

Lest Thou Be Consumed

by Arlen L. Chitwood

The sermon emphasizes the need for believers to escape the current world system and look forward to God's coming kingdom.

Duration: 57:08

Scripture: Genesis 2:21-22, Genesis 19:17, Matthew 6:33

Topics: "Damnation"

Description

In this sermon, the speaker focuses on the book of Genesis, specifically chapters 1 through 4. They emphasize that the work of Christ at Calvary can be seen in each of these chapters. The speaker discusses the significance of the Spirit of God moving based on Christ's finished work at Calvary and the symbolism of Christ on the cross with His side opened. They also mention the restoration of man and the importance of escaping the worldly plane and seeking the mountain, as illustrated in Genesis 19-17. The sermon concludes with a reminder that as believers, we should fix our attention on the things typified by the mountain rather than the world.

Transcript

All right, back to Genesis 19, 17 in your Bibles. We'll read the verse for a last time, and I'll rather ad-lib as I read. In Genesis 19, 17, And it came to pass, when they had brought them forth abroad, that he said, Escape, or run for your life, run for your soul, escape, that is, out of the plain.

Look not behind thee, don't look back in the plain, don't stay in the plain, the escape is to the mountain, get out of the plain, go to the mountain, and if you don't, you will be consumed. Now we're on the last part of this today, and most of the lesson will not necessarily be on if you don't, you will be consumed. A part of the lesson will be a summation of what we've been over, and we'll get into a few other things.

Numerous things, certain individuals are out of place in the world in which we live. Of course, we live in that typified by the plain, but we are to fix our attention on that typified by the mountain, that is, the plain having to do with the present world system, the mountain having to do with the coming kingdom of Christ. The Gentile nations, for example, are out of place.

We're living during the times of the Gentiles. The Gentiles are presently in power. When God called the nation of Israel out, he called them out of Egypt.

Egypt typifies the world through the Red Sea to Sinai. There they received the law, the rules, regulations governing them within what was to exist in the land, a theocracy. The tabernacle established at Sinai, the glory filling the tabernacle, and at that point there came into existence a theocratic kingdom on the earth, but it was out of the land.

Then the march was to the land, and of course they didn't enter until 40 years later. But the ideology behind calling the nation into existence, several things could be said along this line, but let's stay within the framework of a theocracy, to establish Israel in the land within a theocracy, and the nations, the Gentile nations, be ruled by and blessed through Israel. And that's why I say the Gentile nations are out of place today, because they are ruling over Israel.

Now, I'm not the nation in the Middle East, though. The nation in the Middle East, the nation of Israel, some five million plus strong, has to give ear to what the Gentiles have to say today. They're not out from under Gentile dominion in all respects, but most of Israel is still scattered out among the Gentiles, and even the nation as we know it today in the Middle East has gone back under a Zionistic movement, and during the tribulation, in the middle of the tribulation, they will be uprooted, scattered among the Gentiles, because it's out among the Gentiles that God has decreed to deal with His people relative to repentance, bringing them to the place of repentance, where things will be reversed.

They will then no longer be the tail, they will be the head of the nations, and God, as He originally decreed through calling the nation into existence, will then deal with the Gentile nations through Israel, rather than as it is today, dealing more so with Israel through the Gentile nations during the time in which the Gentile nations are in power. That's why I say the nations are out of place. But God has a reason for the 2600 plus years that this has been occurring.

It's about to end. Israel is out of place. I've been talking about Israel during the course of stating that the Gentile nations are out of place.

Israel is God's firstborn son. Israel possesses the rights of primogeniture, that is a fancy word saying that they possess the rights of the firstborn. The rights of the firstborn were three central rights.

The firstborn within the family was to rule the house under and for the father. He was to be priest to the family. He was to receive a double portion of all the father's goods.

And this is the way Israel will be established out in the coming age once this whole matter has been straightened out and rectified. They will then not only possess the rights of the firstborn, but they will realize the rights of the firstborn. They're no longer being at the tail of the nations.

They will be placed at the head of the nations and God will bless the nations through Israel. What does all this have to do with our subject matter at hand? Well, it's all beside the point. We'll work into it.

I just want to show you a number of things about the current state of affairs in the plain and why we're told to look out to the mountain, escape to the mountain. The church is out of place today. The church is in the world awaiting.

Awaiting that time when the spirit of God who has been sent into the world to call out a bride for God's son. Awaiting that day when this work is complete, the bride will be called out, allowing the son to rule, allowing Israel to be placed back at the head of the nations. Now note that God works in triune, that is, he works in sets of threes.

