

8/1/21

## **2Peter 2:5-8**

Peter has warned the believers about false teachers.  
2Pet. 2:1-3

Now Peter builds off the end of verse three, to tell us that God will ultimately judge false teachers for their destructive deception and goes on to illustrate this by three examples of God's past judgments, verifying that no one escape the judgment of God.

- I.** The judgment of angels. vs. 4
- II.** The judgment of Noah's world. vs. 5
- III.** The judgment of Sodom and Gomorrah. vs. 6-8
- IV** The judgment of the false teachers. vs. 9-10a

We looked at the first in our last study, the judgment of God over the rebellious angels, now we want to look at the last two past judgment of God over the world of Noah and the cities of Sodom and Gomorrah.

### **2:4-10a The three examples of past judgement by God insure the judgment of false teachers.**

**2:5** The past judgment of God over the world of Noah.

- 1) The proclamation that God judged the world of Noah, "and did not spare the ancient world." vs. 5a

a) The grammatical structure of the sentence again confirmed the ultimate judgment of the false teacher as the rebellious angels.

- 1) This is one complete sentence in the Greek that runs for six verses. vs. 4-9  
\* One of the longest in the New Testament.
- 2) The sentence begins with an "if clause", a conditional sentence.  
\* This is called "the protasis".
- 3) The "if" conditional sentence is called the "protasis" that applies to all three events of past historical judgments.
  - a)) The angels, the flood and the cities of Sodom and Gomorrah.
  - b)) Again, Peter lists them in their chronological order, but not Jude.
- 4) The conclusion of the three historical judgments is not mentioned till verse 9, God will judge the false teachers.  
\* This is called "the apodosis".
  - a)) If God did not spare "pheidomai", means to abstain or withhold his judgment "even of angels".
  - b)) Then be sure, God will not spare the false teachers.

b) The second example of judgment is over the world of Noah. vs. 5a

- 1)) The conditional clause, the "protasis" of verse 4 again refers to the world of Noah.

- \* If God did not spare “pheidomai”, abstain or withhold His judgment in the days of Noah, God won’t spare the false teachers.
- 2)) The world of Noah is described as the ancient world.
  - a)) The term ancient world “archaios kosmos”, means from the beginning, 12 times is translated “old” in KJV.
  - \* Refers to the original creation of God. Gen. 1:1
  - b)) Noah was a descendant of Seth’s line, born fallen, after the likeness and image of Adam. Gen. 5:3
  - \* Seth’s line began to call on the name of the Lord. Gen. 4:26
- 3)) Noah was Enoch’s great grandson.
  - a))) Enoch did not walk with God for sixty-five years, but walked with God for three-hundred years after the birth of his son Methuselah. Gen. 5:21
  - b))) Enoch walked with God and was not for God took him. Gen. 5: 24
- 4)) Noah was Methuselah’s grandson.
  - a)) Methuselah was a living prophecy of the coming judgment by to his name. Gen. 5:21
  - b)) Methuselah was the longest living person in the Scriptures. Gen. 5:27
- 5)) Noah was the son of Lamech.

- a)) Lamech begot Noah at the ripe old age of 802 years old. Gen. 5:28
- b)) Lamech gave his son the name Noah, meaning “rest”, “comfort”.
  - 1))) The comfort of the work and toil of man, due to the curse. Gen. 5:29
  - 2))) The results of the fall were still fresh in the minds of man, though 1056 years had passed. Gen. 5:28
- 6)) Noah was the tenth generation from Adam, note their close proximity.
  - a)) Noah fathered three sons, Shem, Ham and Japheth at the ripe old age of 500. Gen. 5:32
  - b)) Noah lived 950 years. Gen. 9:29
  - c)) Noah had first-hand knowledge of the Creation, the fall, the murder of Abel and the taking of Enoch.
    - 1))) Eight of the ten generation were alive at his birth, with the exception of Adam and Seth’s.
    - 2))) Seth died fourteen years before Noah was born, Seth died 1042 B.C. and Noah was born 1056 B.C.
    - 3))) Adam died 930 B.C., Noah being born 126 years after Adam’s death.
- 7)) Noah had first-hand knowledge of every Patriarch, except Adam and Seth, but all others were alive with Adam and knew Adam personally.

