

Noah and Lot.



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Introduction.

In keeping with the theme of the previous studies in regards to the End Times and the Righteous Judgement to come, we are going to explore the different levels of analogy that are contained with the stories of Noah and Lot. The main objective of this study is to establish the distinction between the judgment of the First Death and that of the Second, as well as to illustrate how the closing of THIS age is portrayed in respect to Jews and Gentiles, and the importance of living a GODLY life as the day draws near.

The main text for our study is from the writing of Peter which states, “**He did not spare the ancient world, but preserved Noah, a herald of righteousness, ONE of EIGHT, having brought the FLOOD upon the WORLD of the UNGODLY; and He condemned the CITIES of Sodom and Gomorrah to destruction, having reduced them to ashes, having set an example of what is coming on the UNGODLY; and He rescued righteous Lot, being distressed by the conduct in sensuality of the lawless.**” 2 Peter 2:5-7.

We begin our study with the above text in order to establish the fundamental concept that Noah and Lot are an illustration of the beginning of judgments as they are of the end. What we mean by this is that, in the story of Noah and Lot are contained the two main judgments of God, that is of the First and Second Death. In previous studies we tried to establish this concept through the teaching of Israel crossing the Red Sea and that of the Jordan River, which we supported with the statement of Paul that

declared, “Therefore much more, **having been JUSTIFIED now by His BLOOD**, we will be **SAVED by Him** [by His Life] **from WRATH!**” Romans 5:9,10. The point is this, as there was a judgment for Sin which resulted in the First Death, there is also a judgment for Righteousness which results in the Second Death. The significant distinction being, the Lord Jesus Christ came in the Flesh to save us from the First Death through the Cross, but now He saves us from the Second Death by His Spirit. And it is this concept, which the Church of God seems to be unable to distinguish between. That is, we in general have taken it for granted that our deliverance from Sin, Law and Flesh through the death of the Lord Jesus Christ, to be an automatic inheritance of the kingdom of God, through which we have relegated the work of the Holy Spirit in sanctifying us to be a mere facade.

So, in this study we will explore the two types of judgments that are bestowed for what is essentially the same offence of ungodliness. That is, in Noah ungodliness is punished in a flood of water upon the whole WORLD through which EIGHT people were delivered, to that of Lot, where ungodliness is punished in flames of fire upon the CITIES of Sodom and Gomorrah. Now, there is significance to comparing Noah which is in respect to the world, to that of Lot which is in respect to cities, which we will address later when we expound the statement of the Lord in Luke 17. However, the point we want to make here is that of, the judgment that comes upon the whole world as it relates to Water and Fire, which Peter described saying, “**The EARTH, having been composed out of water** and through water, by the word of God, through which **the WORLD at that time perished, having been deluged with WATER**. But by the same word now **the HEAVENS and the EARTH exist, having been stored up for FIRE**, being kept unto the day of judgment and **destruction of ungodly men.**” 2 Peter 3:5-7.

First Death: Water.

The first point we want to bring to your attention is that Noah is described as being One of Eight that were saved from water, and this has a great significance because the number Eight is given to illustrate from what specifically Noah was redeemed from. The number Eight was first associated with the fall of Adam and Eve, when they corrupted their flesh by acting in disobedience to eat from the tree of the knowledge of good and evil. The effect of which, Paul described as, “Because of this, just as **sin entered into the world through one man, and death through sin**, so also death passed to all men, because all sinned.” Romans 5:12. Now, Genesis does not specifically state on which day Adam and Eve fell, however we are able to infer this from the covenant God made with Abraham saying, “**You are to undergo circumcision, and it will be the sign of the covenant between me and you**. For the generations to come every male among you who is **EIGHT DAYS old must be circumcised.**” Genesis 17:11-12. The circumcision of the foreskin on the Eighth Day, was going to be a physical illustration, in remembrance of the day Adam and Eve knew their nakedness and became isolated from God. [Genesis 3:7-8.] So those that were circumcised were going to be a SYMBOL of those that were CALLED to draw near to God, having cast away the shame of the first sin.

So, when God says, Noah was One of Eight in the Ark, God WANTS us to specifically KNOW that Noah is an illustration for those that are delivered from the First Death through the Ark, that is through the death of the Lord Jesus Christ. And Peter establishes this by associating Noah’s Ark to that of baptism in water and the resurrection of the Lord saying, “When the longsuffering of God was waiting **in the days of Noah, of the ark being prepared**, in which a few—**that is, EIGHT souls—were saved through water**, which also prefigures the **BAPTISM now saving you.**” 1 Peter 3:20-21. Peter, in associating water baptism, with the Ark and the number Eight, is portraying to us we are also saved from the First Death in being baptised in the death of the Lord Jesus Christ. As Paul

says, "As many as have been **baptized into Christ Jesus have been baptized into His death.**" Romans 6:3.

