

LOT'S HISTORY IS REPEATING quotes

1) After separating from the camp of Abraham, Lot chose to dwell “in the cities of the plain, and pitched his tent toward Sodom”, whose inhabitants “were wicked and sinners before the Lord exceedingly” (Genesis 13:12-13). The Hebrew word for “toward” is “ad” (Strong’s Exhaustive Concordance, word #5704), and it translates and means “against”. Thus Lot pitched his tent and camped against the city of Sodom, or in other words he lived in the suburbs of Sodom, but not in the main part of the city itself.

2) Some years later, the Scriptures mention that Abraham lifted “up his eyes and looked, and, lo, three men stood by him” (Genesis 18:2). One of these three who came to visit Abraham was the Lord God in human form because it states in verse 1 that “the Lord appeared unto him” and in verse 3 that Abraham called Him “My Lord”. This Lord God here was not God the Father, because no sinful human being has ever seen the Almighty.

“No man hath seen God at any time”. John 1:18.

“Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see”. 1 Timothy 6:16.

Since the Lord God mentioned here could not have been God the Father, then it had to have been the Lord God Michael, who was veiling His Godhood in a human form so that He could personally meet with Abraham. The other two beings traveling with the Lord God Michael were angels who also were assuming human form.

3) The Lord God Michael informed Abraham that:

“Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous; I will go down now, and see whether they have done altogether according to the cry of it, which is come unto me; and if not, I will know”. Genesis 18:20-21.

Since precious souls were about to have their probation closed, the Lord God Michael mercifully did not want to allow such serious consequences and loss of eternal life to occur without first investigating into the case to make sure that all which He had been made aware of was indeed true according to the facts. This clearly shows us 3 major points:

-- 1. God does not delight in the death of the wicked, but would rather have all to be saved!

“Say unto them, As I live, saith the Lord GOD, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die”? Ezekiel 33:11.

“The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance.” 2 Peter 3:9.

-- 2. God does not force anyone to obey Him and gain everlasting life, but sadly accepts their decision to reject Him and lose eternal life.

-- 3. Before God judges anyone to be unworthy of eternal life and allows them to be destroyed, He mercifully and personally investigates into all the facts regarding their case to make absolutely sure that not a single human being is wrongly judged and lost by mistake.

4) Abraham then asked the Lord God Michael the following questions:

“Wilt thou also destroy the righteous with the wicked? Peradventure there be fifty righteous within the city: wilt thou also destroy and not spare the place for the fifty righteous that are therein?...and that the righteous should be as the wicked, that be far from thee: Shall not the Judge of all the earth do right?” Genesis 18:23-25.

Abraham knew that Lot and his family had chosen to live within Sodom, and he was fearful that they would also be consumed in the coming judgment. Yet these questions showed that even though Abraham recognized the Lord God Michael as rightfully being the “Judge of all the earth”, he also knew that His God Michael was of such tender condescending kindness that he could approach and talk directly to Him as a close Friend without any fear of being destroyed, repulsed or ignored.

The Lord God Michael kindly listened to and then answered Abraham’s questions and said:

“If I find in Sodom fifty righteous within the city, then I will spare all the place for their sakes”. Genesis 18:26.

Abraham continued to respectively ask God this same question five more times, but kept lowering the number each time until he finally got down to what if only ten righteous persons were all that were living in the wicked city? Michael patiently answered that “I will not destroy it” for the sake of the remaining righteous, even “for ten’s sake” (Genesis 18:27-32). After answering this last question, “the Lord went his way...and Abraham returned unto his place” (Genesis 18:33).

The Lord God Michael here revealed that He was more concerned at trying to ease the troubled mind of His follower in order that Abraham could understand more about the merciful kindness of God towards His erring creation, than He was at being delayed in carrying out His investigation. It also shows that not only is the Lord God Michael the Judge of all the earth, and can therefore judge and pass sentence upon the guilty in being worthy of eternal death, but He also can carry out the sentence of death by Himself destroying the guilty.

5) While Abraham was talking with Michael, His two angelic companions appearing as “men turned their faces from thence, and went toward Sodom” (Genesis 18:22). The Hebrew word for “men” used here is “enowah”, and it translates and means “a mortal who is not dignified, hence a man in general” (Strong’s, word #582). This word is derived from “anash”, which translates and means “to be frail, feeble” (Strong’s, word #605). So these angels did not appear to be men of high and dignified bearing, but were disguised as being just two lowly, and apparently feeble and frail looking ordinary men.

6) These “two angels” arrived in “Sodom at even” and then entered in through the city gates (Genesis 19:1). Lot “rose up to meet them” and graciously invited them to stay the night in his house (Genesis 19:1-2). But these angels declined stating that “we will abide in the street all night” (Genesis 19:3). Since Lot knew of the great wickedness of his fellow citizens, he did not accept their denial of his invitation, but he repeated it and “pressed upon them greatly” until they accepted his hospitality and “entered into his house” (Genesis 19:3). Lot then “made them a feast, and did bake unleavened bread, and they did eat” (Genesis 19:3).

