listened to God from the very outset, because God knows what is best for our lives.

And surely there is application for many of us here today in your own individual situation. Even as I'm saying these words, this is connecting and registering with many of you, and you are saying, "Yeah, that's me, that's where I am." And if that is the case, then you need to exit and to get to be where God has originally intended to send you to be. This may involve a relationship. This may involve work. This may involve school. Only you know, you and God.

So this leads to verse 31, "the sinister plot." Verse 31, "Then the firstborn" - that's the oldest daughter - "said to the younger," - the oldest daughter is taking the lead here, she's older. She has, no doubt, been a part of even raising the younger daughter. So the older daughter, firstborn, takes the lead and says to the younger daughter her younger sister, "Our father is old" - meaning, "he's a bit slow to respond, and we can put some things past him. He's not as fast, he's not as quick, he's not as sharp as he used to be, he's getting older" - "and there is not a man on earth to come in to us." That is an allusion to sexual intercourse.



"There's not a man on earth to come in to us, because all the men in Sodom and Gomorrah and the other two cities have been burned to a crisp, and we're never going to be married, and we're never going to have children." And Moses adds, "after the manner of the earth," meaning the normal pattern, with the exception of celibacy is for a woman to marry a man and a man to marry a woman, and out of that relationship the woman would conceive and bear a child. That's just normal. Anything other than that is abnormal - a man to a man, or a woman to a woman.

So in verse 32, here's this diabolical plot: "Come." The older daughters is being very persuasive. "Come, let us," and the word "us" really captures my attention. They're both in this together. Both the daughters are conspiring and working together; it's two against one, the two of them with their father. "Come, let us make our father drink wine, and let us lie with him" - we understand what that means, that's an allusion to sexual relationship - "that we may preserve our family through our father."

What a wicked and twisted plot to have children, that they would lie with their own father to be impregnated, and that Lot would be both the father and the grandfather of this offspring. And this shows how much Sodom and Gomorrah had influenced them. And let us all be aware, the world is influencing us to one degree or another, whether it's one percent or a far higher percent; and that's why Paul writes in Romans 12:2, "not to be squeezed into the mold of this world." I mean, we have to put up resistance. There has to be a firewall around us concerning the morals and the values of the world.

Well, they had adopted the perverse lifestyle of those two evil cities, and they probably had known of this sin taking place with neighbors, with friends, with other young women. This probably didn't just pop into their mind out of nowhere that this was really accepted behavior in Sodom and Gomorrah for daughters to seduce their fathers. And so this is an indication of, really, even other sins that were taking place in Sodom and Gomorrah. No wonder God brought fire down from heaven and just wiped it out completely.

Now here is the carnal thinking of these two daughters. And just to try to make this practical for us, this was their thinking, and you've heard it before, that the end justifies the means. They had a worthy end, which is to

have children, but the means was corrupt. The means was the seduction of their own father and luring him into sin. And the immorality that they committed against their own father, their mindset was so compromised that this is how they operated, that the end justifies the means. And so these daughters threw principle out the window and participated in this gross, despicable sin, because they thought, "Well, we have the right end. Whatever path we need to take to get to this end would be acceptable."

And we need to hear this as well, we need to learn from this, that a worthy end does not justify a little white lie, that a worthy end does not justify shading the truth, that a worthy end does not justify cheating on an expense account or cheating on income tax so that you would have more money to give to the church. A worthy end does not justify failing to do what you actually said you would do. For your yes to be yes and your no to be no, and anything beyond that is evil, we need to be reminded that the end does not justify the means, that the means must be right to glorify God to accomplish the highest end.

So, this leads to verse 33, "the shameful acts." And I really wish I didn't even have to read these verses, because these two daughters now set in motion to carry out their devilish plot. So, verse 33 begins, "So they made their father" - let's just stop right there. These two sisters, these two twisted sisters are in this together. And many times people can be emboldened to carry out sin if they have a partner with them. And so they are arm-in-arm in this in agreement.

"So they made their father" - they brought shameful influence upon their father. They were the instigators of this, they were the initiators of this. "They made their father drink wine that night." Now let's be clear here what the sin is. The sin is not that he drank wine, the sin is that they kept pouring and pouring and pouring the wine until he became drunk, and they did so with the evil motive to get him drunk that they could commit this grosser sin.

And so we read, "and the firstborn went in and lay with their father." This is an incestuous relationship, and it is another allusion to a physical relationship: "She went in and lay with her father," - and please note - "he did not know when she laid down or when she arose." That's how drunk they made their father.