- a)) Lamech, Noah's father lived 56 years, a contemporary with Adam.
- b)) Methuselah lived 243 years as a contemporary with Adam.
- c)) Enoch lived 308 years a contemporary with Adam.
- d)) Terah was born 222 years after the flood. Gen. 11:10-24
- e)) Noah lived 350 years after the flood. Gen. 9:28
- f)) Therefore Noah and Terah were contemporaries for 128 years.
- g)) Terah begot Abram at 130 years not 70 as Gen. 11:26 seems to imply, for Terah died at 205 years of age and Abram left Haran at 75 years of age, if you subtract them you get 130 years, the age of Terah at Abram's birth, 352 years after the flood, that means Noah died two years before Abram was born. Gen. 11:32; 12:4
- 1))) This of course is if there are no gaps in the Genesis record and most believe it is the true age of earth, 2,000 years, Adam to Abraham.
- 2))) From Abraham to Jesus 2,000.
- c) 2,000 year from Jesus to us and there is a one-thousand-year Millennial reign on the earth.
- 7)) The days of Noah are a sign to the world of the soon return of Jesus for

His church prior to the coming judgment, "But as the days of Noah were, so also will the coming of the Son of Man be." Matt. 24:37

\* Evil was in every intent of thought and imagination of the heart continuously. Gen. 6:5; Jer. 17:9

- 8)) The days of Noah are identified with unbelief and unconcern about God's judgment, "For as in the days before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noah entered the ark, "and did not know until the flood came and took them all away, so also will the coming of the Son of Man be." Matt. 24:38-39; Lk. 17:26-27
- 2) The salvation of few from judgment in the world of Noah, "but saved Noah, one of eight people, a preacher of righteousness." vs. 5b-d
  - a) The declaration about the entire ancient world of Noah is that it was not spared, except for eight people. vs. 5b-c
  - 1)) Noah stands in sharp contrast to the entire population not spared by God, as the word but "alla' an adversative particle is a contrasting conjunction.
    - \* The population of the ancient world was not spared, but Noah was spared.

- b)) Noah was saved “phulasso”, means to be guarded from being lost or to perish, to protect and persevere.
- 1))) Aorist active indicative, a historical fact.
- 2))) He found grace in the eyes of the Lord. Gen. 6:8
- 2)) Noah was one of eight individuals to be saved from the judgment of God.
  - a)) The wife of Noah was saved, his three sons, Ham, Shem, Japhathah and their three wives.
  - b)) Noah was not responsible for the judgment of God nor the response of the people, only to warn the people of the coming judgment.
  - c)) He could not force anyone to believe the warning or way of escape!
- b) The declaration about the prophets of old is their accurate record by the Inspiration of the Holy Spirit, Noah was a witness of God’s judgment. Gen. 6:1-13
- 2)) The human race had deviated from God’s design for marriage. Gen. 6:1-2
- 3)) The Lord God declared His Spirit would not always strive with man, in 120 years, the judgment would come. Gen. 6:3
- 4)) The outcome of these marriages produced fallen mighty men of oppression. Gen. 6:4

- \* The fallen angels, “sons of God” are tied to the judgment of Noah’s days!
- 5)) The Lord God saw not only how great the wickedness of man was on the earth, but the intent of the thoughts of his heart was evil continually, all the day literally. Gen. 6:5
- 6)) The Lord declared His sorrow in creating man and his grief of heart and would destroy man and beast. Gen. 6:6-7
- 7)) The Lord declared Noah found grace in His eyes, being was a righteous man, blameless and a man of integrity who walked with God. Gen. 6:8-9
- 8)) The earth in contrast to Noah was corrupt before God and filled with violence, so He would destroy it. Gen. 6:11-13
- 9)) There had been no rain to that time, yet he believed God it would rain, 40 days and nights. Gen. 2:5-6; 7:4
- 10)) Noah as a man of faith was divinely warned of things not yet seen, moved with godly fear and prepared an ark for the saving of his household, condemning the whole world and became the heir of righteousness according to faith. Heb.11:1, 6, 7

- 11)) The presence of the ark spoke of judgment as the name of Noah's Grandfather Methuselah, but men love darkness rather than light because their deeds are evil. Jn. 3:19
- 12)) Sinner believe by faith in the provisions of Jesus for salvation to escape the wrath to come. Rom. 5:9; 1Thess. 5:9
- 13)) Noah was ab intercessor like Job and Daniel, preaching and praying for the people for 100 years, as we are to do for sinners! Gen. 5:30; 6:6; Ezk. 14:14, 20
- 3) The execution of the judgment, "bringing in the flood on the world of the ungodly." vs. 5e
  - a) The method of judgment God brought on the world of Noah was a flood.
    - 1)) Noah was to escape the judgment of God by building an ark according to the specifications. Gen. 6:14-16
      - a)) The ark was to be of gopherwood, with rooms and to be covered with pitch inside and out, being water-tight.
      - b)) The ark was to be 450 feet long, a cubit being about 18 inches, from a man's elbow to his fingers.

