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[0 : 00] Genesis chapter 18, we're going to start or pick up with around verses 23 through 33.

It's where we were at the end of our session last week. Now, Abraham has been sitting in the tent, or in the door of his tent.

He looks up, he sees three men. What does he do quickly? He invites them to come in.

He prepares them a meal, refresh yourself, and then they get up to leave. Two of them head on out towards Sodom.

Right? Is that true? Okay. Okay. Now, two of them head on out towards Sodom. And what does Abraham and the third one do?

[1 : 05] And who is the third one? The Lord. Now, not the Lord with small letters.

This is God. This is a Christophany. It's God incarnate prior to the physical incarnation that we get in after the 400 years of silence, after the Old Testament's been closed.

Anyway, this is God. This is Jehovah, if you will, in human form. Now, they have a conversation during which Abraham tries to persuade God to what?

What's Abraham looking for? Save the cities.

Now, it doesn't say specifically why Abraham is arguing this, but I surmise it's because Lot's there.

[2 : 29] His nephew's there. Now, he gets down to about, what if there are 10 people? And remember what is how Abraham began this conversation.

Will not the judge of all the earth do righteously? The implication kind of is, hey, Lord, you know, if there are 10 people that are okay, don't do this.

Now, he doesn't have further revelation that we have gotten with the close of the Scripture, but we will attend to that now.

And we'll attend to it by asking this question. How righteous? In this dispensation, we have the further revelation, don't we?

We have the revelation of the gospel of the grace of God. That is, salvation, help me, by grace, and what do I have to do?

[3 : 52] That not of, why not? Why isn't it of myself? So that no man may boast.

Right. See, God is God, and I'm not. I need to get over that. Right? Now, the basis of idolatry, is it not that I try to create God in my image?

That's kind of the basis of idolatry. All the false gods of which you have ever heard or read, that you know of in history, and I'm talking about actual idols, all have human characteristics, don't they, as far as human frailties.

They have petty jealousies, they're infidels, all manner of things. It doesn't, it works out with the Norse legends, it works out with the Greeks and the Romans and the Egyptians.

You know, it, that's kind of the basis of idolatry. Try to make God into something he's not. He says, no man may boast. Now, how righteous then, how righteous, from what we know in this dispensation, how righteous is anyone?

[5 : 34] What does Paul say? In Romans, I think it's three. For there is none righteous. Not one.

Okay. So, what we know, now Abraham didn't have this revelation, but we do. So we know that, in essence, there weren't any righteous people in Sodom, were there?

Now, we'll, but, that's not the delivery that was given at this point.

So, Abraham is not chastened for presenting this, is he? Or, at least we don't read that he is.

So, anyway, back to this. Let's think about Galatians chapter 3, where God says, He has concluded everyone under sin so that he might give the promise of faith to them that believe.

[6 : 56] So, if I believe in what God said and what Christ did, God gives me grace.

That's pretty amazing. Because that wasn't what's going to happen at Sodom, is it? They aren't offered a belief.

So, back here. As you've read through verse 33, is there anything else standing out that you want to address?

Okay. Then we'll move on to chapter 19. Let's look at the first verses of chapter 19. Especially 1 through 3 as we get busy here.

Now, we're going to see... Well, what does it say? What's your first verse say? Okay.

[8 : 09] Okay. It says, Two angels came to Sodom. Now, later on, they're going to be called men. And that's going to be used of them interchangeably.

Now, in this word, I checked it because I wanted to make sure of this, because I knew what it was in Greek, but I didn't know what it is in Hebrew, so I looked it up in the lexicon.

And angel here means the same thing it does when it's translated from the Greek, angelos. It means literally what?

Messenger. So, they're called messengers. So, our understanding of what's being said, it has to be taken within the context because, you know, the translators might say messenger, but they might say angel.

It's also delegate or... I forget the other word, but emissary or something like that. Yes, Steve.

[9 : 19] It says that he was setting the advocate. Now, when the two angels walked up to him, obviously as men, he said, you know then what was over the custom to bow down the train.

Well, jump back to Abraham. What did Abraham do? When Abraham saw the three, what did he do?

He ran up to him and did what? He bowed himself down, and what did he call him? Lord. Now, what does Lot do here?