The Death of the Lord Jesus Christ is **SINGULARLY** aimed at deliverance from the consequences of the FALL of ADAM, that is from Sin, Flesh and Death. As such the number Eight is also once again associated with a New Beginning according to Christ, in respect to the day the First Death was **ANNULLED** in the Resurrection of the Lord, Himself having been raised on the First Day of the week. As Isaiah says, "**Your covenant with death will be annulled,** And your agreement with Sheol will not stand." Isaiah 28:18. So, from the day Christ was raised from the dead, circumcision in foreskin of the flesh was No **LONGER** required, but only a spiritual Circumcision in Christ, having been **BAPTISED** with Him into His **DEATH**, that we may be raised to a New Life in the Spirit. As Paul says, "In whom also **you were circumcised with the circumcision made without hands** in the removal of the body of the flesh, **in the circumcision of Christ**, having been buried with Him in baptism, in which also **you were raised with Him through the faith of the working of God**, the One having raised Him out from the dead." Colossians 2:11-12. Which is an expression of those having passed from the First Death to Life, from flesh to spirit. So, when one rises up from the depth of water baptism it is referred to as being raised to a Newness of Life in Romans 6:4, or Newness of the Spirit in Romans 7:4.

Here, we **MUST** emphasise the importance of water baptism in the life of a Christian, as Peter says, "**Baptism now saving you**, not a putting away of the filth of flesh, but **the demand of a good conscience toward God**, through the resurrection of Jesus Christ." 1 Peter 3:21. Meaning, the person being baptised must be **FULLY** aware of the act they are partaking in, because it is **THEIR** own conscience that must respond to God. That is why infant baptism is **WRONG**, as far as it pertains to the Circumcision of Christ, though it might be sufficient for the purpose of dedication to the Lord. Nevertheless, **EVERY** Christian, man or woman, **MUST** themselves partake in water baptism in full awareness of taking part in His death, which is an act of faith that separates us from the body of sin. [Colossians 2:11-12.]

The Next point we want to make in regards to Noah, the Ark and the Flood of Water is that only the world was judged. That is, only flesh being in whom the breath of the spirit of life died, when the waters covered the surface of the earth, which is a representation of Death that entered the world to affect **ALL** living things. Isaiah describes this saying, "**The surface of the covering cast over all people**, and the veil that is spread over all nations. **He will swallow up death forever.**" Isaiah 25:7-8. And the effect of this covering was described in the story of Noah as, "In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, on that day **all the fountains of The GREAT DEEP were broken up**, and the windows of heaven were opened."... "And the waters prevailed exceedingly on the earth, and **all the high hills under the whole heaven were covered.**" Genesis 7:11-12,19.

Now, the illustration of the **GREAT DEEP** of the Earth having been opened to receive those that dwell on the surface of the earth, is to express Sheol opening its mouth wide as Isaiah says, "**Sheol has enlarged itself and opened its mouth** beyond measure. Isaiah 5:14. And God described the First Death in a similar manner when Cain killed his brother Abel, saying, "The voice of your brother's blood cries out to Me from the ground. So now you are cursed from the earth, **which has opened its mouth to receive your brother's blood from your hand.**" Genesis 4:10-11. So, Sheol is described as being in the heart of the earth, where flesh mankind was to enter at death. It is also in a similar manner Israel crossing the **DEPTH** of the Red Sea as on dry land is also meant to be a foreshadowing of

passing from the First Death to Life, through the blood of the lamb. In which the men of Israel that crossed the depth of the Red Sea were ALL circumcised in the foreskin of their flesh, in reference to being redeemed from the BODY of Sin. However, when Israel came to cross the Jordan River, NONE of them were circumcised, with the exception of Joshua who represents the Lord Jesus Christ and Caleb who represents the fathers of the faith, Abraham, Isaac and Jacob. [Joshua 5:5.] The point being, the Jordan River is NOT a representation for the First Death but for the Second, which can only be passed by the Spirit of God, that is the Life of the Lord Jesus Christ.