These angels did not need protection from harm, or shelter from the cold, and they did not need food to sustain their life. So then why did they accept Lot’s hospitality? Because Lot was living within the wicked city of Sodom, and had decided to raise his family there and not to separate from such wicked influences and examples, then perhaps he had become just like them in character and thus deserved to be destroyed along with them. So Michael was not only using these angels to verify the wickedness of the city, but to test Lot and verify first-hand if his character was indeed righteous as it had been when he lived with Abraham, or if his character had changed and had now become wicked like all the rest of the fellow citizens he was connected with.

7) Even though the appearance of these two angels was unremarkable, the arrival of two strangers into Sodom was noticed. Right “before they lay down” and retired to bed, “the men of the city, even the men of Sodom, compassed the house round, both old and young, all the people from every quarter” (Genesis 19:4).

These Sodomites then “called unto Lot” saying “Where are the men which came in to thee this night?...bring them out unto us, that we may know them” (Genesis 19:5). The Hebrew word for “know” as well as “knew” is “yada”, and it translates and means “to ascertain by seeing, to feel, to have, to instruct, to lie by man, to be privy to” (Strong’s, word #3045). Just as “Adam knew Eve his wife; and she conceived” (Genesis 4:1), and “Cain knew his wife; and she conceived” (Genesis 4:17), so these young and old men of Sodom wanted to know and see and feel these two strangers in a very private and intimate way. In other words, these Sodomites wanted to lie with and have sexual intercourse with these strangers, and thus instruct them in their perverse, immoral and homosexual practices of the city!

8) Before Lot's two guests could act, he quickly went out of his house “and shut the door after him” (Genesis 19:6). Lot pleaded with all his fellow citizens by saying: “I pray you, brethren, do not so wickedly” with my two guests “for therefore came they under the shadow of my roof” (Genesis 19:8). Lot went even further in trying to protect these visitors from harm as to be willing to sacrifice some of his most dear and beloved possessions — offering his own “two daughters” in order to try and please the mob so that they would give up their homosexual practices and agree to “do nothing” “unto these men” (Genesis 19:8).

But the inhabitants of Sodom closed their ears and hearts to all of Lot's pleadings, and also flatly refused to accept his amazing sacrifice and offering. In fact, they became offended and grew very angry that Lot would “be a judge” over them in accusing them of being wicked men just because of their homosexual practices and even trying to lead them to give it up! They then decided to “deal worse” with Lot that what they would have done with these two strangers, and they charged forward at Lot. This reveals that when homosexuals are bold enough to openly practice their sexual perversion, then they will also be bold enough to openly persecute those who do not agree with their choice of lifestyle, or with those who encourage them to change and give up their homosexuality!

9) Lot remained at the door in trying to protect his guests and family to the last, and then the angry mob pinned him hard to the door (Genesis 19:9). All this angry mob were going to kill Lot for no other reason than because he told them the truth about their sins, had tried to lead them to change, and had refused to allow them to molest his guests! It was at the point of Lot losing his life that the angels quickly intervened and “put forth their hand, and pulled Lot into the house to them, and shut to the door” (Genesis 19:10).

Why would Lot be willing to save two strangers? Why would he be willing to risk his own life in order to protect two men whom he had never seen before from an angry determined mob? And why would Lot be willing to offer and sacrifice his most precious possessions in order to try and save his guests from harm when they had never befriended or helped him or his family in any way? It was because of Lot's pure, righteous, unselfish and self-sacrificing love for others — including strangers. Thus the contrast was made very plain between hatred and love, between murder and willing sacrifice, between wickedness and righteousness, between Lucifer's character and the character of the Lord God.

These final actions proved to the Lord God Michael that all the reports He had received about the great wickedness of all these cities was indeed true. He then — without any great show or miraculous event — passed judgement upon them of being unworthy of life, and sadly closed their probation for destruction. While in stark contrast, Lot had indeed proved that he had remained righteous, even though he was daily surrounded by all the evil of his fellow citizens. Therefore Lot did not deserve to perish along with all the wicked, and the Lord God Michael decided to mercifully delay His destruction of these doomed wicked cities until Lot had been given an opportunity to escape from them for his life.

10) The two angels then “smote the men that were at the door of the house with blindness, both small and great” so that they could no longer “find the door” and continue to carry out their murderous revengeful plans (Genesis 19:11). It was at this point that Lot and his household finally recognized that their two guests were not just ordinary men, but were angels!

These two angels then gave Lot a precious message of mercy and love from the Lord God Michael plainly telling him that he was to gather about him as many of his loved ones as he could and then quickly separate out of Sodom forever in order to show themselves distinct from the wicked since all would be destroyed who remained within the city (Genesis 19:12-13). Lot did not delay, but immediately “went out, and spake unto his sons in law, which married his daughters, and said, Up, get you out of this place; for the Lord will destroy this city” (Genesis 19:14).

When Lot returned home unsuccessful in even getting a single loved one to follow the two angels’ message which he gave them, the angels urged him to get up and flee and “take thy wife, and thy two daughters, which are here; lest thou be consumed in the iniquity of the city” (Genesis 19:15). Because there were only four individuals that could be considered righteous and not at least ten righteous, then there was nothing further that could be done to try and stem the tide of wickedness, but to try and save these few righteous people from themselves being destroyed along with the wicked in the city.