

# *The Experience of Lot* *& Sodom and Gomorrah*



*Written by Katia Marion-Larochelle - White Stone Foundation - July 17, 2021*

*Edited by Effie Ikonne - White Stone Foundation*

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## Introduction

*The Scriptures are constantly opening to the people of God. There always has been and always will be a truth specially applicable to each generation. The message given to Noah was present truth for that time; and if the people had accepted that message, they would have been saved from drinking the waters of the flood. Now suppose a certain people should say, "We have all the truth that our fathers had; we don't want any more," and the God of heaven should send them a message as he did to Nineveh. What would be the result? —The same as would have resulted to the Ninevites if they had not repented. Sentence was pronounced upon them, but their repentance saved them. How thankful we should be that we have a God who will repent of the threatened evil, when the erring return to him with true contrition of soul. {RH June 29, 1886, par. 9 }*

The Midnight Cry message taught us that an event should follow a thread of thought to identify the cause leading to the event itself - the effect. With the subject of gender and homosexuality, the issue of Sodom and Gomorrah resurges.

If we want to counteract the arguments used by the religious world and their enmity against homosexuality, we should be familiar with each story individually foretold in the Bible.

In the light of parable methodology, we know it is not enough to look at a text at face value and draw conclusions that will turn out to be wrong. Instead, we must understand the whys and the how using parable methodology.

## The Methodology

In the movement, we put an immense emphasis on the use of methodology because it is God's signature to conduct us through His plan of restoration. Therefore, when we look at a Bible verse or a story, we should consider the following to make proper applications for our time:

- The first mention of a word to comprehend its meaning,
- The External and Internal contexts,
- The text structure of the chapters and verse such as "compare and contrast," "repeat and enlarge," "chiasm," and so on,
- The commentaries from the Spirit of Prophecy or the pioneers, or external sources,
- We should also put our story on a line to mark each event. The structure of our line follows a pattern of 5 waymarks with specific characteristics. Having these points in mind gives us "clues" to locate an event. For example, a time of darkness always precedes the time of the end. Therefore, we should look for the time of darkness in our story. God gives a message at the Time of the End and

chooses a messenger whose mission is to call a people out of the darkness.  
Therefore, we should find a person who fulfills the mentioned criteria.

Below is a non-exhaustive list of the criteria. We should, however, keep in mind that not all the characteristics apply to a particular story. For instance, in the Alpha histories of Ancient Israel and Modern Israel and the Omega of Modern Israel, we can see the activities of Islam/ East Wind at the second waymark. Nonetheless, we do not see the activities of the east at the second waymark in the Omega history of Ancient Israel.

Darkness	TOE	2 <sup>nd</sup> waymark	SL	COP	2 <sup>nd</sup> Advent
<ul style="list-style-type: none"> <li>- Period of sin and spiritual darkness</li> <li>- Servitude/bondage</li> </ul>	<ul style="list-style-type: none"> <li>- preceded by darkness</li> <li>- 1<sup>st</sup> AM</li> <li>- God choses a messenger</li> <li>- A message is unsealed</li> <li>- A call from heaven</li> <li>- A call out of darkness</li> <li>- A prediction of time</li> <li>- A covenant</li> <li>- A people set apart</li> <li>- The Hour of judgement comes</li> </ul>	<ul style="list-style-type: none"> <li>- 1E</li> <li>- 2A</li> <li>- Repeat of history</li> <li>- Baptism/ water</li> <li>- Covenant</li> <li>- Activity of the East</li> </ul>	<ul style="list-style-type: none"> <li>- 2E</li> <li>- 3A</li> <li>- A wonderful manifesta tion of the power of God</li> <li>- Loud cry</li> <li>- Call out of...</li> <li>- Mocking</li> <li>- persecutio n</li> </ul>	<ul style="list-style-type: none"> <li>- Shut door</li> <li>- Daniel 12:1</li> <li>- Rev. 22:11</li> <li>- JTT: prayer/ wrestling/ intercession/ Mocking/ loneliness</li> <li>- Death Decree</li> <li>- 7 last plagues</li> <li>Destruction</li> <li>Fire, brimstone</li> <li>flood</li> </ul>	<ul style="list-style-type: none"> <li>- Mountain Jesus returns</li> </ul>

## *The First Mention of Lot*

Lot is mentioned for the first time in Genesis 11: 27. He is a descendant of Shem who is one of the sons of Noah (see Genesis 10).

Of Shem, we learn the following in Genesis 9:26.

9:26 And he said, **Blessed [be] the LORD God of Shem**; and Canaan shall be his servant.

The Servant of the Lord describes the line of Shem of that of the chosen people of God.

*The line of Shem was to be that of the chosen people, of God's covenant, of the promised Redeemer. Jehovah was the God of Shem. From him would descend Abraham, and the people of Israel, through whom Christ was to come. "Happy is that people, whose God is the Lord." Psalm 144:15. And Japheth "shall dwell in the tents of Shem." In the blessings of the gospel the descendants of Japheth were especially to share. { PP 117.3}*

So Lot by inheritance is part of the line of God's chosen people. When we continue to read, we learn he is the nephew of Abram, which gives him a special status. From Abraham, the Messiah is born, and the nations of the world are blessed.

11:26 And Terah lived seventy years, and begat Abram, Nahor, and Haran.

- Terah is the father of Abram and Haran.

11:27 Now these [are] the generations of Terah: Terah begat Abram, Nahor, and Haran; and **Haran begat Lot.**

11:28 And Haran died before his father Terah in the land of his nativity, in **Ur of the Chaldees.**

11:31 And Terah took Abram his son, and **Lot the son of Haran his son's son**, and Sarai his daughter in law, his son Abram's wife; and they went forth with them from Ur of the Chaldees, to go into the land of Canaan; and they came unto Haran, and dwelt there.

The name Lot means veil or covering or to wrap. (See H 3876, H 3875, H 3874). His name gives us an indication of what his experience will resemble.

## Chapter 11 - The Story of Babel - Darkness and scattering

When we analyze the structure of chapter 11 of Genesis, the Bible mentions the story of Babel before enumerating Shem's and Terah's descendants. We are familiar with this story because the effect of erecting a tower and building a city was the scattering of the nations around the world. A city represents a church, and a tower represents a state. The principles of church and state are what brought God to confound their languages which inevitably scattered them.

Tower of Babel = church and state relationship // 1260 = **darkness and scattering**

### *Principles of Babel*

*These Babel builders determined to keep **their community united in one body**, and to found **a monarchy** that should eventually embrace the whole earth. { PP 118.5}*

*The Babel builders had indulged the **spirit of murmuring against God**. Instead of gratefully remembering His mercy to Adam and His gracious covenant with Noah, they had complained of His severity in expelling the first pair from Eden and destroying the world by a flood. But while they murmured against God as arbitrary and severe, they were accepting the rule of the cruelest of tyrants. Satan was seeking to bring contempt upon the sacrificial offerings that prefigured the death of Christ; and as the minds of the people were darkened by idolatry, he led them to counterfeit these offerings and sacrifice their own children upon the altars of their gods. Men turned away from God, the divine attributes—justice, purity, and love—were supplanted by **oppression, violence, and brutality**. { PP 120.3}*

Many attributes describe the nature of the combining of church and state in the time of Babel. It was a monarchy in rebellion against the law of God who wanted to impose its cruel and tyrant precepts.

The Webster dictionary and Britannica describe a monarchy as follows:

Webster's 1828 Dictionary:

A state or government in which the supreme power is lodged in the hands of a single person. Such a state is usually called an empire or a kingdom; and we usually give this denomination to a large state only.

Britannica

Monarchy, political system based upon the undivided sovereignty of rule of a single person. The term applies to states in which supreme authority is vested in the monarch, an individual ruler who functions as the head of state and who achieves his or her position through heredity.

The Bible presents different types of monarchy. For instance, Solomon established a monarchy, but he recognized in all his ways God's supreme authority and prospered. As long as the people of Israel would conduct themselves as subordinate to God, so long He would be their protection and defense.

The nature of the monarchy in Babel was different. They put in place a despotic monarchy controlled by one leader in power and foreign to the government of God's law, from which they murmured and rebelled against in the premise that God was arbitrary and severe.

They thought God took away their liberty because they did not have the freedom to do as they pleased. God by nature is a God of order, but his organization was enough of an excuse to find fault in his rulership and be characterized as a dictator (*severe and arbitrary*).

The principles or attributes of God are justice, love, and purity. They chose to counterfeit them by implementing tyranny, false worship (with the sacrifice of children), oppression, violence, and brutality, in other words, injustice, hatred, and impurity/idolatry.

The servant of the Lord describes it this way:

*Their confederacy was founded in **rebellion**; a kingdom established for **self-exaltation**, but in which God was to have no rule or honor. Had this confederacy been permitted, a mighty power would have borne sway to **banish righteousness—and with it peace, happiness, and security—from the earth**. For the divine statutes, which are “holy and just and good” (Romans 7:12), men were endeavoring to **substitute laws** to suit the purpose of **their own selfish and cruel hearts**. { PP 123.1 }*

Life, Liberty and the pursuit of Happiness " is a well-known phrase in the United States Declaration of Independence. The phrase gives three examples of the unalienable rights



which the Declaration says have been given to all humans by their creator, and which governments are created to protect. The declaration of independence was issued due to the 1260 years of the dark ages because, during that period, priests and kings suppressed the rights of people resulting in royal oppression and priestly intolerance.

*Among the Christian exiles who first fled to America and sought an asylum from royal oppression and priestly intolerance were many who determined to establish a government upon the broad foundation of civil and religious liberty. Their views found place in the Declaration of Independence, which sets forth the great truth that “all men are created equal” and endowed with the inalienable right to “life, liberty, and the pursuit of happiness.” And the Constitution guarantees to the people the right of self-government, providing that representatives elected by the popular vote shall enact and administer the laws. Freedom of religious faith was also granted, every man being permitted to worship God according to the dictates of his conscience. Republicanism and Protestantism became the fundamental principles of the nation. These principles are the secret of its power and prosperity. The oppressed and downtrodden throughout Christendom have turned to this land with interest and hope. Millions have sought its shores, and the United States has risen to a place among the most powerful nations of the earth. { GC 441.1 }*

The same principles found during the dark ages were found in Babel, which indicates that this period represents a time of darkness.

<b>Divine principles</b>	<b>Builders</b>
Justice, love, and purity	Cruelest tyranny: Oppression, violence, and brutality
Humility	Self-exaltation
Righteous	Banish righteousness
Peace, happiness, and security: unalienable rights	Alienable rights
Unselfish and loving heart	Selfish and cruel hearts
Obeying God’s law and united with him	Separate from God and his law

Due to their idolatry, “The Lord scattered them abroad from thence upon the face of the earth.” (Genesis 11:8-9).

## Chapter 12 - Lot and The Time of The End

The second mention of Lot is found in Genesis 12. We find him with Abram.

12:1 Now the **LORD had said unto Abram, Get thee out of thy country**, and from thy kindred, and from thy father's house, unto a land that I will show thee:

12:2 And **I will make of thee a great nation**, and **I will bless thee**, and make thy name great; and thou shalt be a blessing:

12:3 And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed.

12:4 So Abram departed, as the LORD had spoken unto him; and **Lot went** with him: and Abram [was] seventy and five years old when he departed out of Haran.

12:5 And Abram took Sarai his wife, and Lot his brother's son, and all their substance that they had gathered, and the souls that they had gotten in Haran; and they went forth to go into the land of Canaan; and into the land of Canaan they came.

