



YES, NO & MAYBE

08

1. Most of the people who make Facebook posts about injustices don't actually get out and tangibly do anything about it.
2. God's priority for my life is first doctrinal truth, and second, social justice.
3. If I am a good-enough negotiator, I can change God's mind.
4. Sodom & Gomorrah were destroyed because of their sexual perversions.
5. One bad person in a good group is more influential than a good person in a wicked group.

DIG DEEP

∞ As it has been presented to you, what is God's number one pet peeve? What upsets Him the most?

READ: Genesis 18:16-22 (NIV)

16 When the men got up to leave, they looked down toward Sodom, and Abraham walked along with them to see them on their way. 17 Then the Lord said, "Shall I hide from Abraham what I am about to do? 18 Abraham will surely become a great and powerful nation, and all nations on earth will be blessed through him. 19 For I have chosen him, so that he will direct his children and his household after him to keep the way of the Lord by doing what is right and just, so that the Lord will bring about for Abraham what he has promised him."

20 Then the Lord said, "The outcry against Sodom and Gomorrah is so great and their sin so grievous 21 that I will go down and see if what they have done is as bad as the outcry that has reached me. If not, I will know."

22 The men turned away and went toward Sodom, but Abraham remained standing before the Lord.

∞ The Lord chooses to reveal to Abraham what He is about to do. He does so, because He has chosen Abraham to bless the surrounding nations. What method of "blessing" will his family utilize to bring about God's promise? [See vs. 19]

« **right** - [הַקְדָּצָה - sedaqah] justice, honesty, community loyalty, just cause, just deeds.

» **just** - [מִשְׁפָּט - mispat] to administer justice.

- The Lord responds because of the "outcry" [vs. 20] of the people.

« **outcry** - [תִּקְעָה - zaqat] The Hebrew word for "outcry" is used in Scripture to describe the cries of the oppressed and brutalized. It is used for the cry of the oppressed widow or orphan (cf. Exodus 22:22, 23), the cry of the oppressed servant (cf. Deuteronomy 24:15), and the cries of the Israelites in Egypt (cf. Exodus 2:23; 3:7, 9). Jeremiah uses it to refer to the scream of terror by an individual or city when it is attacked (cf. Jeremiah 18:22; 20:16; 25:36; 48:3-5, 34; 49:21; 50:46; 51:54). Such an outcry is the miserable wail of the oppressed and brutalized.

» **Righteousness & justice** portrays a way of living in community that promotes life for all its members—a life promoting social order. The cry of the oppressed arises out of a death-producing social order.

How
GOD
LEADS

DIG DEEP...CONTINUED

» Ezekiel 16:49 (NIV) - **Now this was the sin of your sister Sodom: She and her daughters were arrogant, overfed and unconcerned; they did not help the poor and needy.**

° In light of these words of Scripture, how does this help to redefine in your mind the character of God?

∞ In verse 22, your translation most likely reads, “**Abraham remained standing before the Lord.**” This is NOT what Moses wrote. The original reads, “The Lord remained standing before Abraham.” Scribes changed it for fear that it demoted God’s sovereignty.

« What does it reveal about the character of God that He would remain standing before Abraham?

READ: Genesis 18:23-33 (NIV)

23 Then Abraham approached him and said: “Will you sweep away the righteous with the wicked? 24 What if there are fifty righteous people in the city? Will you really sweep it away and not spare the place for the sake of the fifty righteous people in it? 25 Far be it from you to do such a thing—to kill the righteous with the wicked, treating the righteous and the wicked alike. Far be it from you! Will not the Judge of all the earth do right?” 26 The Lord said, “If I find fifty righteous people in the city of Sodom, I will spare the whole place for their sake.” 27 Then Abraham spoke up again: “Now that I have been so bold as to speak to the Lord, though I am nothing but dust and ashes, 28 what if the number of the righteous is five less than fifty? Will you destroy the whole city for lack of five people?” “If I find forty-five there,” he said, “I will not destroy it.” 29 Once again he spoke to him, “What if only forty are found there?” He said, “For the sake of forty, I will not do it.” 30 Then he said, “May the Lord not be angry, but let me speak. What if only thirty can be found there?” He answered, “I will not do it if I find thirty there.” 31 Abraham said, “Now that I have been so bold as to speak to the Lord, what if only twenty can be found there?” He said, “For the sake of twenty, I will not destroy it.” 32 Then he said, “May the Lord not be angry, but let me speak just once more. What if only ten can be found there?” He answered, “For the sake of ten, I will not destroy it.” 33 When the Lord had finished speaking with Abraham, he left, and Abraham returned home.

∞ Abraham rewrites the standard paradigm: *bad few* vs. *good few*. (This echoes his calling in 18:18.)

» Abraham makes some false assumptions about God’s character here, but what does God reveal about Himself in this conversation?

NOTES

TALK WITH GOD THIS WEEK ABOUT...

1. How am I producing what is right and just in my community?
2. In what ways am I allowing my surroundings to change me?
3. What do I see more clearly about the character of God this week?



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