Calls him lords. Now, this is not all caps. He doesn't call him God. He's just acknowledging that these strangers, he's saying, I'm your servant.

You know, my house is your house kind of a deal. I'm at your service. Okay.

[10 : 28] So, let's establish that setting. They come to Sodom, and where's Lot?

He's in the gates. That's important. We're going to get to that. Um, and what does he, he bows himself, and he says what? Right.

Very similar to what Abraham just did, isn't it? Back in the last chapter. Okay. He invites them to stay with him. What do they say? Yeah. Yeah.

We're going to stay in the street. Now, I don't know what kind of a street we're talking about. I don't even know what kind of a town we're talking about. I am no, I can't really conceive of it.

It's, it's not like coming into New Coral. I'm pretty sure of that. But, the, the, the original, I'm not falling for it.

[11 : 39] Uh, and so what did Lot do? When they said, nah, we're going to stay out here. He what? Yeah, it, it said he pressed upon them greatly, is, is the idea.

He really urged them, no, no, come stay with me. And what'd they do? Right.

See, Lot said, hey, come to my house. You're strangers in the area. Come to my house. Wash your feet. Take a rest. We'll eat.

In the morning, you can get up and go on your way. Is there any indication that Lot knows what's about to happen? No. And we see it as the story unfolds.

Okay, read on then. Yes. Well, does, does he know yet?

[12 : 51] He will know, because they're going to tell him. Destruction or about what? About the destruction. I don't think he knows about the destruction. I think he knows what kind of city he's in. Oh, what kind of city he's in.

Okay, yeah. He knows what kind of city he's in. He knows what kind of city he's in. Now, the come to my house is a, is a reasonable invitation.

The kind, same kind that Abraham just did. Pressing upon them greatly to come to his house. He may have been thinking, I know what kind of town this is.

Don't stay there. That's, that's entirely possible. And I would, I tend to think that way because of what is said in 2 Peter. In 2 Peter, further revelation, it said, in, in terms of God knowing how to save out the, save people from his wrath and pour out his wrath upon the rest of the world, this is in terms of judgment.

He uses Noah. He knows how to save Noah out of an unrighteous society. And he knew how to save righteous, he calls him righteous Lot, whose spirit was vexed with the ungodly behavior of his surroundings.

[14:22] Now, I kind of, that's important. because he probably did know and he probably knew this isn't where you really want to be.

However, Lot chose the plains and he pitched his tent towards Sodom. And where is Lot when they come?

I'm sorry? He's sitting in the gates. What goes on in the gates? Commerce?

What else? Government of the, of the town goes on in the gates. They call them judges sometimes. And a social network, yes.

But it's the hub. It's where, it's where commerce is carried on. It's where contracts are made in the gates of the city before, before witnesses.

[15:33] You know, I bought this field. Kind of a deal. All right. So, Lot's important. But he still knows where he is, doesn't he?

Probably. Anyway. Anyway. As we read on, and especially verses 4 through 7, what happens that evening?

Now we get ugly. And I mean that this is ugly. What happens? Questionable is a very kind word.

Way too, way too gentle. There's a reason this is called sodomy. It's named after this town.

What do they come? They gather, and it says from all over. Now, it doesn't mean necessarily that every man in the city was there, but they came from all parts of the city, and it was, and they surrounded the house.

[17:03] And what did they say to Lot? I know it's ugly. Bring them out. And then it uses a big euphemism there.

But basically, they want to commit a sexual atrocity. That's what they're saying. That's what they're demanding.

Now, as we go on, verses 8 and 9 seem unthinkable to me.

But, Lot tries to make a deal with them. By the way, making the, making any kind of a deal with someone who's intent on evil almost never works, does it?

If they're intent on evil, they may make the deal, so to speak, but they're not going to keep the deal, are they? So, here, Lot makes an offer that, to me, seems unthinkable.

[18:35] I don't get it. I'm not going to pretend to get it. I don't understand it. But he says it anyway. I've heard it explained well because these men have come down under my roof and that kind of thing.

but for me, in this culture, I can't understand this deal. But he makes them an offer. And they say, no, what are we going to do? Keep going.

They press in to break into the house and what do they say to Lot?