So Noah, one of Eight being contained in the Ark were lifted up, as it says, “Now the flood was on the earth forty days. The waters increased and **lifted up the ark, and it rose high above the earth.**” Genesis 7:17. That is to say, through the Ark, victory over the First Death that covered the whole earth is provided. Now, it is VERY important to emphasise here: The Death of the Lord Jesus Christ SAVES us from the First Death, NOT from the Second. The Second Death is overcome by walking by His Spirit, that is His Life, and it is VERY important for us to see the distinction. So, when Peter describes the judgments in relation to Noah and Lot, he gives no specific details in regards to Noah, but he highlights the manner of life to be a determining factor in Lot saying, “**The Lord knows to deliver the devout out of temptation** and to keep the unrighteous being punished unto the day of judgment, and **especially those walking after the flesh in the passion of defilement and despising authority.**” 2 Peter 2:9-10.

Second Death: Fire.

The first and most important point we need to establish is that, there is a CHANGE in judgment between Noah which was in respect to Water, and Lot which is in respect to Fire. And if there is a change in judgment then there must also be a change in COVENANT. That is, in order for a Second Death to be established, the First Death must first be annulled. So, when Peter said, “the WORLD at that time perished, having been deluged with WATER. But by the same word now the HEAVENS and the EARTH exist, having been stored up for FIRE.” In saying this, Peter put aside the First judgment of Water in order to establish the Second judgment of Fire. In which God entered into a Covenant with Noah, declaring He will never again destroy the earth in a similar manner, the significance of which is that, in Christ Jesus, death is utterly done away with because sin is FULLY paid for, providing “Eternal Redemption,” from the FIRST DEATH. The point is, we have to know what we are redeemed from. To be redeemed means to be bought BACK, and if we are bought back, then to what were we SOLD before? The answer is, to Sin and Death, as Paul said, “**I am fleshly, having been sold under sin.**” Romans 7:14. Then we can TRULY understand the purpose the DEATH of the Lord Jesus Christ served, that is to SAVE us from the First Death, NOT the Second.

Now, here is where the essential difference that exists between the First Death that came on the account of the sin of Adam, which essentially applied to Mankind only, to that of the Second Death that incorporates both the SPIRITUAL and the NATURAL realm. And Paul quoting the prophet Haggai said, “[God] has promised, saying, ‘**Yet once more I will shake not only the earth, but also heaven.**’” Hebrews 12:26. And the implication of this new judgment as it relates to the spiritual was described by the Lord saying, “**Concerning judgment, because the ruler of this world has been judged.**” John 16:11. And again, “Now is the judgment of this world; now **the prince of this world will be cast out.**” John 12:31. The Lord made these statements on the eve of His suffering, through which He was going to ANNUL the power of Death, which the devil exercised through Sin, that is the First Death. [Hebrews 2:14, Hebrews 9:26.] After which, the Judgment of Eternal Fire, that is the Second Death came to effect, for which the primary targets were the devil and his angels as stated in Matthew 25:41.

So, unlike Noah where the judgment that came upon the earth rose up from beneath the depth, the judgment that relates to Lot came directly from Heaven, even from God Himself. As Genesis states, “Then the Lord **rained brimstone and fire on Sodom and Gomorrah, FROM the Lord out of the heavens.**” Genesis 19:24. That is the First Death is from the domain of the Earth, but the Second Death is the expression of the Wrath of God, that is from Heaven. And the judgment of Second Death is fundamentally applicable to Mankind, as far as those who have rejected the offer to escape the First Death through the Ark: the Lord Jesus Christ, and on those who would live ungodly. As such Paul says, “For in [**the Gospel of Christ**] **the righteousness of God is REVEALED** from faith to faith, as it has been written: “And **the righteous will live by faith.**” For the **WRATH of God is REVEALED from HEAVEN** upon all **ungodliness and unrighteousness of men**, suppressing the truth by unrighteousness.” Romans 1:17-18. The point is this, the judgment of Wrath which is a reference to the eternal fire of the Second Death is established, on account of the righteousness of God having been revealed in the Gospel of Christ, that is the New Covenant.

Now, in Lot, there are two main points which are of significance. The First is that the Second Death is expressed as having fallen on the Cities of Sodom and Gomorrah as a portrayal of the judgement to come. As Jude says, “**Sodom and Gomorrah** and the cities around them, **having indulged in sexual immorality** and having gone after strange flesh, in like manner with them **are set forth as an EXAMPLE, undergoing the penalty of ETERNAL FIRE.**” Jude 1:7. That is, the judgement did not fully engulf the ENTIRE world as it did with Noah, but is set as an EXAMPLE. The significance being, Lot is meant to be the beginning of the expression of the Judgment of Wrath to come at the End of All Ages, which is 1000 years later from the day Lot left the cities. And this is an important point, because Lot is a representation for a particular set of people, as those who are brought out LAST. So when Lot was brought out, only the cities were destroyed, because the world will have to remain for another 1000 years, under the righteous rule of the Lord Jesus Christ. [Revelation 16:19.]

