

# Escape to the Mountain

## *Lest Thou Be Consumed*

**Escape for thy life; look not behind thee, neither stay thou in all the plain; escape to the mountain, lest thou be consumed (Gen. 19:17).**

Abraham, once in the land to which he had been called (Gen. 12:1-5) — called out of Ur of the Chaldees to a land which God would not only show him but give to him and his seed through an everlasting covenant (Gen. 15:7-21) — at first lived mainly on a mountain near Bethel, both before and after a journey into Egypt, which had resulted from a famine in the land (Gen. 12:8-10; 13:1-4). Then, afterward, he moved to and settled in “the plains [‘the oaks’] of Mamre,” near Hebron, located *in the mountainous terrain of the high country* (Gen. 13:18; 14:13; 18:1; 23:17-19; 35:27).

Lot, on the other hand, who had no calling with Abraham, left Ur with Abraham and dwelled with him in the land for a time. But, toward the end of this time, prior to Abraham’s move to “the plains [‘the oaks’] of Mamre,” a strife arose between their herdsmen.

As a result, Abraham and Lot separated themselves, one from the other, with Lot looking toward and moving down into the Jordan plain, *in the low-lying country*, afterwards settling in Sodom (Gen. 13:5-12; 14:12; 19:1).

The difference in these two places would be similar to the difference between *Jerusalem* and *Jericho*. “Jerusalem” was located *in the mountainous terrain of the high country*, but “Jericho” was located *near the lowest point in the land* (actually, near the lowest point on earth), near the Dead Sea at the southern end of the Jordan plain (where Sodom and the other cities of the plain are believed to have once existed).

*Jerusalem* and *Jericho* are set in sharp contrast to one another in Scripture. One is “the city of the great King,” from which blessings for the nations of the earth will flow during the coming age (Ps. 48:2; Zech. 14:1-21); but “a curse” rests upon the other (Joshua 6:18, 26). And the two places where *Abraham* and *Lot* lived, once they had separated, are set in a similar, sharp contrast.

(Also within this contrast, note that “a mountain” in Scripture is often used in a metaphorical respect to depict *a kingdom* [cf. Isa. 2:1-4; Dan. 2:35, 44, 45; Matt. 16:28-17:5; Rev. 6:12-17].)

Thus, with *Abraham* on *the mountain* and *Lot* in *the low-lying Jordan plain*, the contrast set forth in the type is that of two individuals dwelling and spending their time either *in a kingdom* on the one hand or *in the world* on the other, in the same respect seen in a contrast between individuals associated either *with Jerusalem* or *with Jericho*.)

The Jordan plain with its cities was destroyed during *Abraham* and *Lot's* day by “brimstone and fire” from heaven (Gen. 19:24, 25; cf. Deut. 29:23). And though *Lot* was delivered from Sodom prior to this destruction, his deliverance was, as in the words of I Cor. 3:15, “so as by [‘through’] fire.”

Prior to this destruction, *Lot* was placed outside Sodom and given a four-part command, followed by a warning, seen in Gen. 19:17.

Note what’s involved in this four-part command with its subsequent warning concerning that which would occur should the full four parts of the command not be followed:

### **First Part — “Escape for Thy Life”**

“Life” is the translation of the Hebrew word for “soul,” the word *nephesh*, the same word translated “soul” in Gen. 2:7. At the time of man’s creation in Gen. 1:26-28, God, through *His breath*, imparted *life* to the man whom He had created. When God breathed into the lifeless form which He had created, “man became a living soul.”

The reference to “soul” had to do with *man's natural life*. But, because *God's breath* produced this life, *spiritual life* would evidently

have been imparted to man at this time as well (note how *spiritual life* is seen in this same respect in Ezek. 37:1-14 relative to the future conversion of Israel).