He himself is a trinity, father, son, Holy Spirit. God has two firstborn sons today. Jesus is God's only, excuse me, I've got this upper respiratory infection is not, you get a little older and things don't heal as fast as they should.

So I won't say any more about that. That's the reason you may hear me clearing my throat or coughing a little bit as we proceed. I'll be all right.

Don't worry about me. If I fall down on the floor, we'll then start worrying. But before then, don't give it a second thought.

God, I was talking about God's firstborn sons. God today has two firstborn sons. His only begotten firstborn son, Jesus, his only created and adopted firstborn son, Israel.

Recall Moses was to tell Pharaoh, let my son go. Israel is my son, even my firstborn. How can an individual have more than one firstborn son? Well, you leave that in God's hands.

That's one of those scriptures, one of those questions that scripture doesn't provide an answer for. And what I'm alluding to, an individual in the human race today can only have one firstborn son. There's mine sitting right over there.

He's the only son I have. He's the firstborn, etc. If we had another son following him, he couldn't be the firstborn, but God has a way of bringing forth firstborn sons.

Only one begotten, but more than one created and adopted, and he is about to bring into existence a third firstborn son. Note, Israel is an old creation in Jacob. We are what? New creations in Christ.

Israel has already been adopted into sonship, a firstborn status. Christians are about to be adopted. The adoption is out ahead into a firstborn status.

In that day, God will have three firstborn sons. You see, sets of threes. You find sets of threes, of course, within rulers placed down under, and that's brought out in the way the government is presently set up under the ruler of this, the god of this age, Satan.

The ruler over the present world, though a ruler ruling in a fallen state, but he continues to hold the scepter. His kingdom originally set up in a triad, and his kingdom in disarray today because the triad has been broken. Two-thirds of the angels refuse to follow him.

Only one-third with him. So his kingdom for millenniums has been in disarray. But the son coming in one day to replace Satan, Christians coming in with a son as co-heirs, following the adoption, following the placing in a firstborn status, coming in, replacing the present rulers, then this will all be rectified, all straightened out.

So the church is out of place today. The place for the church is seated on the throne with Christ in the heavenly Jerusalem, ruling over the earth. But that's out in the coming age.

Satan, of course, is out of place. And I've been talking about that incumbent ruler disqualified, but he continues to hold the scepter. And a principle of biblical government is that an incumbent ruler continues to hold the scepter until his replacement is not only on the scene, but ready to assume the scepter.

I won't go over the story of Saul and David. You can think about two anointed kings in Israel, Saul with the scepter. David didn't immediately ascend the throne, but when he had qualified rulers to rule with him, then it was time.

Saul was put down, the scepter was given to David. It's the whole story of what's happening today, what is about to happen. And last of all, but not least, of course, this should have gone first.

But I wanted to present the whole picture and then point out that Christ is out of place. He's at the right hand of the Father. He on this earth showed, tempted by Satan, perfectly qualified to replace Satan.

The first Adam appeared disqualified. The second man, the last Adam appears, shows that he's fully qualified to occupy the throne in the stead of Satan. Now, I mentioned yesterday at the end of the toward the end of the lesson that I wanted to go over Genesis 1 through 11 in a brief survey.

And I really had these on my notes at the end of the lesson yesterday, the last lesson, the fourth in the series. And I said I would go over this during today's lesson, and this would be an appropriate point to do it. We'll just work it into today's study.

And what I want to show you is continuity through the first 11 chapters of Genesis. Just a very brief running commentary through these chapters. These chapters cover the first 2,000 years of human history, and we're going to see over and over as we work our way through these chapters, different things relative to what we've been talking about, the plain and the mountain, and to see the emphasis that Scripture gives to the plain, the world in which we presently live, the fact that as in the cities of the plain during Lot's day, the cities were destroyed, this system is about to be destroyed, Gentile world power is about to come to an end, and on from there relative to what we've been talking about, God's three firstborn sons out in the Messianic era.

But as you begin Genesis, the first chapter has to do with a creation, a ruin of that creation, a restoration of the ruined creation over six days' time. The Spirit of God moves, God speaks, light comes into existence. God shows how he restores a ruined creation at the very beginning of his word.

And he shows the time in which he uses to restore the ruined creation. He rested the seventh day. Beyond that, the rest of the Bible is simply commentary back on that which has been established at the beginning.

That is, man appears on the scene, man is ruined. How is God going to restore ruined man or ruined creation? Well, he's already told you back in the first chapter, the Spirit of God moves, the Spirit breathes life into that which has no life. Man is dead spiritually.