The Second is, as we mentioned above, the emphasis that is made in respect to the conduct of Life. So, while in Noah the only thing that was required was to believe in the impending judgment to come, and to enter into the Ark. That is, Noah represents redemption from the First Death, from which NO ONE can do anything to qualify themselves other than to believe in the ALL sufficient sacrifice of the Lord Jesus Christ. However, with Lot as a representation of the Second Death, there is an emphasis on **the manner of Life**, and a special account is given for those who live to the lust of the flesh in uncleanness. As Peter says, “**ESPECIALLY those walking after the FLESH in the passion of defilement** and despising authority,” and Jude repeats the same sentiment saying, “Yet likewise also these dreaming ones **indeed defile the flesh**, and set aside authority, and blaspheme glorious ones.” Jude 1:8. The likewise is a reference to, “having indulged in sexual immorality and having gone after strange flesh.” That is, Lot is represented as a forewarning for those who would live ungodly AFTER.

Now, the manner of life the world leads is what is expected of them, since a sinner does not know anything better than to sin, and will receive the judgment of wrath accordingly. And Paul makes a distinction between a believer and the world saying, “I wrote to you in the letter not to associate with the sexually immoral, **not altogether with the sexually immoral of this world, or with the covetous and swindlers, or idolaters**— since then you would need to depart from the world.” And then he says, “**For what is it to me to judge those outside?** Do you not judge those within?” 1 Corinthians 5:9-10, 12. Paul is saying, we have no right to expect righteousness from the world that is blinded by sin but from the children of God. So, when Peter and Jude are speaking of the manner of life in

respect to Lot, Sodom and Gomorrah they are speaking in respect to believers and not the world, the theme of their letter being those that are misled out of the path of righteousness.

And Jude, makes this argument saying, “Now I want to remind you, you having known all this, **that Jesus, having SAVED** at one time a people out of the land of Egypt, **AFTERWARD He destroyed those not having believed.**” Jude 1:5. Here, Jude first establishes a people being brought out of Egypt, that is from the First Death having been put aside in Christ in the forgiveness of sins. Then, he establishes a Second Judgment, where Christ Himself destroyed those who did not believe. Jude, is not speaking about the children of Egypt that is the world, but from **AMONG** the children of Israel themselves, which is applicable to the Church. Then, he associates the angels that are held for the great day of judgement, with the judgment of Sodom and Gomorrah as an example for an expression of eternal fire, for those who live ungodly specially with regards to the flesh, thus expressing both Heaven and Earth as being stored up for the same judgement of fire. And Peter and Jude, were writing these letters as a warning to us, not to live in the manner of the world, that holding the body in Holiness and Honour is what is **EXPECTED** from us.

Here, it is important to emphasise that there are many offences we can fall into, however we can summarise them into two main categories, which the Holy Spirit so fit to highlight to a New Testament believer saying, “**For it seemed good to the HOLY SPIRIT and to us**, to lay upon you no further burden, except these **NECESSARY** things: **to abstain from things sacrificed to IDOLS**, and **from BLOOD**, and from what is strangled, and **from SEXUAL IMMORALITY**. Keeping yourselves from these, **you will do well.**” Acts 15:28-29. All the offences that are listed here have to do with the **BODY**, in regards to what we submit our body to be used for.

The first is Sexual Immorality, which is a serious offence that is set apart onto itself. Paul writes, “**Flee sexual immorality**. Every sin, whatever if a man might do, is outside the body, but **the one sinning sexually sins against the own body**. Or do you not know that **your body is a temple of the Holy Spirit in you**, whom you have from God?” 1 Corinthians 6:18-19. He is saying, when we sin in sexual immorality, we are sinning against the Temple of God, and God takes this very **SERIOUSLY**. [1 Corinthians 3:16-17, 1 Thess. 4:6-8.] In a similar manner Paul also warns us of idolatry saying, “Therefore my beloved, **flee from idolatry.**” 1 Corinthians 10:14. And he goes on to expound that when we partake in idolatry, we are in fact taking part in fellowship with a demon that is associated with that particular practice. And he says, **DO NOT** provoke the Lord to jealousy. [1 Corinthians 10:22.] And the Lord severely rebuked the Church of Pergamum and Thyatira specifically for these two types of offences, because they ate things that were sacrificed to idols and committed sexual immorality. [Revelation 2:14, 20.]