Then, to show a distinction in this respect between man and the animal kingdom, animals have “souls” (natural life), and they possess “breath” to bring about and sustain that natural life (Gen. 1:20; 7:21, 22; Eccl. 3:19-21). But there is no record of God initially breathing this life into animals. Such “life,” which would evidently impart a spiritual nature, *is reserved for man alone*. Animals have a body, a soul, and breath (apart from a spiritual nature). Man has a body, a soul, and breath (in connection with a spiritual nature).

(Both the Hebrew and Greek words for “soul” [*nephesh* and *psuche* respectively] can be translated and understood as either “soul” or “life.” These words have been translated both ways in Scripture, with the soul being understood as the natural life of man [e.g., in Lev. 17:11, “the life (*nephesh*, ‘soul’) of the flesh is in the blood”; or note Matt. 16:25, 26, where some English versions translate the Greek word *psuche* “life” twice in v. 25 and “soul” twice in v. 26 (KJV, NASB, NIV)].

As well, both the Hebrew and Greek words for “Spirit” [*Ruach* and *Pneuma* respectively (both used referring to the Holy Spirit or to man’s spirit, also spirit beings)] can be translated and understood as either “Spirit” or “breath.” These words are used both ways in Scripture [e.g., Gen. 1:2; 6:17; 7:22; Matt. 1:18; James 1:26 (*pneuma* in the latter reference should be translated “breath,” not “spirit”)].

Also note the compound Greek word, *Theopneustos* in II Tim. 3:16 — “All Scripture is *Theopneustos*,” i.e., “All Scripture is God-Breathed” [ref. NIV]. This word is a combination of *Theos*, “God” and *pneo* [derived from *pneuma*, meaning “to breathe,” “to blow”].

God gave His Word to man by means of His Spirit, by means of His Breath.

“For the prophecy came not in old time by the will of man: but holy [set apart] men of God spake as they were moved [‘borne along’] by the Holy Spirit” [II Peter 1:21].

The thought of *Spirit* and *Breath* in relation to God giving His Word to man can only be looked upon as involving the same unity seen in the inseparable triune Godhead, for the Word has to do with God

providing a revelation of His Son through His Spirit, as God breathed this revelation out. This is simply the way in which Scripture explains its Own origin, its Own subject matter, and its inseparable connection with the triune Godhead.)

That seen in Gen. 19:17 has to do with the saving of the soul/life. Physical life in the historic account? Yes! But, moving from type to antitype, far more than just the physical is involved when viewing that foreshadowed by events in chapters eighteen and nineteen.

Note how this is set forth and developed in the next three parts of the command given to Lot in Gen. 19:17, with the warning then following pertaining to that which would occur should the full four parts of the command not be followed:

### **Second Part — “Look Not Behind Thee”**

Individuals conduct affairs in their lives *where their interest lies*.

*The man of flesh* is drawn to and conducts affairs in his life after the manner and ways of the world. He can be seen involved in those things which the world has to offer.

*The man of spirit*, on the other hand, is drawn to and conducts affairs in his life after the manner and ways which God has revealed in His Word. He can be seen involved in that which has been recorded in this Word, in the promises of God:

“But it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.

But God hath revealed them unto us by his Spirit [through His God-Breathed Word, as the Spirit opens this Word to the Christians’ understanding]: for the Spirit searcheth all things, yea, the deep things of God...

Which things we speak, not in the words which man’s wisdom teacheth, but which the Holy Spirit teacheth; comparing spiritual things with spiritual.

But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned” (I Cor. 2:9, 10, 13, 14).

Following Lot and his family's removal from Sodom and their entrance into Zoar, Lot's wife, contrary to the Lord's command, "looked back" toward the land which she had left. And Lot's wife "became a pillar of salt."

The Lord, instructing his disciples concerning things having to do with the time when He would return and the kingdom which would be established at that time, said:

"Remember Lot's wife.

Whosoever shall seek to save his life [or, 'soul'] shall lose it; and whosoever shall lose his life [or, 'soul'] shall preserve it" (Luke 17:32, 33).