Yeah, well, don't tell us what to do. We're going to treat you worse than we'll show you. And then they make a statement.

See, this goes back to Lot being in the gates of the city. What do they say? This man came as a sojourner. Finish it. And now he pretends to be a judge on us.

[19:58] you've never heard anything like who are you to judge me or who are you to tell me.

Now, I can tell you, of course. Right? I can tell you, but you can't tell me. the cognitive dissonance amazes me.

But, Steve. Steve. still trying to figure out at what point Lot knew that these men came for business.

If you offer up these two daughters, my thought is that that he knew that this is going to get serious in a little bit. Well, he knew that they were wicked.

He knew that this was a wretched thing. But, in verses 10 through 13, he's going to know certainly because they're going to tell him. So, let's look at those.

[21:03] Pam. I have no idea.

I can't even imagine the offer personally. And, and I don't have children. But, I, I just can't even fathom it. But, we're responsible for their safety.

I, that's the way I understand it. Nevertheless, living in this culture, having been raised, I, I can't, I can't get my head around that.

You know, personally, I don't pretend to be able to get my, get that into my mind and make sense of it. Nevertheless, that's where we are. So, what do they, what do the angels do now?

The men press in, they threaten, they press in to, to break down, break in. what do the angels do?
[22 : 22] They grab Lot, pull him in the house, and what? They, they shut the door and, they strike the men at the door or around the door with blindness so that they weary themselves trying to find the door.

Now, yeah, well, doesn't it amaze you that some of the things you hear that fly so far against reality that you say, how can do, how can you say that?

I don't get it, but the heart of man is deceitful above all things and desperately wicked.

I thank God for his grace and for the Lord Jesus Christ that has saved me from myself.

As we were laughing about the Flip Wilson thing this morning earlier, you know, the devil made me do it, and I, yes, did you overhear me?

[24 : 09] Yeah. So, you know, Sherry pushed down her sister, took her candy, and kicked her. And when her dad confronted her for chastisement, he said, why did you push Cindy down?

She said, the devil made me do it. Well, why did you take her candy bar? The devil made me do it.

And dad said, well, then I suppose the devil made you kick her?

And Sherry said, no, that was my own idea. I'm sorry, darling. But, but, the heart of man is wicked.

And by God's grace, by trusting in Jesus Christ, I am freed from sin.

It no longer has that claim. Now, that doesn't mean I can't walk after it in the flesh, but I'm no longer bound, and I no longer, and here's the big deal.

[25 : 29] I don't have to stand before the righteous throne of God at the great white throne judgment. I won't be there.

Neither will you, if you trust Christ, right? The only people going to be at that judgment are the people who have determined that they're going to stand before God on their own merit.

And then they'll be judged according to that. So, back here though. Okay, so they puffer their hands, they pull out into the house, they strike the men with blindness, and what did they tell Lot?

Now, now Lot's going to know, for sure. Okay, now he knows for sure what's going to happen, doesn't he?

What do they tell him? Do you have anything else in this city? Any other persons in this city? Get them together. And what?

[26 : 39] Get out. Get out. Because we are sent by God to destroy the city.

Now, and I overheard that one. So, what else? Don't look back. Don't look back.

We'll get into that word in a moment. And read on to verses 14 through 16 especially.

especially. What does Lot do? Okay, now, did anything catch your attention there?

From what you read, just, especially in terms of Lot's statement to the men of Sodom, and now?

Now, now, now, now, now, now, here, he says, he has sons-in-law.

[27 : 50] Now, what do you make of that?

Now, what do you make of that? I take it, I take it that what he's saying, what God's saying is, that they're betrothed.

They're not, they have not come together, they're not married yet, as far as consummation, but they're betrothed, and they're treated as sons-in-law.

So, what does he do? He goes to his sons-in-law, and they, of course, came to the house and hiked it out with him, right? What'd they say?

You're crazy. You're crazy. Now, now, if somebody came to my door, even a relative, and said, get out of New Kerlius, God's going to destroy New Kerlius, today.

[29 : 05] What would I think? See, now, that's not really fair, because they don't have the same revelation we have, yet, they don't really believe him.

There's no reason to believe that they do. So, how does God then show mercy to Lot?

well, how did they urge him? It says, they took him by the hand, and time to go.

