

## **The Three Eternal Destinies #145** *Looking Down Toward Sodom (Notes for a Play)*

The Father of the Faith discerned between the filthy and the righteous of the world. The people of Sodom and Gomorrah were not only unjust, but filthy. We want to write a play on Gen 18:25 concerning the filthy and the righteous, prime examples of the proverbial lesson of Sodom. We will use this to show the distinction between the wicked, the righteous, and the holy. Qatan will play Abraham, appealing to God. His son Shlomo will play Abraham's son Isaac. Racham and his family will play Righteous Lot in Sodom. We will have to choose who will play the two or three angels.

Concerning the whole scene in Sodom, what does the Bible say about the unjust and the filthy in the Old Testament description of Sodom and Gomorrah? This story contains examples of the righteous, as 2 Pet 2:7 says. It has examples also of the filthy of Rev 22:11 *and* of the just in the world. The Judgment in Rev 20:12-15 will review the lives of the:

- a. Unjust — **st** Category;
- b. Filthy — **st** Category as well (having the same eternal destiny);
- c. Righteous — **rd** Category;
- d. Holy — **rd** Category.

The Judgment in Rev 22:12 is according to what they did (Rev 20:12; Rom 2:6-10; Acts 10:35).

We want to produce a drama concerning the difference between the righteous and the wicked of the world. We want to write a book called The Three Eternal Destinies of Man, with Barak's and Naomi's story being the opening chapter. It gives a good picture of the unjust businessmen in the world, how Barak was taken advantage of by the man who put him in the highly dangerous position of cleaning those gears, and then fired him after he had trained his replacement. Their story shows what righteous people are like in the world as well, and how they can become the Holy as well.

Gen 18:20-25 — The LORD said (Gen 18:20-21). He is God the Judge. "But abba," asked Ishmael (or in a modern setting the son will ask), "Why would God want to destroy Sodom and Gomorrah? What do they do that God would destroy whole cities?"

Then the abba will explain Gen 19:5 to him, the sin of sodomy (Gen 19:2,7-29 and Jdg 19-21), and how these men wanted to treat the two visitors to their city — the proverbial lesson which pertains to the whole world.

Rom 9:29 — ~~The~~ seed is the Holy of Rev 22:11. Ishmael could have been the Righteous of the nations, just as Lot was. (The Righteous are not necessarily from the liberal or conservative parties, but are men of conscience who, for instance, elect officials who also honor Gen 9:1-7, especially verse 6.)

This play will be about *The Three Eternal Destinies of Man*, as will be the book we are writing. Sodom had passed the point of no return. Gen 18:23-32 (NIV) — To not destroy Sodom God would have been guilty of sin (Jms 4:17), because sodomy would have filled the earth. Now God has His prophets and His word to remind the world of the *proverbial lesson* in a book and a play called *The Three Eternal Destinies of Man*.

Continued toleration could not have brought repentance. God, the Creator, thought that Sodomy was wrong, so wrong that He had to do what He did to prove His justice (Gen 18:21-25 and 19:27) and mercy for the rest of mankind, who as Num 27:16 says, "He is the God of the spirits of all mankind." Therefore, He wants all to have a chance for a second life. Sodomy goes beyond the point of no return. Rom 1:24-31 explicitly defines the sin of Sodomy (Mt 5:22 in the NIV Student Version; 2 Pet 2:4).

In the play Gen 19:27-28 is significant — what Abraham saw as he stood in the very same place where he talked with God in Gen 18:16, where they had also looked down toward Sodom. Gen 19:27-28 — "Looking Down Toward Sodom" is a name of a play, one that specifically regards Sodom and Gen 18:25.

### **Sin of the Worst Sort**

**2 Pet 2:4-9 — Sin of the worst sort had engulfed Sodom and Gomorrah, as it is engulfing the world today. God responded in judgment, judgment against Gen 19:4-5. This is called *homosexuality* today, but**

known as *sodomy* until the 20th century. This sin is the only reason for God's judgment, as Eze 16:49-50 clearly states. The things verse 49 mentions are not the reason for His judgment of fire and brimstone, but verse 50 is the only reason for this kind of judgment. They were destroyed for their detestable acts of *sodomy*. Jude 7 also confirms this. 2 Pet 2:6 speaks of *sodomy* in the words, *the filthy lives of lawless men*. This is compared with the righteous lives of men who live by their conscience (Rom 1:28; 2:6-7).

Jude 7 gives the example of the eternal destiny Sodomites face. They served as an example of those who will suffer the punishment of eternal fire (Rev 21:8). Eternal fire was not the intended abode of human beings. It was prepared for Satan and his associates. God will make *no mistakes* about separating the unjust and the filthy from the righteous in Rev 22:11, as 2 Pet 2:4-9 confirms. The destiny of the unjust and filthy is more fully described than the destiny of the righteous. The fiery punishment and destruction of Sodom and Gomorrah serves as a proverbial lesson for the inhabitants of the earth so they will not go beyond the boundaries of the Everlasting Covenant (Isa 24:5-6).

All who do so will, at the Judgment, be judged worthy of the second death, which is the eternal abode of Satan and his angels (Mt 25:41). The God of Abraham is good and righteous and fair. This is how Abraham knew Him (Gen 18:23,25). Abraham knew the difference between the righteous and the wicked. Those who practice sodomy are wicked. Yet religious hypocrisy is worse than sodomy because our Master said it will be more tolerable for Sodom than for the people who didn't receive Him (Mt 10:15; 11:23-24).

### **The Historical Reminder**

**“Looking Down Toward Sodom and Gomorrah” will be a play, a historical reminder that man never learned from the past. The lesson of Sodom and Gomorrah is the proverbial lesson mankind did not learn (Rom 9:29). God condemns the cities of Sodom and Gomorrah. Shall we bless the very sin God condemns?**

**Vice-President Al Gore blesses it. This is what he did recently in Hollywood, giving “Ellen” the *Civil Rights Award of the Year*. He is a candidate for the Presidency of the USA.**

The wicked and the righteous are both spoken of in Gen 18:25 and 2 Pet 2:6,7,8. In Gen 18:20,21, the outcry against Sodom, the “cry” of Sodom and Gomorrah, is a cry of anguish and an outcry. It is a crying out against the very gravity of their sin. Jude 7 says it is a perversion, an unnatural lust. 2 Pet 2:7 says it is *licentiousness* or (the lawless) lawlessness. Rom 2:14,15 tells us they were not men without the law, but men who did not think it worthwhile to retain the knowledge of God's law in them (Rom 1:28). So, they became filled with every kind of wickedness, etc., mainly Rom 1:26-27 — shameless lust — both men and women committing indecent acts with the same sex, and so God gave them over to a *depraved mind*, to do what ought not to be done. They became filled with kind of sins that Rev 21:8 speaks of as worthy of the second death.

FAR BE IT FROM GOD to condemn the righteous with the wicked. Shall not the Judge of the whole earth do right? If not, the whole world and everyone in it will be condemned eternally.