*God selected Abraham as **His messenger through whom to communicate light to the world**. The word of God came to him, not with the presentation of flattering prospects in this life of large salary, of great appreciation and worldly honor. "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee" ( Genesis 12:1), was the divine message to Abraham. The patriarch obeyed.... He forsook his country, his home, his relatives, and all pleasant associations connected with his early life, to become a pilgrim and a stranger. { HP 112.2}*

*After the dispersion from Babel idolatry again became well-nigh universal, and the Lord finally left the hardened transgressors to follow their evil ways, while **He chose Abraham, of the line of Shem, and made him the keeper of His law for future generations**. Abraham had grown up in the midst of superstition and heathenism. Even his father's household, by whom the knowledge of God had been preserved, were yielding to the seductive influences surrounding them, and they "served other gods" than Jehovah. But **the true faith was not to become extinct. God has ever preserved a remnant to serve Him**. Adam, Seth, Enoch, Methuselah, Noah, Shem, in unbroken line, had preserved from age to age the precious revealings of His will. The son of Terah became the inheritor of this holy trust. Idolatry invited him on every side, but in vain. Faithful among the faithless, uncorrupted by the prevailing apostasy, he steadfastly adhered to the worship of the one true God. "The Lord is nigh unto all them that call upon Him, to all that call upon Him in truth." Psalm 145:18. He communicated His will*



*to Abraham, and gave him a distinct knowledge of the requirements of His law and of the salvation that would be accomplished through Christ. { PP 125.1}*

*The **call from heaven first came to Abraham** while he dwelt in “Ur of the Chaldees” and in obedience to it he removed to Haran. Thus far his father’s family accompanied him, for with their idolatry they united the worship of the true God. Here Abraham remained till the death of Terah. But from his father’s grave the divine Voice bade him go forward. His brother Nahor with his household clung to their home and their idols. **Besides Sarah, the wife of Abraham, only Lot, the son of Haran long since dead, chose to share the patriarch’s, pilgrim life.***

One of the characteristics of the life of Lot is the fact that he is not the one receiving the messages from God but Abram. So, when we explore his life, the life of the patriarch is inevitably connected.

A period of sin and spiritual darkness always precedes the first waymark. Then God chooses a messenger to be depository of his law. The messenger is Abram, who FIRST received the CALL from HEAVEN when he dwelt in UR. God called him to come out of his country with the promise to make him a great nation. That first call represents the first angel’s message. God gave Abram a covenant, a land, a people set apart, and later on a new name. The prediction of time is the promise to receive an heir, which should happen during Abram's lifetime.

Sarai and Lot would benefit from that covenant as they chose to follow Abram.

So, Lot's journey starts at the same time as Abram's Journey. We need to underline the fact that Lot is a relative to Abram; he is his nephew. Therefore, even though he is not the one who received the messages, his acceptance made him eligible for God's protection and blessings.

## **Chapter 13 - The Separation, Baptism, The Streams, Covenant - 9/11**

In **Genesis 13**, Abram and Lot separated themselves. Even before they departed from Ur, they both owned significant wealth. As their journey went on, their belongings increased. They both had tents, flocks, and herds, but the land they were sojourning could not bear all of their assets. As a result, tensions broke between the herdsmen of Abram, those of Lot, the Perizzites, and the Canaanites. Abram did not want any strife between Lot and him; therefore, he decided to separate and let Lot choose the plains he wanted to dwell on. Lot chose the plains of Jordan and decided to pitch his tents towards Sodom.

13:7 And there was a strife between the herdmen of Abram's cattle and the herdmen of Lot's cattle: and the Canaanite and the Perizzite dwelled then in the land.

13:8 And Abram said unto Lot, Let there be no strife, I pray thee, between me and thee,

and between my herdmen and thy herdmen; for we be brethren.

13:9 Is not the whole land before thee? separate thyself, I pray thee, from me: if thou wilt take the left hand, then I will go to the right; or if thou depart to the right hand, then I will go to the left.

13:10 And Lot lifted up his eyes, and beheld all the plain of Jordan, that it was well watered every where, before the LORD destroyed Sodom and Gomorrah, even as the garden of the LORD, like the land of Egypt, as thou comest unto Zoar.

13:11 Then Lot chose him all the plain of Jordan; and **Lot journeyed east:** and they separated themselves the one from the other.

13:12 Abram dwelled in the land of Canaan, and Lot dwelled in the cities of the plain, and **pitched his tent toward Sodom.**

13:13 But the men of Sodom were wicked and sinners before the LORD exceedingly.

It is worth noticing that the strifes and disputes are NOT between Lot and Abram but rather between the herdsmen. Early in their journey to Canaan, we can already see two camps: The camp of Lot and the camp of Abram. They caused the separation between Lot and Abram.

When the choice was given to Lot to look at the surroundings, he decided to go **EAST** based on his temporary needs. Superficially, he chose the plains of Jordan, which seemed a great choice. The Bible says that he pitched his tents east toward Sodom. Lot saw that the country near Sodom was most favorable for his worldly and temporal prosperity leaving Abram to dwell in the land of Canaan.

Why did Lot choose the plains of Jordan specifically? It was because they offered water and business opportunities. The Bible says the plains were well-watered as in the garden of Eden.

The Jordan river provides water and, in our scenario, has several symbols. Water represents a message and, Jordan means “descend and flow down”. Secondly, in the same river, John baptised Jesus and a dove descended from heaven. Thirdly, the Jordan river represents a good stream as it provides fertility to the plains and thus encourages productiveness.

*Although Lot owed his prosperity to his connection with Abraham, he manifested no gratitude to his benefactor. Courtesy would have dictated that he yield the choice to Abraham, but instead of this he selfishly endeavored to grasp all its advantages. **He “lifted up his eyes, and beheld all the plain of Jordan, that it was well watered***

*everywhere, ... even as the garden of the Lord, like the land of Egypt, as thou comest unto Zoar. The most fertile region in all Palestine was the Jordan Valley, reminding the beholders of the lost Paradise and equaling the beauty and productiveness of the Nile-enriched plains they had so lately left. There were cities also, wealthy and beautiful, inviting to profitable traffic in their crowded marts. Dazzled with visions of worldly gain, Lot overlooked the moral and spiritual evils that would be encountered there. The inhabitants of the plain were "sinners before the Lord exceedingly;" but of this he was ignorant, or, knowing, gave it but little weight. He "chose him all the plain of Jordan," and "pitched his tent toward Sodom." How little did he foresee the terrible results of that selfish choice! { PP 133.1}*

Sister White describes Lot's choice as a wrong one despite the positive attributes of the plains and the river. Something not mentioned in the verses or the Spirit of Prophecy is that Lot's choice placed him between two streams. The Jordan River on one side and the Dead Sea on the other side. Sodom is located by the Dead sea.

## ***Sodom***

Let us look at Sodom.

The Bible mentions Sodom for the first time in Genesis chapter 10. Chapter 10 reports the genealogy of the sons of Noah, their descendants, the nations, countries, and tongues surrounding them. In Genesis 10: 19 we read:

10:19 And the border of the Canaanites was from Sidon, as thou comest to Gerar, unto Gaza; as thou goest, **unto Sodom, and Gomorrah**, and Admah, and Zeboim, even unto Lasha.

Although Sodom is not the son of Ham nor Canaan, the city belongs to the tribe of Ham. At that point, we do not have any details of the sin of Sodom. Nonetheless, the meaning of the name Sodom gives us a hint of its character. Sodom means *to scorch, burnt, to destroy something by heat or fire* (H567). Thus, from the beginning of its existence, Sodom is doomed to destruction and is in a dark place. Her sister Gomorrah means a ruined heap (H 6017); to chastise or gather grains (bind sheaves, make merchandise). (H 6014).

So we are talking about two cities that are doomed to destruction and hold an omer, a dry measure to gather grains/people.

Moreover, their location confirms or gives us a second witness to their final fate. They are located by the Dead Sea. Why is it called the Dead Sea?

## The Streams

[The Dead Sea](https://www.deadsea.com/articles-tips/interesting-facts/why-is-the-dead-sea-called-the-dead-sea/) is one of the most fascinating places on Earth and a unique natural resort. The Dead Sea waters contain a high concentration of salts and minerals that are beneficial for your skin and health in general, whereas Dead Sea black mud is well-known for its healing properties for physical ailments. But that's not all! It is the lowest point on earth. It is called dead sea because it is void of life. <https://www.deadsea.com/articles-tips/interesting-facts/why-is-the-dead-sea-called-the-dead-sea/>

So the cities Sodom and Gomorrah are doomed to destruction, they are rebellious, and although they sit by the Sea Salt, which in itself has many properties, it is dead and void of life. It has an apparent beauty externally, but internally, there is nothing; it does not bear fruits, food, or life.

Here we can see two beautiful streams of water encompassing the horizons. On one side, we have the dead sea, beautiful, attractive but bearing no fruits; on the other side, the Jordan River offers fertility, productiveness, beauty, and fruits because it is like the garden of Eden.

We can see the analogy of the two streams of information - one leads to death, and one leads to life.

### 2 streams

<i>Dead sea</i>	<i>Jordan River</i>
<i>Leads to death</i>	<i>Leads to life.</i>
<i>Beautiful, attractive</i>	<i>Beautiful, attractive</i>
<i>Bears no fruits</i>	<i>bears fruits.</i>

That is significant because it impacted Lot's life and how the gospel message was shared.

The plains and the rivers or streams convey the same thought that Lot was in a worldly place.

As mentioned earlier, water represents a message. *"Ho, every one that thirsteth, come ye to the waters." Isaiah 55:1. "The Spirit and the bride say, Come... And whosoever will, let him take the water of life freely." Revelation 22:17.* Lot and Abram were servants of God, and wherever they established themselves, they shared the good news of the Gospel. ***Abraham in Canaan and Lot in Sodom bore the message, and from generation to generation faithful messengers proclaimed the Coming One.*** { COL 126.2}.

Both shared the message of the coming of Christ but in two separate ways. Abram communicated a straight message, and Lot delivered a message mixed with truth and errors; in other words, a worldly message because it was tainted with selfishness, worldly

and temporal prosperity. In order to not offend people and yet enjoy personal gains, Lot diluted his message. The separation produced two classes of worshippers.

### ***The Market***

Sister White describes the valley of Jordan with *"cities also, wealthy and beautiful, inviting to profitable traffic in their crowded marts"*. {PP 133.1}

In the parable of the ten virgins, we see a separation and a market. The foolish separate from the wise and go to the market to buy oil (Matthew 25). The market is a symbol of the world but particularly the religious world. *(But today in the religious world there are multitudes who, as they believe, are working for the establishment of the kingdom of Christ as an earthly and temporal dominion. They desire to make our Lord the ruler of the kingdoms of this world, the ruler in its courts and camps, its legislative halls, its palaces and market places... But He said, "My kingdom is not of this world." He would not accept the earthly throne.... { AG 13.3} )*

So Lot is going to a worldly place (religious world) whose condition is dead.

### ***The East***

Another significant point is that the Bible stipulates that Lot journeyed East and pitched his tents toward Sodom (Genesis 13: 11-12). Thus, we have two other symbols to consider: the tent and East.

A tent in Bible prophecy symbolizes a shelter, e.g., the tabernacle or Jael's tent. Spiritually, a shelter is the symbol of a church. So, Lot joined a church that delivered a worldly message mixed with truth and errors.

We often see the symbology of the East displayed at the second waymark. When Moses stretched out his hand over the Red Sea, the Lord caused the sea to withdraw by a strong east wind so the people could cross it. See Exodus 22:14. The east wind was responsible for the "baptism" of the children of Israel. In the story of the ship of Alexandria (Acts 27), the leadership did not hearken to the counsels of Paul. They continued their course from the harbor of Lasea (1989) because of a favorable south wind. However, they should have known better because the south wind blows precedes the east wind - Euroclydon. We identified the east wind as the activity of Islam at 9/11.

Often, the East is associated with the wind or children (East wind, children of the East). In this verse, it is an indicator that we are in the period of the second waymark. It also conveys another principle that we will only understand when we will look at the application.