Now, both these offences are an expression of **JOINING** our **BODY**, that is the Temple of God, be it in a sexual act as described in 1 Corinthians 6:15-17, or having fellowship with demons as described in 1 Corinthians 10:20-21. The implication to believers is this, what we offer our body to be used for **AFTER** coming to the knowledge of our God and Saviour Jesus Christ bears consequences. **MORE SO**, because we have made our body the dwelling place of the Holy Spirit. So, when Jude describes the eternal judgment to come in respect to Sodom and Gomorrah he speaks of the offence against the body, in regard to which Paul said, “**Let No ONE DECEIVE** you with empty words, for **because of these things the WRATH of God comes upon the sons of disobedience**. Therefore do not be partakers with them.” Ephesians 5:6-7. [1 Corinthians 6:9-10, Colossians 3:5-7.] Our Mortal body being the dwelling place of the Spirit of God, for the purpose of directing our life in Righteousness and Holiness is the means God intended to bring us to His Kingdom. As Paul says, “**If by the Spirit**

you put to death the deeds of the body, you will live. For **as many as are led by the Spirit of God, these are sons of God.**” Romans 8:13-14. This is what it means, it is His Life, that is His Spirit that saves us from the WRATH to come. [Romans 5:10.] We have to understand, the Second death is not about REDEMPTION, since we were NEVER sold under it. But it is an ESCAPE through SANCTIFICATION, being conformed to the image of the Son of God.

Noah WENT In and Lot WENT Out.

The next concept we will address in this analogy is from the writing of Luke that described the days of the Son of Man as, “And as it came to pass **in the days of Noah**, thus also will it be in **the DAYS of the Son of Man**: They were eating, they were drinking, they were marrying, they were being given in marriage, **until that day Noah entered INTO the Ark, and the FLOOD CAME and destroyed all**. Likewise, as it came to pass **in the days of Lot**, they were eating, they were drinking, they were buying, they were selling, they were planting, they were building; and **in that day Lot WENT out from Sodom, it RAINED FIRE and BRIMSTONE from HEAVEN and destroyed all**. It will be according to these in that **DAY the Son of Man is REVEALED.**” Luke 17:26-30.

The first IMPORTANT point we need to point out here is that, the discourse Luke 17 is describing is VERY different from the ones Matthew 24 and Mark 13 describe, that is the setting and the CONTEXT of the discussion is different. The ones Matthew and Mark are describing corresponds to Luke 21, where the disciples of the Lord asked Him specific questions based on His statement, “Do you not see all these things? **Truly I say to you, no not even a stone shall be left here upon a stone, which will not be thrown down.**” Matthew 24:2. Which is the same as in, Mark 13:2, and Luke 21:6. And when the Lord was sitting on the Mount of Olives looking at the TEMPLE, they came and asked Him saying, “**Tell us, when these things will be? And what is the sign of Your coming, and the consummation of the age?**” Matthew 24:3. [Mark 13:4, Luke 21:7.] The general question has to do with the destruction of the Temple, with the added detail of the day of His return which Matthew addresses, making reference to Noah in respect to the Rapture.

However, Luke 17 is recorded when the Pharisees asked Him, **when the kingdom of God would come**, on the grounds of which He went on to describe to His disciples the set of events. The point is, though He appears to be speaking of the same events as Matthew 24, Mark 13 and Luke 21, as it relates to the end of this age, but it has subtle differences. That is, in Luke 17 the Lord, is SINGULARLY speaking about the day of the Son of Man, in His return and revelation to the world, in which regard He mentioned both Noah and Lot. And His discussion specifically fits with Matthew 24:37-44, which has to do with the Rapture, where Matthew also mentions Noah. Now, the main point of significance is, the reference the Lord makes to “the days of Lot,” in Luke 17, which NONE of the other writers of the Gospel recorded.