- c)) The ark was to be 75 feet wide, 45 feet high, with a widow 18 inches from the top and one door on the side.
- d)) The ark was to have three decks.
  - \* The volume was 1,400,000 cu. feet, equal to 522 livestock railroad cars!
- e)) The ark was built and stood as a witness for 100 years of the judgment of God to come. Gen. 5:32, 7:6
  - \* Without any doubt Noah and his family were mocked and ridiculed!
- 2)) Noah was to know God was making a covenant with him. Gen. 6:17-22
  - a)) God brought the flood. Gen. 6:17
    - 1))) The word flood "kataklysmos", in Geek means an inundation, deluge, we get the word cataclysm from it.
    - 2))) The word appears only three other times in the New Testament, all for Noah's flood. Matt. 24:38, 38; Lk. 17:27
    - b)) God's covenant was that Noah go into the ark along with the animals, two of every kind to reproduce. Gen. 6:18-20
    - c)) God told Noah to gather food for the animals and his family. Gen. 6:21
    - d)) God saw Noah honored the covenant by his obedience. Gen. 6:22
- b) The kind of people God judged by the flood in the world of Noah were ungodly.

- 1)) Noah was told by God when to enter the ark and he witnessed God bring judgment on the ungodly. Gen. 7:1-24
  - a)) The word ungodly “asebes”, means destitute of reverential awe towards God, in contrast to those who revered God. 2Pet. 1:3, 6-7; 2:9; 3:11
  - 1))) He used it once in each of his epistles. 1Pet. 4:18; 2Pet. 3:7
  - b)) God called Noah into the ark along with his family for he was righteous in his generation. Gen. 7:1
  - c)) God told Noah to bring into the ark animals by sevens of the clean and two of the unclean to sacrifice and replenish the earth. Gen. 7:2-3
  - d)) God declared He would destroy the earth within 7 days, causing it to rain 40 days and 40 nights. Gen. 7:4
  - e)) God’s word was obeyed by Noah and God’s judgment came on the 600th year of Noah’s life, on the 17th day of second month. Gen. 7:5-16
  - 1))) All the fountains of the great deep were broken up and the window of heaven opened. Gen. 7:11d-e
  - 3))) For forty days and forty nights.
  - 4))) The Lord shut them in. Gen. 7:16
  - f)) God caused the water to prevail 22 1/2 feet above the highest mountain of the earth, all flesh that had breath in

their nostrils died, except Noah and his family. Gen. 7:17-24

\* Peter says the judgment came through Divine long-suffering as God waited in the days of Noah, while the ark was being prepared, in which a few, that is, eight souls were saved through water. 1Pet. 3:20

- 2)) Noah contemplate the judgment of God on the world of the ungodly, as he was on the ark. Gen. 8:1-22

\* Noah had been spared from judgment throughout the ten months and twenty-six days of judgment.

  - a)) God remembered Noah and the animals. Gen. 8:1
  - b)) The rain and the fountain of the deep were stopped and after fifty days the waters decreased. Gen. 8:2
  - c)) The ark rested on Mount Ararat on the 1st day of the 7th month, October. Gen. 8:4-5
  - d)) The man Noah opened the door at the end of 40 days, sent out a raven and a dove to find out if the waters were abated from the earth, the raven remained out, the dove returned, so Noah remained in the ark. Gen. 8:6-9
  - e)) The dove was sent out 7 days after returning with an olive leaf, evident the waters had abated. Gen. 8:11

**f))** The dove was sent out a last time to never return and on the first day of the first month of the 601 year of Noah's life the earth was dried up and he removed the covering of the ark and on the 27th day of the 2nd month the earth was completely dried up.