### ***What About Abram?***

*After the separation from Lot, Abraham again received from the Lord a promise of the whole country. Soon after this he removed to Hebron, pitching his tent under the oaks of Mamre and erecting beside it an altar to the Lord. In the free air of those upland plains, with their **olive** groves and vineyards, their fields **of waving grain**, and the wide pasture*

*grounds of the encircling hills, he dwelt, well content with his simple, patriarchal life, and leaving to Lot the perilous luxury of the vale of Sodom. { PP 133.2}*

*Abraham was honored by the surrounding nations as a mighty prince and a wise and able chief. He did not shut away his influence from his neighbors. His life and character, in their marked contrast with those of the worshipers of idols, exerted a telling influence in favor of the true faith. His allegiance to God was unswerving, while his affability and benevolence inspired confidence and friendship and his unaffected greatness commanded respect and honor. { PP 133.3}*

As mentioned at the beginning of the study, Lot's life is connected to Abram's life. Although Abram was rich in silver and gold (spiritually, full of knowledge), he was a humble man, and he did not choose out of self. He remained in the plain of Canaan, which means “subjection”. God rewarded his unselfishness by renewing his covenant with him. Abram pitched his tents in Hebron in the plain of Mamre. Nonetheless, Abram had a particular task to accomplish: He had to walk through the land in its length and breadth. In other words, he had to measure the land or investigate, which was a tedious task that requires one to be meticulous and strategic compared to the easy advantages Lot acquired.

Plain of Jordan (Valley of Sodom)	Plain of Marme. (Hebron).
Most fertile luxury Easy gain	oaks Olive groves vineyards, waving grains
Temporal gain/prosperity	Eternal dwelling

**Oaks:** symbol of strength, faith, they stand alone and require no support {DA 674.3}. They have a sturdy character.

**Olive:** From olives, oil is produced. Oil is a symbol of the Holy Spirit. "Behold, the Bridegroom cometh; go ye out to meet Him," many are unready. They have no oil in their vessels with their lamps. They are destitute of the Holy Spirit. {COL 408.2}

**Vineyards:** From grapes, wine is produced. It is a symbol of doctrine. Either you drink the wine of Babylon (Rev.17), or you drink the blood of Christ (John 6:66).

**Waiving grains:** wheat, barley. Symbol of people of God (Matthew 13; Daniel 2).

When God renewed his promise, He established His church by supplying strong foundations, doctrines, and measuring tools to advance His work. It was not luxurious but practical. As a result, Abram’s influence waxed great within the surrounding nations, and



he spread an unaltered Gospel. We have before us two churches which will use distinct methodology to spread the Gospel.

2 <sup>nd</sup> Waymark	Lot	Abram
	2 streams of information mixing truth and error Worldly associations East Easy gain/Easy message	Renewal of promise Measuring of the land + Tedious work = methodology

## **Chapter 14 - The Increase of Knowledge and The Formalization**

There are three significant aspects of chapter fourteen for consideration. There was a battle raging between the kings of the regions, which led to Sodom and Gomorrah's capture. Inevitably, they took Lot away. Hearing the news, Abram decided to intervene to rescue his nephew. He was successful in his endeavor, which brought him tremendous respect. He received the blessing of Melchizedek. The king of Sodom presented him with gifts (the spoils), which he refused.

We will focus on the battle, the blessing, and the refusal of Abram to accept gifts from the kings of Sodom and Gomorrah.

Again, we are tracing the experience of Lot, but his life is under Abram's hands.

### **The Battle**

Genesis 14: 1-11 relates the battle. We learn that "*Chedorlaomer, king of Elam, had invaded Canaan fourteen years before, and made it tributary to him. Several of the princes now revolted, and the Elamite king, with four allies, again marched into the country to reduce them to submission. Five kings of Canaan joined their forces and met the invaders in the vale of Siddim, but only to be completely overthrown. A large part of the army was cut to pieces, and those who escaped fled for safety to the mountains. The victors plundered the cities of the plain and departed with rich spoil and many captives, among whom were Lot and his family.*" { PP 134.4 }

To understand what the battle represents, we will first look at the meaning of the name of each king.

Kings Invading the other nations	Kings taken captive
<p><b>Amraphel king of Shinar</b></p> <p>Plain in <b>Babylon</b>. It was in that plain that Nimrod son of Cush, son of Ham, son of Noah began his Kingdom. – H8152 Genesis 10:10</p>	<p><b>Bera king of Sodom</b></p> <p>A Sodomitish king: - Bera. ( H1298) Sodom: to <b>scorch; burnt</b> ( H5467)</p>
<p><b>Arioch king of Ellasar</b></p> <p>Arioch: a <b>Babylonian</b> name (H746). Ellasar: early Country of Asia</p>	<p><b>Birsha king of Gomorrah</b></p> <p>Birsha: with wickedness( H1306) From <b>H7561</b>; a wrong (especially moral): - iniquity, wicked(-ness).( H7562) H 7561 : A primitive root; to be (causatively do or declare) wrong; by implication <b>to disturb, violate</b>: - condemn, make trouble, vex, be (commit, deal, depart, do) wicked (-ly, -ness).</p>
<p><b>Chedorlaomer king of Elam</b></p> <p>Cheldorlaomer: persian King (H3540). Elam: Hidden, distant (H5867) Blind (H5956) A <b>son of Shem</b>, and his descendants, with their country. <b>Gen 10:22</b> The children of <b>Shem; Elam</b>, and Asshur, and Arphaxad, and Lud, and Aram.</p> <p><b>Abram also is from the descendant of Shem</b></p>	<p><b>Shinab king of Admah</b></p> <p>Shinab : a father has turned ( H8134) to change/alter( H8132). <b>A canaanite</b> Admah : earth, soil (from its general redness)</p>
<p><b>Tidal king of nations</b></p> <p>Tidal : fearfulness,a tidal (H8413) Primitive root H2119 ( zachal) : A primitive root; to crawl; by implication to fear: - be afraid, serpent, worm.</p>	<p><b>Shemeber king of Zeboiim</b></p> <p><b>Shemeber H8038</b>: Apparently from <b>H8034</b> and <b>H83</b>; name of pinion, that is, illustrious; Shemeber, a king of Zeboim: - Shem-eber. H8034: A primitive word (perhaps rather from <b>H7760</b> through the idea of definite and <b>conspicuous position</b>; compare <b>H8064</b>); an appellation, as a mark or memorial of individuality; by implication honor, authority, character: - + base, [in-] fame [-ous], name (-d), <b>renown</b>, report. <b>H83</b>: From <b>H82</b>; a pinion: - [long-] wing (-ed). H82: A primitive root; to soar: - fly.</p> <p>Zeboiim: H6636 Plural of <b>H6643</b>; gazelles; Tseboim or Tsebijim, a <b>place in Palestine</b>: - Zeboiim, Zeboim.</p>

	<p>H6643: From <b>H6638</b> in the sense of prominence; splendor (as conspicuous); also a gazelle (as beautiful): - <b>beautiful (-ty), glorious (-ry), goodly, pleasant, roe</b> (-buck).</p> <p>H6638: A primitive root; to amass, that is, grow turgid; specifically to array an army against: - <b>fight, swell</b>.</p>
	<p><b>King of Bela, which is Zoar.</b></p> <p><b>Bela:</b> H1106 The same as <b>H1105</b>; Bela, the name of a place, also of an Edomite and of two Israelites: - Bela.</p> <p>H1105: From <b>H1104</b>; a gulp; figuratively <b>destruction: - devouring</b>, that which he hath swallowed up.</p> <p>H1104: A primitive root; to <b>make away with (specifically by swallowing); generally to destroy: - cover, destroy, devour, eat up, be at end, spend up, swallow down (up)</b>.</p> <p>Zoar: H6820 : From <b>H6819</b>; little; Tsoar, a place East of the Jordan: - Zoar.</p> <p>H6819: A primitive root; to <b>be small</b>, that is, (figuratively) ignoble: - be <b>brought low</b>, little one, be small.</p>

*Chedorlaomer, king of Elam, had **invaded Canaan** fourteen years before, and made it tributary to him. Several of the princes now revolted, and the Elamite king, with four allies, again marched into the country to reduce them to submission. Five kings of Canaan joined their forces and met the invaders in the vale of Siddim, but only to be completely overthrown. A large part of the army was cut to pieces, and those who escaped fled for safety to the mountains. The victors plundered the cities of the plain and departed with rich spoil and many captives, among whom were Lot and his family. { PP 134.4}*

Chedorlaomer, the king who invaded Canaan and against whom other kings rebelled, is a descendant of Shem, which means that he has a certain knowledge of God since God chose the line of Shem to bring the Messiah. Moreover, the prediction God gave was that the descendants of Canaan would be subjected to Shem. In Chapter fourteen, this is what we see. Nations must give tributes to Chedorlaomer.

*The line of Shem was to be that of the chosen people, of God's covenant, of the promised Redeemer. Jehovah was the God of Shem. From him would descend Abraham, and the people of Israel, through whom Christ was to come. "Happy is that people, whose God is*

*the Lord.” Psalm 144:15. And Japheth “shall dwell in the tents of Shem.” In the blessings of the gospel the descendants of Japheth were especially to share. { PP 117.3 }*

*The posterity of Canaan descended to the most degrading forms of heathenism. Though the prophetic curse had doomed them to slavery, the doom was withheld for centuries. God bore with their impiety and corruption until they passed the limits of divine forbearance. Then they were dispossessed, and became bondmen to the descendants of Shem and Japheth. { PP 118.1 }*

The battle took place in the vale of Siddim. According to Joel 3:14, a valley is a place of decision. The five kings (Sodom, Gomorrah, Admah, Zeboim, and Zoar) fell in the valley, which means that the false ideologies of the apostate religion took over their territory. Why were they trapped? The valley was full of slime pits. We would say they were on slippery, sinking ground. Their foundation was not on the rock but on sinking sand. Why? Because they were self-righteous. That issue was ongoing for many years, and one more time, they failed. Their foundation was weak and therefore swallowed by the doctrines of the world. Lot was a prisoner of that turmoil. He represents a child of God in the valley of decision, wondering which side to choose (which doctrines to accept). But being found in Sodom, he was taken captive with them and succumbed to worldly positions.

*Many Protestant churches have followed Rome’s example of connection with “the kings of the earth”—the state churches, by their relation to secular governments; and other denominations, by seeking favor of the world. The term “Babylon”—confusion—may be applied to these bodies professing to derive their doctrine from the Bible, yet divided into almost innumerable sects with conflicting creeds. { HF 238.3 }*

The term Babylon has different meanings.

***The term Babylon, derived from Babel, and signifying confusion, is applied in Scripture to the various forms of false or apostate religion. But the message announcing the fall of Babylon must apply to some religious body that was once pure, and has become corrupt. It cannot be the Romish Church which is here meant; for that church has been in a fallen condition for many centuries. But how appropriate the figure as applied to the Protestant churches, all professing to derive their doctrines from the Bible, yet divided into almost innumerable sects. The unity for which Christ prayed does not exist. Instead of one Lord, one faith, one baptism, there are numberless conflicting creeds and theories. Religious faith appears so confused and discordant that the world know not what to believe as truth. God is not in all this; it is the work of man,—the work of Satan. { 4SP 232.2 }***

Gen 14:10 And the vale of Siddim was full of slimepits; and the kings of Sodom and Gomorrah fled, and fell there; and they that remained fled to the mountain.

Gen 14:11 And they took all the goods of Sodom and Gomorrah, and all their victuals, and went their way.

Gen 14:12 And they took Lot, Abram's brother's son, who dwelt in Sodom, and his goods, and departed.

Why was he found in Sodom? The problem with Lot resides in his name, which means veil or covering. (H3875: From H3874; a veil: - covering. H3874: A primitive root; to wrap up: - cast, wrap). The veil covering his eye made him partially blind. He knew that Sodom was a wicked place to a certain degree, yet he decided to reside there.

