

## GENESIS 19:27-29 COME, LOOK AT SODOM

“Abraham went early in the morning to the place where he had stood before the Lord. And he looked down toward Sodom and Gomorrah and toward all the land of the valley, and he looked and, behold, the smoke of the land went up like the smoke of a furnace.

“So it was that, when God destroyed the cities of the valley, God remembered Abraham and sent Lot out of the midst of the overthrow when he overthrew the cities in which Lot had lived.”<sup>1</sup>

**T**he Bible is hard on pride. Pride is the pathway to destruction [PROVERBS 16:18]; the Lord simply hates it [PROVERBS 8:13]. Obviously, I am speaking only of what may be called “normal” pride—the pride one takes in enviable capabilities or in praiseworthy achievements. However, an astonishing new form of pride has strutted onto the scene of modern life—pride in the abnormal, pride in the defective, pride in what is deviant.

Type “gay pride” into any Internet search engine and you will find a plethora of sites that promote the perspective that deviance merits pride. However, a Christian need observe but a single “gay pride” parade to establish the foolishness of attempting to take satisfaction in the open promotion of what is abnormal and dishonourable. Such parades exhibit and celebrate debauchery. Though politicians speak of these events as “colourful,” it is instructive to note that television news shows will not provide full coverage—the images are too revolting, or perhaps they are too damaging to the media’s commitment to promote the homosexual lifestyle as fun and normal. Perhaps such events draw people willing to spend money in the communities hosting the events, but we should ask at what cost the events are hosted. The moral declension attending the events may cost more than the communities wish to pay.

Undoubtedly, there is great sadness for those enmeshed in the gay pride movement. Men and women have felt the sting of social disapproval, and undoubtedly they have felt the sharp pangs of conscience. Trapped by their own choice, they labour to assure themselves and the community that the lifestyle they have chosen is defensible, even wonderful. It is a pitiful spectacle, but it is not benign, for in the rush to justify themselves, adherents to the movement trample standards of human decency and well-being as outlined in the Bible.

Since “gay pride” appears to have had such overwhelming success, should we be surprised that there now exist movements for “mad pride,” born when mentally ill people visited a “gay pride” festival?<sup>2</sup> Since “gay pride” demands that we treat the abnormal as normal and healthy, it should not be surprising that people with mental illness demand that we treat them as normal and healthy instead of attempting to treat their illness.

Increasingly, people exalt their deviance, insisting that everyone be coerced into treating their abnormal behaviour as normal. Already, we have a “fat pride” movement.<sup>3</sup> And though I certainly encourage people to accept themselves and their body shape, it is not at all evident that taking pride in our imperfections is wise or healthy. I have also recently discovered a movement promoting “pagan pride.”<sup>4</sup> I suppose it is only a matter of time before we have “pride pride.”

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<sup>1</sup> Unless otherwise indicated, all Scripture quotations are from The Holy Bible, English Standard Version, copyright © 2001 by Crossway Bibles, a division of Good News Publishers. Used by permission. All rights reserved.

<sup>2</sup> Mad Pride Website, <http://www.zyra.org.uk/madpride.htm>, accessed 11 June 2009

<sup>3</sup> Uppity Women Magazine Website, <http://www.uppitywomen.net/summer2001.html>, accessed 11 June 2009

<sup>4</sup> The Pagan Pride Project Website, <http://www.paganpride.org/>, accessed 11 June 2009

The Bible warns:

“Pride goes before destruction,  
and a haughty spirit before a fall.”

[PROVERBS 16:18].

Of course, the Bible here addresses what we think of as “normal” pride. This biblical truth holds for an individual, for a nation, or even for a congregation. By extension, it would be appropriate to say that pride in the aberrant or bizarre is the expression of the destruction and the fall to which the Bible points; it is a sign that the collapse is already under way.

Looking upon modern culture as it implodes from the growing encrustation of evil, the question must be raised, “How shall the godly respond to the collapse of society?” Viewing the condition of many religious organisations that present themselves as repositories of righteous, godly people may be moved to ask how they should act as the inevitable implosion takes place. The question is one that was raised long ago when the Psalmist asked,

“When the foundations are destroyed,  
what can the godly accomplish?”

[PSALM 11:3]<sup>5</sup>

Abraham witnessed the implosion of an ancient society marked by deviancy and decay. Undoubtedly, the people of Sodom and Gomorrah considered their behaviour normal, justifying their attitudes and their actions against any criticism from surrounding peoples. However, at the very time they appeared to be at the apex of wealth and achievement, destruction was stayed by the prayer of one man. When destruction finally rained down on the cities of the plain, how did that godly man—Abraham—respond? That is the focus of our study this day.