Then, immediately following that stated in these two verses, Christ dealt with the same separation of individuals (saved individuals, not unsaved) seen in the first of the four parables in the Christian section of Matthew's account of the Olivet Discourse (*cf.* Matt. 24:40-44; Luke 17:34-36).

(For additional information on these verses, refer to the author's books, *SALVATION OF THE SOUL* and *PROPHECY ON MOUNT OLIVET* [Chapter X, "One Taken, Another Left"])

Earlier in Luke's gospel, Christ, instructing individuals who had come to him with matters more pressing in their personal lives than *to deny themselves, take up their cross, and follow Him* (*cf.* Matt. 16:24ff), said unto them:

"No man, having put his hand to the plough, and looking back, is fit for the kingdom of God" (Luke 9:62).

*Looking back* is exactly what the Israelites under Moses had done following their hearing the report of the twelve spies sent into the land ahead of the nation. They believed the false report of ten of the twelve rather than the true report of Caleb and Joshua, they refused to believe that the Lord would deliver the nations inhabiting the land into their hands, and they sought to appoint a new leader, replacing Moses, and return to Egypt (Num. 13:31-14:4).

Rather than *looking ahead* toward the land of Canaan, they began to *look back* toward the land of Egypt. And the end result

was the overthrow of an entire generation (those twenty years old and above) in the wilderness. They were overthrown on the right side of the blood (overthrown following the death of the firstborn in Egypt) but on the wrong side of the goal of their calling (overthrown preceding entrance into the land and exercising the rights of the firstborn therein).

Christ, at Calvary, exhibited the attitude which any Christian who is serious about having a part with Christ in His coming kingdom is to exhibit (I Peter 2:21-24):

“...for the joy set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God” (Heb. 12:2b).

“The joy” set before Christ had to do with *the coming day of His power, the day when He would rule and reign* (Matt. 25:20-23). “Despising the shame” (all the ignominy and shame surrounding the events of Calvary) had to do with Christ considering all of this *of little consequence compared to the things which lay out ahead*. And, in line with that seen in the whole of Heb. 12:1, 2, this is exactly the attitude Christians are to take today relative to *the things of the world* on the one hand and *the things of the coming kingdom of Christ* on the other.

The Father has told His Son *to sit on His right hand until He makes His enemies His footstool*. Then the Father will deliver the kingdom into the hands of His Son, at which time Christ will realize “the joy set before him” at Calvary (*cf.* Ps. 110:1, 2; Dan. 7:13, 14; Rev. 10:1-7; 11:15-19).

Note the place which Christians — as it pertains to their position “in Christ” and the Son’s coming reign — are presently seen occupying *in this same respect as well, as they, with the Son, await the coming day of His power*:

“Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ:

According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love:

Having predestinated us unto the adoption of children by Jesus Christ [*lit.*, ‘Having predestinated us with respect to sonship through

Jesus Christ'] to himself, according to the good pleasure of his will" (Eph. 1:3-5).

"Even when we were dead in sins, hath quickened us together with Christ, (by grace are ye saved [*lit.*, 'by grace you have been saved'; translate the same way in v. 8])

And hath raised us up together, and made us sit together in heavenly places in Christ Jesus" (Eph. 2:5, 6).

(For additional information on "adoption" [Eph. 1:5], refer to Chapter XIV, the Conclusion, and Appendix I in the author's book, BY FAITH.)

Christians, positionally seated with the Son, at the Father's right hand, are being invited to have a part in the Son's coming reign as co-heirs with Him, though a price is to be paid (Matt. 16:24, 25). And any Christian serious about the matter can only consider the price *of little consequence compared to that which will one day be revealed*.

The Father has given all that He has to His Son (*cf.* Gen. 24:36; 25:5; John 16:15), and Christians are being invited to have a part in the Son's coming 1,000-year reign over the earth, *as co-heirs* with the One in possession of all the Father's goods.

