

Program: SS Panel 2025 2 Q

Quarterly title: Allusions, Images, Symbols: How to Study Bible Prophecy

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Lesson Title: #10 Upon Whom the Ends Have Come

For Lesson Dates: Date Here, 2025

Section title: Tuesday - The Story of Sodom and Gomorrah

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READ

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Upon Whom the Ends Have Come

SABBATH AFTERNOON

Read for This Week's Study: Rev. 6:12–17; Matt. 24:36–44; Gen. 6:1–8; 2 Pet. 2:4–11; Gen. 18:17–32; Dan. 7:9, 10.

Memory Text: “Now all these things happened to them as examples, and they were written for our admonition, upon whom the ends of the ages have come. Therefore let him who thinks he stands take heed lest he fall” (1 Corinthians 10:11, 12, NKJV).

TUESDAY

June 3

The Story of Sodom and Gomorrah

There is another key Old Testament story to which Peter makes direct reference when describing last-day events: the destruction of Sodom and Gomorrah. The cities of the plain have become legendary for their wickedness and became the first example of population centers destroyed by fire from heaven.

Read 2 Peter 2:4–11, Jude 5–8, and Ezekiel 16:46–50—and note all of the details. What were the moral conditions that led to the destruction of these cities, and what parallels exist today, as well?

2 Peter 2:4–11. 4 For if God did not spare **the angels who sinned**, but cast *them* down to hell and delivered *them* into chains of darkness, to be reserved for judgment;

5 and did not spare **the ancient world**, **but saved Noah**, *one of eight people*, a preacher of righteousness, bringing in the flood on the world of the ungodly;

Gen 6:5 And GOD saw that the wickedness of man *was* great in the earth, and *that* every imagination of the thoughts of his heart *was* only evil continually.

Gen 6:6 And it repented the LORD that he had made man on the earth, and it grieved him at his heart.

2 Peter 2:6 and turning the cities of Sodom and Gomorrah into ashes, condemned *them* to destruction, **making *them* an example to those who afterward would live ungodly;**

>>> false - Craig - all will be saved

Genesis 18:22 22 Then the men turned away from there and went toward Sodom, but Abraham still stood before the Lord.

23 And Abraham came near and said, “Would You also destroy the righteous with the wicked?”

24 Suppose there were fifty righteous within the city; would You also destroy the place and not spare *it* for the fifty righteous that were in it? **25** Far be it from You to do such a thing as this, to slay the righteous with the wicked, so that the

righteous should be as the wicked; far be it from You! Shall not the Judge of all the earth do right?"

26 So the Lord said, "If I find in Sodom fifty righteous within the city, then I will spare all the place for their sakes."

Genesis 18:32 Then he said, "Let not the Lord be angry, and I will speak but once more: Suppose ten should be found there?"

2 Peter 3:9 The Lord is not slack concerning *His* promise, as some count slackness, but is longsuffering toward **[c]**us, not willing that any should perish but that all should come to repentance.

2 Peter 2:7 and delivered righteous Lot, *who was* oppressed by the filthy conduct of the wicked

8 (for that righteous man, dwelling among them, tormented *his* righteous soul from day to day by seeing and hearing *their* lawless deeds)—

9 *then the Lord knows how to deliver the godly out of temptations* and to reserve the unjust under punishment for the day of judgment,

10 and **especialely those who walk according to the flesh in the lust of uncleanness and despise authority.** *They are* presumptuous, self-willed. They are not afraid to speak evil of dignitaries,

11 whereas angels, who are greater in power and might, do not bring a reviling accusation against them before the Lord.

Jude 5–8 5 But I want to remind you, though you once knew this, that the Lord, having saved the people out of the land of Egypt, afterward **destroyed those who did not believe.**

6 And the angels who did not keep their proper domain, but left their own abode, He has reserved in everlasting chains under darkness for the judgment of the great day;

7 as **Sodom and Gomorrah**, and the cities around them in a similar manner to these, **having given themselves over to sexual immorality and gone after strange flesh, are set forth as an example, suffering the vengeance of eternal fire.**

8 Likewise also these dreamers defile the flesh, reject authority, and speak evil of dignitaries.

Ezekiel 16:46–50 46 “Your elder sister *is* Samaria, who dwells with her daughters to the north of you; and your younger sister, who dwells to the south of you, *is* Sodom and her daughters.

47 You did not walk in their ways nor act according to their abominations; but, as *if that were* too little, **you became more corrupt than they in all your ways.**

48 “As I live,” says the Lord God, “**neither your sister Sodom nor her daughters have done as you and your daughters have done.**

49 Look, **this was the iniquity of your sister Sodom:** She and her daughter had pride, fullness of food, and abundance of idleness; neither did she strengthen the hand of the poor and needy.

50 And they were haughty and committed abomination before Me; therefore I took them away as I saw *fit*.

The warning offered to the last-day people of this planet through the account of Sodom and Gomorrah is plain: eventually, the wicked will also be destroyed by fire, as described so clearly in Revelation 20. **Sin is remarkably deceptive in that it blinds us to the state of our own hearts,** veiling our transgressions under a layer of self-approval, while the wickedness perpetrated by others often remains obvious to us. In the same chapter where God talked about how much love He had poured upon His nation, He also has to warn the nation that, while it did not commit the very same sins (*Ezek. 16:47*), it has actually become more wicked than Sodom.

Israel had been “playing the harlot” (*Ezek. 16:41*), committing spiritual adultery. Imagine the surprise of God’s people when they heard that they were *more wicked* than people who were legendary for their wickedness.

This is nothing new, not just with ancient Israel but with all humanity. In Romans 1:18–32, Paul presents a long list of human evil that could have been written based off of today’s newspapers. Paul’s description of Gentile sin was not intended to create feelings of superiority among the Jews but so that God’s people finally could understand the seriousness of their own sins. Nathan did the same thing when he spoke to David: he told the story of a rich man who stole a lamb from a poor man. This story “greatly aroused” David’s anger (*2 Sam. 12:5, NKJV*), because the injustice seemed obvious; even then, it took Nathan’s declaration, “you are the man!” (*2 Sam. 12:7, NKJV*) to make David see himself in the story.

It is important to remember that the Bible is not primarily addressed to the outside world but to God’s own people. When we see the heinous sins of others described in a passage like Revelation 13 or 17, it is a warning that we, too, can fall into the same trap.