Time to go. It, it makes me somewhat think of, I know it's not the same thing, but it makes me think about C.S.

Lewis, and how he described his conversion, when he described himself as the most dejected convert in England. You know, he did not want to believe, but he was compelled, as it were, to believe, because of the, because of the logic, because of the evidence.

[30 : 31] anyway, the angels take Lot, they pull him out, tell him to go. Now, where do they tell him to go?

And what does Lot say? I can't go to the mountains. I can't get there. Something's going to kill me. Look over here. What? There's this insignificant little town. Let me go there.

Sounds a little bit like Abraham's deal, doesn't it? But, here's this little town. May I go there? And what did the angels say? They allowed it.

Okay, go there. And, therefore, the name of the city is Zoar. Now, which means, by the way, insignificant. See, Lot calls it a little town.

[31 : 36] It doesn't mean much. And they say, I won't destroy it. I won't destroy the plains. The angels say this.

We won't destroy the plains until you get to the town. them. Now, now, yeah, I think we can do it. So, Roger mentioned before, don't look back. So, they flee to Zoar, and what happens? his wife looks back.

What happens? She became a pillar of salt. Now, this, this looking back is going to be somewhat important.

because this is not a, this word looked back is, is one word, and another word is translated looked, but it's a different word.

[32 : 50] So, this word, if you remember, when Hagar was fleeing from Sarah, she's just, she's pregnant, she doesn't have, she has not given birth yet, she's fleeing from Sarah, intending to go back to Egypt.

She sits at the well, and God appears to her, and she says, shall I live, or shall I look upon him who has seen me?

That's one look. Abraham Abraham, Abraham was sitting in his tent, and he sees the three men. It says, he looked up and saw three men.

That's not the looked that you read here. This is the looked where in chapter 15, God tells Abraham, look upon the stars, and count them if you can.

This is the same look that God told, when God, we're going to jump, get in our time machine and run up to Samuel, anointing David.

[34 : 17] God sent Samuel to Bethlehem to anoint the new king, because I've removed Saul. So you go to Bethlehem to the house of Jesse, and I'll show you the one you're to anoint.

He tells him, do not look upon his appearance, nor his countenance. Don't look on his countenance. Don't look on his stature. father. This is the look that Lot's wife did, and this is the look that Lot was told not to do.

It has to do with looking upon something with approbation, or desire, if you will. I approve. She looked back, not because she wanted to see what happened to Sodom.

She looked back with kind of a longing. if you will. Kind of a I approved of them. And she turned into a pillar of salt.

The daughters are with them. Yeah. So, which incident? I'm going to jump way ahead just a moment.

[35 : 44] to get to that because it's important. Lot came to Sodom. Why? Because he had great flocks and herds, he had too many people, he had too much wealth, and they couldn't abide together in the same territory because the pastures wouldn't support both of them.

lot chose lot chose this. He went down here. He has all this wealth, he has all these servants, now he's fleeing, and he has himself and two daughters, and nothing else.

It's not the same thing as what we read in 1 Corinthians, but it reminds me of that verse in 1 Corinthians, where it's in chapter 3, where Paul is telling them, look, there are people amongst you that are teaching wrong things in the church.

They're teaching the gospel, or they're expounding upon the gospel with worldly wisdom, or according to the patterns of the world, and not according to revelation.

You can read, 1 Corinthians 1 through 4, to get the whole context. But that's where he says, I laid the foundation as a wise master builder.

[37 : 18] Why did Paul lay the foundation? Because God told him to, right? The foundation of the gospel of the grace of God was laid by the apostle Paul because he was given the dispensation to do that.

So he said, I laid the foundation. Take heed how you build thereon. Are you going to build with gold, silver, and precious stones?

Are you going to do it rightly? Are you going to expound the gospel correctly? Or are you going to build with wood, hay, and stubble? If you build with wood, hay, and stubble, what happens? it's going to get burned up. Yet you will escape as though by fire. I kind of, that, it's not the same thing as what's happening to Lot, but it reminded me of this verse when I was reading about Lot. He came with everything. He had all these blessings, and he's fleeing with nothing. With nothing. [38 : 29] Except his two daughters. And we'll see where that goes maybe next week. Have a great week.