

Questions

1. Read John 15:15-16. What additional insight does Jesus give about how relationship with God leads to revelation and participation in His purposes?
2. Abraham approaches God with humility as "dust and ashes," yet with boldness. What does his example teach us about how believers should approach God in prayer?
3. What might it look like this week to practice bold, faith-filled intercession like Abraham (whether for your family, church, or community)?
4. Where do you see the danger of becoming spiritually desensitized to sin (either in your own life or in the culture around you)?
5. Peter calls believers "strangers and exiles" (1 Peter 2:11). What are some practical ways Christians can resist being shaped by the surrounding culture?
6. In what ways do you see yourself in Lot, hesitating, clinging to something God has called you to leave, or struggling to fully trust His rescue?
7. How can the promise of God's "new mercies every morning" (Lam 3:21-23) shape the way you face discouragement, failure, or weakness in your daily life?

*Need prayer?
Someone will be up front by the piano
to pray with you after the 1st & 2nd services.*

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The Just Judge of the Whole Earth

Genesis 18:16-19:29

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March 8, 2025

In Genesis 18:16-19:29, we see three revelations of the just Judge of the whole earth so we would trust His justice, tremble before His holiness, and seek refuge in His mercy.

1. THE APPROACHABLE JUST JUDGE (18:16-33)

God Welcomes (18:16-21)

God does not need counsel. (Isa 40:13-14) God's welcome of Abraham is not necessity, it's grace.

The ground for God's welcome is _____.
(vv.18-19)

Abraham Draws Near (18:22-33)

Abraham's audacious approach is not with arrogance but with

_____. (see v.27)

2. THE HOLY JUST JUDGE (19:1-11, 23-26)

The Blindness of Sin (19:1-11)

In the ancient Near East, hospitality meant assuming responsibility for a guest's safety. Lot's hospitality is likely one reason why in the NT Peter describes him as "righteous". (2 Pet 2:7-8)

You cannot live in Sodom without Sodom eventually living in you. (i.e., 1 Cor. 15:33)

The Fire of Holiness (19:23-26)

God's wrath is His holy and just response to sin. A perfectly holy God must oppose evil. And a perfectly just God must deal with it.

3. THE MERCIFUL JUST JUDGE (19:12-22, 27-29)

God's mercy doesn't cancel His justice; it operates in the middle of His judgment.

Mercy that Grabs (19:12-22)

Lot doesn't rescue himself. God does! Lot hesitates. God grabs. That word "compassion" speaks of tender mercy.

Mercy through Intercession (19:27-29)

"God *remembered* Abraham and brought Lot out." That doesn't mean God had forgot. It means He acted in covenant faithfulness.

Lot's rescue was the fruit of Abraham's intercession.