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The High Cost of Living in Sodom

706-B

Series: God's Living Legends (Part 1)



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The High Cost of Living in Sodom

He was the perfect picture of a life gone astray. Reared by the godliest of men, given opportunity to be involved in the greatest journey of faith in history, Lot made all of the wrong choices. Given the opportunity to walk with God alongside the father of God's people, this rebellious nephew determined that he could have the best of both worlds. He decided to try to be a believer who would take advantage of all the world had to offer. Needless to say, it doesn't work. God describes such a man as "double-minded in all his ways."

As we left Lot in the previous lesson, he had been dramatically rescued from the clutches of four invading kings who took Sodom, its people and all of its goods, their wives and their children, and Lot. They were rescued at the hand of Uncle Abram and 318 of his trained servants. Now Lot could have learned his lesson, settled his family back on the plains, turned his back on Sodom and its wealth and turned his life back over to God. He could have driven a stake in the ground, built an altar, worshipped God, and built a roadblock or a wall between himself and the worldliness Sodom represented. He *could* have, but he didn't. Like a magnet, Sodom's attraction was too strong for Lot. By now, the compromises of the world were the norm for Lot. Sodom, with all of its wickedness, was home. As we left off in the last lesson in Genesis 15:1-6, God was appearing to Abram again and reconfirming His promises. The passage ends by saying that

Abram believed the LORD; and he [God] counted it to him for righteousness. (Genesis 15:6)

The next three chapters will be given in a nutshell. They do not speak of Lot. Rather, they are the unfolding of God's relationship with Abram and Sarai. In chapter 15 God causes Abram to fall into a deep sleep and unfolds to him a prophecy concerning his seed yet unborn. Then God confirms once again His covenant with Abram. In chapter 16, Sarai becomes impatient with God and devises a plan to help Him out. Have you ever done that? She gives Hagar her maid to Abram to bear a child she thought God was unable to give to her. The result was conflict, confusion,

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and Ishmael.

In chapter 17 God appears again to Abram and reconfirms His covenant. In verse 5 He re-names Abram, Abraham—the father of a multitude. God institutes the rite of circumcision. He re-names Sarai, Sarah—the mother of princes. This chapter ends with the blessing of Ishmael and the first circumcision recorded in Scripture. Chapter 18 takes up the story as we look first at the Men Who Came to Dinner. Have you ever had surprise guests for supper? We read:

And the Lord appeared unto Abraham in the plains of Mamre: and he sat in the tent door in the heat of the day;

And He lift up his eyes and looked, and, lo, three men stood by him: and when he saw them, he ran to meet them from the tent door and bowed himself toward the ground,

And said, My Lord, if now I have found favor in thy sight, pass not away, I pray thee, from thy servant:

Let a little water, I pray you, be fetched, and wash your feet, and rest yourself under the tree:

And I will fetch a morsel of bread, and comfort ye your hearts; after that ye shall pass on: for therefore are ye come to your servant. And they said, So do, as thou has said.

And Abraham hastened into the tent unto Sarah, and said, Make ready quickly three measures of fine meal, knead it, and make cakes upon the hearth. (Genesis 18:1-6)

That is just like a man, isn't it? He invites three total strangers to dinner, then tells his wife to hurry up and fix a meal and what to fix and how to fix it. The miracle is that the guy lived this long. But in fairness to Abraham, he didn't just curl up in a hammock like some of us would have and wait for dinner. Instead it says:

And Abraham ran unto the herd, and fetched a calf tender and good, and gave it unto a young man; and he hastened to dress it.

And He took butter, and milk, and the calf which he had dressed, and sat it before them; and he stood by them under the tree, and they did eat. (Genesis 18:7,8)

So here our scene opens with Abraham seated in the door of his tent at noon-time. The door of the tent is a fold of the lower part of the tent that was fastened by a loop to a post nearby. Thus, it could be opened and closed at will. Generally, during the day it was left open to let light into the tent. Now noon to

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the oriental was a time of rest. It was a common sight to see the men sitting in the shade of their tent door either before or after they ate. Indications here are that Abraham had eaten and was sitting in the door of his tent after dinner. It was at this time that Abraham looks up and his three drop-in guests come into view.

