

The Life of Abraham - Part 1

by John Hunter

This sermon explores the life of Abraham, focusing on his relationship with Lot and the lessons learned from their separation due to wealth and strife.

Duration: 55:30

Scripture: Genesis 13:8-9, Genesis 13:14-18, John 13:35

Topics: "Abraham"

Description

In this sermon, the preacher emphasizes the dangers and challenges that come with wealth. He uses the friendship between Abraham and Lot as an example of how wealth can strain relationships. The preacher also highlights the various problems associated with money, such as the toil of acquiring it, the fear of losing it, and the temptation to misuse it. He urges the audience to be mindful of the differences between believers, with Abraham being marked by faith and generosity, while Lot is portrayed as miserly and greedy. The sermon concludes with a call for unity and the avoidance of strife among brethren.

Transcript

Now would you turn with me please to Genesis chapter 13. The three meetings in woodland will be occupied with studies from the life of Abraham. Genesis chapter 13, please, that you might follow it intelligently, verses 1 to 4 is the return from Egypt.

And Abram went up out of Egypt, he and his wife, and all that he had, and lot with him into the south. And Abram was very rich in cattle, in silver, and in gold. He went on his journeys from the south even to Bethel, unto the place where his tent had been at the beginning between Bethel and Ai, unto the place of the altar which he had made there at the first.

And there Abram called on the name of the Lord, the return from Egypt. The central section, verses 5 to 13, the separation of Abram and Lot. Lot also which went with Abram had flocks, and herds, and tents.

The land was not able to bear them that they might dwell together, for their substance was great, so that they could not dwell together. There was a strife between the herdsmen of Abram's cattle, and the herdsmen of Lot's cattle. The Canaanite and Perizzite dwelled then in the land.

Abram said unto Lot, Let there be no strife, I pray thee, between me and thee, and between thy herdsmen and my herdsmen, for we be brethren. Is not the whole land before thee? Separate thyself, I pray thee,

from me. If thou wilt take the left hand, then I will go to the right.

Or if thou depart to the right hand, then I will go to the left. Lot lifted up his eyes, and beheld all the plain of Jordan, that it was well watered everywhere, before the Lord destroyed Sodom and Gomorrah, even as the garden of the Lord, like the land of Egypt, as thou comest unto Zohar. Then Lot chose them all the plain of Jordan, and Lot journeyed east, and they separated themselves the one from the other.

Abram dwelled in the land of Canaan, and Lot dwelled in the cities of the plain, and pitched his tent toward Sodom. But the men of Sodom were wicked and sinners before the Lord exceedingly. Now I won't be saying very much on this passage at all, so I'll indicate leading ideas in each verse as we read.

Verse 14, the vision of faith. The Lord said unto Abram, after that Lot was separated from him, Lift up now thine eyes, look from the place where thou art northward, southward, eastward, and westward. The vision of faith.

Verse 15, the promise of the land. For all the land which thou seest, to thee will I give it, and to thy seed forever. Verse 16, the prosperity of the seed.

Thou wilt make thy seed as the dust of the earth, so that if a man can number the dust of the earth, then shall thy seed also be numbered. The prosperity of the seed. Verse 17, the appropriation of the land.

Arise, walk through the land in the length of it and in the breadth of it, for I will give it unto thee. Finally, verse 18, the devotion of Abram. Then Abram removed his tent and came and dwelt in the plain of Mamre, which is in Hebron, and built there an altar unto the Lord.

The Lord will bless to us the reading of the scripture. It's quite evident to you from the reading that I want to bring before you Abraham and especially in relation to Lot. Lessons will begin from chapter 13 particularly, but I shall project the study through to chapter 19 as the meeting draws to a close.

I want to bring before you certain things that have been impressed upon my heart for this meeting. I want to bring to you what the Lord has given me. I'll do it without adding much at all, no padding at all.