Sister White told us in PP 133.1 that *"The inhabitants of the plain were "sinners before the Lord exceedingly;" but of this he was ignorant, or, knowing, gave it but little weight. He "chose him all the plain of Jordan," and "pitched his tent toward Sodom." How little did he foresee the terrible results of that selfish choice!"* { PP 133.1}

Sodom was a wicked place embedded in false doctrines and conspiracy theories. However, even in her dead and desperate condition, she would have a second chance because of Abram's intervention. Later in Patriarch and Prophets, Sister White compares Sodom and Gomorrah to the religious world professing to be Christian but teaching the commandments of men. However, we would suggest that all these kings represent an apostate religious world with Sodom and Gomorrah (as well as Admah, Zeboiim, and Zoar) representing a specific institution.

*"There is cause for alarm **in the condition of the religious world** today. God's mercy has been trifled with. The multitudes make void the law of Jehovah, "**teaching for doctrines the commandments of men.**" Matthew 15:9. **Infidelity prevails in many of the churches** in our land; not infidelity in its broadest sense—an **open denial of the Bible**—but an **infidelity that is robed in the garb of Christianity**, while it is undermining faith in the Bible as a revelation from God. Fervent devotion and vital piety have given place to hollow formalism. As the result, **apostasy and sensualism prevail**. Christ declared, "As it was in the days of Lot, ... even thus shall it be in the day when the Son of man is revealed." Luke 17:28, 30. The daily record of passing events testifies to the fulfillment of His words. The world is fast becoming ripe for destruction. Soon the judgments of God are to be poured out, and sin and sinners are to be consumed." {PP 166.1} ( Passage from the chapter 14 title " Destruction of Sodom").*

## ***Abram's Intervention***

Gen 14:13 And there came one that had escaped, and told Abram the Hebrew; for he dwelt in the plain of Mamre the Amorite, brother of Eshcol, and brother of Aner: and these were confederate with Abram.

Gen 14:14 And when Abram heard that his brother was taken captive, he armed his trained servants, born in his own house, three hundred and eighteen, and pursued them unto Dan.

Gen 14:15 And he divided himself against them, he and his servants, by night, and smote them, and pursued them unto Hobah, which is on the left hand of Damascus.

Gen 14:16 And he brought back all the goods, and also brought again his brother Lot, and his goods, and the women also, and the people.

*Rich in faith, noble in generosity, unfaltering in obedience, and humble in the simplicity of his pilgrim life, Abraham was also wise in diplomacy and brave and skillful in war. Notwithstanding he was known as the teacher of a new religion, three royal brothers, rulers of the Amorite plains in which he dwelt, manifested their friendship by inviting him to enter into an alliance with them for greater security; for the country was filled with violence and oppression. An occasion soon arose for him to avail himself of this alliance. { PP 134.3 }*

Three actors intervened in the rescue of Lot: Abram, the three brothers, and the three hundred and eighteen trained men born in his own house.

## ***The Three Brothers***

Let us start by defining who the three brothers are.

The three brothers are in confederacy with Abram but are not part of his house. According to the dictionary Merriam-Webster of 1828, a confederacy is an alliance, a league made by a group of people, countries, organizations, etc., joined together for a common purpose or by a common interest. In our story, the royal brothers made this alliance for greater security. The primary reason was that there were violence and oppression in the land. Oppression is an unjust or cruel exercise of authority or power, especially over the underclass. So these three brothers who are not part of Abram's house saw the injustice of the day, and they warned Abram of impending danger.

To define whom they symbolize, we must look at the meaning of their names.



Mamre the Amorite	Eshcol	Aner
<p>H4771: From <b>H4754</b> (in the sense of vigor); lusty; Mamre, an Amorite: - Mamre.</p> <p>H4754: A primitive root; to rebel; hence (through the idea of maltreating) to whip, that is, lash (self with wings, as the ostrich in running): - be filthy, <b>lift up self</b>.</p>	<p>H812: esh-kole'</p> <p>The same as <b>H811</b>; Eshcol, the name of an Amorite, also of a valley in Palestine: - Eshcol.</p> <p>H811: Probably prolonged from <b>H810</b>; a bunch of grapes or other fruit: - cluster (of grapes).</p> <p>H810: From an unused root (probably meaning to bunch together); a testicle (as a lump): - <b>stone</b>.</p>	<p>H6063: Probably for <b>H5288</b>; Aner, an Amorite, also a place in Palestine: - Aner.</p> <p>H5288: From <b>H5287</b>; (concretely) a boy (as active), from the age of infancy to adolescence; by implication a <b>servant</b>; also (by interchange of sex), a girl (of similar latitude in age): - babe, boy, child, damsel [from the margin], lad, servant, young (man)</p> <p>H5287: aw-ar'</p> <p>A primitive root (probably identical with <b>H5286</b>, through the idea of the <b>rustling of mane</b>, which usually accompanies the lion's roar); to tumble about: - <b>shake</b> (off, out, self), overthrow, toss up and down.</p> <p>H5286: naw-ar'</p> <p>A primitive root; to growl: - <b>yell</b>.</p>

The three brothers are “stones that yell”. We would say they are stones crying out. They are filthy and full of pride because they lift themselves up and are part of the world, but they perform their role by giving the correct information to Abram. They represent external sources, particularly the right stream of information.

The Bible mentioned they were three brothers. The number three denotes completeness; therefore, they represent the main means of mass communication (broadcasting, publishing, and the internet) regarded collectively but diffusing the correct information. The number three is also a symbol of testing. The three angels' messages are the everlasting Gospel which is a three steps testing message. Their intervention, their league with Abram will test the inhabitants who are in the valley of decision. It will create two classes of worshipers—one who will acknowledge God and one who will not.

## *Who Are the Amorites?*

Am'orites, The. (**dwellers on the summits, mountaineers**). One of the chief nations who possessed the land of Canaan, before its conquest by the Israelites. As dwelling on the elevated portions of the country, they are contrasted with the Canaanites, who were the dwellers in the Shefelah, or lowlands; and the two thus formed the main broad divisions of the Holy Land, Num\_13:29, and see Gen\_14:7; Deu\_1:7; Deu\_1:20, "Mountain of the Amorites"; Deu\_1:44; Jos\_5:1; Jos\_10:6; Jos\_11:3.

The fact that they are dwellers on summits gives us a second witness of their role. Finding them on the summit makes them watchmen to oversee what is going on. They serve as watchmen to warn of the impending destruction. Their role is therefore crucial to make an end to the ongoing battle of false doctrines.

## *The 318 Trained Men Born in the House of Abram*

*From his own encampment he summoned three hundred and eighteen trained servants, men trained in the fear of God, in the service of their master, and in the practice of arms. { PP 135.1 }*

The Bible mentions that they were born and trained in the house of Abram. Sister White adds that they were trained in the fear of God and the service of their master.

We intended to define the number three hundred and eighteen, but it appears only once in the Bible in Genesis 14:14.

We will, therefore, look at each number individually to see what they convey.

- Number 300

The number 300 is associated with the **church ,victory over the enemy, and good news**

In Genesis 6:15, the number 300 is associated with the length of the ark which measured 300 cubits. In the line of Noah, **the ark is a representation of the church of God** that will be victorious over the flood.

“And this is the fashion which thou shalt make it of: The length of the ark shall be three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits.”

In Judges 7: 6 ,7, the number 300 is associated with the number of men whom the Lord used to save the Israelites and capture the Medianites. It is a **symbol of victory**.

“And the number of them that lapped, [putting] their hand to their mouth, were three hundred men: but all the rest of the people bowed down upon their knees to drink water.

And the LORD said unto Gideon, By the three hundred men that lapped will I save you, and deliver the Medianites into thine hand: and let all the [other] people go every man unto his place.”

Another reference of the number 300 associated with victory can be found in 1 Chronicles 11:11.

In the New Testament, the number 300 is **associated with glad tidings, in other words, the Gospel**. We find it referenced in the gospel of Mark chapter 14. While in the house of Simon the leper, Mary of Bethany broke open an alabaster box of very precious ointment and poured it over the head of Jesus.

The response of Judas Iscariot and some others is recorded below.

Mark 14:4-5 : “And there were some that had indignation within themselves, and said, Why was this waste of the ointment made? For it might have been sold for more than three hundred pence, and have been given to the poor. And they murmured against her.”

What the number 300 means in this story is understood by reading the response of Jesus.

Mark 14:6-9: And Jesus said, Let her alone; why trouble ye her? she hath wrought a good work on me. For ye have the poor with you always, and whensoever ye will ye may do them good: but me ye have not always. She hath done what she could: she is come aforehand to anoint my body to the burying. Verily I say unto you, Wheresoever this gospel shall be preached throughout the whole world, [this] also that she hath done shall be spoken of for a memorial of her.

- Number 18

The number 18 is a symbol of bondage, and judgement.

After taking possession of the Promised Land, the children of Israel were in bondage to several nations and peoples before Saul was made king. Two of their enemies, Eglon the Moabite king and the Philistines (with the help of the people of Ammon), oppressed them for **18 years** (Judges 3:12, 14, 10:7 - 8).

In the period preceding Israel's first king, a total number of **18 people served as Judges**. They were Joshua, Othniel, Ehud, Deborah, Barak, Eli, Gideon, Abimelech, Tola, Jephthah, Samson, Samuel, Ibzan, Jair, Elon, Abdon, and Samuel's two sons Joel and Abiah.

- Number 10

Number 10 is a symbol of testimony, law, the completeness of order and test.

In the Bible, the number 10 is used 242 times. The designation "10th" is used 79 times. Ten is also viewed as a complete and perfect number, as is 3, 7 and 12. It is made up of 4, the number of the physical creation, and 6, the number of man. As such, 10 signifies testimony, law, responsibility, and the completeness of order, and test. God gave the 10 Commandments to man. Ten therefore represents a test as men are tested upon them. The 10 kings of Revelation 17 will test God's people. A tithe is a 10th of our wages testifying of our faith in the Lord.

- Number 8

Number 8 is associated with circumcision, baptism, covenant.

Boys were to be circumcised on the 8th day. The number 8 symbolizes circumcision, which was a sign of His covenant (Genesis 10-25). It also represents baptism according to Colossians 2: 11-12. "In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ: Buried with him in baptism, wherein also ye are risen with [him] through the faith of the operation of God, who hath raised him from the dead."

Jesus resurrected from the dead on the 8<sup>th</sup> day.

When we combine the meaning of all the numbers, we have before us a victorious army, sharing the good news, who act as judges before the nations, who keep the testimony, the law of God, and who are baptized, and in covenant with the true God.

- Number 318

In the Hebrew dictionary, H318 is the word 'ochōrên' which means "last".

From the Hebrew Word Study (Transliteration-Pronunciation Etymology & Grammar), it reads:

1) end, outcome

1a) hid part (of cows)

1b) **end (of time)**

1c) **remnant**, descendants

From Brown-Driver-Briggs (Old Testament Hebrew-English Lexicon), it reads:

(Chaldee); from H0317; last: at last.

We could suggest that the trained men represent a remnant at the end of time. They are the last who perform a work of destruction of false doctrines and ideologies.

