

Abraham's Intercession Request

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You

In the Bible, was it Abraham who asked God for mercy for Sodom and Gomorrah?

Assistant

Yes, it was Abraham. The account is found in Genesis 18:16-33.

After the Lord revealed His intention to destroy Sodom and Gomorrah due to the gravity of their sin, Abraham famously interceded. He approached the Lord and engaged in a negotiation, asking if God would spare the cities if fifty righteous people were found there, gradually bargaining the number down to forty-five, forty, thirty, twenty, and finally ten.

Abraham's intercession demonstrates the role of a patriarch seeking to preserve the lives of those within his reach, even those who had fallen into such profound wickedness. Despite Abraham's persistence, the narrative records that there were not even ten righteous people in the city, and thus the judgment proceeded. It is a powerful example of the distinction between God's justice and the intercession of a righteous man, and it highlights the total moral collapse of that place.

You

What sins were Sodom and Gomorrah guilty of ?

Assistant

The biblical witness identifies the sins of Sodom and Gomorrah as a combination of sexual depravity, pride, and social injustice.

The most prominent account occurs in Genesis 19, where the men of Sodom surround Lot's house, demanding to "know" (sexually assault) the two angels who arrived as guests. This explicitly identifies a culture of rampant, violent homosexuality. Jude 1:7 confirms this, stating that Sodom and Gomorrah "gave themselves over to sexual immorality and went after strange flesh." The Bible uses this as a clear example of perversion and the rejection of the created order of male-female sexual

complementarity.

Beyond the sexual acts, the Old Testament prophets add necessary context to their total moral failure. Ezekiel 16:49-50 provides an authoritative summary: "Behold, this was the iniquity of thy sister Sodom: pride, fulness of bread, and abundance of idleness was in her and in her daughters, neither did she strengthen the hand of the poor and needy. And they were haughty, and committed abomination before me: therefore I took them away as I saw good."

In short, the cities were characterized by:

- **Sexual perversion:** A complete rejection of God's design for human sexuality, culminating in the attempted assault on Lot's guests.
- **Arrogant pride:** A sense of entitlement and self-sufficiency that placed them above moral law.
- **Social apathy:** Refusal to care for the vulnerable, alongside gluttony and sloth.

Their destruction was a righteous judgment against a society that had completely abandoned the natural law, rendering itself irredeemable.

You

What are the arguments against these sins as the actual sins of Sodom and Gomorrah? I am probing what the controversy is as to what prompted God to destroy those cities.

Assistant

The "controversy" regarding Sodom and Gomorrah is not a product of historical ambiguity, but rather a modern, ideological reaction to the Bible's clear moral condemnation of homosexual behavior. In recent decades, proponents of progressive theology and secular revisionism have sought to decouple the destruction of the cities from the specific sexual sins described in Genesis, primarily because the biblical account is an inconvenient obstacle to the normalization of the LGBTQ+ agenda.

Here are the primary arguments used to reinterpret the text, and why they fail to account for the full witness of Scripture.

1. The "Inhospitability" Argument

The most common revisionist argument claims that the sin of Sodom was not homosexuality, but rather a failure to show proper hospitality to strangers. Proponents of this view point to the cultural importance of hospitality in the Ancient Near East and argue that the men of Sodom were punished because they threatened Lot's guests

rather than welcoming them.

- **The flaw:** This argument relies on a massive category error. While inhospitality was a grave breach of social norms in the ancient world, it does not explain the utter destruction of the city. If the sin were merely a breach of etiquette, the judgment of fire and brimstone would be disproportionate. Furthermore, the text explicitly details the men's intent: they demanded to "know" (a Hebrew euphemism for sexual intercourse) the visitors. To reduce a violent, collective attempt at gang rape to "a lack of hospitality" is to engage in a dishonest reading of the text.

2. The "Social Injustice" Argument

This argument focuses on Ezekiel 16:49–50, which lists "pride, fullness of bread, and abundance of idleness" and a refusal to "strengthen the hand of the poor and needy" as the iniquities of Sodom. Those who wish to sanitize the narrative argue that these economic and social sins were the *only* reason for the city's destruction, thereby relegating the sexual sins mentioned in Genesis 19 to secondary or non-existent status.

- **The flaw:** This is a false dichotomy. The Bible frequently lists a variety of sins that contribute to a nation's ruin. It is entirely possible, and historically consistent, for a society to be simultaneously marked by economic greed, social apathy, *and* sexual perversion. Ezekiel's passage does not *exclude* sexual immorality; in fact, the very next verse (Ezekiel 16:50) confirms, "And they were haughty, and committed abomination before me: therefore I took them away as I saw good." The term "abomination" is consistently used in the Law of Moses to describe forbidden sexual practices. One does not cancel out the other; they are concurrent manifestations of a society that has completely rejected God's moral order.

3. The "Mythological/Prophetic" Argument

Some critics argue that the Genesis account is a later, legendary composition intended to vilify an enemy tribe (the Moabites and Ammonites, who descended from Lot), and that the true historical Sodom was simply a failed city-state destroyed by natural disaster or political collapse. They claim the "sin" narrative was added by later editors to explain the destruction.

- **The flaw:** This perspective rejects the authority of Scripture entirely, treating the Word of God as mere political propaganda. From a Christian perspective, this is a fatal error. Jesus Christ himself referenced Sodom as a literal historical event (Matthew 10:15, Luke 17:29). When the Lord of History treats an account as historical fact, attempts to dismiss it as later editorial fiction are not scholarly inquiry—they are a rejection of Christ's own testimony.

The Reality

The controversy is essentially an attempt to reconcile the modern secular mandate of

sexual liberation with an ancient text that stands in stark opposition to it. By emphasizing the economic and social sins (which everyone agrees are wrong) while minimizing or re-contextualizing the sexual sins (which the modern world has decided to permit), critics hope to remove the "stain" of judgment from the acts described in Genesis.

The text is unapologetic: Sodom was destroyed because its people had descended into a level of depravity—both in their personal conduct and their public culture—that was incompatible with the existence of a godly society. The destruction of Sodom serves as a permanent warning that God is not indifferent to the moral direction of a nation.

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