

WHY DID LOT OFFER HIS DAUGHTERS TO THE MEN OF SODOM?

Author Unknown, adapted

This passage in Genesis 19 is disturbing. When the men of Sodom surround Lot's house, he steps outside and says something difficult to understand; he offers his daughters instead. It is shocking, morally unacceptable. Why would Lot say this?

Part of the answer lies in the ancient culture of hospitality. In the ancient Near East, receiving a guest into your home meant taking full responsibility for their safety under your roof. A host was expected to protect his visitors at all costs. And this was not just politeness; it was a social obligation tied to honor and survival in a dangerous world. Once someone was under your roof, their life was placed in your hands.

That context explains the pressure, but not Lot's decision.

Lot's action is not presented in Scripture as something righteous to imitate. The narrative did not pause to approve him. Instead, it quietly shows the brokenness of the situation. Lot is living in Sodom, a city already described as wicked, and over time, its moral confusion seems to have pressed in even on him. He recognizes evil outside his door, but his response reveals how disordered things have become, even in his own thinking.

This is important for how we read the Bible. Not everything recorded in Scripture is endorsed by God. Some things are shown to reveal how far people have drifted. Genesis often does this without commentary, allowing the weight of the moment to speak for itself.

And that leads us to something deeper.

In this scene, Lot tries to protect his guests by sacrificing something else. He attempts to preserve one life by offering another. It is a distorted form of protection, well-intended in one sense, but deeply broken in another.

In the New Testament, when we come to Christ, we see a different kind of response. Jesus does not protect others by sacrificing someone else. He gave Himself instead. Because the Good Shepherd does not hand over the sheep to save Himself or manage the situation. He lays down His own life for the flock. What we see imperfectly and painfully in Lot finds its true and righteous fulfillment in Christ, not in the

– Continued on page 3 –

– Continued from page 1 –

also standing in the waters of the river Jordan. John had prepared the way for Jesus and was known as a great prophet in his own right (Luke 7:24-28). Yet, at the baptism of Jesus the torch is passed to one who John himself admits would deserve greater honor.

"John answered them, saying, 'I baptize with water, but there stands One among you whom you do not know. It is He who, coming after me, is preferred before me, whose sandal strap I am not worthy to loose.' These things were done in Bethabara beyond the Jordan, where John was baptizing. The next day John saw Jesus coming toward him, and said, 'Behold! The Lamb of God who takes away the sin of the world! This is He of whom I said, "After me comes a Man who is preferred before me, for He was before me"'" (John 1:26-30).

Pages and pages could be written as we compare and contrast the prophets Elijah and Elisha to John and Jesus. Yet, as we gather around the Lord's Table, we ought to remember the simple point John made about Jesus. Jesus is greater than Elijah. Jesus is greater than Elisha. Jesus is greater than John because Jesus is *"the Lamb of God who takes away the sin of the world!"* (John 1:29). None of these great prophets' blood would atone for the sins of the world except Jesus. None of their ministries were as far-reaching as the ministry of Jesus Christ. None of them existed prior to the foundation of the world except for the Son of God. For this reason, God separates Jesus from the rest of the prophetic pack in the waters of the Jordan when He says, *"This is My Beloved Son, in whom I am well pleased"* (Matthew 3:17). May we also be well pleased to honor our Lord and Savior.

– Continued from page 2 –

exchange of one sinner for another, but in the self-giving of the sinless One for all.

This passage reminds us that Scripture is honest about human failure. It does not hide the complexity or the darkness. And it leads us to see that our hope is not in flawed human responses, even from people connected to God's story, but in the One who acts rightly, fully, and sacrificially.

When I face pressure, fear, or conflict, do I try to solve things in my own flawed way, even if it compromises what is right? Or am I learning to trust the kind of Shepherd who does not shift the cost onto others, but bears it Himself?

***"WHAT MUST I DO
TO BE SAVED?"***

ACTS 16:30

LEARN THE GOSPEL

John 6:45; Romans 10:17

BELIEVE IN CHRIST

Hebrews 11:6; John 3:16

CONFESS CHRIST

Matthew 10:32-33; Romans 10:9-10

REPENT OF SIN

Acts 3:19; 17:30

BE BAPTIZED INTO CHRIST

Mark 16:16; Romans 6:3-6

REMAIN STEADFAST

1st Corinthians 15:58; Revelation 2:10

***"THE ASSEMBLING OF
OURSELVES TOGETHER"***

HEBREWS 10:24-25

SUNDAY

Worship @ 10:00 a.m.

Studies @ 11:45 a.m.

WEDNESDAY

Studies & Worship @ 7:00 p.m.

THURSDAY

Ladies' Studies @ 6:20 p.m.

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Seekers Welcome.
Members Expected.

***"IF A MAN IS OVERTAKEN IN
ANY TRESPASS...
RESTORE SUCH A ONE"***

GALATIANS 6:1

CONFESS TRESPASSES

James 5:16; 1st John 1:9

REPENT OF SIN

Acts 8:22

PRAY FOR FORGIVENESS

Acts 8:22

REMAIN STEADFAST

1st Corinthians 15:58; Revelation 2:10

***"A WORD FITLY SPOKEN IS
LIKE APPLES OF GOLD IN
SETTINGS OF SILVER"***

PROVERBS 25:11

**"The Son of God became a man
to enable men to become sons of
God."**

– C. S. Lewis

"WHOLE COUNSEL"

ACTS 20:27

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**JESUS, A PROPHET GREATER
THAN JOHN THE BAPTIST**

Joshua Welch, adapted

In the Old Testament, we read of two well-known prophets, Elijah and Elisha. Both were revered men in Israelite history. Interestingly, Jesus compares himself to both (Luke 4:24-27). While there may be points of similarity between Jesus and these prophets, there is an interesting difference in the ministries of Elijah and Elisha—namely that Elisha is granted a *"double portion"* of power. Interestingly, the Scriptures tell of many more miracles wrought by the hand of Elisha than Elijah. We see his greater ministry foreshadowed when Elijah passes the torch to his student Elisha:

"The two of them stood by the Jordan. Now Elijah took his mantle, rolled it up, and struck the water; and it was divided this way and that, so that the two of them crossed over on dry ground. And so it was, when they had crossed over, that Elijah said to Elisha, 'Ask! What may I do for you, before I am taken away from you?' Elisha said, 'Please let a double portion of your spirit be upon me'" (2nd Kings 2:7-9).

If we were to remove the names Elijah and Elisha from this text, then the events portrayed may sound quite similar to other passages in the New Testament. In the gospels, we read of two men, John and Jesus,
– Continued on page 3 –

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