That is, in Luke 17, the Lord describes “the days of Noah,” and “the days of Lot,” as it relates to the end of THIS age, but the Lord gives TWO DISTINCT means of deliverance. The First through the Rapture, “**one will be taken, and the other will be left,**” which relates to Noah as those that were lifted up in the Ark by the flood, the SAME as Matthew. So, in this case the Lord associates the ones that are taken as those who went INTO the Ark, that is to say, those who are in CHRIST JESUS. [1 Cor. 15:51-53, 1 Thess. 4:16-17.] The Second is described as those FLEEING from the housetops and the fields, in the SAME way as Lot did, without looking back. Now, these two events may seem similar but they are actually VERY different, the Rapture happens in a moment in a twinkle of the eye, from which the one being taken can neither run, avoid or do anything to hinder. However, the ones instructed to flee from the cities are instructed **NOT to LOOK BACK**, and will bear the

responsibility for their actions, so the Lord said, **“Remember Lot's wife.”** Note the difference, Noah WENT in and was taken up, but Lot is described as GOING out of Sodom and Gomorrah and fleeing to another CITY called “Zoar.” [Genesis 19:18-22.]

Now, even though the statement of the Lord, in respect to those who flee from house tops and those who are in the field may seem very similar to the ones described in Matthew 24:15-22 and Mark 13:14-20, in respect to the abomination of desolation spoken by the prophet Daniel, however the application is STARKLY different. Matthew and Mark are describing the events of 70 AD the SAME as Luke 21:20-24, where Jerusalem was surrounded by the Roman army, determined to burn her to the ground. So in this context, the Lord gave No CONDITION, meaning fleeing just means fleeing. The Lord is describing **the distress of war**, for which reason He gives us details, let it not be in winter, and woe to those that are pregnant and nursing babies in those days, for which the atrocities would be that much more difficult to bear. [Matthew 24:19-21.]

However, in Luke 17 in respect to Lot, there is a CONDITION given, fleeing is not just a simple term, and Lot's wife who turned back AGAINST the explicit order of the two angels, is given as an example of one that faltered in faith. In which respect the Lord said, **“Whoever may seek to save his life will lose it; but whoever will lose it will preserve it.”** Luke 17:33. Now, The first time the Lord used this term was in respect to those who would follow Him, saying “If anyone desires to come after Me, **let him deny himself, and take up his cross, and follow Me. For whoever might desire to save his life will lose it; but whoever might lose his life on account of Me will find it.**” Matthew 16:25. So when the Lord applies this CONDITION to the days of Lot, He is speaking of those who will be persecuted for their Faith in Him, that is ISRAEL. So, the Lord is talking about compromise, in coming to agreement with those who bring destruction and religious persecution in those days, so the one who acts to save his life in denying the Lord will ultimately lose it, but he who gives away his life standing with Christ will ultimately save it. So, unlike 70 AD where the object of fleeing was simply to preserve one's life, however the emphasis here is in actually LOSING it, which in some cases means having to suffer beheading, by standing against forced conversions. As John says, **“The souls of those having been beheaded** because of the testimony of Jesus and because of the word of God, and those **who did not worship the beast, nor his image, and did not take the mark upon the forehead, and upon their hand.**” Revelation 20:4.

This is what we miss, the events the Lord described in Luke 17, in respect to Noah and Lot are meant to be CONSECUTIVE events. Noah, is meant to be an expression for EVERY tribe and nation of the world, to which Abraham is comparable being the father of ALL Nations, according to faith. [Romans 4:16.] As such, Noah represents the times of the Gentiles, which we are currently living in. So when Noah is taken up, it is to say the times of the Gentiles have come to an end. However, Lot applies to a VERY specific group of people, whose favour and blessing is based upon the BLOOD association to Abraham, Isaac and Jacob, as Paul says of Israel, **“As regards election, beloved on account of the PATRIARCHS.** For the gifts and the calling of God are irrevocable.” Romans 11:28-29. Derek Prince taught, there are three distinct groups of people in the world, which he concluded from Paul's statement, **“Be you without offense both to Jews and Greeks, and to the Church of God—”** 1 Corinthians 10:32. Now, the Church of God is composed of both Jews and Gentiles, making no distinction between the two, since they have become a New Creation in Christ to be spirits. So, Noah as it relates to the Ark, that is the Lord Jesus Christ speaks to this group. However, apart from Christ, there are two distinct groups of people, that is Jews and Gentiles.

So Lot being delivered from Sodom and Gomorrah by the two angels, is a reference to the Jews being delivered from among the Gentiles by the two witnesses as described in Revelation 11:3, the SAME way Rahab was also delivered from Jericho by the two spies of Joshua. The significance of this is, the Lord in Luke, is describing a set of sequential events represented in Noah and Lot. This is where the word of the Lord is fulfilled that states, **“Thus the last will be first, and the first, last.”** Matthew 20:16. The Gospel of Christ was first sent out to the Jews, but at their rejection it was sent to the Gentiles, and Paul said, **“It was necessary for the word of God to be spoken first to you. But since you thrust it away and do not judge yourselves worthy of eternal life, behold, we are turning to the Gentiles.”** Acts 13:16. However, once the fullness of the Gentiles has come, which is marked by the Rapture as it relates to Noah as described in Romans 11:25 and Luke 21:24, THEN God’s deliverance ONCE again will be sent to the children of Israel on the account of their fathers, Abraham, Isaac and Jacob.