These were no ordinary guests. The text will indicate that two of them were angels clothed in human form. The third was God Himself clothed in human form. Now at what point Abraham recognized who it was he was entertaining, we don't know. Sheer oriental hospitality would cause his initial responses, but the text indicates early on in the visit, that faithful Abraham became aware that he was in the presence of God Himself. How often have you or I entertained angels and never known it?

Let brotherly love continue.

Be not forgetful to entertain strangers: for thereby some have entertained angels unawares. (Hebrews 13:1,2)

I wonder how many of us really believe that verse. As the doorbell rings and a stranger is there, it may be God. It may be an angel sent from God in human form. It may be that his clothes are tattered. His hair may be a mess and he hasn't shaved. Maybe he doesn't naturally appeal to you, but maybe God sent him to test your hospitality. Abraham understood that concept. He greeted and treated every stranger as though it might be God Himself. In this case, it was.

Let's look at Abraham's humility. He ran to greet them and bowed before them. The word used here for bow, *shaka*, denotes complete prostration of the body. The person falls to his knees and gradually inclines his body until his head touches the ground. Now look at the simplicity of Abraham's life. There was no pretension. He was a rich man, but he lived in a tent. A tent was all that he needed. A tent gave him the mobility he needed to move when God said, "Move." It didn't chain him to any one place. It is pretty hard to fall in love with a tent or to be puffed up with pride over the furnishings in it. I think this says something even to our churches of today. There was no idol here, just a simple covering. It accomplished his purpose. It didn't compete with God for his attention. Ask yourself this question, does your house compete with God for your attention? Is buying things for it more vital than meeting others' needs? Is spending time fixing it up more important than using it for God's glory? Is keeping it

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more important than keeping your testimony? Is it a means to a ministry, or a monument to a mentality of materialism?

Abraham lived a simple life. Notice, too, he lived a life that served. Here was a man of great means with many servants, but he personally ran to the pasture and picked out a choice calf. He personally took the butter, the milk and the meat and waited on his guests. He apparently had eaten before, but he stood and waited while his guests ate. Here was a man who never reached the stage in life where he couldn't get his hands dirty. His was a ministry of involvement. The Scriptures definitely records it:

...and they did eat.

(Genesis 18:8)

Again, it was an unpretentious meal, no caviar, no sterling, no butlers standing by. There was just plain food served by plain folks. God ate. That is what it says. The angels ate. That is what it says. Scripture says so. Now the next 7 verses tell of one of the reasons for their visit. Here is Sarah, still in the kitchen in her eighties. Abraham asked her to fix the meal herself. She did. The Lord backs up to the tent, turns the other way, and He begins to talk about Sarah. He says, "Abraham, your wife Sarah is going to have a baby at last." You may remember from previous lessons that Sarah was standing behind the tent door and said nothing, but the Scriptures record that inside she chuckled to herself. She said, "Suuuuure I am." Now an omniscient God who hears everything and knows everything, at that point in time, heard her thoughts. He said to her, "Sarah, what are you laughing about?" Sarah, of course, denies it and lies. The Lord ignores that and asks Abraham and Sarah to remember, "Is anything too hard for God?"

Now in verse 16 the two angels get up and excuse themselves to continue their journey. Abraham went with them as they went on their way. The verse before that records that the angels looked toward Sodom. It was a different look than Lot had. Theirs was a look of judgment. Verse 17 picks up with a hidden microphone in the Godhead, a conversation between the Father and the Son or the Spirit. We don't hear many of these in Scripture, but when we do, I think we should take special note because these are special words.