## *The Rescue of Lot*

*His confederates, Mamre, Eschol, and Aner, joined him with their bands, and together they started in pursuit of the invaders. The Elamites and their allies had encamped at Dan, on the northern border of Canaan. Flushed with victory, and having no fear of an assault from their vanquished foes, they had given themselves up to reveling. The patriarch divided his force so as to approach from different directions, and came upon the encampment by night. His attack, so vigorous and unexpected, resulted in speedy victory. The king of Elam was slain and his panic-stricken forces were utterly routed. Lot and his family, with all the prisoners and their goods, were recovered, and a rich booty fell into the hands of the victors. { PP 135.1}*

The attack occurred at a crucial time. It was during the night, and it was sudden, unexpected, and vigorous. We do not know the exact hour of the night it happened, but it was enough to sweep away the kings and have victory. It is fair to suggest that Abram's intervention swept away radically false winds of doctrines and ideologies. Nevertheless, he was subjected to a test. The king of Sodom wanted to thank him by giving him all his goods, but Abram made it clear that he would not take from him a thread, even a shoelace, lest he says he made Abram rich. In Bible prophecy or parable teaching, a thread represents a line and a line, a reformline comes with a methodology. We need to understand that no methodology coming from that specific institution will be used at this point in time, so no one may think they can be honored. When we looked at the first mention of the word Gomorrah, one of the meanings is the fact that the city holds an omer, a dry measure to gather grains/people. Why does she have a dry ormer? It is because she delivers a dry message to gather people, not a living one. We can suggest that her sister Sodom does the same. Therefore, there is a clear distinction between Abram's methods seen as "*courageous in maintaining the right and defender of the oppressed*" {PP 135.1} and the wicked king of Sodom's methods. The prophet Ezekiel tells us the following about Sodom:

16:48 [As] I live, saith the Lord GOD, Sodom thy sister hath not done, she nor her daughters, as thou hast done, thou and thy daughters.

16:49 Behold, this was the iniquity of thy sister Sodom, **pride, fulness of bread, and abundance of idleness** was in her and in her daughters, **neither did she strengthen the hand of the poor and needy.**

16:50 And they were haughty, and committed abomination before me: therefore I took them away as I saw [good].

By comparing and contrasting God's standards vs. Sodom's standards, we can understand why Abram wanted to make a line of distinction between him and Sodom. He does not need its " methodology" to become rich spiritually. The only reason he rescued Sodom was that his nephew was also captured. If it were not for Lot, Sodom's fate would have already been dealt with. As mentioned before, Sodom represents a specific institution,

and the subsequent chapters will give us a clear indication of what it symbolizes. However, the prophet Ezekiel states some characteristics that enlighten us on the identity of that institution. He says that she is full of bread. We know that bread represents a message, that means that this institution is full of messages; she therefore prides herself in the many messages she has to offer. As a result, the people are idle, lazy because their appetite is satisfied. They think they got it all. Their blinds them to the needs of the poor, the oppressed, the underclass, the minority or it is lightly regarded.

*Few, if subjected to such a test, would have shown themselves as noble as did Abraham. Few would have resisted the temptation to secure so rich a booty. His example is a rebuke to self-seeking, mercenary spirits. **Abraham regarded the claims of justice and humanity. His conduct illustrates the inspired maxim, "Thou shalt love thy neighbor as thyself."** **Leviticus 19:18.** "I have lifted up my hand," he said, "unto the Lord, the Most High God, the possessor of heaven and earth, that I will not take from a thread even to a shoe latchet, and that I will not take anything that is thine, lest thou shouldst say, I have made Abram rich." He would give them no occasion to think that he had engaged in warfare for the sake of gain, or to attribute his prosperity to their gifts or favor. God had promised to bless Abraham, and to Him the glory should be ascribed. { PP 135.2}*

Abram's conduct toward his fellow men showed that he was holding on to the maxim, "Thou shalt love thy neighbor as thyself." Although God had not given the ten commandments as he would with Moses, Abram indeed upheld their statutes and understood what loving your brethren meant. He had a sense of justice and humanity.

Abram's Standards	Sodom's Standards
Maintaining the right Defender of the oppressed Justice and Humanity Thou shalt love thy neighbour as thy self.	pride, fulness of bread (messages), Abundance of idleness Does not strengthen the hand of the poor and needy.

*His heroic act gave him a widespread influence among the surrounding tribes. On his return, the king of Sodom came out with his retinue to honor the conqueror. He bade him take the goods, begging only that the prisoners should be restored. By the usage of war, the spoils belonged to the conquerors; but Abraham had undertaken this expedition with no purpose of gain, and **he refused to take advantage of the unfortunate, only stipulating that his confederates should receive the portion to which they were entitled.** {PP 135.1}*



## ***The Praise of Melchizedek – The Formalization***

*Another who came out to welcome the victorious patriarch was Melchizedek, king of Salem, who **brought forth bread and wine** for the refreshment of his army. As “priest of the Most High God,” **he pronounced a blessing upon Abraham**, and gave thanks to the Lord, who had wrought so great a deliverance by His servant. And Abraham “gave him tithes of all.” {PP 136.1}*

*Melchizedek, Christ’s Representative—God has never left Himself without witness on the earth. At one time **Melchisedek represented the Lord Jesus Christ in person**, to reveal the truth of heaven, and perpetuate the law of God (Letter 190, 1905). {1BC 1092.8}*

*It was Christ that spoke through Melchisedek, the priest of the Most High God. Melchisedek was not Christ, but **he was the voice of God in the world**, the representative of the Father. And all through the generations of the past, Christ has spoken; Christ has led His people, and has been the light of the world. When God chose Abraham as a representative of His truth, He took him out of his country, and away from his kindred, and set him apart. He desired to mold him after His own model. He desired to teach him according to His own plan. (The Review and Herald, February 18, 1890). {1BC 1093.1}*

Melchizedek, who is a representation of Christ, came to pronounce a blessing upon Abram. He formalized it by bringing him bread and wine. The bread and wine represent Christ's flesh and blood, which also symbolize a message and doctrine. After Christ spent 40 days in the wilderness, angels came and ministered unto him and gave him bread (Matthew 4). The bread is a symbol of a message received at the formalization.

The formalization is the acknowledgment that the God of Abram is the true God. All surrounding nations, including Sodom, could see Him, and in turn, they were expected to acknowledge Jehovah and walk in His ways. The Spirit of prophecy told us that after the battle, Abram’s influence grew, and he was well respected. However, Sister White also told us that the last ray of light was rejected as all before had been. With all the pieces of evidence before her, Sodom did not acknowledge the true God led by the "true movement," nor did she seek to learn more about it. Instead, she went back to her city with no change of heart.

*Melchizedek, in bestowing the benediction upon Abraham, had **acknowledged Jehovah as the source of his strength and the author of the victory**: “Blessed be Abram of the Most High God, possessor of heaven and earth: and blessed be the most high God, which hath delivered thine enemies into thy hand.” Genesis 14:19, 20. **God was speaking to that people by His providence, but the last ray of light was rejected as all before had been.** { PP 157.3}*

## Chapter 18 - The Sunday Law

18:1 And the LORD appeared unto him in the plains of Mamre: and he sat in the tent door in **the heat of the day**;

18:2 And he lift up his eyes and looked, and, lo, **three men** stood by him: and when he saw [them], he ran to meet them from the tent door, and bowed himself toward the ground,

### *The Three Angels And The Increase of Knowledge*

We skipped chapters 15, 16, and 17 because they concern Abraham and Sarah. The case of Lot resurges in chapter 18 with the arrival of the three angels who visited Abraham. One reason was that they wanted to warn him about the impending destruction of Sodom and Gomorrah. The fact is related from verses sixteen to thirty-three.

Before entering into the verses, we must note that the three angels symbolize judgment. We are familiar with a history at the end of the world about three angels that come to visit God's people. They will try to save them and bring judgment. That is revelation 14: 6-12. When the third angel message arrives, it brings judgment. That means there is no turning back from the imminent destruction. Sister White in PP. 138.4 describes the angels as "ministers of wrath" going to accomplish a "work of destruction."

Why has the work finally arrived? Because the cry of their grievous sin (singular) is great and had reached onto God. He must now go down and judge them. But what is that grievous sin? Most Adventists would say it is homosexuality. Let us read verses sixteen to nineteen.

18:16 And the men rose up from thence, and looked toward Sodom: and Abraham went with them to bring them on the way.

18:17 And the LORD said, Shall I hide from Abraham that thing which I do;

18:18 Seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him?

18:19 For I know him, that he will command his children and his household after him, and they shall **keep the way of the LORD, to do justice and judgment**; that the LORD may bring upon Abraham that which he hath spoken of him.

Verse 19 tells us that Abraham will command his children and household to keep the ways of the Lord which are twofold: doing justice and bringing judgment. By contrasting, we can suggest that the ways of Sodom are contrary to those of the Lord.

What is justice? According to the Strong Concordance, it means rightness (H6666; H6663).

According to the Merriam-Webster dictionary of 1828, justice is the virtue that consists of **giving to everyone what is his due**; practical conformity to the laws and principles of rectitude in the dealings of men with each other; honesty; integrity in commerce or

mutual intercourse. It **also consists of an equal distribution of rights** in expressing opinions; fair representation of facts respecting merit or demerit. In criticisms, narrations, history, or discourse, it is a duty to do justice to every man, whether friend or foe.

What is judgment? According to the Strong Concordance, it is the act of pronouncing a verdict, a sentence (for or against), by implication to vindicate or punish (H4941; H8199).

According to the Merriam-Webster dictionary of 1828, judgment is the act of judging; the act or process of the mind in comparing its ideas, to find their agreement or disagreement, and to ascertain truth; or the process of examining facts and arguments, to ascertain propriety and justice; or the process of examining the relations between one proposition and another.

If Abraham's ways are justice and judgment, by comparing and contrasting, the grievous sin of Sodom is injustice with no regard for the law of God. Sister White supports that point by saying in PP. 157.1 that,

*"In Sodom there was mirth and revelry, feasting and drunkenness. The vilest and most brutal passions were unrestrained. The people **openly defied God and His law and delighted in deeds of violence**. Though they had before them the example of the antediluvian world, and knew how the wrath of God had been manifested in their destruction, yet they followed the same course of wickedness."* { PP 157.1 }

According to the Merriam-Webster dictionary of 1828, injustice is described as iniquity; wrong; any **violation of another's rights**, as fraud in contracts, or the withholding of what is due. It has a particular reference to **an unequal distribution of rights, property, or privileges among persons** who have equal claims. The withholding from another merited praise or ascribing to him unmerited blame.

The opposite of judgement would be indifference, negligence, carelessness for the need and rights of the poor or the underclass, and violence.

The issue with Sodom is not only related to rape but the carelessness to give every inhabitant their basic human rights. Women are treated like objects and property; men are treated as objects; the poor are neglected. That is the injustice that brings God's wrath against them.

Abraham's ways	Sodom's sin
Justice and Judgment	Injustice, violence, indifference for people basic human rights

In verse 20, God signified to Abraham that there was a cry. This cry corresponds to a loud cry in the history of the Sunday Law. This is the commencement of the Loud Cry, the beginning of the Latter Rain. More details about the cry are given in chapter 19.

18:20 And the LORD said, Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous;

18:21 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.

18:22 And the men turned their faces from thence, and went toward Sodom: but Abraham stood yet before the LORD.

One of the angels stayed back with Abraham, as the other two went to Sodom to bring about its fall. The fall of Sodom will fall under the ministry of the two angels correlates with the second angel's message of Revelation 14:8 which states that "Babylon is fallen." Although destruction is inevitable, Abraham interceded for any righteous person that would be left in the wicked city. The narrative is displayed in verses 23 to 33. The work of the two angels is that of the Everlasting Gospel, which produces two classes of people: one group is saved, and one is fallen; one is found righteous, the other one is lost. The judgment will fall on everyone.

An important characteristic seen when the second message arrives, is that people are not conscious of the fearful realities of a judgment soon to come. That is what happened in the time of the Millerites with the issue of slavery, for instance (see EW 273.1). In the case of Sodom, sister White tells us in PP 157.4 that men perceived not the destruction of their city. They were too busy chasing after their temporal needs and earthly prosperity.