Now, the mistake we make is that we see both Noah and Lot being a representation of types of Christians, but this is not so. Christians have No association to Lot, since we are not his seed but the seed of Abraham by faith. As Paul says, **“Now if you are of Christ, then you are Abraham’s seed, heirs according to the promise.”** Galatians 3:29. However, Israel still has a blood covenant with God through their fathers Abraham, Isaac and Jacob for which, Lot as a blood relative of Abraham is an expression. And, Lot was saved from the destruction that came upon the Sodom and Gomorrah, by the two angels that brought him out HOLDING him by his hands, the emphasis being he was physically rescued, as in the body. [Genesis 19:16-17.] And, the REASON Lot was saved was described by God as, **“And it came to pass, when God destroyed the cities of the plain, that God REMEMBERED Abraham, and sent Lot out of the midst of the overthrow, when He overthrew the cities in which Lot had dwelt.”** Genesis 19:29. That is, Lot was saved on the ACCOUNT of Abraham, the same way Paul tells us, Israel will be saved on the account of the Patriarchs.

Now, having said this, the deliverance of Lot is not apart from faith, for which NOT looking back is meant to be part of the expression. As Paul says, **“But My righteous one will live by faith; and if he might shrink back, My soul does not take pleasure in him.”** Hebrews 10:38. And as Lot’s act of faith is described in the SAME manner as Rahab’s act of faith, which Paul described in Hebrews saying, **“By faith Rahab the prostitute did not perish with those having disobeyed, having received the spies with peace.”** Hebrews 11:31. And James also says, **“And likewise was not Rahab the prostitute also justified by works, having received the messengers and having sent them forth by another way?”** James 2:25. That is, both Lot and Rahab received the two angels and two spies respectively at GREAT risk to themselves. In that, Rahab went against all the residents of Jericho, when she hid the two spies, then sent them out in secret, and had she been discovered they would have certainly destroyed her.

Likewise, Lot invited the two angels to come under his roof in order to protect them from the wiles of the residents of Sodom and Gomorrah. As Peter says, **“He rescued righteous Lot, being distressed by the conduct in sensuality of the lawless (for that righteous man dwelling, among them, day after day, was tormented in his righteous soul, through seeing and hearing their lawless deeds)—”** 2 Peter 2:7-8. The point being, Lot KNEW what the people of the city would do to the two strangers, so when the residents came to his door he said, **“Only do NOTHING to these men, since THIS is the REASON they have come under the shadow of my roof.”** Genesis 19:8. So, Lot received the angels to the point of provoking anger from all the people of the city, **“Then they said, “This one came in to stay here, and he keeps acting as a judge; now we will deal worse with you than with them.”** So they pressed hard against the man Lot, and **came near to break down the door.”** Genesis 19:9.

Now, there is a disturbing part which we need to address, that is the fact Lot offered his two daughters to these vile men. And we in general, have taken it to mean it is a lack of moral character on Lot's part, that Lot having lived among the people of Sodom and Gomorrah for so long that he has totally missed the mark. However, the Holy Spirit through Peter declared to us Lot was righteous. Now, we have a similar story in Judges chapter 19 where a similar incident takes place, and the master of the house sought to supplicate the men of the city from doing a similar vile act by offering his daughter to them. [Judges 19:23-25.] The point of consideration is THIS, both Lot and this man acted in similar manner, the purpose of which was that, to highlight the sin of homosexuality to be a GREAT sin, as something that ought not to be done, so that Lot EVEN offered his own daughters to prevent these men from doing such an outrageous act. So Peter says, "that righteous man dwelling, among them, day after day, was tormented in his righteous soul, through seeing and hearing their lawless deeds."