Gen. 8:12-14

\* One year and ten days from the day it began to rain. Gen. 7:11

**g))** The Lord spoke to Noah to come out of the ark and remove the animals also. Gen. 8:15-19

**1)))** The world that the Noah knew was no more, the topography was changed altogether forever.

**2)))** The location of his past home was lost forever.

**h))** Noah pondering the judgment that had passed him dedicated and consecrated himself to God, offering a burnt offering on the altar. Gen. 8:20

**1)))** The offerings were of every clean beast, worshipping the Creator.

**2)))** The offerings were in gratitude and thankfulness for God's grace!

**i))** The Lord responded to Noah's worship. Gen. 8:21-22

**1)))** God was well please with Noah's sacrifice promising never to destroy man again curse the ground for man's

sake, even though his imaginations of his heart are evil continually.

**2)))** God would not destroy every living creature as He had done and God gave the sign of the seasons, a pledge for the ground to bear seed.

\* In this respect Noah's name was prophetic of the rest to man in his labor being much easier. Gen. 5:29

**c)** The judgment of God on the ungodly changed everything and was communicated by Noah. Gen. 9:1-29

\* The judgment of the deluge in the days of Noah is a prototype of the eschatological judgment!

**1))** Noah communicated that God gave man a second chance to repopulate the world. Gen. 9:1, 7

**2))** Noah communicated the different relationship of the animal kingdom to man as their meat provisions for food as the herbs, except blood. Gen. 9:2-4

**3))** Noah communicated man was created in the image of God and the taking of a man's life was to be avenged by death of animal or man. Gen. 9:5-6

**4))** Noah communicated the covenant God made with him and his descendants, not to repeat a judgment by a flood on man. Gen. 9:8-17

- \* The sign of God's promise was the rainbow, which occurs only when it rains and the sun is shining. vs. 13
- 5)) Noah communicated to the coming generations that his sons repopulated the whole earth, for God destroyed all except for the eight. Gen. 9:18-19
- 6)) Noah communicated that he and his sons were also sinner, as he planted a vineyard and became drunk, giving opportunity for Canaan's true character to surface. Gen. 9:20-27
- 7)) Noah communicated all men die as a result of Adam's sin. Gen. 9:28-29
- a)) Noah was the third longest living man on record, 950 years.
- b)) Noah lived for 58 years as a contemporary of Abraham, no doubt communicated the judgment of God, having known all, but Adam and Seth.
- c)) "For this they willfully forget: that by the word of God the heavens were of old, and the earth standing out of water and in the water, by which the world that then existed perished, being flooded with water." 2Pet. 3:5-6
- 8)) The flood record is confirmed by the many stories that exist around the world in the various cultures, yet modern man refuses to believe the biblical record of the flood.

- 9)) In 1845 tablets and cuneiform inscriptions were found in the city of Nineveh, 20,000 and in 1872 George Smith of the British Museum was translating them when he came across a tablet that paralleled the account of the flood in many ways.
- 10)) Berosus the historian from Babylon wrote about the flood in 275 B.C. , Josephus attested to relics of the ark.
- 11)) A Russian aviator photographed the ark in 1935, an expedition was dispatched, but the evidence was lost in the Bolshevik Revolution, but the Ark has been noted by satellite impressions, 1973, 76, 90, 92.
- 12)) Jesus accepted the historical account of a universal flood by God judging the world for its evil. Ps. 104:6-9; Matt. 24:37-37; Lk. 17:26-27
- 13)) The geological column was formed rapidly, one layer immediately after the other, revealing a catastrophic occurrence, not a uniformitarian explanation of millions and billions of years.
- 14)) The fossil record in the sedimentary deposits is further evidence of rapid burial, gradual deposits would have eroded and destroyed them.



- 15)) The geological column is a fabrication that only exists in the textbooks of man neatly lined up, it does not exist as such in the earth, but what it does attest to is a cataclysmic event in the past, the flood.
- 16)) Sedimentary strata and sea life are found in the highest peaks, all over the world interior lakes and seas show evidence of much higher water levels in the recent past, rivers everywhere show they once carried much greater quantities of water and sediment than they do today.

**2:6-8** The past judgment of God over Sodom and Gomorrah.

- \* This is the third example of God's past judgments insuring the judgment of false teachers!
- 1) The execution of judgment, "and turning the cities of Sodom and Gomorrah into ashes, condemned *them* to destruction." vs. 6a-b
  - a) The apostle Peter names two cities that came under the judgment of God, vs. 6a
    - 1)) The conditional clause in verse four is called the "protasis" still applies to this third and last past historical judgments.
      - a)) The conclusion of the three judgments, as the "apodosis" will

come in verse 9, God will judge the false teachers.