And how does God restore life to that which is dead? That's also established in the opening chapters. Here's Adam created, has no life, then God breathes into man the breath of life. Man becomes a living soul.

All of these are principles, doctrines established at the very beginning. Now, the first 11 chapters cover the first 2,000 years of human history. The beginning restoration of the ruined creation, the Spirit of God moves in Genesis 1-2.

God speaks. You have the written word, you have the living word. They're inseparable.

The word became flesh and tabernacled among us in the person of the Son. And who is the Son? He is God manifest in the flesh. Who is the Spirit that breathes life? He breathes life on the basis of that which the Son has done.

The Spirit of God moves, God speaks. What happens after life is imparted? Life comes into existence, exactly like in Genesis. God divided between the light and the darkness in Genesis.

God divides between man's spirit and man's soul in the antitype. You see how it all fits together? And you look at the whole of the restoration of man, that's the beginning point. There's five more days.

You move beyond that, life imparted. Man is not completely restored. He has a saved spirit, but he has an unsaved soul.

Residing in an unsaved body, along with his saved spirit, residing in a body of death, in accord with Romans 7. Who shall deliver me from this body of death? But the whole of the six days has to do with the whole of the restoration of man, body, soul, and spirit. Once life is imparted, then God can deal with man on an entirely different plane, typified or set forth through symbolism, typology, different things in the remaining five days. And at the end of six days, what happens? God rests.

God is restoring man over a six-day period, over a 6,000-year period. At the end of the six days, at the end of the 6,000 years, God is going to rest today, 1,000 years out ahead. It's the Messianic era.

Now, it's set forth in an unchangeable fashion in the opening two chapters of Genesis, which means that it must come to pass. The remainder of Scripture is simply a commentary on the whole of the picture set forth at the beginning. But let's not dwell there.

Let's move on into chapter two. We have Adam created. Then Adam put to sleep, his side open.

God took a rib. He built a woman out of that rib. Then he presented the woman back to Adam in order that Adam might be complete.

It's a woman who completes the man. The man does not complete the woman. And a man without a woman is not a complete man.

Now, let that sink in. The woman completes the man. A man without a woman is really an incomplete individual.

The man and the woman as it is established. Let me say this first. Man was created for a specific purpose.

He was created to have dominion. He was created to replace the incumbent ruler. And it was the man as one complete person who was to ascend the throne.

Which takes you into chapter three and shows you why Satan approached the woman to bring about the fall of the woman. Why not approach the man? Well, I mean, I could say something smart and say, well, the man had more sense, that type thing. We're not going to get into that.

I'm going to stay away from that. I'll have all the women down on me. But watch.

Satan knew exactly why God had created man. God does nothing in a corner. He does it out in the open.

Satan knew why man was on the scene. Here's my replacement. I have to do something to bring about his fall.

I've been disqualified through a fall. Let's bring man about. Let's bring about his disqualification through a fall.

That's what Genesis chapter three is all about. And Satan knew how the woman had been brought into existence. The fact that she was a part of the man and the man could not ascend the throne, take the scepter, ascend the throne apart from the woman.

He could not sit on the throne as an incomplete being. He had to sit on the throne, one individual on that throne as a complete being, though you find the man and the woman. They're one.

The woman completes the man. One complete individual to ascend the throne. Satan approaches a woman, knowing that, brings about her fall.

Now, there's no way Adam can now ascend the throne with Eve in that condition. And this is a great secret behind why you read in the New Testament, Adam was not deceived. He willingly did what he did because, bear something in mind, man in his unfallen state had intellectual capabilities we couldn't even begin to understand, far greater than what we have.

Adam apparently reasoned it out with no problem at all, knowing that he had to place himself on the same plane as Eve in order to redeem her or effect redemption somewhere down the way, in order that the man as a complete being might ascend the throne. Now, look at that over in the Antitype. Christ became sin for us who knew no sin, that we might be made the righteousness of God in him.

Here's the bride in a fallen state. The man, Christ Jesus, allows himself to be made sin for us who knew no sin. Same as Adam, he partook of sin.

See, type and a type. Now, there's a particular, to give you an idea of where people get all mixed up on this, there's a particular commentary out there, it's a well-known commentary, where the writer refuses to recognize types and he states that what Adam did was inexcusable. Well, if that is true, then what Christ did by going to the cross is or was inexcusable.

So, compare the type, compare the antitype, you can learn certain things from the type relative to the antitype, and really you can learn certain things from the antitype relative to the type. These are word pictures. Put them together and you have these paintings.