**ABRAHAM SOUGHT THE LORD** — “Abraham went early in the morning to the place where he had stood before the Lord.” You recall how the LORD had informed Abraham of His plan, and the manner in which Abraham received that revelation. The account of that incident, as it occurred about twelve hours earlier, is recorded in Genesis 18.

“The LORD said, ‘Shall I hide from Abraham what I am about to do, seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him? For I have chosen him, that he may command his children and his household after him to keep the way of the LORD by doing righteousness and justice, so that the LORD may bring to Abraham what he has promised him.’ Then the LORD said, ‘Because the outcry against Sodom and Gomorrah is great and their sin is very grave, I will go down to see whether they have done altogether according to the outcry that has come to me. And if not, I will know.’

“So the men turned from there and went toward Sodom, but Abraham still stood before the LORD. Then Abraham drew near and said, ‘Will you indeed sweep away the righteous with the wicked? Suppose there are fifty righteous within the city. Will you then sweep away the place and not spare it for the fifty righteous who are in it? Far be it from you to do such a thing, to put the righteous to death with the wicked, so that the righteous fare as the wicked! Far be that from you! Shall not the Judge of all the earth do what is just?’ And the LORD said, ‘If I find at Sodom fifty righteous in the city, I will spare the whole place for their sake.’

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<sup>5</sup> NET Bible (Biblical Studies Press, 2006)

“Abraham answered and said, ‘Behold, I have undertaken to speak to the Lord, I who am but dust and ashes. Suppose five of the fifty righteous are lacking. Will you destroy the whole city for lack of five?’ And he said, ‘I will not destroy it if I find forty-five there.’ Again he spoke to him and said, ‘Suppose forty are found there.’ He answered, ‘For the sake of forty I will not do it.’ Then he said, ‘Oh let not the Lord be angry, and I will speak. Suppose thirty are found there.’ He answered, ‘I will not do it, if I find thirty there.’ He said, ‘Behold, I have undertaken to speak to the Lord. Suppose twenty are found there.’ He answered, ‘For the sake of twenty I will not destroy it.’ Then he said, ‘Oh let not the Lord be angry, and I will speak again but this once. Suppose ten are found there.’ He answered, ‘For the sake of ten I will not destroy it.’ And the LORD went his way, when he had finished speaking to Abraham, and Abraham returned to his place” [GENESIS 18:17-33].

Abraham was apprised of what God was planning, and that knowledge prompted him to pray for compassion for Sodom. As a significant aside, though God does not often speak directly to His people to inform them of His plans, He has revealed in considerable detail what He is doing through His Word. Throughout history, His people have responded with compassion and concern whenever they became aware of God’s activity. One example of prayer prompted by discovering God’s plans will be beneficial in demonstrating this point.

“In the first year of Darius the son of Ahasuerus, by descent a Mede, who was made king over the realm of the Chaldeans—in the first year of his reign, I, Daniel, perceived in the books the number of years that, according to the word of the LORD to Jeremiah the prophet, must pass before the end of the desolations of Jerusalem, namely, seventy years.

“Then I turned my face to the Lord God, seeking him by prayer and pleas for mercy with fasting and sackcloth and ashes. I prayed to the LORD my God and made confession, saying...” Pay attention to this prayer, and especially the parallel with that of Abraham. ““O Lord, the great and awesome God, who keeps covenant and steadfast love with those who love him and keep his commandments, we have sinned and done wrong and acted wickedly and rebelled, turning aside from your commandments and rules. We have not listened to your servants the prophets, who spoke in your name to our kings, our princes, and our fathers, and to all the people of the land. To you, O Lord, belongs righteousness, but to us open shame, as at this day, to the men of Judah, to the inhabitants of Jerusalem, and to all Israel, those who are near and those who are far away, in all the lands to which you have driven them, because of the treachery that they have committed against you. To us, O LORD, belongs open shame, to our kings, to our princes, and to our fathers, because we have sinned against you. To the Lord our God belong mercy and forgiveness, for we have rebelled against him and have not obeyed the voice of the LORD our God by walking in his laws, which he set before us by his servants the prophets. All Israel has transgressed your law and turned aside, refusing to obey your voice. And the curse and oath that are written in the Law of Moses the servant of God have been poured out upon us, because we have sinned against him. He has confirmed his words, which he spoke against us and against our rulers who ruled us, by bringing upon us a great calamity. For under the whole heaven there has not been done anything like what has been done against Jerusalem. As it is written in the Law of Moses, all this calamity has come upon us; yet we have not entreated the favour of the LORD our God, turning from our iniquities and gaining insight by your truth. Therefore the LORD has kept ready the calamity and has brought it upon us, for the LORD our God is righteous in all the works that he has done, and we have not obeyed his voice. And now, O Lord our God, who brought your people out of the land of Egypt with a mighty hand, and have made a name for yourself, as at this day, we have sinned, we have done wickedly.