I'll just very simply bring to you what's on my heart. When Abram got into the land and pitched his tent and built his altar and called upon the name of the Lord, he journeyed on toward the south and met trouble. You see, there's always the danger in life that you'll go just beyond where God wants you to go.

And it was in the south that the test came. Now the south land is very important because you will recall we read in chapter 13 when he came up out of Egypt that it says that he came into the south. So that the south land had to be gone through again to get back to where he left his altar and his tent.

So that the south land is quite a dangerous area. It was while he was in the south land having gone on beyond the altar and the tent that the famine came. Not only so, but when the famine came he found himself on the border of Egypt.

Now here's a test. It's the test of food, a famine. There was a famine in the land, Genesis 12, and Abram went down to Egypt.

There's a famine in the land, Genesis 26, and Isaac went down to Gera. There's a famine in the land in Ruth 1, and Elimelech went down to Moab. I want you to notice please that the most unlikely people failed.

Who would have thought an Abram would have been tripped up, or an Isaac, or an Elimelech? In the mercy of God, Abram went down to Egypt and returned. In the goodness of God, Isaac went to Gera and returned. In the government of God, Elimelech went down to Moab and never returned.

The famine came, and suddenly Egypt became very attractive. Now you'll appreciate this, won't you? That when troubles come, if you're living near the world, it becomes a refuge. And he went down to Egypt, and with a bit of a conscience about it all, you will recall that as he went into Egypt, he spoke to Sarah.

Now he says, listen Sarah, you're a beautiful woman. And he said, I can see dangers down here. Will you say that thou art my sister, that it may be well with me? See the selfishness of the business? Now, follow me if you can carefully here, and I'll go over it maybe again.

Whenever you come to an incident like this in Genesis 12, with the likes of Abram, and Sarah, and Egypt, note carefully that Abraham represents the actings of the elect, whether faithful or unfaithful. The woman represents the principles that the man is associated with. Now shall I repeat that? Abraham represents the actings of the elect, the faithful, whether those actings are faithful or unfaithful.

The woman always represents the principles with which the man is associated. Now, if you don't know your Bible too well, you won't have followed. If you do know it quite well, Galatians 4, then you'll have followed me quite clearly.

Now let me explain. When you go to Galatians 4, you will find that the inspired writer indicates this, that Sarah represented the heavenly system of grace, whereas Hagar represented the earthly system of Judaism, and Abram stood in relation to them both. Now here, Sarah represents the heavenly system of grace, and as soon as the shadow of Egypt fell across his path, Abram denied relationship with the principle of grace.

Now that's true. As soon as you begin to backslide, the first thing that you do is, you close your mouth. You have nothing to say about the gospel, you have nothing to say about Christ, you're not taking your place as a Christian, and so the shadow of Egypt meant that he denied the whole principle of grace in his life.

Now, down there they became very wealthy, because you can make a lot of money when you backslide. It won't have the stamp of God upon it, but you can become rich. And after being down for a certain time, the work of God began to rise to the surface.

Oh make no mistake about this, please, wherever there has been an experience of God, and is very real to a man, ever and anon he'll return. And Abraham returned, and Lot went with him. Now you'll notice, Lot comes out from out of the Chaldees, to Haran, leaves Abram, Haran to the land, goes down with Abram to Egypt, comes back up from Egypt.

He has, I was nearly going to call it, I know you won't criticize me too much, I was nearly going to call it a second-hand faith. He's leaning on the stronger faith of another, and when the testing time comes, he'll fail. You can't lean on each other, you must develop your own sturdy independence of faith in God.

And so out they come, back to the place of the altar, back to the place of the tent. Now I'm not, you know it all, you've heard it time and again, where you went wrong, you've got to come back. And back he came.

Now, I want now to deal with that central section please. If you care to lift your Bible, let me, drawing attention to the separation between Abram and Lot, please, verses 5 to 7, the problem that arose. Verses 9 and 10, the solution that was proposed.

Verses 10 to 13, the choice that was made. Have you got that? 5 to 7, the problem that arose. 8 and 9, the solution that was proposed by Abram.