Here's some paintings up on the wall. I mean, it's like this. Jimmy told me that he puts these up there and he looks at them for a while to make sure they're complete before he ever puts them out in a gallery.

He wants to study them for a few weeks and he might want to touch them up a little here and there. Now, in Scripture, we have word pictures and they're set up along very similar lines. This type here adds a little, this one adds a little, the antitype, you put it, it's a complete overall picture.

And there's some touch up by this type over here and this one over here and so forth. But the more you put the types within the framework of the picture to which they point, the more the picture becomes complete and perfect, etc. But Genesis 1, 2, 3, and 4, I haven't gotten into 4 yet.

I want to say a little bit more about 3. By the way, we're going to be here for an hour or so, so just relax and I don't think you'll mind. It's just going to be a little bit of a long lesson and we're here to study. And if any of you get a little thirsty or something, feel free to just go back and grab you something to munch on or drink or whatever.

We're friendly about that. But anyway, Genesis 1 through 4, Calvary, the work of Christ at Calvary is seen in every one of these, all of these chapters. See, 1, the Spirit of God moves and he does this on the basis of Christ's finished work at Calvary.

In chapter 2, it's Christ on the cross, his side opened. What came out of the open side? Was it water and blood or was it blood and water? See, there's an order. It's blood first.

I know years ago, Wilson, my former pastor, some 40 plus years ago, he said, I was in bed one night and I couldn't sleep and I was thinking about that verse. And he said he couldn't remember whether it was blood and water or water and blood. He got up, turned the light on, looked in the Bible and saw that it was blood and water.

And he said he never forgot it after that. Well, that would be the natural order and that would be the order you would think it would be in. But sometimes you need to check these things and make sure, because even if the order were reversed, there would be a reason behind the reversal of the order.

But it is blood and water flowed out and it is the blood and water that God uses to bring into existence the bride. It is Adam's side open, the first man, the first Adam, a rib taken out and he built out of that rib a bride. Now, the blood and water have nothing to do with the salvation of our spirit, the salvation we presently have.

They have to do with cleansing following the bringing into existence, that is, life coming into existence. They have to do with cleansing having to do with Christ's high priestly ministry, having to do with bringing into existence the bride. You should be familiar with that, so I will not go into that further.

It has to do with Christ's present high priestly ministry. You might read, I believe it is John 13, relative to Christ, girding himself with a towel, washing his disciples' feet. Ephesians 5, presenting himself a glorious church, not having spot or wrinkle, a number of verses that would have to do with what we are talking about within the blood and water flowing out.

You see, Genesis 2 has to do with the events of Calvary, Genesis 3, events of Calvary. I have already been talking about that. The first man, the first Adam partook of sin, the second man, the last Adam was made sin for us.

So we are again talking about Calvary. Now, when you get to Genesis 4, you get into something quite interesting. You see, all this background before we ever get into Genesis 4. In Genesis 4, Cain and Abel both brought offerings unto the Lord, but Cain was rejected in the sense that his offering was not what the Lord had instructed.

Now, it is not necessarily the fact that Cain did not bring a blood offering. The blood is seen later in the slaying when Cain slays Abel. Abel was expected to bring an offering from the flock because he was a keeper of the sheep.

He also was expected to bring a certain amount, a certain, say, number of sheep to present. This seems to be an offering of the first groups. Cain was a tiller of the soil.

He would be expected to bring an offering, not a sheep, not a blood offering, but from the ground. And this is where people go astray when they try to say that, well, Cain did not bring a blood offering. That is not the picture.

The blood comes in later. We will just stay with me. Cain brought the incorrect.

He brought the right offering, but the incorrect amount. Let us put it that way. The Lord was wroth with Cain.

Then Cain rises up, slays Abel. Let us move that over into the antitype, then I will come back to the type in just a moment. When Christ came to this earth the first time, Abel typifying Christ, Cain typifying Israel.

It is Cain who slays Abel. It is Israel who slays Christ. Christ came in possession of the correct offering, the correct amount, any way you want to put the matter.

The offering was himself. And God was pleased with the offering Christ presented when he came. Israel, what was Israel's attitude toward all of this? They were exactly like Cain.

Unbelief, were not doing what God told them to do, any number of ways you could put it. What happened in the type? Cain rose up against Abel and slew Abel. What happened in the antitype? Israel rose up against Christ and slew Christ.