“O Lord, according to all your righteous acts, let your anger and your wrath turn away from your city Jerusalem, your holy hill, because for our sins, and for the iniquities of our fathers, Jerusalem and your people have become a byword among all who are around us. Now therefore, O our God, listen to the prayer of your servant and to his pleas for mercy, and for your own sake, O Lord, make your face to shine upon your sanctuary, which is desolate. O my God, incline your ear and hear. Open your eyes and see our desolations, and the city that is called by your name. For we do not present our pleas before you because of our righteousness, but because of your great mercy. O Lord, hear; O Lord, forgive. O Lord, pay attention and act. Delay not, for your own sake, O my God, because your city and your people are called by your name” [DANIEL 9:1-19].

In the Word, great truths concerning God’s response to wickedness are revealed for any willing to heed His Word. For instance, we are taught:

“Righteousness exalts a nation,  
but sin is a reproach to any people.”

[PROVERBS 14:34]

Whenever a nation exalts sin, condones evil and defies God, it invites His judgement. Consequently, we are warned that “The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who by their unrighteousness suppress the truth” [ROMANS 1:18]. When a nation is characterised by rampant immorality, God will judge that nation, just as He judged the cities of the plain.

Thus, we are warned in the Word, “Sexual immorality and all impurity or covetousness must not even be named among you, as is proper among saints. Let there be no filthiness nor foolish talk nor crude joking, which are out of place, but instead let there be thanksgiving. For you may be sure of this, that everyone who is sexually immoral or impure, or who is covetous (that is, an idolater), has no inheritance in the kingdom of Christ and God. Let no one deceive you with empty words, for because of these things”—*sexual immorality, impurity, greed, filthiness, foolish talk, crude joking*—“the wrath of God comes upon the sons of disobedience” [EPHESIANS 5:3-6].

This stern warning is iterated in Paul’s Letter to Colossian Christians. There, he writes, “Put to death therefore what is earthly in you: sexual immorality, impurity, passion, evil desire, and covetousness, which is idolatry. On account of these”—*sexual immorality, impurity, passion, evil desire, greed*—“the wrath of God is coming” [COLOSSIANS 3:5, 6].

Knowing this, each Christian who is the least conversant with the Word of God is obligated to pray for righteousness to prevail in the nation. Each Christian is responsible to seek God’s mercy and to demonstrate compassion by praying for God to deliver neighbours and friends from judgement by opening their hearts to faith in the Living Son of God. Knowing that God has warned of coming wrath, and knowing the integrity of the Word when it speaks to warn, each Christian is clearly charged to not only be righteous, but to seek righteousness, by asking God to spare the nation from judgement and to turn many people to righteousness.

Each Christian stands as a watchman over the nation because each knows the plan of God concerning judgement of the wicked. As the Word of God warns, “If the watchman sees the sword coming and does not blow the trumpet, so that the people are not warned, and the sword comes and takes any one of them, that person is taken away in his iniquity, but his blood I will require at the watchman’s hand” [EZEKIEL 33:6].

In times of moral declension, the Christian has no warrant to wring his or her hands and bemoan the slide into decadence. Rather, the first response must be to stand before God, pleading for the welfare of the nation wherein that believer lives and asking God to demonstrate mercy by delivering the righteous from judgement and by turning the wicked to life in the Beloved Son. This is the instruction we have received when the Apostle writes, “First of all, then, I urge that supplications, prayers, intercessions, and thanksgivings be made for all people, for kings and all who are in high positions, that we may lead a peaceful and quiet life, godly and dignified in every way. This is good, and it is pleasing in the sight of God our Saviour, who desires all people to be saved and to come to the knowledge of the truth” [1 TIMOTHY 2:1-4].