- b)) If God did not spare "pheidomai", abstain or withhold His judgment of the angels, the days of Noah and Sodom and Gomorrah, God will not spare the false teachers.
- 2)) The city of Sodom and Gomorrah appear frequently in the Scriptures.
  - a)) Sodom appears 48 times in the Old and New Testament, 38 in the Old, 10 times in the New.
  - b)) Gomorrah appears 24 times in the Old and New Testament, 19 in the Old, 5 in the New.
  - c)) Sodom and Gomorrah appear together 15 times, 11 in the Old, 4 in the New.
- 3)) The cities of Sodom and Gomorrah are the epitome of evil in Scripture.
  - a)) "But the men of **Sodom** were exceedingly wicked and sinful against the LORD." Gen 13:13
  - b)) God and two angels visited Abraham to let him know he was going to have a son through Sarah the following year, Isaac. Gen. 18:1-15
  - c)) The Lord revealed to Abraham his intent to judge Sodom and Gomorrah, "Because the outcry against Sodom

and Gomorrah is great, and because their sin is very grave. Gen. 18:17-20

**d))** Sodom and Gomorrah are always mentioned directly or in association to God's judgment a perpetual desolation for the men's exceedingly wicked sinfulness against the LORD. Gen. 13:13; Zeph. 2:9a-h

- 4))** The cities of Sodom and Gomorrah were judged by God for sexual sin.
- a))** The perversion recorded is homosexuality, "Now before they lay down, the men of the city, the men of Sodom, both old and young, all the people from every quarter, surrounded the house. And they called to Lot and said to him, "Where are the men who came to you tonight? Bring them out to us that we may know them carnally." Gen. 19:4-5
- b))** Jude tells us links the sin of sex to the angels, "as Sodom and **Gomorrah**, and the cities around them in a similar manner to these, having given themselves over to sexual immorality and gone after **strange flesh**, are set forth as an example, suffering the vengeance of eternal fire." Jude 6-7

\* This could also include bestiality!

- 5))** Therefore God did not spare the two cities, but destroyed them, "turning them into ashes" is on Greek word.
- a))** The word "tephrosas" meaning to reduce to ashes, incinerate and found only this time in the New Testament.
- 1)))** The word is found to describe the volcanic eruption of Vesuvius, 79 A.D. when Pompey and Herculaneum were buried in lava.
- 2)))** Genesis says, "Then he (Abraham) looked toward Sodom and **Gomorrah**, and saw the smoke of the land which went up like the smoke of a furnace." Gen. 19:28
- 3)))** God warned His people if they broke the covenant the whole land would be unfruitful, as the overthrow of Sodom and **Gomorrah**, Admah, and Zeboim, which the LORD overthrew in His anger and His wrath." Deut. 29:23
- b))** The destruction of the cities was God's condemning judgment. vs. 6b
- 1)))** The word condemned "datakrino", means to judge worthy of punishment, aorist participle, this verdict was first.
- 2)))** The execution was destruction "katastrophe", means to overthrow

- turn upside down, extinguish, we get our word catastrophe from it.
- 3))) Appearing only one other time, for words of no profit, but the **ruin** of the hearer. 2Tim. 2:14
- 2) The declaration that these two cities are a constant warning of God's judgment, "making them an example to those who afterward would live ungodly." vs. 6c
- a) The warning is to all who know not God.
- 1)) The word example "hupodeigma", means a sign or representative figure by the destruction of these cities as an object lesson to all future generation of God's sure judgment.
- 2)) The historical account is a vivid sample warning future generations daring to live in an ungodly manner and think God will not judge them.
- \* Ungodly "asebeo" irreverent towards God, appearing only one other time. Jude 15
- b) The origin of the judgment was heaven, "Then the LORD rained brimstone and fire on Sodom and Gomorrah, from the LORD out of the heavens." Gen. 19:24
- 1)) The source was undeniably God.
- 2)) This is the first time "fire" is mentioned and it is with judgment!
- a)) Jesus confirmed this. Lk. 17:29