### **Third Part — "Neither Stay Thou in All the Plain"**

In the light of the Christians' present position "in Christ" and that which is involved — *seated with Christ in the heavens, awaiting that coming day when the Son will ascend the throne, with many co-heirs ascending the throne with Him* — why would any Christian want to, or even consider, remaining in the low-lying country (*i.e.*, remain in Egypt, remain in this world)?

The God of the universe, the One Who created and sustains all that exists, is offering something to Christians which is *so much greater* than anything which the world has to offer that there is really no possible comparison (*ref.* "so great salvation" in Heb. 2:3-5).

And since this is the case, why would any Christian want to do anything other than heed the Lord's command concerning *this world* and "escape to the mountain"?

There is an answer, and it is seen in the account of Abraham and Lot.

The vast majority of Christians in the world today are very much like Lot, along with his family. They are wrapped up in the things of the plain, the things of the world. Their spiritual senses relative to the mountain are such that they know or understand little to nothing about the Lord's command and warning in Gen. 19:17, with the reason for all of this seen in that which has been brought to pass through the working of the leaven in Matt. 13:33 over centuries of time (almost twenty centuries to date), producing an almost completely leavened state of Laodicean Christendom as it exists in the world today (Rev. 3:14-21).

And such a state within Christendom does not exist just in liberal circles. *Such a state exists throughout Christendom, not just in one branch of Christendom. This existing state permeates Churches throughout fundamental Christendom as well, in exactly the same manner.*

(The terms "fundamental" and "liberal" are being used in the sense of the way they are generally viewed by Christians today, not necessarily in a true Biblical sense [particularly in relation to the way those in both groups look upon the Word of the Kingdom].)

But how has the working of the leaven brought about a state of this nature in the Churches, liberal and fundamental alike? This is seemingly easy to see in liberal circles. But how can a leavening process of this nature be seen throughout the fundamental Churches as well?

To understand the preceding, one must understand where Satan has centered his attack through the working of the leaven over centuries of time, moving from that point to how matters exist in Christendom in this respect today.

Note the contextual reference to the working of the leaven in Matt. 13:33. The context of this verse has to do with "the mysteries of the kingdom of the heavens," "the word of the kingdom" (vv. 11, 19-23, 51, 52). And, this message, in a larger context, is seen as the central message of Scripture.



(The Word of the Kingdom, upon which the leaven has centered its attack, is seen as the central message of Scripture for the simple reason that it has to do with the purpose for God's restoration of ruined man. It had to do with the purpose for man's creation in the beginning [Gen. 1:26-28], and it has to do with the purpose for man's salvation following the fall [Eph. 2:8-10].

The Word of the Kingdom has to do with that foreshadowed by events on days two through six, following that foreshadowed by events on the first day, in the foundational type in Genesis chapter one. And that seen through events during these five subsequent days is with a view to man, through redemption [foreshadowed by events on the first day], one day realizing the purpose for his creation in the beginning, seen in that foreshadowed by events on the seventh day, the Sabbath rest which awaits the people of God, in chapter two [*cf.* Heb. 4:1-9].

And the whole of remaining Scripture simply provides the sinews, flesh, and skin to clothe the skeletal framework set forth in the opening thirty-four verses of Genesis [Gen. 1:1-2:3].

For a discussion of the parables of Matthew chapter thirteen, dealing with the Word of the Kingdom, refer to the author's book, MYSTERIES OF THE KINGDOM.)

Satan has centered his attack upon *a destruction of this message*, which, for all practical purposes, is absent to the same extent in fundamental circles as in liberal circles. This message is simply not being taught in the Churches of the land.

Certainly the fundamental Churches, and some of the liberal Churches, emphasize and teach the message of salvation by grace. And this message must be taught, for this is the beginning point. A person must "pass from death unto life" (John 5:24; Eph. 2:1, 5) before he can be dealt with relative to the Word of the Kingdom.