And the LORD said, Shall I hide from Abraham that thing which I am about to do;

(Genesis 18:17)

God. the Father, is talking to the Son and the Spirit, asking

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if He should tell Abraham what He is about to do.

Seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him?

For I know him, that he will command his children and his household after him, and they shall keep the way of the LORD to do justice and judgment; that the LORD may bring upon Abraham that which he has spoken of him.

(Genesis 18:18)

Here ends God's conversation about Abraham. The thrust of it is this: "How can I not share My deepest plans with Abraham? I have such great plans for him. I know his heart, therefore I shall share My heart with him. He is faithful, therefore I must share My heart with him." We learned in studying Noah that God always shares His heart with the men who walk with Him. So God turns to Abraham in verse 20 and it says this:

And the LORD said, Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous;

I will go down now, and see whether they have done altogether according to the cry of it, which has come unto me; and if not, I will know.

And the men turned their faces from thence, and went towards Sodom: but Abraham stood yet before the LORD.

(Genesis 18:20-22)

Here God reveals both His justice and His mercy. He says that He cannot tolerate the wickedness He has seen in Sodom and Gomorrah, but He must have first-hand evidence before He declares judgment. "I will go down and see for Myself," God declares to Abraham. Here is the picture of the Lord Jesus Christ in His first coming. He was coming down to experience the reality of a world of sin for Himself because judgment was inevitable therefore, salvation was available. It isn't that God didn't know. He is omniscient, but He chose to personally view and experience it Himself.

You may ask that if God knew the wickedness of Sodom because He knows all things, why didn't He just take a thunderbolt, press a button in heaven and clean it out? Here are a few reasons:

1. It gave God a chance to have fellowship with Abraham.

That is the greatest joy in the heart of God. God is going to bring some things into your life and into my life to call us to Himself

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just so He can have fellowship with us. He could have done it without us. He could have dealt with no involvement on our part, but oftentimes He brings things into our lives just to call us to Himself to have fellowship with Him.

2. It gave Abraham a chance to intercede. God brings some things into our lives, that basically, He could have handled with no help from us. However, we need the opportunity to cry out to Him. He gives us the grace to do that.

3. It gave Sodom a chance to repent one last time.

4. It gave Lot a chance to respond one last time.

5. It gave all the judges, leaders, governors, and parents who would ever live an example of how to render justice. You gather all the facts, you get first-hand knowledge, you punish only when guilt is established, and you do what you can to rescue the innocent. God knew Sodom was guilty. He could have simply destroyed it. Instead, He came down to earth as a man to meet men where they were and to reveal grace as it blends with righteousness. He did it again two thousand years later. Because of that, you and I are reconciled to God.

Now in verses 23-33 we have perhaps the most powerful illustration of intercessory prayer in the Old Testament. The angels now were gone and Abraham had received the Word of God. God says, "I am going to verify the information. If it is true, I am going to destroy all the cities and all the people." The Scripture says: "But Abraham stood yet before the Lord." Some of us don't know how to stand before the Lord. We must stand clothed in the righteousness of Christ and not in our own righteousness; but clothed in Him, we can have boldness and confidence before God. Once we have received the Word as Abraham did, we ought to then be motivated to stand before God with the Word we have received and intercede.

First, Abraham refers to the character of God. It is the same thing Moses did. He uses as his base of pleading the nature of God Himself. He was clothed with respect but he was bold as a lion. Do you know how to pray like that? Does it mean enough to you to pray like that?

And Abraham drew near, and said, Wilt thou also destroy the righteous with the wicked?
(Genesis 18:23)

Abraham knew that would violate God's character of justice.

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If the godly were to suffer the same as the ungodly, God's Word would be nullified. So Abraham makes a proposition to God. He asks God to spare Sodom if there are 50 righteous men. That is a bold question to ask of the Living God. But he asks it in harmony with the character of God. He also asks it in humility before the Majesty of God so that he knew it would be received into the mind of God. Then he adds,

Shall not the Judge of the earth do right? (Genesis 18:25b)

We should memorize verse 26. It says this:

And the LORD said, If I find in Sodom fifty righteous within the city, then I will spare the entire place for their sakes.