10 to 13, the separation, the choice that was made. Now let's come. You'll notice please that they were two big wealthy men.

And you can understand, the whole problem arose about pasture. And the conflict came between the herdsmen, because there wasn't enough grass and pasture for them all. And so there arose a tension.

Now would you notice something? First of all, the law of first mention. It's the first mention of wealth in the Bible. And it created a lot of trouble.

That's remarkable. The first trouble in the land was about wealth. Econ, the wedge of gold, the shekels of silver, the goodly Babylonian government.

The first trouble in the church was in all probability money and goods. Acts 6. You see, there's nothing wrong with money. Not a bit.

It's done a world and a power of good. But it can create tremendous problems. It's not everyone that's capable of handling money aright.

Watch now please. Can you see that the friendship between Abram and Lot, it stood up to the break with her of the Chaldeans. It stood up to the waiting at Herod.

It stood up into the entrance to a strange land. It stood up to the famine. It stood up to the disgrace of Egypt.

But the friendship could not stand up to the pressure of wealth. Makes you think doesn't it. Let me say this about money.

You have the toil of getting it. You have the fear of losing it. You have the guilt in abusing it.

You have the temptation in using it. And you have a day of account concerning it. You can understand the problems.

Now the tension began to grow. Tragedy. The Canaanite and the Perizzite were watching.

The ungodly were looking on as all this trouble and difficulty and problems arose. Isn't it a pity how we publicize our shame? Hmm? Don't you recognize please that when things don't go well and friendships are broken, don't you realize the ungodly notice that the folks don't come visiting anymore? Don't you recognize that they notice you have changed your meeting? Don't you recognize that they see these things? And we are supposed to be different. So many times we are not.

Now there is the problem that arose. Now please, particularly I want to draw your attention to verses 8 and 9. The solution that was proposed. Now the tension is mounting.

Abram can see the deadlock coming quickly. And so Abram approached Lot and he said, the opening of verse 8, the closing of verse 8, listen to this. He says, Lot, let there be no strife, for we be brethren.

How do you like that? No strife. The reason, we be brethren. Have you got it? Oh I wish that God would have learned it years ago, decades ago.

Listen, no strife, no trouble, because we are brethren. Relationship abolishes strife. Family ties obliterate strife and division.

Is that right? No strife, we be brethren. Do you believe it? Come on brethren. By this shall all men know that ye are my disciples if ye have love one toward another.

The mark, the mark of spirituality, the divine approval upon assemblies. They are places of love and care, not strife and division and criticism. No strife, we be brethren.

Now would you notice one or two things? I want you to notice please that Abram made the first move to break the deadlock. Have you got that now? Now let me put it another way to you. Will you notice please that the spiritual man made the first move to try and resolve the problem.

Lot wasn't bothering, obviously. You see, when problems arise between us, the spiritual man will always move first. Now if you have problems with your brethren and sisters and you're letting it go, you're not doing anything about it, that would indicate that you're proud.

That would indicate you probably think it's weakness to approach your brother and say you're wrong or your sister. Now come again. Abraham came to Lot to resolve the business.

Now listen to Lot. Have you got that? He surrendered to Lot. Now detail.

He surrendered his natural right as the elder. He surrendered his tribal right as chieftain. He surrendered his spiritual right as heir.

Have you got that? He surrendered his natural right as the elder. He surrendered his tribal right as chieftain, he surrendered his spiritual right as heir. For instance, he could have stood in his dignity.

He could have said, I'm the elder of the two. If he wants the thing put back, let him come to me. After all, I'm head and chief of the tribe.

He surely doesn't think I'm going to lower my dignity and go to him. After all, has God not chosen me as the heir, through whom all shall be blessed in me and my seed? Surely, what doesn't think that I'm going to move and try and put the thing right? Let him come to me. Is that your attitude? You're not prepared to surrender your rights? You're not prepared to sink your pride? You're not prepared to go to the person in concern and say, listen, let's get this matter right, shall we? We be brethren.