*And now **the last night of Sodom** was **approaching**. Already the **clouds of vengeance** cast their shadows over the devoted city. **But men perceived it not**. While angels drew near on their mission of destruction, men were dreaming of prosperity and pleasure. The last day was like every other that had come and gone. Evening fell upon a scene of loveliness and security. A landscape of unrivaled beauty was bathed in the rays of the declining sun. The coolness of eventide had called forth the inhabitants of the city, and the pleasure-seeking throngs were passing to and fro, intent upon the enjoyment of the hour. { PP 157.4 }*

## *Chapter 19 - Lot's Shut Door, LC, COP, JTT, Executive Judgment, DD, Second Advent*

### *Lot's Shut Door At SL*

19: 1 And there came two angels to Sodom at even; and Lot sat in the gate of Sodom: and Lot seeing [them] rose up to meet them; and he bowed himself with his face toward the ground;

19:2 And he said, Behold now, my lords, turn in, I pray you, into your servant's house, and tarry all night, and wash your feet, and ye shall rise up early, and go on your ways. And they said, Nay; but we will abide in the street all night.

19:3 And he pressed upon them greatly; and they turned in unto him, and entered into his house; and he made them a feast, and did bake unleavened bread, and they did eat.

At the beginning of chapter 19, we see the two angels arriving in Sodom. They find Lot sitting at the gate. We should ask ourselves, what does a gate symbolize? In the old testament, particularly in the times of the judges, when an incident occurred such as a crime, all the elders/judges and officers would meet at the gate of the village to have a court (see Deuteronomy 16:18). A gate is a symbol of judgment. "Fear God, and give glory to him; for the hour of his judgment is come." Therefore when they meet Lot at the gate, his judgment or end of probation has come. That is a symbol of a shut door. Since Lot is a cousin of Abraham, he is counted as part of God's church, and we know that the door for the church shuts before that of the world. So, when the angels entered Sodom, its destruction was already fixed.

### *The Loud Cry*

19:4 But before they lay down, the men of the city, [even] the men of Sodom, compassed the house round, both old and young, all the people from every quarter:

19:5 And they called unto Lot, and said unto him, Where [are] the men which came in to thee this night? bring them out unto us, **that we may know them.**

19:6 And Lot went out at the door unto them, and shut the door after him,

19:7 And said, I pray you, brethren, **do not so wickedly.**

19:8 Behold now, I have two daughters which have not known man; let me, I pray you, bring them out unto you, and do ye to them as [is] good in your eyes: only unto these men do nothing; for therefore came they under the shadow of my roof.

These verses are often used by the religious world, including Adventism, to denounce homosexuality and prove how great a man Lot was to fight to protect the two angels. But remember that Lot is drinking from two streams of information, false ideologies mar his character. He knows there is abuse, rape, and violence, yet he has no issues giving his daughters to be raped. The religious world does not often regard this line of the story, and even sister White does not mention it. But as teachers using parable methodology and grappling with equality issues (in that case, sexism, and patriarchy), we should realize the atrocity of his act. Many may argue that it was the custom of the time; let us then remember why God wanted to destroy the city: injustice, oppression, slavery of women (sexism), and much more. So people who use those verses today to advocate the abomination of homosexuality should also advocate the awful effects of sexism and abuse on women. If they do not, it is probably because they cherish that sin. Lot knew better, but fear took over. He compromised.

19:9 And they said, Stand back. And they said [again], This one [fellow] came in to sojourn, and he will needs be a judge: now will we deal worse with thee, than with them. And they pressed sore upon the man, [even] Lot, and came near to break the door.

Nonetheless, Lot had to give a message to the inhabitants. He told them not to be so wicked. That was their Loud Cry, the one that reached onto God. The previous chapters described Sodom as a wicked city. Finally, someone told them they were wicked and to change/come out of their ways. Unfortunately, it brought furry, mockery, and threat to Lot. " Who are you to judge us?" That is an account for God's people who will have to face this institution at the end of the world. They will encounter furry, mockery, and threats.

### ***The Shut Door - COP***

19:10 But the men put forth their hand, and pulled Lot into the house to them, and **shut the door.**

*There was a shut door in the days of Abraham. Mercy ceased to plead with the inhabitants of Sodom, and all but Lot, with his wife and two daughters, were consumed by the fire sent down from heaven. {ISM 63.5}*

This event marks the shut door for the world. The last rays of mercy have faded away, and there is no more intercession for the inhabitants of Sodom.

19:11 And they smote the men that [were] at the door of the house with **blindness**, both small and great: so that they wearied themselves to find the door.

*The events that followed, revealed the character of the guests he had entertained. "They smote the men that were at the door of the house with blindness, both small and great: so that they wearied themselves to find the door." Had they not been visited with **double blindness**, being given up to hardness of heart, the stroke of God upon them would have caused them to fear, and to desist from their evil work. That last night was marked by no greater sins than many others before it; **but mercy, so long slighted, had at last ceased its pleading. The inhabitants of Sodom had passed the limits of divine forbearance—** "the hidden boundary between God's patience and His wrath." The fires of His vengeance were about to be kindled in the vale of Siddim. { PP 159.2}*

As soon as the angels shut the door, they struck the inhabitants of Sodom with blindness. There is a place in the Bible that mentions blind people. We find their description in Revelation 3:14-18. Particularly the verse 17: "Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked." The Laodicean church at the end of the world is the Adventist church. We mentioned earlier in the study that Sodom represents a specific institution in the religious world. This institution is Adventism; pride, idleness, full of messages, (the health message, the 1888 message, the 2300 days, the Sabbath, and so on) and blind. Had not Lot been found in the house with the angels, his fate would have been the one reserved for this city. It was a city that knew the true God and His principles but did favor temporal and earthly prosperity. Instead of taking a stand for humanity. This institution allows discrimination, patriarchy, sexism, homophobia and oppression to remain.

*At the time of Lot's removal to Sodom, **corruption had not become universal, and God in His mercy permitted rays of light to shine amid the moral darkness.** When Abraham rescued the captives from the Elamites, the attention of the people was called to the true faith. Abraham was not a stranger to the people of Sodom, and his worship of the unseen God had been a matter of ridicule among them; but his victory over greatly superior forces, and his magnanimous disposition of the prisoners and spoil, excited wonder and admiration. While his skill and valor were extolled, none could avoid the conviction that a divine power had made him conqueror. And his noble and unselfish spirit, so foreign to the self-seeking inhabitants of Sodom, was another evidence of the superiority of the religion which he had honored by his courage and fidelity. { PP 157.2}*

The Bible describes their condition in a different manner in Luke 17: 28  
*17:28 Likewise also as it was in the days of Lot; they **did eat, they drank, they bought, they sold, they planted, they builded;***



In Bible prophecy, eating symbolizes doctrine ( Ezekiel 3:3; Rev.10: 8-10). Drinking is a symbol of the wine of Babylon. Marriage is a symbol of church and state; you receive the mark of the beast.

Building: In Babel, builders were constructing, erecting a kingdom in which they established principles of inequality/injustice, tyranny, oppression, violence, brutality. So, spiritually, we build our faith and character upon a belief system.

*In the probationary time granted us here we are each building a structure that is to have the inspection of the Judge of all the earth. This work is the molding of our characters. Every act of our lives is a stone in that building, every faculty is a worker, every blow that is struck is for good or for evil. The words of inspiration warn us to take heed how we build, to see that our foundation is sure. If we build upon the solid rock, pure, noble, upright deeds, the structure will go up beautiful and symmetrical, a fit temple for the indwelling of the Holy Spirit. { OFC 145.5}*

Planting is part of the agricultural process. When a plant grows, it is either perfect or imperfect at each stage of its maturity, and "by their fruits, we shall know them." That implies that we either plant seeds of righteousness or unrighteousness. In the case of Sodom, they were planting seeds of unrighteousness; otherwise, they would not have been destroyed.

So the condition of the institution at the end of the world is ugly. They are imbibed in false doctrines, drunk with the wine of Babylon, united with the state by having the same mindset (the mark of beast is received in the hand or the forehead, it is a spiritual agreement), building a false religion, and planting seeds of unrighteousness by allowing injustice to continue. God says that he will puke them out of His mouth. When someone vomits, it is a symbol of an unclean message. From the mouth, a message is delivered, we can see that the Seventh-Day Adventist church is completely unfit to give a proper message. She is full of uncleanness.

### ***The Angels Explain Their Mission and Two Groups Are Seen***

19:12 And the men said unto Lot, Hast thou here any besides? son in law, and thy sons, and thy daughters, and whatsoever thou hast in the city, bring [them] out of this place:

19:13 For we will destroy this place, because the cry of them is waxen great before the face of the LORD; and the LORD hath sent us to destroy it.

*Heavenly messengers visited Sodom, and told Lot of the **impending destruction**, and he was permitted to warn his relatives and friends, and to invite them to seek the protection of God. Lot earnestly besought them to believe his words. **He knew that their destiny for life or death depended upon their decision to obey or reject the warning.** But they had corrupted their ways before God, and Lot's message seemed to them but folly and madness. **They mocked at his agonized entreaties.** He tarried long with them, so loth to*

*give them up to their own unwise decision, that the angels had to take him by force and hurry him out of the city with his wife and daughters. { RH November 5, 1889, par. 4 }*

*The angels revealed to Lot the object of their mission: "We will destroy this place, because the cry of them is waxen great before the face of the Lord; and the Lord hath sent us to destroy it." The strangers whom Lot had endeavored to protect, now promised to protect him, and to save also all the members of his family who would flee with him from the wicked city. The mob had wearied themselves out and departed, and Lot went out to warn his children. **He repeated the words of the angels, "Up, get you out of this place; for the Lord will destroy this city."** But he seemed to them as one that **mocked**. They **laughed** at what they called his superstitious fears. His daughters were influenced by their husbands. They were well enough off where they were. **They could see no evidence of danger**. Everything was just as it had been. They had great possessions, and they could not believe it possible that beautiful Sodom would be destroyed. { PP 159.3 }*

*Lot returned **sorrowfully** to his home and told the **story of his failure**... Though daily distressed at beholding deeds of violence, **he had no true conception of the debasing and abominable iniquity practiced in that vile city**. He did not realize the terrible necessity for God's judgments to put a check on sin. { PP 160.1 }*

*but **Lot had so long been surrounded by corrupting influences that his sensibilities were blunted, and he could not discern the works of God and His purposes**; he could not trust himself in His hands to do His bidding. He was continually pleading for himself, and this unbelief cost him the life of his wife. She looked back to Sodom, and, murmuring against the dealings of God, she was changed to a pillar of salt, that she might stand as a warning to all those who disregard the special mercies and providences of Heaven.*

The two angels are sent with the purpose of warning Lot of the impending destruction. By impending, it means that a future prediction is made, not just the issue of time. The first and second messages are a prediction of the third, which is destruction. The glorious message is the warning message of the first and second angels. We name it Babylon is fallen, however for them, Sodom is fallen. Two groups of people are seen: Lot with his wife and two younger daughters on one side and the inhabitants of Sodom, including the rest of his family on the other side. After the close of probation, all groups are visible. The harvest started; it is, therefore, possible to distinguish the wheat from the tares. The characters are formed not to be changed. "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still." Revelation 22:11. Being blind, they could not discern the danger, and they mocked Lot. The experience for Lot is painful, so it will be for God's people at the end of the world who will face mockery but will have to definitely separate from family and friends, especially those from Adventism. Not only did the

inhabitants of Sodom reject the message of warning, but they also continued their activities as usual. Lot could not tarry any longer and had to flee.

### *Jacob's Time Of Trouble*

Before going into the part where Lot fled to the mountains, we should take note of Lot's struggles. The Close of Probation arrived. The angels warned him of the impending destruction, he knew the wickedness of Sodom, yet he had no true conception of the gravity of the sin, and this was the reason for his delay. Sister White says in PP. 160.1 that "Though daily distressed at beholding deeds of violence, he had no true conception of the debasing and abominable iniquity practiced in that vile city. He did not realize the terrible necessity for God's judgments to put a check on sin." So we have a child of God, who has all evidence before his eyes, yet struggling with the truth. He could see the oppression; he knows how awful Sodom was. Sister White says that "after he had established himself, and grown rich in earthly treasure, he was convinced that he had made a mistake in not taking into consideration the moral standing of the community in which he was to make his home. " {CC 48.3} However, he is not totally convinced that it is enough to bring judgment. Something is holding him back.