I want you to notice a few things before we go on. There are five notable points in Abraham's prayer.

1- It was a natural assumption that there were fifty righteous in the city. Lot had been there for 19 years. If he had any ministry at all, there must be at least fifty converts. Surely Lot had formed the Sodom Community Church. No doubt he and his family had spent the weekends sharing the Word of God in neighborhood Bible Studies. Fifty in 19 years? That is a reasonable assumption.

2- It was an evidence of spiritual maturity that Abraham would be so concerned about men and women whose lifestyle so violated his principles. He didn't ask God to save the fifty righteous. He asked that if there were fifty righteous would He save the whole city so that in spite of their wickedness, others might have a chance to find God. That was his prayer. Look at your prayer list and see how many criminals you have on it. How many crooks? How many of those who pervert justice and defy godliness? Do you pray for these with regularity? How often do you plead for their salvation? Do you long for their salvation enough to stand before God and invoke His character and reason with His mercy? Perhaps not very often. How often do we look in the newspaper and read about some terrible act of crime. We may remember occasionally to pray for the victim, but do we ever pray for the salvation of the one who caused it? What a testimony to the character of Abraham. He was invoking the character of God and reasoning with the mind of God not only for the righteous, but for the ungodly.

3- Look at how quickly God responds. God delights to offer mercy. He longs to offer mercy. That is why we are to come boldly before His throne and seek His grace and mercy in time of need.

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He longs for us to intercede on behalf of others.

4- Look at how God's response creates both humility and boldness in Abraham. God says, "Yes, Abraham, I will do it." Abraham answers and says, "Behold now I have taken it upon me to speak to the Lord. I am but dust and ashes." When he realized that God had granted his request, it humbled him. Is that how it affects you? When you realize that God has answered your prayer, do you fall down on your knees before God in unworthiness and say, "Oh, my God, thank you for counting me worthy in Christ to hear and to answer." Or do you puff up your chest and punch the guy next to you and say, "I prayed for that and it happened."?

Abraham is reminded of his nothingness but he is motivated to inquire of God one step further. He says, "Lord, by the way, what if You are five short? Then what?" God's arithmetic was perfect. He answers, "Abraham, if there are forty-five, I still won't destroy the city." Abraham was getting a little bolder by now and his cause was being met and God was being attentive. He asks again, "Lord, what if there are only forty?" The Lord said, "Yes". Then again from Abraham, "Lord, excuse me just one more time. What if there are just thirty?" The Lord responds, "Yes". Then again, "Lord, what if there are only twenty?" Again, "Yes, My son". Then Abraham mustered all of the spiritual strength he had and he went before God and he said, "Father, what if by chance there are only ten righteous in Sodom. Would you spare the city?" God looked down and said, "Yes, My son, I will. Abraham, if I find ten who are Mine, I will not destroy the city."

5- Look at how few believers it takes for God to stand in the breach and save a nation. If He is willing to spare a whole city if ten men were there who knew Him because one man prayed aright, what could yet happen in these United States? Is there yet time? The answer is yes.

And the LORD went His way, as soon as He had left communing with Abraham: and Abraham returned unto his place.
(Genesis 18:33)

Look at the patience of God. He didn't move until Abraham was through. He never does. *Look at the faith of Abraham.* He went on about his business. He had heard from God, reasoned with God and now he left the results with God. Sometimes that is the hardest part of prayer. God answered Abraham's prayer,

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but not exactly the way he had expected.

Chapter nineteen can be titled, “Welcome to My World.”