It's wrong. Will you note that Abraham allowed the younger, weaker, less spiritual man to make the choice? Well, that's tremendous. He surrendered to a man that was weaker, younger, and less spiritual.

That takes a bit of doing, doesn't it? Now, you'll understand this, won't you, you elders? If you're at loggerheads with each other and others, you'll never be able to put things right. My elder brethren, listen to me, please. You are not there to create problems.

You're there to solve them. You're not there to tie knots. You're there to untie them.

You're there as blameless. You're there to show the rest of the saints how to live in good relations with each other. And it takes a lot of grace to humble yourself and go and say, I'm sorry.

If I've offended you in any way, without reservation, I want to tell you I'm sorry. And taking that place, you see, all our trouble arises from insisting on our rights. Now, let me draw your attention in this to a certain untranslatable word in the New Testament.

Very often you'll find it translated by the word gentle. For instance, the servant of the Lord must not strive but be gentle. Got it? Again, the wisdom that comes from above is first pure, then peaceable, then gentle.

Come again, Philippians 4 verse 5, let your moderation, let your yieldingness be known unto all men. Let your gentleness. Now, that's how the translators translate it.

You'll find in different translations a multitude of words for it. I want to tell you exactly what it means. That word that is gentle, let your moderation be known, do you know its basic meaning? It means a person not insisting on their rights.

You don't insist on your rights and your pound of flesh. It means that when you've got a brother in a situation, in relation to yourself, and you could rightly condemn him, it means you forgive him. You forgive instead of condemn.

It means that you show mercy instead of demanding your rights. You can understand this, can't you? If there's a brother that never insists on his rights, if he never holds anything over you or against you, then there will never be any trouble between people. You see, it all rises because of a nitty pride.

And we don't realise that to go to a brother or a sister and say, now, let's get this matter right now, shall we? If I've offended you, please accept my sincere apologies. Do you know that that's strength? That's power. Do you know that your status would rise? That's not weakness, that's power.

Mind you, your carnal worldly friends won't be pleased about it. Because they've been used for long enough about criticising everybody and everything. That's part of their life, they're not aware that they're doing it.

And for you to break that, and say from this point onward, relations will be perfectly right between everyone. No, brothers and sisters, I'm not perfect. Nor am I setting myself forth as a paragon.

But I want to tell you very sincerely, please, and you can check it up any time you're in Scotland, there's not one person in Elam Hall, Kilmarnock, of what I'm on the best of terms with. First name terms can shake the hand utterly and sincerely without a cloud between any of them. How else could I minister like this? You make your investigations if you want, you'll find it to be true.

No, we don't always agree, please. But man will learn to respect each other. Ask Arthur Gooding the next time you see him.

He's the same assembly, the same thing applies to him. Abraham, humble himself to be exalted. Abraham went down to be lifted up.

Abraham yielded to be rewarded. He stood there in front of his nephew, that we'll see in a moment, was hardly worse at all. And he stood and he said, listen, Lord, no problems, please.

I tell you what we'll do. You make your choice. There's a land before you.

Mind you, they've all got heirs. They've all got land. This is what it's all about.

And Abraham stood and he said this, listen, Lord, make your choice. If you take the right, I'll go to the left. If you take the left, I'll go to the right.

Listen, Lord, to get this thing right, you make your choice 100%. And I'll leave it at that. Can you see a man leaving his choice to the Lord? Can you see a man that's prepared to get down? Now, verse 10.

Lot lifted up his eyes. Now this is the beginning, please. He'll lift up his eyes.

He'll choose. He'll judge. He'll separate himself.

He'll dwell in the cities of the plain. He'll pitch his tent towards Sodom and ultimately he'll sit as a magistrate in Sodom. So, Lot lifted up his eyes and he viewed all, swept it, took it in as a businessman would, and it says this.

He saw that it was well watered everywhere. He's looking down this way. That's just what our flocks need.

