

## **F.B. Meyer – Excerpt from “Pleading for Sodom”**

"The cry of Sodom and Gomorrah is great." What marvelous expression is this! There, far down the valley, bathed in the radiance of the westering sun, lay the guilty cities, still and peaceful. No sound travelled to the patriarch's ear, not even the roar which aeronauts detect in the dizzy heights of air, through which they travel on their adventurous way, passing mighty cities far beneath, which betray their existence by their voice. Quiet though Sodom seemed in the far distance, and in the hush of the closing day; yet to God there was a cry. The cry of the earth compelled to carry such a scar. The cry of inanimate creation, groaning and travailing in pain. The cry of the oppressed, the down trodden -- the victims of human violence and lust. The cry of the maiden, the wife, and the child. These were the cries which had entered into the ears of the Lord God of Sabaoth. And each sin has a cry. "The voice of thy brother's blood crieth unto Me" And it will go on crying; unless it is silenced by the yet greater voice of the blood of Christ, "which speaketh better things." And, if each sin has a cry, what must not be the volume of sound for a life, and for a city! Must not God still have to say of our great cities, one by one? - - - "Its cry is great; and its sin is very grievous."

"I will go down now, and see." God always narrowly investigates the true condition of the case, before He awards or executes His sentences. He comes seeking fruit for three years, before He gives the order for the cutting down of the tree that cumbered the vineyard soil. He walks our streets day and night. He patrols our thoroughfares, marking everything, missing nothing. He glides unasked into our most sacred privacy; for all things are naked and open unto the eyes of Him with whom we have to do. He is prepared, nay, eager to give us the benefit of any excuse. But flagrant sin, like that which broke out in Sodom that very night, is enough to settle for ever the fate of a Godless community when standing at the bar of Him who is Judge and Witness both.

And if not, I will know." There was something very ominous in all these words, which Abraham clearly understood to indicate the approaching destruction of the place; for in his prayer he again and again alludes to the imminence of its doom: "Wilt Thou, also, destroy the righteous with the wicked?" But what is there that God does not know? "The darkness and the light are both alike to Him." Yet He says, "I will know." Yes, ungodly man who mayest read this page: remember that from God no secrets can be hid. He will search out the most hidden ramifications of thy sin; bringing them out before the gaze of the universe; and justifying His righteous judgments which He will not spare.

So soon as the angels had gone on, leaving Abraham alone with the Lord, he was thoroughly aroused by the revelation which had broken upon him; and his mind was filled with a tumult of emotion. He hardly dared expostulate with God: what was he, but "dust and ashes"? And yet he was impelled to make some attempt to avert the doom that threatened the cities of the plain.

Twenty years had passed since Lot had left him; but he had never ceased to follow him with the most tender affection. He could not forget that Lot was the son of his dead brother Haran: or that he had been his ward; or that he had braved the hardships of the desert in his company. All this had been present to his mind, when, a few years before, he had made a heroic effort to extricate him from the hands of Chedorlaomer. And now the strong impulse of natural affection stirred him to make one strenuous effort to save Sodom, lest his nephew might be overwhelmed in its overthrow. Real religion tends not to destroy, but to fulfill all the impulses of true natural love.