We have the blood of Abel cries out from the ground. The blood of Christ speaks better things than that of Abel. You see all of these teachings within the types and how Calvary is set forth throughout the first four chapters, Christ's finished work at Calvary and moving beyond this finished work, seeing not only the saving of the spirit, but the saving of the soul.

And this is what we've been talking about in Genesis 19, 17. Escape for your life. Get out of the plane.

Escape for your soul. Same word in the Hebrew text. Now, we take a little bit larger chunk as we work our way on through, because we're getting into a genealogy in Genesis 5. Then in chapters 6 through 8, we have the flood.

Then in 9, events after the flood. Then 10 and 11. We can somewhat move through these pretty rapidly, because I've talked about these in other lessons prior to this for one reason.

In Genesis 5, the seventh from Adam, Enoch, was removed from the earth alive. Now, seven is a complete number. Three is a complete number.

Seven is a complete number. Ten is a complete number. Twelve, then forty.

Those are your complete numbers that you find through Scripture. At the end of a complete set of generations, the seventh from Adam, you find a man removed from the earth alive. At the end of another complete set of generations, Noah, the tenth from Adam, you find a man going through the flood.

And the flood pointing to the same thing as the destruction of the cities of the plain during Abraham and Lot's day. In Genesis 18 and 19, it points to the destruction of the present world system, the destruction of

Gentile world power. Noah, typifying Israel, going through this time safely.

Enoch, taken out before, typifying the removal of the church before. The church will be removed. Then Israel will go through the tribulation, the seven year period out ahead.

The last seven years of the prior dispensation, we dealt with Daniel's 70th week in one of the lessons, at least I believe I did. That may have been one of the lessons at Claude. In fact, I believe I dealt with Israel on two lessons coming out in Claude.

And I dealt with the 70 weeks up there, I remember now. But you should be familiar with the 70 weeks out of Daniel 9. Seventy-seven is determined upon my people, upon my city, and so forth. At the end of 490 year period, at the end of 483 years, God stops the clock, puts in the 2,000 year dispensation in which we're presently living.

Then in the atotype of the removal of Enoch in Genesis 5, the end of this dispensation, then God will start the clock relative to Israel once again, seven more years to complete the last dispensation, the prior dispensation. Then the Messianic era can be ushered in. But the removal of the church in the atotype of Enoch at the Enoch's removal at the end of this dispensation, then in the atotype of Noah going through the flood, Israel going through this seven year period, during which time or at the end of which the Gentile nations, Gentile world power will be put down, and during which Israel will, through Gentile persecution, be brought to the place of repentance.

Then God can deal with both the Gentile nations and Israel, dealing with the Gentile nations through Israel, blessing the Gentile nations as the original intent through calling Israel into existence. But that's what Genesis 5, 6, 7, and 8 are all about in the atotype. Then you get into Genesis 9, and you have a new beginning following the flood.

Noah, one of the first things he did when he came out of the ark was to make wine. And guess what? It made him drunk. And guess what? People come down on Noah for going out and getting drunk, etc.

Apparently, Noah knew nothing about wine making him drunk. He apparently had made wine for centuries before the time of the flood. Atmospheric conditions totally different during that time with the water above the atmosphere.

The pressure was probably greater. The sun's rays not coming through, producing the actinic rays, producing, I believe it's actinism is a medical expression if I remember right, producing wrinkles, skin cancer, that type thing. But the sun rays, the sun is a good thing in a way, but if you stay out in it long enough, it can cause problems.

You get a certain vitamin through sunshine, perhaps more than one. So it has good and bad effects. But before the time of the flood, the sun didn't shine directly down as we have today.

The weather pattern is totally different, a great number of things. But what I'm saying is that this wouldn't have been the first time Noah made wine. He planted a vineyard, made wine.

He knew how to do these things. But the wine made him drunk. It was apparently a totally new experience to him.

You get on down into the, well, let me say something about that first. Really out in the Atatype, or recall what Christ told His disciples at the Last Supper. I will not drink henceforth of the fruit of this vine until I drink it new with you in my Father's kingdom.

In that coming day, when conditions have been reversed, the water placed back above the atmosphere, then a type wine which Christ made, apparently made this type wine in John 2 at the marriage festivities in Cana of Galilee. Because they said, you saved the best wine for last. Do you think Christ would have just made grape juice and called it wine? Or let's look at that another way.

Do you think He would have made wine that would have made them drunk? Apparently He made the same type wine that Noah could have made prior to the flood and that He will bring forth in that coming day when He drinks wine new with His disciples, with the nation of Israel in the Messianic era. This is what seems to be typified by Noah. Drink your bringing forth wine right after this.