He said it's like the garden of the Lord. It's like the land of Egypt. And he said to Abram, I'll take this.

I had the best of it, hadn't I? I say he had the best of it. Ah, but just a minute. It all depends whose eyes you're looking through.

It all depends how you're looking at things. Are you looking through your own eyes or God's? Is your faith in yourself or in God? Are you prepared to surrender completely? Oh, you'll need to do it. It's not easy.

Are you prepared to surrender completely and allow God to vindicate you as time goes on? Lot's rubbing his hands. Now watch. As you looked over it, he said it's like the garden of the Lord.

What does that mean? Now follow carefully. He's saying to himself, my, it couldn't be better ordered. You know, I never asked for it.

I didn't need to fight for it. Do you know he gave it to me? He just put it on my lap and on my plate. It must be of the Lord because it just came to me.

Say, how do you reason things out? Is that how you work? It just came to me. I never asked for it. I never put in for it.

It just came. Now please, I keep telling you folks, just listen till I'm finished because if you don't listen right through to the finish, you'll be criticizing me before I'm halfway through. You know, I noticed going around that my brethren have a very easy way with all these things.

No problem to them. You say, what's that? It's this. All promotions of God.

All promotions of God. Now please, don't you go away and say that Jack Hunter doesn't believe that because promotion could be of God. I'm not saying it's not.

I'm only talking to you about the attitude of the brethren. All promotions of God. I notice this when they get demoted, it's a different story.

They're walking out of town as quick as they can in our job. You see, what I'm trying to say is this. The fact that it looks all right and is made for you doesn't necessarily mean it's God's choice.

Isn't that right? Listen. There's Moses reared in fear as caught. It seemed all ordered of the Lord, but there came a day when it served its purpose.

Now listen to me. Providence put Moses in fear as caught. Faith took him out of it.

For providence governs circumstances. Faith governs conduct. Have you got that? Providence put him in the court.

Faith took him out of it. Providence will govern your circumstances. Faith will govern your conduct.

What I say to you is this. Brethren and sisters, be careful in God's name. Be careful.

The thing that looks right may not be. And you'll maybe find this. If for the Lord's interest alone you make the sacrifice and it costs you in dollars, you'll maybe find ultimately, like Abraham, that God will say to you, lift up now thy eyes and I'll show you what you've really got.

Would you do that? Would you be prepared for that if the time came? For let me say this to you please. Maybe in another day I'll have more to say about this. You know I have a feeling, I have a feeling deep down in my bones, that signs, signs mean more to our Christianity than what we dare to confess.

Maybe more about that week today. Now, come again. He said it's like the land of Egypt.

Oh Lord. Lord. I tell you he said it's like the land of Egypt.

Oh don't you see brethren and sisters this. If he had never been in Egypt, he could never have compared it with Egypt. Stop.

Tell me, have you ever been back sir? Now all the backsliders don't need a meeting. Clear? Have you ever been back? Remember this. That experience out there will affect you if you're not careful.

There came a day when Lot thought everything was ordered of the Lord and he compared it with Egypt. That was nearly enough to tell him he was on the wrong road. Isn't that right? You see brethren and sisters.

Oh you'll follow this won't you? It was one thing for Lot to come up out of Egypt. It was another thing to take Egypt out of Lot. Have you got it? Mark this.

Experiences leave their mark. You be careful if ever you've come to them. Because that thing can leave its mark.

Now come again. He made his choice and he separated. And Abraham dwelt in Canaan and Lot pitched his tent.

Lot dwelt in the cities of the plain and pitched his tent on soil. Isn't that right? Ultimately he's got no problems. Isn't that right? Now you see just a minute.

Just hold a minute now. Hold a minute. You might say to me now, let's be honest about it.

When Lot made his choice and separated he didn't know that God was going to judge Sodom. Isn't that right? When Lot made his choice he didn't know that God would judge Sodom. Good.

Point taken. Very humbly like yourself. I would reckon myself to be an honest man.

