



### Genesis 19

1. The doctrine of the Trinity is (previously and presently) supported: 1) The "LORD" (Yahweh) appears to Abe as "three men" (Gen 18:1-2)<sup>1</sup>. 2) The "LORD" (Yahweh) promises to personally investigate the appeals coming from S&G (Gen 18:20-21 - "B/C the outcry...is so great and their sin so gave, I will go down to see..." w/Gen 18:33 and verse 1 = God the Father ascends back to heaven, leaving Jesus and the Holy Spirit to investigate as Yahweh. If these "two angels" are simply that and nothing more, then God's purpose for coming to earth and promise to personally investigate make no sense). 3) The LORD (Yahweh) makes a promise to Abe to spare Lot (29) which is picked in the language of one of the two angels whose actions are also described as the "LORD (Yahweh) being merciful to him" (15-23), 4) God the Father – i.e. "the LORD" (Yahweh) now back in heaven (see again Gen 18:33) sends "sulfur and fire...out of heaven" (24b) to Jesus and the Holy Spirit – i.e. the "LORD" (Yahweh) on earth to be "rained on Sodom and Gomorrah" (24a) who were the specific members of the Godhead sent to "destroy it" (13). The fact that this verse (24) makes a distinction between Yahweh (on earth) and Yahweh (in heaven) should leave no doubt that Who is being depicted in Gen 18 and 19 is the Trinity<sup>2</sup> (See also Amo 4:11 = Jesus as the "I" speaking to His covenant people mentions "God" - no doubt in reference to the Father, being the One who ultimately "overthrew" S&G -lit. conquered from over/above them. The Father is generally the One w/the Godhead assigned to pagan affairs – Mat 5:45).

2. Those men who were to marry Lot's daughters are identified as Lot's "sons-in-law" indicating their betrothal and its validity as the beginning of the marriage covenant before God (14; Mat 1:18-19).

3. If any sin is allowed/approved by a culture (or city), then it has the potential of being adopted by every individual. Hence the reason all the men of the city of Sodom – save Lot and his two sons-in-law, ( 4 - "the men of Sodom, both young and old, all the people to the last man") were not only homosexuals (by practice) but also attempted rapists (5 – "Bring them out to us that we may know them" = Have sexual intercourse w/them – compare to verse 8; See also Gen 4:1 and Jud 1:7).

4. The sexual sins of homosexuality and rape are viewed as worse than other sexual sins by God. Hence the reason God made the decision to destroy Sodom (and Gomorrah) as a result of the "grave sin" (Gen 18:20) of homosexuality and rape He/They witnessed while investigating (Gen 18:20-21 w/19:1-12 w/the result of verse 13; See again Jud 1:7 and also 2Pe 2:6-10).

5. Lot chose to hand over "Barabbas" instead of Jesus (6-8).

6. Choosing to not take seriously God's warnings of coming judgment and disaster will ensure that you end up destroyed by them (14ff – the sons-in-law are not saved/mentioned after they blow off their father-in-law; See 2Pe 3:1-14).

7. Sentimentality (for her city) cost Lot's wife her life (26).

8. Lot's lack of trust in God caused him to become a doomsday prepper (living in a cave) and incestuous homer (having sex w/his daughters) (30-38).

### Genesis 20

1. We should exercise wisdom toward outsiders/strangers by avoiding sharing or divulging personal information that could be used against us but never: 1) if that will cause them to sin against us/God (1-8), 2) if that will put others in harm's way (e.g. Sarah, 9-13).

2. Pagans cannot pray to God for His blessings/favor but we can on their behalf (7, 17-18).

3. Unfaithfulness – not imperfection is what stops God's blessings to His people (15-16).

### Genesis 21

1. The Lord keeps all of His promises to those who keep their obligations to be His people (1-7; Deu 7:9).

2. It is God's sovereign right (as our Creator) and no violation of our free will (or final destiny) to determine who among our children will receive more advantages or greater opportunities in life (8-21).

3. Even pagan people can: 1) respect and protect our religion (22-24, 33-34), 2) act righteously and be trustworthy when it comes to secular/business related issues (25-32).

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<sup>1</sup> Early Christian theologians/churchmen who viewed Gen 18:1-2 as referring to the Trinity include: 1) Ambrose - "Behold, first of all, the mystery of faith: God appeared to him (Abraham), and he saw three—one to whom God shines bright sees the Trinity, not accepting the Father without the Son, nor confessing the Son without the Holy Spirit...(Abraham) saw the Trinity in figure and understood that there is one God, one Lord, and one Spirit. And so there is oneness of honor, because there is oneness of power." 2) Cyril of Alexandria – "Abraham sees God as three entities united by virtue of their consubstantiality... he did not speak in turn as if to three, Lords, he calls the three 'Lord' in the singular. See, then that those who appeared were three, each one subsisting as its own entity, yet truly gathered together into one by the principle of consubstantiality." 3) Augustine – "Like Abraham who, with his bodily eyes, saw three angels in human shape, while with the eyes of his heart, he saw, that is, he understood and knew God, we should also perceive in the visitors a visible trinity and intelligible unity designed to suggest to us the threefold unity of Father, Son, and Holy Spirit ...the equality of the Trinity is intimated here by the visible creature, and the one and the same substance in the three persons"

<sup>2</sup> Regarding Gen 19:24 and its double mention and distinction within the one God, the ancient document known as the Apostolic Constitutions comments by saying, "The Lord (meaning Christ of God) received fire from the Lord (meaning God the Father), and rained it down."

### **Matthew 22**

1. Those who have gained a covenant relationship w/God and become members of the kingdom of heaven will be thrown in Hell ("cast into...the outer darkness. In that place [where] there will be weeping and gnashing of teeth") if they fail to maintain that state or status by dishonoring/disobeying/rejecting His "Son" or the laws/expectations of his marriage (covenant) (e.g. man w/no wedding garment) (1-13).

2. Many who gain or are "called" into a saving (covenant) relationship w/Jesus will not be "chosen" to go to heaven b/c they failed to maintain that relationship while on earth (14).

3. People who question that there is anything beyond this life are either ignorant in relation to the Scriptures and God or calling both liars (23-33).

4. Loving God and others is the whole reason for God's many and variegated laws (34-40).

5. Lack of precision in your thinking/theology will damn you (41-46).

### **Matthew 23**

1. We should listen even to hypocrites when what they speak agrees w/God's Word (1-3).

2. The Pharisees were NOT perfectionists or overly concerned about obeying God's laws but rather: 1) looking like that was the case to others (4-5), 2) being viewed as important figures, wise leaders and religious teachers by others (6-12), 3) encouraging others to disobey God's Word (13-15), 4) finding ways to get around their covenant obligations (16-22), 5) easily caught up in - or treating as important, things that didn't matter to the neglect of those that did (23-26), 6) antinomians acting like holy people (27-28), 7) enemies and persecutors of the truly faithful of God (29-35).

3. Jerusalem/Israel (God's holy city/mtn/home/nation) and the Jews (God's holy people/covenant community) would soon be destroyed as a sign of Jesus's divorce from them for their rejection of Him w/no hope of returning to such a relationship until they acknowledged His Messiahship (36-39).