Now, just as Lot and Rahab's righteousness was determined by their act of faith towards the two Angels and Spies in the face of the opposition of the entire world, so would Israel's be determined in respect to the Two Prophets. [Revelation 11:3-8.] And the last point we make is that ONLY the blood relatives of Rahab who were brought into her house were saved, likewise only those who were in the house of Lot, that is his wife and two daughters were saved. In that not even those betrothed to the daughters of Lot were saved, since they were in state of delusion, as Genesis states, "**So Lot went out and spoke to his sons-in-law, who had married his daughters**, and said, "Get up, get out of this place; for the Lord will destroy this city!" **But to his sons-in-law he seemed to be joking.**" Genesis 19:14. As Paul says of the Gentiles that rejected the TRUTH of the Gospel of Christ, "And because of this, **God will send to them a working of delusion, for them to believe what is false**, in order that all those **not having believed the truth but having delighted in unrighteousness should be judged.**" 2 Thess. 2:11-12. The significance of which is this, ONCE the times of the Gentiles is CLOSED, when the Church of God is Raptured, ONLY Israel, that is the blood relation of Abraham, Isaac and Jacob will be SAVED. And if you would accept it, it is in respect to those who heed the call of the two prophets to return to the Land of Israel as to be found within its borders. Which is an act of coming out from among the Gentiles and to flee to a small city, through faith.

Now, the consecutive events of the days of Noah and Lot, are separated by JUST 3 and half years, which John describes between the blast of the Sixth Trumpet in Revelation 9:13-19, where the events is described as, "By these three plagues, a third of mankind was killed, **by the fire, and by the smoke, and by the brimstone** proceeding out of their mouths." Revelation 9:18. Please Note, the association to Lot who was delivered from the brimstone and fire, and the smoke which rose up like a furnace. [Genesis 19:24, 28.] And the fire, smoke and brimstone that is released upon the earth at the sounding of the Sixth Trumpet when the Church of God is taken up in the Rapture.

And as we stated in the beginning of this section that Luke 17, as it relates to "the days of Noah" and "the days of Lot" was given in respect to the inquiry of the Pharisees that asked Him, "When the kingdom of God is coming?" So, Lot's deliverance that is in respect to Israel, is associated with the sounding of the Seventh Trumpet, John writes, "And the seventh angel sounded his trumpet, and there were great voices in heaven, saying: '**The kingdom of the world has become that of our Lord and of His Christ, and He will reign to the ages of the ages.**'" Revelation 11:15. This announcement is preceded by the events that concern the Two Prophets that prophesied in the LAND of ISRAEL, and were killed and raised back to life. As John writes, "**And when they shall have completed their testimony**, the beast coming up out of the abyss will make war with them, and will overcome them, **and will kill them.** And their body will be upon the street of **the great city, which is called**

spiritually SODOM and Egypt, where also their Lord was crucified.” Revelation 11:7-8. On the account of whom, Israel was SAVED and gave glory to God. [Revelation 11:13.]

So Luke 17 LITERALLY set Noah and Lot side by side, to be consecutive to one another, describing Noah, as in the Days of the Son of Man which is in respect to the Rapture, then Lot as the Son of Man being REVEALED which is in relation to the Lord Jesus Christ’s feet touching down on Mount Olives. [Zechariah 14:4.] Now, there is an IMPORTANT point to bear in mind, Matthew speaks of only Noah and makes no mention of Lot, because Lot is NOT Raptured, but is brought out of the world by the two witnesses.

We will conclude this study by explaining why Israel is not considered to be the SPIRITUAL seed of Abraham. Paul writes, “For not all who are of Israel, are these Israel. **Nor because they are seed of Abraham are all children.** Rather, **“In Isaac your offspring will be named.”** Romans 9:6-7. Paul is making the point that the children of Abraham are meant to be according to faith and not of the flesh. And when Abraham and Lot were separated Genesis states, “And **Lot lifted his eyes and saw all the plain of Jordan,** that it was well watered everywhere Then **Lot chose for himself all the plain of Jordan,** and Lot journeyed east.” Genesis 13:10,11. In this statement, Lot’s choice of life is revealed in that he chose to walk by what he sees, and Paul writes of the Law, “For Moses writes of the righteousness that is of the Law that **‘The man having done these things will live by them.’**” Romans 10:5. While Abraham chose the place of his inheritance by faith. So, Israel essentially has been separated from the covenant of GRACE that God established with Abraham having chosen to walk by the Law, as Paul says, “For if the inheritance is by the Law, it is no longer by a promise. But **God has granted it to Abraham through a promise.**” Galatians 3:18. Meaning, in order for Israel to be re-established into the covenant of Grace that is of the promise, she needs to accept the Lord Jesus Christ. So in the meantime, they are considered according to Lot that is of the flesh relation to Abraham, but not of the Seed of Abraham which is according to the spirit of faith. And John calls Jerusalem, “The great city, **which is called spiritually Sodom and Egypt.**” Revelation 11:8.