That is to say, a person must pass through the experience foreshadowed by events on the first day in Genesis chapter one before he can pass through the experiences foreshadowed by events on days two through six of this chapter, with a view to entering into that foreshadowed by events of the seventh day in chapter two.

The problem is that the Churches of the land, week after week, center their message around salvation by grace, seen through events occurring on day one in Genesis chapter one. A person's

eternal salvation, based on Christ's finished work at Calvary, has been made to be *the goal*, with the saved person ultimately seen spending eternity *in heaven* (which, of course, is not at all where saved man will spend either the 1,000-year reign of Christ or the eternal ages beyond).

Complete messages, time after time, particularly in fundamental Churches, is invariably built around this type understanding and proclamation of Scripture, which begins and ends with salvation by grace (foreshadowed by events on the first day in Genesis chapter one). And a major problem resulting from this type handling of salvation by grace is the fact that numerous Scriptures (which deal with issues beyond salvation by grace, foreshadowed by events on days two through six in Genesis chapter one) are made to relate to salvation by grace. They are brought over into a realm where they do not belong at all.

A person simply cannot remain with this type message week after week and not treat Scripture in this manner (unless, of course, he ignores and does not deal with the whole of Scripture). And treating Scripture in this manner often results in a perverted message regarding the very message being dealt with, eternal salvation itself, leaving people not even understanding salvation by grace in a correct, Biblical manner.

In reality, the Bible says what it means and means what it says, regardless of what man may have to say about the matter. And salvation by grace through faith is the beginning, not the goal.

*The beginning* is foreshadowed by God's activity on the first day in the restoration account in the opening verses of Genesis (1:2b-5). *The goal* is seen in the opening three verses of chapter two only after moving through God's restorative and creative activity during the next five days (1:6-31).

Salvation by grace (foreshadowed by events on the first day) places one in a position where he can then realize the goal (foreshadowed by events beginning with the second day), which is not to spend eternity in heaven. Rather, the goal of one's salvation is to occupy a position as co-heir with Christ in His kingdom during His 1,000-year reign over this earth (foreshadowed by the rest seen after six days of work, on the seventh day in Gen. 2:1-3).

(In the preceding respect, note where and why the mistake has been made. *It has been made, first and foremost, because the types have been ignored, particularly the initial type in the opening verses of Genesis, which all subsequent types or any other mode of teaching in Scripture MUST follow.*

By doing this, note what an individual dealing with salvation by grace as the goal, or continuing to deal only with salvation by grace, is doing in the light of the original type set forth in the opening thirty-four verses of Genesis.

That person is never moving beyond the first day in the type [1:2b-5], often, as previously seen, taking things foreshadowed by events in days two through six and erroneously relating them to events foreshadowed by those of the first day. Then “heaven” as saved man’s destination where he will spend eternity has replaced *the Sabbath rest* seen beyond the sixth day, along with that which Scripture reveals about *man’s destiny beyond the Sabbath rest*, beyond the 1,000-year reign of Christ.

Following the original type, or anywhere else in Scripture dealing with the subject [*which MUST be in complete accord with the original type*], the destination of Christians at the end of Man’s Day, at the end of the six days seen in the first chapter of Genesis, *is not heaven*. Rather, Christians, in that day, will find themselves exercising *power with God’s Son, from His throne, over this present earth* [Rev. 2:26, 27; 3:21].

[Note: Positionally, Christians are presently seated with God’s Son at His Father’s right hand, waiting, with the Son, the coming day of His power. The Son is going to one day exercise this power (*cf.* Ps. 2, 110). How could that which the future holds for Christians possibly be thought of in a way which would be separate from exercising regality with the Son? *That would be impossible!*].

Then beyond the Millennium, Christians will find themselves *exercising power with God’s Son from “the throne of God and of the Lamb” on the new earth, a rule which, of necessity, will be universal in nature* [Rev. 22:1ff].