And there came two angels to Sodom at even; and Lot sat in the gate of Sodom: and Lot seeing them, rose up to meet them; and bowed himself with his face to the ground;

(Genesis 19:1)

Enter on stage again Mr. Lot. Now most of the cities in those days were walled and you entered through a large city gate. It was a vaulted, arch-like entrance where all who traveled from city to city had to pass. It was a popular place for those with idle time to sit around at the close of the day and get filled in on the latest news. It was a kind of a headquarters for busybodies. It was not really where you would expect God’s man to be, but there is nephew Lot. He was so identified with Sodom that he no doubt had on a Sodom High School T-shirt. At any rate, God knew he would be there and He arranged for the angelic visitors to arrive at just the time to meet with Lot. In verses 2 and 3, Lot offers them hospitality with lodging, a meal, a foot-washing, and a fond farewell. Somehow I believe Lot saw something different in these two men. I don’t believe he knew at this point that they were angels, but compared to the men of Sodom, there was a godliness in their countenance that I don’t believe he had seen for 19 years.

Now the angels intentionally resisted Lot’s invitation. “We will just stay in the street tonight,” they responded, pretending that they didn’t know what Sodom was like at night. But verse 3 says that Lot pressed on them greatly. “No, no, you’ve got to come with me,” he insisted. This was the only test that Lot passed. The next verse describes the spread that Lot put out for them. He made them a feast. Unlike his unpretentious uncle, Lot put on the biggest and the best. He had it and he flaunted it. He wanted to impress his unusually god-like guests. You can just picture the scene. He had out all the best sterling and crystal and china. He had on the most beautiful table cloth. All of his servants were around to meet their every need. “These guys ought to be impressed,” he thought. About this time, the doorbell rings. They were to be impressed, all right. They would be impressed that what they had heard about Sodom was the understatement of the century. It wasn’t the Welcome Wagon, or the local pastor coming to call. There was no local pastor in Sodom. Then comes the most sickening portrait of the end result of a nation that

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allows perversion and homosexuality to be sanctioned as an alternate lifestyle.

But before they lay down, the men of the city, even the men of Sodom, compassed the house round, both old and young, all the people from every quarter:

And they called unto Lot, and said unto him, Where are the men who came in to thee this night? bring them out to us, that we may know them. (Genesis 19:4,5)

Now this is a very sensitive portion of Scripture. It is important that we not spend much time here or be too graphic, but it is equally important that we not ignore its presence for God included it in Scripture on purpose. What is happening is this. The city of Sodom has become a haven for homosexuality. Though this activity is abhorred by God, both for its impurity and unnaturalness, it is particularly despised by God for the spiritual truth it adulterates. This spiritual truth is that the marriage relationship between man and woman portrays man's relationship to God. So the homosexual relationship portrays man as finding spiritual fulfillment apart from God. This is a lie and is blasphemy. Because of this truth, and because it represents such an affront to God, this sin has become characteristic of virtually every decadent society in history on the verge of collapse through moral rebellion to the laws of God. Jesus said, "As it was in the days of Lot, so shall it be in the latter days." And so it is beginning to be even in our nation.

At no time in history and in no place in history has sodomy been so prevalent as it was in Sodom, hence, the name itself. So prevalent was it in Sodom that at night, mobs of men would roam the streets looking for men to attack. Now the city was divided into quarters, each quarter housing certain nationalities or certain trades. But the Scripture says that they came this night from every quarter of the city, both old and young, and surrounded Lot's house on all four sides. They demanded that Lot send out the two men or angels as they were, that they might attack them, or rape them. (That is the literal meaning of verse 5.)

Now verse 6 says that Lot slipped out the door and shut it after him. He didn't introduce his guests to his neighbors. His neighbors needed to be in jail and Lot shouldn't have been in Sodom. Chances are that he had been there so long that he had accepted this kind of behavior as normal. No doubt it was just another way of life. "I guess all the big cities have their crime,"

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Lot must have thought. His daughters had seen this kind of lifestyle since they were small. There is every reason to believe that they didn't even know the standards of God. Now the man who walks with God has discernment in a crisis, but not so with Lot. The believer out of fellowship is so double-minded that his decisions make less sense than those of an unbeliever. He is indeed unstable in all his ways. Here is a cardinal example of that very principle. Next we see Lot's response:

I have two daughters who have never known a man. I will bring them out to you and give them to you so that you may do whatever you like to them, but leave my guests alone.