I take your point. When he made his choice he didn't know that God would judge Sodom. But just a minute.

Let me come back now please. Let me come back. Neither did Abraham and he wouldn't go near it.

Now drop your eye please and you'll get the answer in verse 13. But the men of Sodom were sinners, were wicked and sinners before the Lord exceedingly. The moral issue should have determined it for Lot.

The very fact that they were wicked and sinners was enough to tell Lot, keep away. Keep away. Abraham wouldn't go near it.

Can't you see? Can't you see? You may have to work beside the ungodly but they're not your friends. Is that clear? You've got to live for God amongst them but they're not in your company. Now, now, would you, would you try and follow this? Listen carefully now.

Egypt led to Sodom. Sodom led to Zohar. Zohar led to the mountain.

The mountain led to the cave. Now can you follow that? Now if you're not too sure don't worry because I'll explain it to you in a minute. But you've got that.

Egypt led to Sodom. Sodom led to Zohar. Zohar led to the mountain and the mountain led to the cave.

Now being there in Sodom got him into trouble. For instance now drop your eye to verse 14 of chapter 14. In this chapter there's battles going on between four kings and five kings and as you would expect probably.

Now you say I know what's coming. Sure. The king of Sodom was in one of the set ups and they lost.

Verse 14. And when Abram heard that his brother was taken captive he armed his trained servants born in his own house three hundred and eighteen and pursued them unto Dan. My you never hear much about this Abram as a soldier.

Now wouldn't you notice something? Being in Sodom next door to it he got involved in Sodom's troubles and when the wars came he was taken away captive. Now I'm interested in what the inspired writer puts down. You see we might have said well now after all he had it coming to him hadn't he? My he was grasping about the whole business.

He was desperate to get his hands on the good land and the pastures. Let him go. Let him stew in his juice.

Is that right? When Abram heard that his brother. He didn't say when Abram heard that his nephew. Could I give it a spiritual term? When Abram heard that his brother was taken captive he went after to the government.

That's it. That's it. Now wouldn't you notice something? Whenever Lot was recovered by Abram what do you think he did? That's right go on you've got it.

He went back to Sodom. Now would you learn this lesson brethren? That you'll need to be prepared to expend time on brethren and sisters that will disappoint you constantly. That will just go back to the thing you rescued them out of.

You see it's not worth it. The Bible thinks it is. The Bible thinks it is.

When Abram heard it he went out and at expense and time and energy to himself he recovered them. You prepare to do that? Prepare constantly to serve your less weaker less spiritual brethren? When they are marked by selfishness, loneliness and we turn and we say ah well it's no use at all. Why should we waste our time? That's wrong.

That's wrong. Now tell me in the assembly that you stand associated with can you think of a number of backsliders? Well you say I can't. What would you be doing? Well you say you know we went two or three times and the last time we went they told us they weren't coming back.

So what? Now maybe please I have a strange way of looking at things that's possible. I would plead guilty to that. But you know I never could understand that argument.

I never could follow that. See first of all if you are a shepherd going out after a sheep. Now if that person is backslidden that means this that they cannot come to a correct assessment of their position.

It's impossible. It's impossible they are bound to go wrong. And my idea is that you would go and keep going even when they tell you they are not coming back.

You keep going until it begins to get through that you are not giving up. You see they are away from home. Do you think a shepherd with a sheep that was very stubborn would just leave it out to die? Oh Brown.

Well there are some places we have a lot to learn. You simply because we are not prepared to pay the price of work that is non productive. Now turn to chapter 19 will you please.

Now you will remember won't you? Egypt led to Sodom. Sodom led to Zohar. Zohar led to the mountain.

The mountain led to the cave. Is that right? Here in chapter 19, well that's a big man in a city. Chapter 18 the Lord appeared unto Abraham but he only sent two angels to Sodom.

Now you will notice now please that heaven is beginning to make distinctions. Have you got that? God is making distinctions. The Lord will manifest himself unto Abraham but not unto Lot.