- b)) The area of the cities is rich with oil, asphalt, natural gases and sulfur and evidence of rocks formed from lava and volcanic ash.
- 1))) The southwest corner of the Dead Sea are great mountains of rock salt, 700 feet high and five miles long which cannot be explained by normal evaporation.
- 2)) Sodom and Gomorrah are believed buried at the south end of the Dead Sea, the northern section the Dead Sea is 1400 feet deep, 40-48 miles long and 10 miles wide, it is shrinking with sink-holes occurring in it.
- 3))) It is 1286 feet below sea level, lowest part of the earth.
- c) The measure of devastation is clear, "He overthrew those cities, all the plain, all the inhabitants and what grew on the grown. Gen. 19:25
- 1)) Literally, to turn over as a cake.
- 2)) The other two cities identified with Sodom are Gomorrah, Admah, and Zeboim. Gen. 10:19; Hos . 11:8
- \* Jeremiah and Amos confirm its destruction by God. Jer. 50:40; Amos. 4:11
- d) The factors that contribute to the decay of a society are the rejection of God, teaching man is good, teaching

situational ethics, value clarification, relativism, of humanism and an overpreoccupation with self, wealth and entertainment.

- 1)) “Look, this was the iniquity of your sister Sodom: She and her daughter had pride, fullness of food, and abundance of idleness; 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 fit.” Ezk. 16:49-50
- 2)) “For all that is in the world--the lust of the flesh, the lust of the eyes, and the pride of life--is not of the Father but is of the world”, it is passing away 1Jn. 2:15-17
- 3)) “For what profit is it to a man if he gains the whole world, and loses his own soul? Or what will a man give in exchange for his soul?” Matt. 16:26
- 4)) “The cares of the world, deceitfulness of riches, and the desires for other things entering in choke the word, and it becomes unfruitful.” Mk. 4:19
- e) The Bible clearly teaches that homosexual life-style and practices is one of the many things said to be an abomination to God, which simply means “something foul or detestable sins.

- 1)) “You shall not lie with a male as with a woman. It is an abomination.” Lev. 18:22; Lev. 20:13
- 2)) “For this reason God gave them up to vile passions. For even their women exchanged the natural use for what is against nature. Likewise also the men, leaving the natural use of the woman, burned in their lust for one another, men with men committing what is shameful, and receiving in themselves the penalty of their error which was due.” Rom. 1:26-27, 18, 21-32  
\* A three-fold spiral downwards, given up!
- 3)) We are not to be deceived. Neither fornicators, nor idolaters, nor adulterers, nor homosexuals, nor sodomites.” 1Cor. 6:9; 1Tim. 1:10
- 3) The salvation from Judgment. vs. 7
  - a) The reminder to the believer God rescued Lot, “and delivered righteous Lot.” vs. 7a
    - 1)) God removed Lot from the unbeliever before judgment.
      - a)) The word delivered “rhuomai”, means to draw to one’s self, to protect from danger or peril.
        - 1))) The word is used by Jesus in the model prayer, “deliver us from evil”. Matt. 6:13

- 2))) Paul said, "I was delivered from the mouth of the lion." 2Tim. 4:17
- b)) Lot is called righteous.
- 1))) Righteous "dikaioi", means one who is upright, virtuous.
- 2))) Yet the evidence demonstrates he was anything but righteous in his life-style, being ungrateful, divisive, greedy, worldly, carnal, a judge at Sodom.
- 3))) Perhaps he was righteous in comparison to the people of Sodom and Gomorrah, but that is not saying much.
- 2)) The detail of Lot's rescue are in Genesis. Gen. 19:16-22
  - a)) The angels forced Lot out of Sodom as he procrastinated, experiencing God's mercy, "And while he lingered, the men took hold of his hand, his wife's hand, and the hands of his two daughters. The LORD being merciful to him, they brought him out and set him outside the city." vs. 16
  - \* Literally, in the mercy and gentleness of Yahweh to him.
  - b)) The angels instructions to Lot were very specific with a warning, "When they had brought them outside, the angel said, "Escape for