Another struggle which adds to the first is that his children didn't want to leave Sodom. They did not believe in the message, and his wife refused to leave without them. They were about to lose everything which included their children and heir belongings. It is a heartbreaking separation where the truth separates children from parents, friends, and earthly gain. Lot was in his time of trouble. He felt alone, disappointed (sorrowful (PP 160.1)), received mockeries, and had to examine his beliefs, reconsider his relationships, and decide to lose everything. Sister White says, "The thought of leaving those whom he held dearest on earth seemed more than he could bear. **It was hard** to forsake his luxurious home and all the wealth acquired by the labors of his whole life, to go forth a destitute wanderer. **Stupefied with sorrow**, he lingered, loath to depart." { PP 160.1}

The troubles continued when he fled. First, the angels had to drag him out of the city (see PP 160.1). Then he asked to spare Sodom's corrupt city, Zoar, so that he could escape. Sister White said he was confused, terrified, and doubtful. Those are some characteristics of Jacob's Time of Trouble.

*"Jacob's experience during that night of wrestling and anguish represents the trial through which the people of God must pass just before Christ's second coming. The prophet Jeremiah, in holy vision looking down to this time, said, "We have heard a voice of trembling, of fear, and not of peace.... All faces are turned into paleness. Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble; but he shall be saved out of it." Jeremiah 30:5-7. { PP 201.1}*

Who is Zoar? Lot demanded to flee to Zoar but quickly realized that iniquity prevailed there as much as it was in Sodom. He remained a short moment there before God destroyed that city as well. Sodom and Gomorrah were located east of the plain of Jordan, and Zoar was located Southeast end of the Dead Sea. Zoar means little and ignoble (H6820, H6819). However, her name was not always Zoar. Before that, her name was Bela (first mentioned in Genesis 14:2), which meant a gulp, figuratively destroying (H1106; H1105). Zoar was part of the "five cities of the plain" with Sodom, Gomorrah, Admah, and Zeboiim (see <https://en.wikipedia.org/wiki/Zoara>). She is a representation of the five foolish virgins, which themselves are a representation of the Adventist church. We found them fighting against the king of Elam in chapter 14. In the modern dictionary, Zoar means a place of refuge, a sanctuary. That was what the Seventh-Day Adventist church was supposed to be, how small she was among the world. God made it clear that Adventism and any small ministries such as so-called present truth ministries will be destroyed by suffering the same fate as Sodom and Gomorrah.

### ***The Destruction of Sodom – The Executive judgment***

19:24 Then the LORD rained upon Sodom and upon Gomorrah brimstone and fire from the LORD out of heaven;

19:25 And he overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground.

*Here the angels left them and turned back to Sodom to accomplish their **work of destruction**...The **storm of divine judgment** was only waiting that these poor fugitives might make their escape. { PP 160.2}*

*God may bear long while the account goes on, and calls to repentance and offers of pardon may be given; yet a time will come when the **account will be full**; when the soul's decision has been made; when by his own choice man's destiny has been fixed. **Then the signal will be given for judgment to be executed.** { PP 165.3}*

The inhabitants of Sodom filled their cup of iniquity. It was now time for the third angel to execute his judgment. Then, the Lord rained brimstone and fire from heaven. The analogy is familiar to us as it reports us to Revelation 20: 9-10 which reads:

**Rev 20:9** “And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and **fire** came down from God out of heaven, and devoured them.

Rev 20:10 And the devil that deceived them was cast into the lake of fire **and brimstone**, where the beast and the false prophet are, and shall be tormented day and night for ever and ever.”

This passage refers to the final judgment of the wicked after the Millennium when they are ready to attack the holy city. God destroyed them by burning the earth, which constitutes the great lake of fire in which the wicked shall experience the second death. Sodom was judged never to exist anymore. She experienced the second death. Because they were blind, the execution happened suddenly and unexpectedly. Sister White speaks of it in PP 162.2:

*“The bright rays of the morning seemed to speak only prosperity and peace to the cities of the plain. The **stir of active life began in the streets**; men were going their various ways, intent on the business or the pleasures of the day. The sons-in-law of Lot were making merry at the fears and warnings of the weak-minded old man. **Suddenly and unexpectedly** as would be a thunder peal from an unclouded sky, the tempest broke. **The Lord rained brimstone and fire out of heaven** upon the cities and the fruitful plain; its palaces and temples, costly dwellings, gardens and vineyards, and the gay, pleasure-seeking throngs that only the night before had insulted the messengers of heaven—all were consumed. The smoke of the conflagration went up like the smoke of a great furnace. And **the fair vale of Siddim became a desolation**, a place never to be built up or inhabited—a witness to all generations of the certainty of God's judgments upon transgression.” { PP 162.2}*

By that time, Adventism as an institution will have filled the cup of iniquity by rejecting the rays of lights regarding equality, especially the one on sexism and homophobia. They will be adamant and refuse to change as they comply with the views of the world. Therefore, the judgment will come upon them suddenly and unexpectedly, and they will suffer the same fate reserved for the wicked by experiencing the second death. Matthew 10: 15 "Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city." - That institution - the Seventh Day Adventist church.

People love sin, but God cannot take them to heaven, where sin will not abide.

*The Redeemer of the world declares that there are greater sins than that for which Sodom and Gomorrah were destroyed. **Those who hear the gospel invitation calling sinners to repentance, and heed it not, are more guilty before God than were the dwellers in the vale of Siddim. And still greater sin is theirs who profess to know God and to keep His commandments, yet who deny Christ in their character and their daily life.** In the light of the Saviour's warning, the fate of Sodom is a solemn admonition, not merely to those who are guilty of outbreking sin, but to all who are trifling with Heaven-sent light and privileges. { PP 165.1}*

*It will be more tolerable for Sodom and Gomorrah in the day of judgment **than for those who have been privileged with the clear light, and have had a vast amount of labor, but have not profited by it.** They have neglected the great salvation which God in mercy was willing to bestow. They were **so blinded** by the devil that they verily thought themselves rich and in the favor of God, **when the True Witness declares them to be wretched, and miserable, and poor, and blind, and naked.** { 2T 488.2}*

## ***Lot's Wife Becomes a Pillar of Salt (Gen.19:26) – The Death Decree***

When the angels brought Lot and his wife and daughters out of the city, the angels commanded them not to look behind lest they died. This is the death decree pronounced

against God's people. But there is a problem, Lot's " *hesitancy and delay caused her(his wife) to **lightly regard the divine warning.** While her body was upon the plain, her heart clung to Sodom, and she perished with it. She **rebelled against God** because His judgments involved her possessions and her children in the ruin. Although so greatly favored in being called out from the wicked city, she felt that she was severely dealt with, because the wealth that it had taken years to accumulate must be left to destruction. Instead of thankfully accepting deliverance, **she presumptuously looked back to desire the life of those who had rejected the divine warning.** Her sin showed her to be unworthy of life, for the preservation of which she felt so little gratitude. {PP 161.2}*

***The angel gave the command,** "Escape for thy life; look not behind thee." But notwithstanding **the warning,** Lot's wife, whose heart was in the city devoted to destruction, did not obey, but turned to look behind her, and was changed to a pillar of salt in the way. She did not appreciate the mercy that God had shown her, and was left as an example of warning for future generations. {RH November 5, 1889, par. 4 }*

A pillar is something stationary that is established (H5333; H5324). For us, it is a symbol of a waymark. The waymark is the death decree. Why did she become a pillar of salt and not of sugar? We could argue that Sodom, being closed to the Sea Salt, God used the prominent characteristic of the sea to make a statement. However, we must use parable teaching to reach the proper conclusion. A woman in Bible prophecy symbolizes a church, pure or impure. And salt is a symbol of the Gospel. Jesus says to his disciples in Matthew 5:13: "Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men." Lot's wife is an irreligious Adventist person who apostatized. The Gospel, being mingled with truth and error, has lost its flavor. If we were to eat a meal that is too salty, we would end up disregard it as it is not edible. Sister White says that "The marriage of Lot and his choice of Sodom for a home were the first links in a chain of events fraught with evil to the world for many generations." { PP 174.2}

So Lot's wife represents that Adventist person familiar with the truth, but her heart is not for the truth. She would rather keep her wealth, her heritage from the church - the Spirit of Prophecy and the Bible as literal (we use the word "Thus saith the Lord."), and all the subsequent messages that make Adventism great. She would rather keep the patriarchal system than fighting for oppression, discrimination, cruelty, and hatred. Another point we should take note of is the fact that character is not transferable. This was the time of Harvest for Lot and his wife, and even if she escaped, her fate was as bad as the one of Sodom in the sense that she was lost.

*The message of the gospel has been heralded, "Let him that is athirst come. And whosoever will, let him take the water of life freely." Revelation 22:17. **But character is not transferable. No man can believe for another. No man can receive the Spirit for another. No man can impart to another the character which is the fruit of the Spirit's working.** "Though Noah, Daniel, and Job were in it [the land], as I live, saith the Lord God, they shall deliver neither son nor daughter; they shall but deliver their own souls by their righteousness." Ezekiel 14:20. { COL 411.2}*

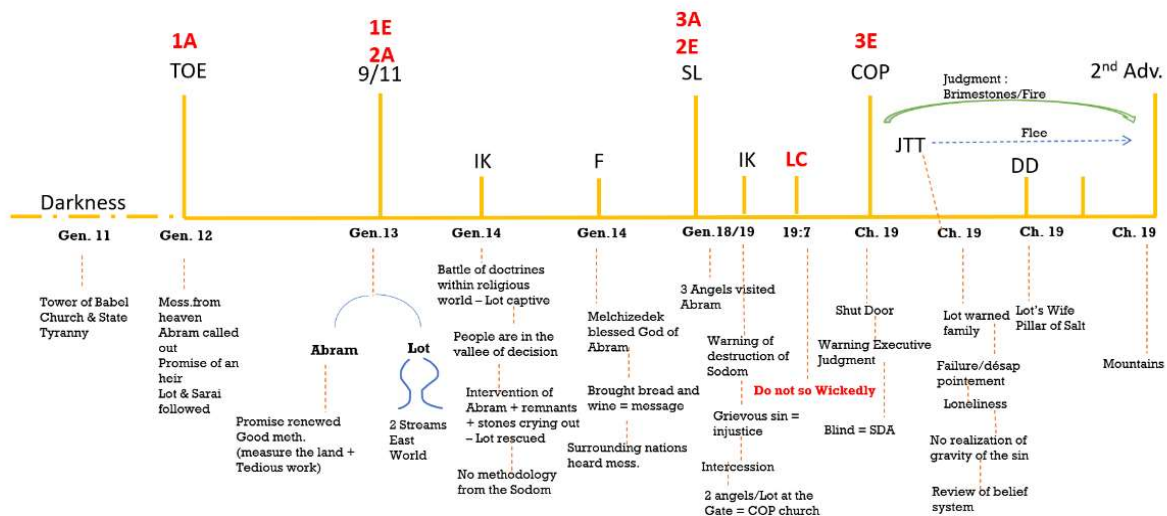


That is a solemn warning for those who joined the true movement but their heart still clings on the apostate views of Adventism. God is not mocked and their fate will be as the one as Lot's wife because their true character will be manifested. Neither can we force someone to join using an emotional strategy. Luke 17:32 says, "Remember Lot's wife."

## The Mountains – Second Advent

A mountain in Bible prophecy can represent God's church (see Daniel 2) and also God's kingdom (see Daniel 2). The mountains symbolize God's kingdom in our story, a safe place to inhabit where iniquity prevails no more. This is the second advent. Let us note that Lot does not die after the destruction as he found refuge in the mountains. In that instance, he symbolizes the 144,000 who do not die and see the second coming of Christ (see Revelation 14).