In a new beginning, though conditions would be reversed because of the after effects of the canopy or the water coming down, etc. The type Atatype, that seems to be what is alluded to, though a person comparing Scripture with Scripture would see and understand that before the flood, conditions different. Out in the coming Messianic era, conditions different.

And a type wine that would make the heart merry, not make the individual drunk, would be that which is alluded to. Now, the other thing I want to show you in Genesis 9, right toward the end. I tell you, this is so important I want you to read it.

Go to Genesis 9 in your Bible. Because this is the basis for practically everything relative to the nation of Israel. In Genesis 9, verse 26, He said, Blessed be the Lord God of Shem, and Canaan shall be his servant.

God shall enlarge Japheth, he shall dwell in the tents of Shem, and Canaan shall be his servant. Now, you have three sons of Noah, Ham, Shem, and Japheth. Note which son had a God.

Japheth did not have a God. Ham did not have a God. Only Shem is said to have a God.

Blessed be the Lord, the God of Shem. The only way that Japheth or Ham could receive spiritual blessings would be to dwell in the tents of Shem. That is, go to Shem.

In a typical fashion as we saw in Zechariah 8, where in that coming day, the Gentile nations are going to go to Israel because they will know that Israel is the only nation on the face of the earth having a God. Ten generations beyond Shem, or ten generations beyond Noah I should say, Abraham appears on the scene, a descendant of Shem. Now, Abraham is the one with a God through Isaac, through Jacob, through Jacob's twelve sons.

Israel is the only nation on the face of the earth today with a God. But, Israel in disobedience is in no position for God to bless the nations through Israel. All of these things I began to talk about at the beginning of this message have to be turned around, rectified.

Numerous, numerous things are going to happen at the end of the tribulation immediately preceding the Messianic era. There are seventy-five days at the end of the book of Daniel which seem to be a period between the end of man's day and the beginning of the Lord's day during which numerous things will take place. To rectify that which is the numerous things that are out of place today.

To place them in place so to speak. In order that conditions during the Messianic era would be as God would have them to be. Israel at the head of the nations and so forth and on we could go.

But you have to understand that Israel is the only nation with a God. And if the nations are to be blessed they have to go to Israel. Any spiritual blessings we receive today have to be through Israel.

This is established in Genesis 9. Blessed be the Lord God, the Lord the God of Shem. Now how do we fit into all of this? Christ is a descendant of Shem. He's a descendant of Abraham, Isaac, Jacob down through David.

He's the greater son of David. If any man be in Christ. He's a new not creature.

He's a new creation. He's a new creation in Christ. If he were a Gentile he's now a Christian.

If he were a Jew he's now a Christian. He's not a Jewish Christian. He's not a Gentile Christian.

There's no such thing in Christ as a mixture of any one of the three creations. There's the Gentiles, the Jews, and the Christians. Three separate creations.

To illustrate that what would you think about a Jewish Gentile? It doesn't make any sense. Well we hear the expression Jewish Christian, Gentile Christian all the time. Now it is true.

You don't outside of Christ, racially you do not lose your identity. But we're talking about in Christ. See Paul could say that he was a Hebrew, an Israelite, a Jew.

He stated in his epistles all three. But he's talking about racially. Just as the old man doesn't change the race doesn't change.

But we're talking about a new creation in Christ. Separate from the prior two creations. Let me give you a little bit different rendering of the verse I'm quoting.

2 Corinthians 5 17 is the verse. But if any man be in Christ. He is a new creation.

Old things have passed away. Behold, he has become new. New what? A new creation in Christ.

And in Christ there is neither Jew nor Gentile. It's out of Galatians 3 right toward the end of the chapter. Now when you move into Genesis 10 and 11.

You get into Nimrod the beginning of his kingdom was Babel or Babylon. He was the first king of Babylon. The Lord came down to see this tower that they sought to build.

Whose top was like unto the heavens. Apparently a pagan form of worship. The Lord destroyed that through scattering the people throughout the earth.

Different languages. Then he later separated them by a separation of the land masses. And if you want to know how individuals got on certain land masses.

Don't check your history books. Check the Bible. It'll tell you.

They were there when God separated the land masses. They didn't get out on an island through this contiki or whatever it is and on and on. There was some of that.

But the division generally produced through once that is God separating them through languages. And later separating them through. Separating that is pulling land masses apart.

That was during the days of Pelag. You can see a perfect illustration of that. Looking at South America and Africa.

Where the country comes out Africa goes in. These two countries apparently at one time joined. Separated today.