Of first priority for Christians is the requirement that we be a people of prayer—and the more so if we believe we live in times of moral dissipation! Remember, when the Apostle wrote these words, Rome was moving swiftly into a moral abyss, described in sickening detail in the first chapter of Romans. The obligation for Christians remains that we stand before the Lord in prayer. In particular, Christian men are to take the lead in praying, as the Apostle states, “I desire then that in every place the men should pray, lifting holy hands without anger or quarrelling” [1 TIMOTHY 2:8].

**ABRAHAM GRIEVED OVER SODOM AND GOMORRAH** — “Abraham looked down toward Sodom and Gomorrah and toward all the land of the valley, and he looked and, behold, the smoke of the land went up like the smoke of a furnace.” The text does not specifically say so, but it is difficult not to believe that Abraham grieved over the destruction of the city. Among other reason, he had no way of knowing whether his nephew and his family had escaped the destruction of the city. In fact, after the overthrow of the city, we have no way of knowing if Abraham ever again met Lot. So far as Abraham knew, Lot perished in the rain of burning sulphur.

Undoubtedly, Abraham was deeply grieved at the thought that his nephew might have been lost; and though he had nothing invested in Sodom, he nevertheless felt sorrow at the necessity of judgement and he grieved the deaths. No worshipper of the Living God rejoices at the death of the wicked; rather, the child of God grieves for the stubborn resistance to the Holy Spirit that brings judgement. The believer in the Risen Saviour rejoices at God vindicating His Name, but they will inevitably feel sorrow at the thought that the wicked refused His mercy.

Think of some of the times the redeemed rejoice as recorded in the Apocalypse. The first passage to which I direct your attention is **REVELATION 12:7-12**. “War arose in heaven, Michael and his angels fighting against the dragon. And the dragon and his angels fought back, but he was defeated, and there was no longer any place for them in heaven. And the great dragon was thrown down, that ancient serpent, who is called the devil and Satan, the deceiver of the whole world—he was thrown down to the earth, and his angels were thrown down with him. And I heard a loud voice in heaven, saying, ‘Now the salvation and the power and the kingdom of our God and the authority of his Christ have come, for the accuser of our brothers has been thrown down, who accuses them day and night before our God. And they have conquered him by the blood of the Lamb and by the word of their testimony, for they loved not their lives even unto death. Therefore, rejoice, O heavens and you who dwell in them! But woe to you, O earth and sea, for the devil has come down to you in great wrath, because he knows that his time is short!’” To be certain, the redeemed saints are said to rejoice; however, they rejoice at the victory of believers who refuse to succumb to temptation and who hold faithfully to the Word of God. They are joyful at the courage of fellow believers who refuse to quit following the Risen Saviour even though it means their death during the dark days of the Tribulation.

In **REVELATION 18:20**, we witness believers as they are encouragement to rejoice.

“Rejoice over [Babylon the great], O heaven,  
and you saints and apostles and prophets,  
for God has given judgement for you against her!”

Here, the cause for joy is that God has shown Himself faithful to His Word and for His people. Faith brings us into a right relationship with God, and we walk by faith. However, it is a cause for deep joy whenever God vindicates our faith by fulfilling His Word.

There is yet one other instance of the believers expressing their joy in the Apocalypse.

**REVELATION 19:6b-8a** reads:

“Hallelujah!  
For the Lord our God  
the Almighty reigns.  
Let us rejoice and exult  
and give Him the glory,  
for the marriage of the Lamb has come,  
and His Bride has made Herself ready;  
it was granted Her to clothe Herself  
with fine linen, bright and pure.”

When at last our faith is complete and we are joined with all the redeemed of the ages, our joy will be complete. At that time, we will rejoice because our God will be glorified in us who are His saints. This is the Word of the Apostle to the Christians in Thessalonica.

“We ought always to give thanks to God for you, brothers, as is right, because your faith is growing abundantly, and the love of every one of you for one another is increasing. Therefore we ourselves boast about you in the churches of God for your steadfastness and faith in all your persecutions and in the afflictions that you are enduring.

“This is evidence of the righteous judgment of God, that you may be considered worthy of the kingdom of God, for which you are also suffering— since indeed God considers it just to repay with affliction those who afflict you, and to grant relief to you who are afflicted as well as to us, when the Lord Jesus is revealed from heaven with his mighty angels.”