(Genesis 19: paraphrase)

Matthew Henry makes this statement of that verse, "of two evils, choose the least, but of two sins, choose neither." No doubt Lot's daughters were not what the Sodomites were seeking, but, oh, the faithlessness of this man. The foolishness of this man. How must his family have felt. How must his daughters have felt as they were bargained off as vessels for destruction to save two total strangers. Verse 9 says that the mob accused Lot of judging them. No doubt they saw him as self-righteous but never knew he belonged to a Living God who saved his own.

So the mob decides that they will attack Lot himself. Lot forgot that God never intended any harm to come to His angels. Lot in the flesh was trying to do what God could take care of Himself. Lot simply was so out of touch with how God works that he missed the whole point. So in verse 10 the two angels reach out, pull Lot inside and smote the whole mob with blindness so that they just milled around and ran into each other and couldn't even find the doorknob. This is a portrait of spiritual blindness. At this point, the angels knew that the judgment of God was imminent. They also knew it was the will of God to remove His saints before judgment came. In verse 12 the angels start to question Lot about the high cost of living in Sodom. As we hear and see Lot's responses to these tests, we see emerge an amazing billboard at the side of the road which says, "It Costs A Lot To Live In Sodom." As we view the cost to Lot, we have to shrug our shoulders and sigh in sarcasm, "Wow, what a ministry! What respect! What obedience. What discernment. What a testimony." As we see Abraham in verse 27, we have to sigh, "Wow, what a difference".

In verse 12 the angels ask one of life's most penetrating

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questions. They ask Lot, “*Hast thou any here besides?*” Were there any sons-in-laws, or sons, or daughters, who weren’t there? The angels must have understood before they asked. Were they a total of ten, the Lord had agreed to spare the city. “*Hast thou any here besides?*” Get all of your disciples, Lot. Get all those that you have poured your life into for those 19 years; it is time to leave. Get all of your converts, Lot, all those you’ve led to faith in God. Lot had to conjure up something to do, so he ran and got his sons-in-law and said, “Boys, it is time to leave.” What a ministry.

In verse 14 Lot speaks to these two lads. You know he must have had many spiritual talks with these boys. He must have gone through the Word with them, been sure they were the spiritual leaders fit for his daughters. Not a chance. He comes to them at this point and says,

Up, get you out of this place; for the LORD will destroy this city.
(Genesis 19:14b)

But the Scripture says that he seemed as one who mocked his sons-in-law. In other words, we might say, “You’ve got to be kidding, Pop. Whose is the Lord? Who is strong enough to destroy this city? How would you know anyhow?” Test number two. What respect.

In verse 15 the sun comes up in Sodom for the last time, ever. The angels, realizing that they didn’t need a convoy to escort Lot and his entourage out of the city, hurried Lot and said:

Arise, take thy wife, and thy two daughters which are here; lest thou be consumed in the iniquity of the city.”
(Genesis 19:15b)

Verse 16 further engraves the word “Fool” over Lot’s tombstone. It begins with these words, “And while he lingered.” He may have tried to load up his camcorder or his cellular phone. I don’t know *what* he was doing. He may have been grabbing his savings passbook as though the money wasn’t going to burn. Who knows? But *while he lingered* says it all. Verse 16 says:

While he lingered, the men laid hold upon his hand and upon the hand of his wife and upon the hand of his daughters, the Lord being merciful unto him. And they brought him forth and set him outside the city.
(Genesis 19:16)

If you want a definition of mercy, you just read that verse, “While he lingered the LORD, being merciful.”