For additional information on conditions beyond the Millennium, refer to Chapters XXXIV-XXXVI in the author’s book, THE TIME OF THE END.)

The Word of the Kingdom is the one place where those in liberal and fundamental Christianity find *common ground*. Neither seems to know anything about the Word of the Kingdom or will have anything to do with it when presented to them.

In fact, the latter group (fundamental Christianity) is usually more antagonistic than the former when the message is presented, which places them in a rather strange light. Those viewed as fundamental Christians often find themselves seeking to do away with the central message of Scripture more so than the liberals.

So, there's the answer to the question concerning why numerous Christians today would react in a manner other than heeding the Lord's command and warning as it is seen in Gen. 19:17.

The vast majority of Christians filling the pews of Churches throughout the land today don't know anything about this command or this warning. All they seem to understand, if they understand anything at all in the way of spiritual values, is salvation by grace, with eternity in heaven rather than the lake of fire in view. And when presented with the truth of the matter, because of that which they have heard over and over, they are led to believe that the true message of Scripture now being heard — *the Word of the Kingdom* — is heresy.

This is the decadent state into which the working of the leaven over almost two millenniums of time has brought Christianity. And conditions are not going to improve in days ahead. Rather, according to the clear teaching of Scripture, conditions will only continue to deteriorate. The leaven is going to continue its work "till the whole" has been leavened, leaving conditions in the Churches of the land at the time of Christ's return in such a manner that "the faith [an expression used in the N.T. peculiarly related to the Word of the Kingdom]" will not be found at all (Luke 18:8 ["faith" is articular in the Greek text, and the question is worded in a manner in the Greek text which implies a negative answer]).

So, with that in mind, let's look at how Scripture sums up the matter, which is exactly how Scripture handles the matter in the first thirty-four verses of Genesis.

#### **Fourth Part — "Escape to the Mountain"**

As previously seen, "a mountain" is used in Scripture, in a metaphorical respect, to symbolize *a kingdom*, particularly *Christ's*

*coming Kingdom* (cf. Isa. 2:1-4; Dan. 2:35, 44, 45; Matt. 16:28-17:5; Rev. 6:12-17).

(Note: Contrary to some English translations, the word “mountain” in the Hebrew text of Gen. 19:17 is singular, as in the KJV. The reference is to “a mountain” symbolizing *a kingdom*, not to “mountains” symbolizing *kingdoms*. A distinction between “mountain” and “mountains” in this respect can be seen in Isa. 2:2, 3:

“...the mountain of the Lord’s house [the kingdom of Christ] shall be established at the top of the mountains [all the individual earthly kingdoms]...”

The escape *from the plain to the mountain* is an escape *from Ur to Canaan or from Egypt to Canaan* — from the land associated with this present world to that land associated with the coming kingdom. This is where one’s attention is to be centered. *This is the goal of the race set before Christians.*

With respect to the saving of his soul, the Christian is not to remain in Egypt; nor is he to remain in the wilderness. He is to fix his sights on entrance into the land set before him, which, in the Christian’s case, is *heavenly* rather than earthly (not heaven where God resides today but *the heavens in relation to this earth*, the present abode of Satan and his angels). His warfare has to do with *the inhabitants of the land*, not with those inhabiting Egypt or the wilderness, *i.e.*, his warfare is not against the inhabitants of this present world, whether they be other Christians or the unsaved.

“No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier.

And if a man also strive for masteries, yet is he not crowned, except he strive lawfully” (II Tim. 2:4, 5).

As the Israelites under Moses were to take the land by conquest, Christians under Christ are to take the land through the same means. The twelve spies entering the land of Canaan during Moses’ day found Gentile nations infiltrated by the “giants” (Heb., *nephilim*, ‘fallen ones’ [same word as in Gen. 6:4]) inhabiting the land (Num. 13:33).