And individuals on this land mass separated from here and they're there. They don't have to migrate across the Bering Strait to come across on boats and so forth. They were there when God separated them in all these different languages, etc.

Now when all of this is reversed. You're going to have a one world system under Christ. But that's under Christ.

You can't have a one world system today. God has separated the nations for a reason. And it has to do.

One reason has to do with salvation. It has to do with a separation of Israel from the nations. A number of a couple of different things along that line.

But out ahead when Christ is at the head of the nations. With Israel at the head of the nations. That is Christ and his co-heirs ruling over the nations from a heavenly sphere.

Israel here upon the earth. And you have a one world system. It will be a perfect system.

Something which cannot exist today. And then you get into the latter part of Genesis 11. You have a new beginning in Abraham.

See how through these first 11 chapters covering the first 2,000 years of human history. It just keeps repeating over and over until you get the message. And an emphasis is placed upon what? Notice chapters 6, 7, and 8. The destruction of Gentile world power.

The destruction of the present system. As we are seeing in Genesis 18 and 19. What happens when you get to chapter 10? The first king of Babylon.

The destruction of his system. What is out ahead? The last king of Babylon. The destruction of his system.

And then you have new beginnings. Then you have the work of Calvary. Israel rising up against Christ.

Slaying Christ. Back in the opening chapters. It is all there.

And then you move on out into the rest of scripture and find commentary upon commentary upon commentary relative to that which has been set forth in the beginning. So do not overlook the importance of the first 11 chapters. I keep looking at these and I want to do a series on them.

And I may very well do that because of the importance of the material. Their interrelationship with one another. The foundational type.

It is foundational material. Individuals understanding this. They have no problem with material out ahead.

But if you get out ahead and seek to read, try to understand material without having this foundational understanding. You will have a difficult time and next to impossible time. I had an email the other day from a man that had been someone had recommended that he just read through the Old Testament.

Now, there is nothing wrong with that. It is good to read through. But he was out in the middle of the Old Testament.

He said, I am just reading things. I have no idea of what I am reading. I do not seem to be gaining anything.

Well, I suggested he might want to go back and pick up some foundational material before he maybe start again. I said, why do not you just go to the first 11 chapters of Genesis? Read through them a number of times. Maybe stay there a month.

Read through them every day. It will not take long to read through 11 chapters. You can sit down and read those in maybe an hour's time.

I do not know. It is not that long. And the more you read, the faster you will be able to read.

And I said, you can find commentary material on these. I have got quite a bit of material on these 11 chapters. Study them in the light of this material, this material in the light of Scripture.

Come to some understanding of the foundation. Then start reading, and I believe you will gain far more. You might keep that in mind.

Get the foundations down. Pat, understand something about the foundation. If you do not start building a house by putting a roof up first, you lay a foundation.

And the better foundation you have, the more stable the framework is going to be. That window there, it was not put in first. It is evident.

I mean, you can look at something like this and understand what I am talking about relative to spiritual things. Let us somewhat move on and talk more about our text. In Genesis 18 and 19, Abraham had already separated himself from the cities of the plain.

Recall that he had told Lot, because of a problem with their herdsmen, cattle, and so forth, you choose any portion of the land you want. You go in that direction, I will take my herdsmen, cattle, go in the other direction. Lot lifted up his eyes, saw this well-watered plain of Jordan, and he said, boy, that is for me.

You know, we want the best of what this world has to offer. That is what Lot wanted. He wanted the best of what he could see.

Well, Abraham did not quibble with him. Abraham said, that is fine. You go that way.

I will go this way. Back behind Abraham, the direction in which he went was the high country. Abraham went up into the mountain.

Lot down into the valley. But see, the day came, and the day is coming right out ahead. Things went on and on and on.

And things are going on and on and on now. But the day arrived when three men appeared to Abraham in the plains of Mamre. Abraham had them in, as the Oriental custom was, to feed them, house them, and so forth.

And that is one reason that Lot, when the two angels appeared to him at the gate, it was an Oriental custom in those days to invite them in, inside the home, and so forth. Though, as I pointed out, there was probably another reason because of that which was happening in the streets. But at any rate, we practice that same custom today.

We invite people into our homes. It is just something we do. And that is what you find Abraham doing, having food for them, lodging.

But these three men were more than three men. Two of them were angels, and one was the Lord Himself. And the Lord stayed.

He had come down to see about the report concerning Sodom and Gomorrah, the cities of the plain. Now, of course, the Lord knew it was angels, watchers, say out of Daniel 4. They regularly report to the Lord relative to things happening, not only on this province, but other provinces throughout the universe. He had heard about what had happened, what was happening down in these cities.