STRUCTURE OF THE EXPERIENCE OF LOT & SODOM AND GOMORRAH: GENESIS 12,13,14, 18, 19





## An Application

We traced the life of Lot from the time of the end. Lot is an Adventist who starts his journey in 1989. He is a member of the church of Ephesus {PP 165.2} who follows along with God's chosen messenger Abraham. In 1989, Elder Jeff started his studies on line upon line and Daniel 11:40-45. God chose him to be the first messenger to lead Adventism out of the darkness.

Early in their journey, they separated themselves. From 9/11, we see two clans forming, one using the straight methodology and seeing that history repeats with the activity of Islam, and another group sharing the Gospel mixing truth and error. Lot goes to Adventism who shares an easy Gospel. Elder Jeff was invited to speak in the SDA church for a time, but it changed after 9/11. Nonetheless, 9/11 is marked with the arrival of the second angel. It also symbolizes baptism.

The next waymark is 2019. In 2019, we faced a battle related to our belief system. There is a realization, an increase of knowledge that doctrines from the apostate religious world conflict with Seventh-day Adventist doctrines. Worst than that, most beliefs held by Adventism come from apostate Protestantism. That is what Genesis 14 conveys when we are told that the five kings served Chedorlaomer for 12 years. Adventism is defeated because they still hold onto apostate beliefs. Their foundation is built on sinking sand not on the rock. This turmoil brings many Adventists into the valley of decision. Some are captured or prisoners of false ideologies and conspiracy theories that keep them blind to the issues of the day.

God cannot leave His Loving people in that state because they are tested. Therefore, he will use stakeholders to help them. The Movement is spiritually in confederacy with the "stones crying out." Just like the three brothers, they can see the injustice of the day and are there to deliver a warning message to the world. Their cry, along with the intervention of the Movement and the Remnant (as they share the right information with their family and friends), will allow Adventists and the world to take a stand for the truth.

But we know that the Seventh-Day Adventist church will not take a stand. They are in a Laodicean condition. That is why Sodom offered her spoil but did not acknowledge the God of Abram. They "returned back" to their city. Clearly, their relationship with God is broken as they do not hearken to His voice. They are naked and the Movement recognizes that fact. That is why the Movement made it clear that it will not borrow any methodology - not a tread even to a shoelace - from Adventism. The veil has been torn; therefore, we do not learn anything from them. Now, people in Adventism have the tools to distinguish truth and error on issues such as vaccination, racism, sexism, and homophobia.

The following waymark is 2021. Melchizedek represents Christ, who acknowledged the Movement as the true church of God. He also gives bread which is a message.

Melchizedek and all the surrounding cities, including Sodom (Adventism), received that message. People are able to join the ranks. However, according to the story, Sodom is not interested in changing her ways. The message will deal with injustice because, in that chapter, sister White describes Abraham as a courageous man in maintaining the right of the oppressed (PP 135.1). As Abram, the Movement regards the claims for justice and humanity. {PP 135.2}. Adventism professes that she does but in reality, does not. She is rich or full of bread (Ez. 11:49). That means that the church is full of messages. She has got all the messages of reform: country living, health reform, dress reform. And all

messages: Daniel 9, Daniel 2, Daniel 8:13, the sanctuary, all prophetic knowledge. But she is self-righteous and proud of her heritage. She is lazy and will not accept an increased of light. Moreover, she does not understand the importance of helping the poor and needy of her ranks. She bears a condition of superficial morality. People are morally good and correct from the outside, but on the inside they are unconverted, they do not hold a sense of justice for all. Her Laodicean condition, will bring judgment upon her.

The next waymark is the Sunday Law. We are in the dispensation of the third angel message. Judgment is coming upon Adventism because they committed a grievous sin before God. In 3T 380.1, sister White describes it the following way:

*Jesus declares to us that there is a greater sin than that which caused the destruction of Sodom and Gomorrah. It is **the sin of those who have the great light of truth in these days and who are not moved to repentance. It is the sin of rejecting the light of the most solemn message of mercy to the world.** It is the sin of those who see Jesus in the wilderness of temptation, bowed down as with mortal agony because of the sins of the world, and yet are not moved to thorough repentance. He fasted nearly six weeks to overcome, in behalf of men, the indulgence of appetite and vanity, and the desire for display and worldly honor...It is not pleasant to overcome as Christ overcame, **so they turn from the pattern which is plainly given them to copy and refuse to imitate the example that the Saviour came from the heavenly courts to leave them.** { 3T 380.1} It shall be more tolerable for Sodom and Gomorrah in the day of judgment than for **those who have had the privileges and the great light which shines in our day, but who have neglected to follow the light and to give their hearts fully to God.** { 3T 380.2}*

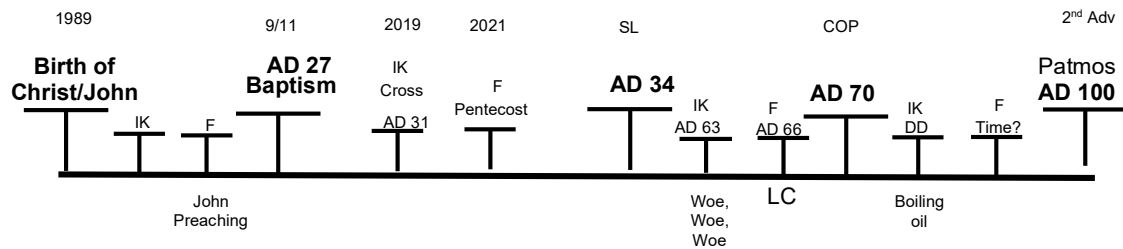
What is the light they will reject specifically? What is that sin they are complacent with? We know Sodom and Gomorrah were full of injustice and violence. If we were to define in one word the grievous sin today, we would name it “inequality”. Nonetheless, there is not one detail in the Bible that we cannot benefit from. God is specific. As we lay the line of this history, we see that it corresponds to our own experience. Sodom was oppressive in many ways, but God points out the relevant issues of the Sunday Law period, which are sexism and homophobia. This is why, when Lot gave the Loud Cry, he said, “do not do so wickedly”. In other words, “do not let sexual abuse and homophobia to be accepted in the church; instead, defend and fight for the poor, the minority, and the oppressed”. Lot focused on homosexuality and disregard sexism. We live in another time where we do not tolerate the abuse, debasement, and the oppression of women and other gender-fluid designation. That will be our loud cry during our Sunday Law period. It does not diminish the other issues such as racism and all sort of inequalities. We do not comply with them, but the issues for our days are sexism and homophobia.

Adventism is blind and will not want to participate in the atoning work. They will comply and violate people’s rights. They will bear their own sin. When someone bears their own sin, they die.

They are cold and dead. Therefore, they are not fit to give a message to a dying world. The church needs to come out of its condition. The problem is that they understand the Bible and Spirit of Prophecy literally instead of symbolically. That makes them worse than the world because they already know what the truth is. Instead, they profess and have not allowed these truths to change them. They become what they eat. They refuse to reform. They are conservative. They have all the riches but changed the prophetic knowledge to their advantage. They are in a condition of hypocrisy, full of uncleanness

which brings their probation to close and judgment upon them. They will suffer the judgment and death reserved for the wicked because their cup of iniquity will be full.

**Note:** The question may arise how come the loud cry was given to Adventism and not the world? To answer, we may briefly look at the omega history of Ancient Israel. In that history, the Sunday Law is represented by the stoning of Steven in 34 AD. The Close of Probation is 70 AD with the destruction of Jerusalem. In between, we have two events dealing with the warning of the destruction of Jerusalem. 63 AD was the first warning where a man walked through the street of Jerusalem saying, " woe, woe, woe." The second warning was in 66 AD. They both foretold the destruction of Jerusalem (see GC 30).



That is the line of the Omega of Ancient Israel, NOT the line of the Gentiles. To see the Loud cry for the gentiles, we would need to look at a fractal line. So it is with Sodom and Gomorrah. The line places in evidence the destruction of Adventism. The events leading to it are messages of warning of what is about to happen to them. We would need to have a fractal line to see the Loud cry for the gentiles (arguably the same message). However, in this story, it is not exposed.

Now, the time of trouble comes, which is marked by mockery from his peers. Lot never stopped interceding for them. One of the experiences of the 144,000 is to intercede for their loved ones. They never cease to plead because they have at heart a love for humanity.

The death decree brings an essential lesson for all those who will be part of the church of God, the true Movement but will join for the wrong motives. We cannot accept a partial truth. We cannot accept equality between blacks and whites and refuse equality between men and women. The test is not to profess to have an understanding of equality but to practice it. We know the cliché phrase "God knows the heart." We can acquiesce to that truth as God will not accept false profession because of the light given. Up to the death decree, we will see two classes of worshipers. Let us pray to have our house in order because the result will be the same as Adventism and we would be lost.

The Bible mentioned by name the cities of Sodom and Gomorrah and Zoar to be destroyed. Now they were not the only cities. In fact, the cities of the plains were comprised of five major cities and formed a pentapolis. We should ask ourselves, why five cities? We can suggest that God gives us a parable of the five foolish virgins, which all represent the experience of Adventism (The five kings are fighting against Apostate Protestantism in chapter 14). His focus is on Sodom and Zoar because Adventism



## Conclusion

The Everlasting Gospel is described in the Bible by types and symbols. It often describes the condition of God's church. The story of Sodom and Gomorrah is one example where we see the fate of the Seventh-Day Adventist church depicted. Ironically, the Seventh-Day Adventist church will look at Genesis 19:5 and despise the LGBTQ community not realizing that God is explaining their fate lest they repent and change their ways.

During the Sunday Law period of Sodom and Gomorrah, sexism and homophobia were the issues. That story being a type of the end of the world, we can suggest that they will also be our issues. How do we treat our neighbors? Do we see the injustice towards women and toward the LGBTQ community? Are we compliant by using a "Thus saith the Lord"? Do we think the message is worth the loss of friends and family? Do we think we only need to love Jesus to be accepted in the kingdom of heaven? We should humble ourselves and reconsider our thinking as the light opens up on these subjects. Let us walk on the path, believe it, and practice it.

When we look at Lot's journey, we can see all the experiences a Seventh Day Adventist will go through when he or she comes in contact with the truth. Lot did not deserve to be saved, but his acceptance of the truth redeemed him. His salvation was not based on a superficial form of morality but on his acknowledgement of prophecy – present truth for his days, which brought repentance and character change. He had to let go of false doctrines and conspiracy theories to allow this transformation. Let us all humble ourselves and accept the saving truths how uncomfortable they may be.

***Our standing before God depends, not upon the amount of light we have received, but upon the use we make of what we have. Thus even the heathen who choose the right as far as they can distinguish it are in a more favorable condition than are those who have had great light, and profess to serve God, but who disregard the light, and by their daily life contradict their profession. {DA 239.}***

## Questions

Q: Is Lot a Levite?

A: The complexity of this line is that we do not see Priests, Levites, and Nethinims. It looks like Lot could be a Levite. However, Levites do not see the second coming of Christ. Moreover, the story takes place before the alpha history of Ancient Israel, which is the beginning of our reform lines and point of reference. It would be better to see him as an Adventist going through different experiences.

Q: Lot fled to Zoar first. Does it mean that the destruction of Adventism will be progressive?

A: We noticed that Zoar is part of the pentapolis with Sodom, Gomorrah, Admah, and Zeboiim. They represent the SDA church as a whole and the five foolish virgins. We should be careful not to mix a literal application with a spiritual application. There is no place of safety in Adventism whether we are in one continent or another. At the end of the world, we know it would be unreasonable to go back to Adventism or join a minor group. The point in the story is that no matter where we are in the world, the fate of Adventism will be the same.