That is to say, they found that the land was inhabited by Gentile nations infiltrated by the offspring resulting from a co-habitation of the sons of God (angels in Satan's kingdom) with the daughters of men (female offspring from the lineage of Adam). And Satan, not only ruling through these Gentile nations (Dan. 10:12-20) but having become more directly associated with these nations through this union of the sons of God with the daughters of men, was in the land (by means of these nations) opposing the right of the Israelites under Moses to enter into the land and exercise the rights of the firstborn.

And a corresponding picture is presented in Scripture concerning the land set before Christians and the opposition which Christians experience concerning entrance into this land. Satan and his angels are, themselves, inhabiting this land. And they are opposing, at every turn and at all costs, the right of Christians to one day, under Christ, take this land and exercise the rights of the firstborn in the land.

This is what the Book of Ephesians is about, and the matter is brought into full view at the end of the book by way of summation. The Christians' present warfare is "not against flesh and blood." It is not against those in Egypt or in the wilderness. Rather, it is against those occupying the land set before Christians, wherein they are to one day realize an inheritance and exercise the rights of the firstborn.

It is "against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places [against the spirit forces of wickedness in heavenly places]." It is against Satan and his angels (Eph. 6:12).

And, at the same place in the Book of Ephesians, the Christian is told how to prepare for this warfare.

Christians, at the outset, as they look toward the mountain, are to "be strong in the Lord, and in the power of his might" (Eph. 6:10). Christians, within their own strength, are powerless to overcome the enemy (exactly as were the Israelites under Moses). However, relying on the promised power of the Lord in the battle is an entirely different matter (which the Israelites under Moses could have done, but didn't). With the power of the Lord at hand, the enemy in the land — past under Moses in the type,

or present under Christ in the antitype — could have had/can have no possible chance to succeed in the battle.

Then, in Eph. 6:11-17, Christians are told how to array themselves for the battle at hand.

(For information on this section of Ephesians, refer to the author's book, THE SPIRITUAL WARFARE, Chapter III, "Preparation for the Conflict.")

And if Christians fail to properly prepare themselves for the battle at hand, the outcome will be no different than that seen in the warning given to Lot at the conclusion of the Lord's instructions in Gen. 19:17.

### **Warning — "Lest Thou Be Consumed"**

The four-part command in Gen. 19:17 is followed by that which would happen to a person *should he not follow that which the Lord has to say in this respect*: "lest thou be consumed." That is, if a person does not follow that which has been commanded, *he will be consumed by that which will itself be consumed; and, as a consequence, he will lose his soul/life.*

Lot though had no concept of that which was being stated; and, in reality, even though the Lord had given him this four-part command, he couldn't follow it.

His spiritual senses had not been sufficiently developed or exercised. He could do no more than act after a carnal fashion, which he did. Lot, through the two angels, stated and then requested of the Lord,

"...I cannot escape to the mountain, lest some evil take me, and I die: Behold now, this city [Zoar] is near to flee unto, and it is a little one: Oh, let me escape thither, (is it not a little one?) and my soul shall live" (Gen. 19:19b, 20).

Lot's dulled, spiritual senses is the apparent reason why the Lord, apart from remonstrance, honored his request to be allowed to go to Zoar instead of the mountain (19:21-23).

However, Zoar—a city in the plain, spared for Lot—wasn't the last stop. After the destruction of the other cities of the plain, Lot became afraid to dwell in Zoar and moved out into the mountain to which he had previously been commanded to escape.

But, unlike Abraham, Lot dwelled on the mountain in “a cave” (19:30) rather than standing in a place “before the Lord” (19:27; cf. 18:22). He, in effect, dwelled in a place of shame rather than in a place of honor.

And therein is the account of two pilgrims who governed their lives after two entirely different fashions, one day arriving at the same destination and finding themselves occupying diametrically opposed positions, completely commensurate with the fashion in which they had governed their lives during their previous pilgrim journey.

Thus will it be with Christians on the mountain in that coming day.