- your life! Do not look behind you nor stay anywhere in the plain." vs. 17a-e
- 1))) The plain "kikar" means circle or round district", the area of the cities.
- 2))) The place of protection, "Escape to the mountains, lest you be destroyed." vs. 17f-g
- c)) The angel's perceived the lack of faith of Lot. vs. 18-20
- 1))) Lot pleaded with the angels, "Then Lot said to them, "Please, no, my lords!" vs. 18
- 2))) Lot was delivered by God, but he didn't trust God to protect him in the mountains. "Indeed now, your servant has found favor in your sight, and you have increased your mercy which you have shown me by saving my life; but **I cannot** escape to the mountains, lest some evil overtake me and I die." vs. 19
- a))) Lot's intercession was for himself different from Abraham, desiring his will, not God's.
- b))) Lot looked to his own ability.
- c))) Lot thought he knew better about his protection, "See now, this city is near enough to flee to, and it is a little one; **please let me escape there** (is it not a little one?) and my soul shall live." vs. 20

- 1)))) There is a play on word “a little one”, Zoar means “small”.
- 2)))) Think about this, these are angels ready to pour out severe judgment and Lot is haggling with the angels about his flight.
- d)))) The angel gave permission to the petition of Lot. vs. 21-22
- a)))) The permissive will of God, “And he said to him, “See, I have favored you concerning this thing also, in that I will not overthrow this city for which you have spoken. vs. 21
- b)))) The urgency and protection is declared, “**Hurry**, escape there. For I cannot do anything until you arrive there. Therefore the name of the city was called Zoar.” vs. 22
- 1)))) Zoar was originally name Bela, destruction, the 5th city. Gen. 14:2
- 2)))) God had been faithful to rescue Lot, as Abraham had asked and interceded. Gen. 18:23-32
- 3)))) God had been true to His perfect justice for judgment.
- b) The misery of Lot, “who was oppressed by the filthy conduct of the wicked.” vs. 7b
  - 1)) Peter described the internal conflict Lot was subject to living in Sodom.

- a)) He was oppressed “kataponeo”, which means to tire down, wear down or exhaust his person spiritually.
- b)) The word appears only one other time in the New Testament of Moses who avenged the Hebrew being oppressed by the Egyptian. Acts 7:24
- 2)) Peter described the source of Lot’s spiritual conflict.
  - a)) The kind of conduct Lot was exposed to daily was filthy conduct.
    - 1))) The word filthy “aselgeia”, means outrageous unbridled lust, drunken carousing orgies and all manner of shameless licentiousness.
    - 2))) The idea behind this word is people having no inhibitions, shame or refrain at all to do the vilest things in public, let alone in private.
    - 3))) The word is used for the natural man and degenerated society. Gal. 5:19; Eph. 4:19; 1Pet. 4:3
    - b)) The kind of people Lot was living with were wicked “athesmos”, those who breaks through the restrains of law and gratifies his lust.
      - 1))) This second word gives great emphasis to the ungodliness of the people in these cities.
      - 2))) The word appears one other time as a warning to the believer, You

- therefore, beloved, since you know this beforehand, beware lest you also fall from your own steadfastness, being led away with the error of the **wicked.**" 2Pet. 3:17
- c) Jesus said that it would be more tolerable for Sodom at the judgment day than for those cities that had rejected the ultimate revelation of the Son. Matt. 10:15; 11:23-24; Mk. 6:11; Lk. 10:12; Heb. 1:1-2
- 1)) The Lord Jesus promised to remove the church before He pours out His wrath on the world at the Rapture. Lk. 21:36; Jn. 14:1-4; 1Thess. 4:16-17
- 2)) The assurance, "For God did not appoint us to wrath, but to obtain salvation through our Lord Jesus Christ." Rom. 5:9; 1Thess. 5:9; Rev. 3:10
- 4) The explanation of self-inflicting judgment. vs. 8
- a) Lot chose to make his home among the people of Sodom and Gomorrah, "for that righteous man, dwelling among them." vs. 8a
- 1)) Lot lost his commitment to be one with God's people. Gen. 13
- a)) He chose to participate in strife with his herdsmen against his uncle, instead of rebuking and telling them, Abram was heir of all. Gen. 13:6-7

- b)) He chose to take advantage of his uncle Abram and took first pick, rather than refusing and being thankful. Gen. 13:8-9
- c)) He chose what pleased his eye, out of greed, the Jordan plains. Gen. 13:10
- d)) He chose to separate himself from his uncle Abram, knowing God's calling and promised to bless him. Gen. 13:9
- e)) He chose to pitch his tent toward Sodom. Gen. 13:11-12
- f)) He chose knowing the men of Sodom were exceedingly wicked and sinful against the Lord. Gen. 13:13
- \* The word dwell "egkatoikeo", means to settle down and reside, the form appears only this 1 time.
- 2)) Lot's decision nearly cost him his life. Gen. 14
- a)) After twelve years a confederacy of kings rebelled against Chedorlaomer. Gen. 14:1-4
- b)) The cities of Sodom, Gomorra, Adman, Zeboiim and Bela (Zoar) were sacked and the people of Sodom and Gomorrah were taken captives, Lot was among them. Gen. 14:5-12
- c)) One who had escaped came and told Abram, hearing they had taken