Now, he is a participant in this. He should have said no, he should have backed off. He was led into this sin, but he could have tapped the brakes, he could have brought a stop to this. And so he is guilty as well to allow that cup to continue to be filled again and again and again. And he was so unconscious that he didn't even know when she laid down or when she arose, because he had lost all sense of self-control, and he had lost all sense of any powers of reasoning. And what we see here is that the sin of drunkenness rarely ever stays at that level, that the sin of drunkenness is a super highway to committing other sins, that when you unplug your brain and unplug any powers of reasoning, you're now driving a car that has no brakes and has no steering wheel, and it inevitably leads to worse sin. So, one sin inevitably leads to another sin.

Understand this: one sin rarely ever travels solo. Sin always has other sins with it. And when one sin can establish a beachhead in a person's life, that one sin sets up camp now for other sins to come and dwell with it, which is why repentance is so important, and confession of sin is so important, so that an army of other sins does not come in because this one sin has established a place in the life of Lot.

Verse 34, "On the following day," meaning the next day; there's no wasted time. This is unfolding in rapid-fire succession. "On the following day, the firstborn" - the older daughter - "said to the younger, 'Behold, I lay last night with my father,' - this should have been a confession of sin, not an update - 'let us make him drink wine.'" So this is going to be second verse same as the first. "It worked the first time last night, it's going to work again tonight. Now this is your time." But both of them applying persuasion and influence and pressure, and who knows what other tactics.

"Let us make him drink wine tonight also; then you go in and lie with him, that we may preserve our family through our father." I mean, do you hear the hiss of the serpent in that? Do you hear the lie of the devil in that? Do you hear the destructive seductive plan that is being belched out of the serpent himself?

And so, verse 35, "So they" - the two of them together, this twisted sister act - "they made their father drink wine that night also, and the younger arose and lay with him." She had a sexual relation with him. And you know, we say the world's getting worse and worse. It was pretty bad back then as well. "And he did not know when she laid down or when she arose," because

he was unconscious. He had lost all faculty of restraint, sound judgment, even common sense. He sinned by becoming drunk; and the sister's sin, by getting him drunk; and they sin by having sexual intercourse with their own father.

Now we need to be very clear about this. To drink wine is not a sin, to be drunk is a horrible sin. And I want to give you three verses. Ephesians 5:18, Paul says, "Do not get drunk with wine." That's in the imperative mood. It's a command, an apostolic command: "Do not get drunk with wine, for that is dissipation, but be filled with the Holy Spirit." And what Paul is doing here is he is making a comparison and a contrast between being drunk with wine and being filled with the Holy Spirit, okay. In both cases you come under the influence, and you begin to act in a way you would not normally act, and you begin to talk in a way you would not normally talk.

And when you are filled with the Spirit, you act in a godly manner, you pursue holiness; you have boldness in witnessing when you're under the influence of the Holy Spirit. But when you are under the influence of wine, you also act in a way, a different way, and you also say things that you should not have said. And these two are mutually exclusive, they can never be mutually inclusive. You can never be under the control and the influence and the power of both wine and the Holy Spirit, one displaces the other. It's not both/and, it's either/or. And so when you are under the influence of wine, you cannot be under the influence of the Holy Spirit. You are driving your car blind and you have no brakes, no steering wheel, no GPS, and it's going to lead to big time trouble. And so that's Ephesians 5:18. You come under this influence, you've lost this influence.

The next verse is 1 Corinthians 6:9-10, "Do not be deceived," – in other words, don't let anyone tell you otherwise – "neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor homosexuals, nor thieves, nor covetous, nor drunkards, nor revilers, nor swindlers, will inherit the kingdom of God." That's a pretty strong statement, that if this characterizes your lifestyle, if this is the path you're on, if this is your habitual modus operandi, it gives clear evidence you've never been regenerated and you've never been born again, you've never been washed in the blood of the Lord Jesus Christ. If you continue day by day, month by month, year by year going down this path, you're on the broad path headed for destruction.

And he tells us after he says, "will not inherit the kingdom of God," now verse 11, "But such were some of you," meaning when those in Corinth came to faith in Christ it dramatically changed their lives such that drunkards were no longer drunkards, and homosexuals were no longer homosexuals, and that thieves were no longer thieves, because Christ makes a difference in a person's life. You cannot meet the risen Christ and for your life not to be changed; totally impossible.