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The high cost of living in Sodom. What obedience. In verse 17 the angels give him final instructions:

And it came to pass, when they had brought them forth abroad, that he said, Escape for thy life; look not behind you and don't stay in the plain; escape to the mountain lest thou be consumed.

And Lot said unto them, Oh not so, my Lord:

Behold now, thy servant hast found grace in thy sight, and thou hast magnified thy mercy, which thou hast showed unto me in saving my life; and I cannot escape to the mountain, lest some evil take me, and I die [I might get hurt].

Behold now, this city is near to flee unto, and it is a little one: Oh, let me escape thither, (is it not a little one?) and my soul shall live. (Genesis 19:17-20)

In our next study, we will see the fiery conclusion of this spiritual giant, his wife and his two reluctant daughters. We will look at the actual destruction of Sodom and Gomorrah and the lessons God says in Scripture we are supposed to learn from what happened. I am not going to tell you the end of the story, but believe me, it gets worse.

So what was the cost of living in Sodom? It cost Lot his life. You may say, "Well, God spared him." Physically, that is true. But that was all he had. Like one saved from a fire, he had nothing to show for his life. There was no ministry, no respect, no discernment, no obedience. Nothing. Why was the cost of living so high in Sodom? Because Sodom represents the world and the very best Satan has to offer. That is why Jesus told us to remember Lot's wife; he that tries to save his life will lose it. This poem will sum up the message:

THE COST OF LIVING IN SODOM

We live in inflationary times
That Excedrin headaches give,
To everyone who stops to think
Just what it costs to live.

A car costs twice its former price
And homes are out of sight,
A simple trip to the grocery store
And one can die of fright.

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It costs so much to live today
That man, confused, still tries
In vain to wonder what's ahead
With costs so on the rise.

But that's not the real cost of living,
The cost of living still
Is what it really costs a man
To live outside God's will.

Lot was a good example of that
When he looked to Sodom that day,
And fell in love with Sodom's life
And thus condoned its way.

You don't really see the price he paid
Until his life was spent,
For in that world he seemed to be
Quite natural, quite content.

He had a job, he had a home
He had two daughters fair,
And in that setting stood quite tall
For Lot looked godly there.

But as the story closes
With its picture of life's reaping.
We find he had but a mirage
He lost what was worth keeping.

No crowns laid up in heaven
For all the work he'd done,
For as they sought ten righteous,
Lo, they found not even one.

No voice had he as well
When to his sons-in-law he spoke,
For as he cried, "The judgment comes!"
It seemed to them a joke.

Nor did his daughters heed his call
And come of their accord,
For they, immersed in Sodom,
Had no ear to hear God's Word.

(continued)

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His wife, poor thing, was so in love
With Sodom and its glory,
She died a frozen monument;
Hers was a salty story.

And Lot himself with worldliness
So spiritually confused,
When given God's next call to heed
Still stubbornly refused.

And losing all worth having
This emblem of frustration,
Ends his life a moral wreck
In total degradation.

How high was the cost of living?
Now you can see it mounting,
He gained a little pleasure
And lost everything worth counting.

Friend, Satan's inflation will kill you,
Tho' at first its price doesn't show,
The real cost of living in Sodom
Is more than you'll ever know.

So when your heart becomes tempted to compromise
And all the world's glamour you see,
Stop and just whisper, "I've counted the cost
And it just isn't worth it for me!"

That is our choice. A choice we will look at more clearly in the next lesson. Take time to take a look at where you are living spiritually. If your Christian life is beginning to settle in Sodom amidst the glamour of the world, and you are beginning to accept the world's standards of morality, of holiness, of marriage, of integrity, of spirituality, it is moving day. It is time to gather whoever you have, even if you have to leave behind whatever you have and move with God to higher ground. My friend, we can't afford to live in Sodom anymore. The cost of living is just too high!

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