- his nephew, he armed 318 trained servants born in his own house and pursued after them to Dan and divided his forces going as far as Damascus, over 100 miles. Gen. 14:13-15
- d))** Abram recovered all and did not receive as much as a shoelace from the king of Sodom, lest someone rob god of the glory and victory but embraced the blessing of Melchizedek. Gen. 14:16-24
- b)** Lot brought upon himself his misery by spiritual degeneracy, “tormented his righteous soul from day to day by seeing and hearing their lawless deeds.” vs. 8b
- 1))** Lot lost his resistance to worldliness.
- a))** He had not given up the life-style of Ur completely. Gen. 11:28
- b))** He did not want to cultivate a life of faith and worship like Abram, wealth was his interest. Gen. 13:6-7
- c))** He could not deny the opportunity to enrich himself, choosing the plains of Jordan. Gen. 13:10
- d))** He removed himself from accountability to Abram, so he isolated himself, pitching his tent even as far as Sodom. Gen. 13:12
- e))** He could not refuse, let alone deny the pull of Sodom any longer.
- 2))** Lot by his life was a horrible witness.

- a))** The man Lot was living in Sodom when the angels came to destroy Sodom and Gomorra. Gen. 19:1
- \*** Lot was sitting at the gate of the city as a representative judge of the city and bowed down to men in reverence, but it is shame to him for living there.
- b))** The man Lot appeared hospitable, but in reality he felt uncomfortable with the angels spending the night in the town square, but he knew the wickedness, so he strongly opposed them and brought them to his house in hope that they would not notice and move on in the morning. Gen. 19:2-3
- c))** The man Lot seemed to be a respected judge at the city gate, but at his own door he was one who was solicited by the homosexuals of the city, to give them the two men in his house to sodomize them, not knowing they were angels. Gen. 19:4-5
- a)))** The word tormented “basanizo”, means to torture, the same word is used for the demoniac at Gadara and demons to afflict people for five months. Lk. 8:28, Rev. 9:5
- b)))** He tortured his conscience, having the knowledge of God, day in and day out, seeing and hearing their unlawful deeds of perversion.



- c))) Lot was constantly shocked at their lifestyle, having conviction.  
\* Newman, "Our security against sin lies in being shocked at it."
- d)) The man Lot appears to be the perfect host by intervening and interceding on behalf of the angels, but it was the cultural custom of being responsible for those under one's roof and offered his own two virgin daughters in place of the angles revealing his degeneracy. Gen. 19:6-8
- e)) Lot seemed as a man of authority, but the homosexuals did not respect Lot or his standards, as they rebuked him for attempting to be a judge over them and threatened to do worse to him than the angels. Gen. 19:9
- f)) Lot appeared brave and courageous, but was a fool thinking he could reason with men of reprobate minds, the angels pulled Lot into the house and struck the homosexual with blindness, yet in their perverted unrestrained lust to be gratified, still attempted to find the door. Gen. 19:10-11
- 3)) Lot's personal Life had no influence on his family.
  - a))) Lot had family, so the angels told Lot to gather any family members and

- leave the city before judgment only to reveal he had no spiritual influence over his family, so his sons-in-law thought he was joking, since his life had not reflected God. Gen. 19:12-14
- b))) Lot, his wife and daughter had to be taken by the hands and placed outside the city and told to escape and not look back. Gen. 19:15-17
- c))) The man Lot and his family fled and the judgment of God fell, but Lot wife looked back and she turned into a pillar of salt revealing that her heart was in Sodom due to the choice of her husband to live there. Gen. 19:18-26
- d))) Lot was delivered due to Abraham's intercession. Gen. 19:27-29
- e))) Lot could not keep the perverted influence of Sodom from his two daughters, as they got their father drunk and laid with him. Gen. 19:30-38  
\* The Moabites and Ammonites were constant enemies of God's people!
- f))) All three examples of God's past judgment assure God will judge the false teachers.