Those who persecute the people of God and oppose the advance of His cause “will suffer the punishment of eternal destruction, away from the presence of the Lord and from the glory of his might, when he comes on that day to be glorified in his saints, and to be marvelled at among all who have believed, because our testimony to you was believed” [2 THESSALONIANS 1:3-7, 9, 10].

Notice one vital truth. The overwhelming joy ascribed to believers is all future, and it is all related to the fulfillment of the promises of God and the demonstration of the glory of the Victorious Saviour. This does not mean that we have no joy in our service before the Lord at this time—we do. However, it is evident that the people of God grieve over the wicked as they are held to account. Abraham did not rejoice at the announcement of destruction for the cities of the plain; rather he interceded because he was moved with compassion for the judgement that was coming. In the same way, we who know God cannot rejoice at the thought of judgement for those who are wicked. Neither can we rejoice at the prospect of judgement for nations, or cities or churches because they have acted wickedly.

We grieve at the thought that anyone must face the wrath of God. We would do well to emulate the Apostle when he speaks of Israel. “I am speaking the truth in Christ—I am not lying; my conscience bears me witness in the Holy Spirit—that I have great sorrow and unceasing anguish in my heart. For I could wish that I myself were accursed and cut off from Christ for the sake of my brothers, my kinsmen according to the flesh” [ROMANS 9:1-3].

When Israel had sinned grievously by building a golden calf, God was prepared to destroy them. However, Moses prayed for them, though they did not deserve his intercession. “Alas,” said the great man, “this people has sinned a great sin. They have made for themselves gods of gold. But now, if You will forgive their sin—but if not, please blot me out of Your book that You have written” [EXODUS 32:31, 32].

As Christians, we should grieve over the sin of our countrymen. We should grieve that they are blinded by sin and deceived by the wicked one, and we should be moved with compassion. I do not say that we should ignore sin—we must not. In times of declension, we are told how we must respond by Jude, as he draws his brief missive to a conclusion. “But you, beloved, building yourselves up in your most holy faith and praying in the Holy Spirit, keep yourselves in the love of God, waiting for the mercy of our Lord Jesus Christ that leads to eternal life. And have mercy on those who doubt; save others by snatching them out of the fire; to others show mercy with fear, hating even the garment stained by the flesh” [JUDE 20-23]. We must be compassionate, but we must guard ourselves from stumbling into approving the wickedness of those who face God’s wrath.

**GOD REMEMBERED ABRAHAM** — “So it was that, when God destroyed the cities of the valley, God remembered Abraham and sent Lot out of the midst of the overthrow when he overthrew the cities in which Lot had lived.” Abraham interceded for the wicked cities, and his heartfelt petition revealed his genuine grief at the destruction pending for the city. However, Abraham was not the only player in this drama; God heard his prayer and “God remembered Abraham.” In the same way, the child of God that stands before Him, pleading for His glory and for His righteousness to prevail, should know that the LORD God will hear the earnest plea of the righteous when it is presented. Moreover, the worshipper of the Living God can know that he or she will be delivered when judgement at last comes.

I do not mean to imply that a Christian will never experience trouble, or that a child of God will never share in the sorrow that a wicked culture brings on itself—sin has consequences that extend far beyond the sinner. I do mean that when God at last judges wickedness, His people will be delivered.

Abraham had asked God to spare the city if he found ten righteous people; but in the end, only Lot, his wife and his two daughters, were delivered from the city. The record that follows does nothing to convince the reader that either Lot’s wife or his daughters were worshippers of the Living God. Though raised in the presence of a worshipper of the LORD God, they were more wed to Sodom than to serving God. Nevertheless, God remembered Abraham and delivered Lot. In other words, Abraham’s pleas were not ignored. Lot’s deliverance from the destruction wreaked upon the city was a demonstration of God’s grace.

When we read that “God remembered Abraham,” we must not imagine that God had forgotten His servant, but it is a strong means of telling us that God honoured His servant. In the same way, should we say that God remembers us, it is a way of saying that He has honoured us by granting what we asked of Him. What is evident is that “the prayer of a righteous person has great power as it is working” [JAMES 5:16].