He came down to see. And again, this is simply the way the Lord is presenting Himself in His omniscience. He already knew.

But He comes down in the company of two angels. He sends the two angels on down into Sodom. And we have later the resulting destruction of the cities of the plain.

You see, things had been going on and on for centuries. They are going on and on. They have been going on and on for centuries now.

But suddenly, the Lord appears. Suddenly, angelic activity is involved. Suddenly, there is a destruction.

Right before this, Lot, his family, is taken out. Lot does not care about escaping from the plain. He does not care about going to the mountain.

Now, turn back to Genesis 18. Let us just go over this again. Two parts of this have to do with Lot's wife and Lot.

In Genesis 18, it is escape for your life. They had to be taken out by force. Do not look back.

Well, Lot's wife looked back. Though she was delivered from the cities, removed from the destruction, she never made it to the mountain. Do not stay in the plain.

Now, there is Lot. He looked down and saw Zohar, and he bargained with the Lord and said, I do not know anything about the mountain. How about letting me go down to that city still in the plain? My whole life has been lived in the plain.

That is the only thing I know. I do not know anything about the mountain. And the Lord allowed him to go into Zohar, not only to teach him a lesson, but again, that was all Lot knew.

Lot was in no condition to go to the mountain. Now, when Lot got to Zohar, he looked around and saw what was happening in Zohar. He was afraid to stay there.

He looked at the smoke rising up. Fire had come down from heaven, destroyed four cities in the plain. And Lot, seeing this, seeing this smoke rising up from these cities, and he knew that he was still in the plain in one of the other cities that the Lord had spared.

And he apparently saw what had been happening, that is, what had been happening in these other cities, this homosexual activity was apparently happening in Zohar. He was afraid to stay there. He got out of Zohar, went out into the mountain.

But note where Lot found himself at the end of this time, somewhat the end of the account in Genesis 18 and 19. He found himself on the mountain, but in a cave. And some people want to use this to point to outer darkness.

It's dark in a cave. You can follow that line of thought if you like. It's one thing to think about.

But he's in a place of another thing that you would probably want to consider more. The fact that Lot had relations with both his daughters, had children by his daughters, which is somewhat an unnatural thing to do then or now. He's in no condition to be on the mountain, but he's on the mountain, and he's in a place of shame.

He's separated from the Lord, though on the mountain. Now, here's Abraham several times in Genesis 18 and 19. Abraham is pictured, he's always pictured on the mount, but several times he's pictured as standing before the Lord.

See, there are your two contrasting positions. Seen in the account of Abraham and Lot. Seen in the account of the destruction of the cities of the plain.

Abraham separated from this. Any number of teachings along these lines. A contrast.

Let's bring this to a close. Let me look briefly at my notes and see where I am. I'm not where I'm supposed to be, but that's all right.

All right, let me just somewhat stay with my notes right at the end and bring this to a conclusion. There are two differences between two saved individuals set forth in these chapters. There's a distinction seen before the destruction of the cities of the plain.

There's a distinction seen following the destruction of the cities of the plain. One individual is removed after one passion. The other individual is already in a position that both should have been in.

In the high country, standing before the Lord. And when you move beyond the destruction of the cities of the plain, how do you find these individuals relative to these two positions? You find them in exactly the same condition, exactly the same position, though now both are removed from the plain. But yet one is in a place that is associated more with the plain than the mountain.

And he's not standing before the Lord. That's a lot. He's in a place of shame.

And it's Abraham separated from the cities of the plain. He never was down there. That is, he had set his sights on the mountain.

He had escaped to the mountain. He had nothing to do with the plain. And he is seen standing before the Lord.

Now today, Christians can find themselves in one of two positions. There's no middle ground. It's either one or the other.

A Christian can dwell in this present world system, dwell in the plain. We're all here. Or he can live apart from the present world system, set his sights on that which is out ahead, on the mountain, typifying the coming kingdom of Christ.

And it's only in the latter that the person is seen having a connection with the Lord, standing before the Lord. So that which occurs today will be manifested in that which will occur in that coming day. And I'll just bring matters to a close with that statement.

Our Father, we're thankful again that You've allowed us to look into Your Word, to study these things. I would ask that these messages might be such that the ones who've heard might be able to take these things, study them out. They might be useful in their Christian life, might be things that will lead them into a better understanding of the present in contrast to that which is about to occur, about to be brought into existence.

For it's in Christ's name, Amen.

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