So he says, "But such were some of you; but you were washed, but you were sanctified, but you were justified in the name of the Lord Jesus and in the Spirit of our God." They were diametrically, radically changed by the power of the Holy Spirit and by the blood of the Lord Jesus Christ. But what I want you to see here is that drunkards are thrown in with homosexuals and effeminate and adulterers and fornicators and idolaters. And if a person continues to be a drunkard he will not inherit the kingdom of God, and neither will a church-going person who has never been born again.

One more verse Proverbs 23:29. It's a small cluster of verses, but it would be good for us to hear this, because when I say to you drinking a glass of wine is not a sin, however shocking that may be for some here today, to continue to drink that wine will be. So listen to Proverbs 23:29, "Who has woe? meaning troubles and trials. "Who has sorrow?" meaning deep pain. "Who has contentions?" meaning irrational relationships of high conflict with other people. "Who has wounds without cause?" meaning you are suffering in a way that could have been easily unavoidable, it could have easily been avoided. "And redness of eyes?" meaning you can't even sleep.

Verse 30, here is who has woe, sorrow, contentions, complaining, wounds without cause, redness of eyes, verse 30: "Those who linger long over wine." You sat at that table way too long and you kept partaking, and it has led to your sorrow, it has led to your contentions and complainings, and it's all traced back to that bottle.

He says in verse 32 at the last, "It bites like a serpent and stings like a viper," that it hits a point where that wine becomes like snake's venom that is injected into your bloodstream, and it is lethal. It speaks to the seriousness of this.

So, what do we learn from this passage? Why would God put this in the Bible? Why couldn't we have a scene here of a family having a picnic in a pasture by a river, and everyone's just playing and laughing and having a good time? Because the Bible wants us to understand that families can be a cesspool of iniquity; that families, beginning with the father, can be a breeding ground for sin, a hotbed for sin. And also for us to see the dangers of too much alcohol, that it will ruin your life.

So this leads us, finally, to verse 36, "the scandalous result, the scandalous result." "Thus both the daughters of Lot were with child by their father." They were both impregnated. And what we need to learn here is just one night of sin can ruin your life. Just one night of sin can have lifelong consequences. Just one night, even just one act of sin can have devastating effects, not just for you, but for your children, and for their children, and for their children. It can have a long-term effect, just one night of sin.

So, verse 37, "The firstborn bore a son, and called his name Moab." And what Moab means "from his father" or "of his father." What a horrible name to be given, that you were sired by your own father through your daughter. "He is the father of the Moabites to this day," one of the archenemies of the people of God - I don't have time to trace that out. And then, finally, verse 38, "As for the younger," - meaning younger sister - "she bore a son, and called his name Ben" - which means son of - "ammi," meaning "my people." "Son of my people" is what the name means. "He is the father of the sons of Ammon to this day."

Well, I need to wrap this up. And there's so many different ways to go at this point, and I need to be succinct. I will simply say this. Maybe you have come from a very dysfunctional home. Maybe you have come from a family with a father who lived in sin. Maybe you grew up in a home where the father left and abandoned you with your siblings. I want you to know the grace of God is far greater than what has ever taken place in your past. The grace of God can give you a new start. The grace of God can give you a new heart. The grace of God can give you a new family. The grace of God can give you a clean slate. The grace of God, which is far greater than the sin in which you grew up, is able to wash your mind and to wash your heart and to now flood it with new thoughts of how great God is and how glorious God is; and that God uses even evil in our lives in a way that is often mysterious, but for a greater end, to bring us into the image of Jesus Christ.

I grew up in a home where my father – my father grew up in a broken home, abandoned by his father, and it had such an effect on him that he went the second, third, fourth, fifth, tenth mile to be the father to me that he never had. And God can use this for eternal good in your life to learn from negative example, for you to pour yourself into the will of God and do what's right. And God by His grace and God by His power and God by His strength can reverse the curse in your family and send your life, and perhaps even your family, in the right direction. So just know that despite the despicableness of what we have seen today, it serves as a black velvet backdrop for the diamonds of God's grace to shine even brighter. And if we have been describing your upbringing, may God give you much comfort, and may God give you much peace.

[Prayer] Father, we thank You for everything that is in the Bible. We thank You for even this passage. May You use it to cause us to go as far away from what we have seen here as we could possibly go. Help us to be completely antithetical to what we have seen, and instill the fear of God within us. We pray this, in Jesus' name. Amen