One significant truth that we see in the mercy of God to Lot is a picture of the deliverance of believers during the judgements that must ultimately come upon the earth. Writing the Thessalonian Christians, the Apostle writes of God's judgements that are coming, giving believers this rich word of comfort and encouragement, "Concerning the times and the seasons, brothers, you have no need to have anything written to you. For you yourselves are fully aware that the day of the Lord will come like a thief in the night. While people are saying, 'There is peace and security,' then sudden destruction will come upon them as labour pains come upon a pregnant woman, and they will not escape. But you are not in darkness, brothers, for that day to surprise you like a thief. For you are all children of light, children of the day. We are not of the night or of the darkness. So then let us not sleep, as others do, but let us keep awake and be sober. For those who sleep, sleep at night, and those who get drunk, are drunk at night. But since we belong to the day, let us be sober, having put on the breastplate of faith and love, and for a helmet the hope of salvation. For God has not destined us for wrath, but to obtain salvation through our Lord Jesus Christ, who died for us so that whether we are awake or asleep we might live with him" [1 THESSALONIANS 5:1-10].

Just as Lot was delivered, so those who are worshippers of the Risen Christ anticipate that they will not pass through the Great Tribulation. As one commentator from another era has written, "In the fearful catastrophe of the last day, when a favoured countless multitude shall be seen emerging and soaring to the mountains of salvation from the midst of a still more countless multitude left to their fate in the flames of a burning world, their deliverance shall be owing to the efficacy of His prevalent intercession and atoning blood."<sup>6</sup> When God destroys the wicked, He remains faithful to the righteous; and even now, Christ intercedes for His own.

This brings me to the presentation of some final thoughts. First, *Judgement is Certain*. God will not always ignore the wickedness of this world. The thought both comforts the righteous who long for His glory and terrifies the wicked who know that they live in defiance of Holy God. Though unbelievers ridicule the idea that God will hold the wicked accountable, even they harbour a sense of dread at the certainty of judgement. Though wicked people attempt to excuse their behaviour by attempting to normalise the abnormal, in the quiet moments when they are alone with their thoughts, they tremble at the knowledge of God's righteous anger.

Again, *When Judgement Comes, it will be Swift*. Paul said that "The Day of the Lord will come like a thief in the night." He also warned that "Sudden destruction will come upon [mankind] as labour pains come upon a pregnant woman" [1 THESSALONIANS 5:2, 3]. Because people seem always to imagine that judgement is for another and because it is a fallacy of people to console themselves that they have gotten away with their evil, people are always shocked when God judges; and when He judges the world, all mankind will be surprised. The child of God, when disciplined, is astonished at how quickly the punishment is administered, but they know that what they are receiving is for their good and for His glory. Similarly, when the wicked are at last judged, they are astonished at how quickly the judgement is administered.

Do not imagine that God owes mankind a warning—He does not. When He at last says, "Enough!" there will be no appeal for mercy. In that day, unprecedented terror will mark all mankind as they flee to the caves and the rocks of the mountains, crying out for the earth to swallow them up in order to hide them from the face of God and from "the wrath of the Lamb" [REVELATION 6:15, 16]. It will be an awful day for those then living on the earth, whom the Bible refers to as "earth dwellers." I trust you are not included as part of this sorrowful crowd.

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<sup>6</sup> George Bush, **Notes, Critical and Practical on the Book of Genesis, Vol. 1** (Iverson, Phinney, New York, 1957. Reprint, James Family Christian Publishers, Minneapolis, MN 1979) 329-30



Knowledge of God's judgement compels Christians to plead with outsiders to believe. "Knowing, therefore, the terror of the Lord, we persuade men" [2 CORINTHIANS 5:11].<sup>7</sup> And that is the final point I wish to stress today: ***Now, There is Mercy for All Who Will Receive It.*** Master Jesus now offers mercy and grace, salvation from wrath and from judgement, to all who will receive it. It is not a fire insurance policy, but it is deliverance as He changes you into one who glorifies His Name through giving you life.

Jesus, the Son of God, died because of your sinful, helpless condition. He did not stay dead, but rose from the dead to ensure that you can be made right with the Father in every way. Now, the call of the Spirit of God is for you to receive this Risen, Living Saviour as Master over your life. The Word of God invites you to life, saying, "If you confess with your mouth that Jesus is Lord and believe in your heart that God raised Him from the dead, you will be saved. For with the heart one believes and is justified, and with the mouth one confesses and is saved." That promise concludes by looking to the Prophet Joel when he says, "Everyone who calls on the Name of the Lord will be saved" [ROMANS 10:9, 10, 13].

Our plea is that you will escape for your life. Turn to Christ the Saviour now. Believe this message of grace and life and be delivered from the coming wrath. Do it now. Amen.

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<sup>7</sup> **The New King James Version** (Thomas Nelson, Nashville, TN 1982)