Lot will get the preservation of angels but not a manifestation of the Lord. Now tell me how is it with you? Do you think heaven makes distinctions? Do you? Tell me does the Lord manifest himself to you? Maybe more about this another night. Two angels come to Sodom.

Lot says turn in I pray. They said no I tell you we will just stay out in the street. Have you got it? Tell me.

What kind of home have you got? Do you think the angels would be happy in it? These angels said sorry Lot but we would much prefer just to remain in the street. And in the end he got them inside. And they surrounded the door.

And they are calling to Lot. Drop your eye to verse 5. Where are the men? Bring them out unto us that we may know them. Now that you understand won't you that Sodom speaks of homosexuality, lesbianism, the gay society.

These men were wanting them out to have relations with them. Now that's the Sodom system. Free love.

Relations between the same sexes. That's wrong. Illegal.

An abomination unto God. Man to man and woman to woman. All this is the result of unisex.

One sex. And it's crushing God out of society. Let me say this to you.

Please in God's name listen to me. There is such a thing as the reversal of divine order. And in these last days the devil is out to reverse the order that God has set up.

Whatever God sets up the devil is out to reverse. Now listen to me please. The marriage bond set up by God being set aside.

It's One sex unisex. It's out to obliterate the distinction between the sexes. To distinguish the function of the male and the female.

To bring together the opposite of what God designed. And bit by bit the devil is breaking down the distinctions between male and female. Now what does your bible say? God made them male and female.

Now I get concerned. You may not share it. I don't know.

I get concerned. You see when you come to the sexes God has made a distinction so that you'll know them. Now the distinction is two fold.

Oh for God sake in God's name read your bibles. The distinction between the sexes is in hair and clothes. God has made the distinction but you don't walk around naked that everybody can see the distinction.

That would be wrong. Well how will you know it? Well God says you'll know it in the clothes that are worn and in the hair. That's what your bible teaches.

Long hair, short hair. In every culture the male dresses different from the female. What do you find now? You look out in the world.

Reverse. Isn't that right? Men have long hair, women have short hair. Used to be driving behind someone you'd know the sex but you wouldn't know now.

Just the same in clothing. Women are dressing like men. Some men are dressing like women.

Now what's that? Listen. Please. I'm not here to harangue you.

I'm here to teach you. Now you would appreciate that wouldn't you? Please. You would appreciate this.

That a man who ministers divine truth must teach God's people for the day of a count coming if he doesn't. Well I'm not alone in this. Please.

God knows it would be easy to come and say nice things. The world doesn't know the distinction but you would think the Christians would know. And the climate of the world is coming in.

Gay society. I say. I say.

You think problems about marriage and divorce are bad enough in assemblies. Do you know there are assemblies having to face up to homosexuality in their midst and lesbianism? That comes in. Say.

Say. Will you, will you maintain the distinction? Never mind what your friends do. Eh? Will you? Young men will you maintain a manliness? Young women will you maintain femininity? Manhood is never so perfect as seen in a young man who's a Christian.

The beauty of femininity, the beauty of womanhood is never more seen than in a woman, a girl, who's converted. God has made the distinctions. Now Sodom would break down the distinction.

Sodom's breaking it down. It's coming into the education system. That's why you have so many Christian schools starting in this country.

Now watch. Now just to show you how the climate reached now, please, I won't, I won't violate your sensibilities, but if you drop your eye to verse 8, you'll find how the climate affected this man. Do you know what he said to these angels who appeared like men? What he said to the Sodomites? He says, listen, don't touch these men.

But he says, I've two daughters, I'll give you them. You can abuse them. Oh, in God's name.

Tell me, please, in God's name. He surely didn't think that the sacrifice of the purity and virginity of his daughters would have given him favour with God because he tried to save two angels. They'll look after themselves alright, these men.

But can you see how the climate of Sodom had penetrated his mind until he was morally rotten? God's trying to get him out of Sodom. Do you know what he pleaded? Do you remember? Egypt leads to Sodom, Sodom to Zoar. He pleaded with God, oh God, please, just give me a little city.

I don't want to go to the mountain. Give me a city, just a small bit. You see, just give me a wee bit of the world.

Don't ask me to give it all up, just that wee bit that I love. Just give me Zoar, the little city. Can you see it? See how he's hanging on? Judgment's coming.

He's in terrible danger, but he's still hanging on to the wee selfish bit. Do you know when the judgment came, he got out of Zoar as quick as he could. They made for the mountain.

You can drop your eye now, please, from verse 30 onward. Now listen. He's up in a cave with his two daughters, and the two girls had a conversation one night, and they said, you know, there's no men for us.

Could I put it the way the modern women would put it? You know, we'll never know fulfillment. I'll tell you what we'll do, says the elder daughter. We'll make my father drunk tonight, and I'll go into the tent with him.

And tomorrow night, we'll do the same, and you'll go in. The only credit that Lot can take out of this business is this. They had to make him drunk to do it.

The first girl produced a son, Loah, and the second girl produced a son, too, to her father, Ammon, two of Israel's greatest enemies. But what I want to get at is this. Don't miss it, please.

Right away at the beginning, way back yonder in Genesis, God put this on record to teach us the connection between sex and alcohol. Raised the banner right near the beginning of civilization to teach us the connection between drink and immorality. Is that not true right to the 20th century? Isn't it? Oh, why is there not more teaching amongst us about this, this question of the social drink that will degrade a man or a woman? Oh, in God's name, listen to me, please.

Let me appeal to you. You young folks, I hope your socializing doesn't get to wine and drink. There's the connection.

Now let me finish. Could I draw your attention to three things now? First of all, will we notice the difference in believers? The difference in believers. Abraham was marked by faith, Lot by sight.

Abraham was large hearted and generous. Lot was miserly and greedy. Abraham looked for a city which hath foundations, whose builder and maker is God.

Lot lived in a city built by men and destroyed by God. Abraham was the father of the faithful, of all that believe. Lot was the father of two men whose descendants became infamous in their enmity against God and his people.

The difference in believers. You can be spiritual or unspiritual. You can be loyal and devoted or a deserter.

Make your choice, please, in God's name and God help you to make the right one. The difference in believers. Secondly, the difference between believers.

Differences between believers. Oh, they come in, don't they? Differences between us. Listen to this.

Be ye kind one to another, tender hearted, forgiving one another, because God in Christ forgave you. What's he saying? Listen. There was a day when there was a difference between God and you and God forgave you.

Will you act like God toward your brother and sister and forgive them? Will you? Will you carry forgiveness in your heart? Will you make the first move to get it right? Do everything possible? Listen, brethren and sisters, you don't need me to come to Vancouver to tell you that these things are right and there should be nothing between us. Isn't that right? The difference between believers. Finally, the difference for believers.

Abraham's star constantly rose. Manifestation after manifestation, richer, deeper, fuller, did he become a man of God? Lot. Lot.

The downward road. He lost everything. He lost his witness, he lost his testimony, he lost his purity, he lost his possessions, he lost everything.

What a miserable man he was. What a terrible home he must have had. Have you ever noted that when he went in to the in-laws, if he had any sons, he never thought it worth his while to talk to them.

Two daughters that would seduce their father. Finally, let me say this. Abraham died, the inspired writer says.

He gave up the ghost and died in a good old age. An old man full of years and was gathered to his people. Isn't that right? That's good, isn't it? That's good.

Tell me. Tell me. Tell me.

Have you ever noted the death of Lot is never recorded? You never read that Lot died. Well, he did die. It wasn't worth recording.

He had died to the things that were real long ago. It's not worth recording. Because I come from Kilmarnock, many folks will speak to me about John Ritchie.

John Ritchie died in 1930. The folks are still talking about him. Still reading him.

Say, what impact will we make upon our generation? If we ever do pass on, will it be worth recording or not? How does it stand? May God bless you. May God make his word real.

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