

The Life of Abraham - Part 2

by John Hunter

The sermon explores the profound encounter between Abraham and God in Genesis 18, emphasizing the significance of divine presence and intercession.

Duration: 54:45

Scripture: Genesis 18:4-5

Topics: "Abraham"

Description

In this sermon, the preacher focuses on the story of Abraham and his encounter with God. He emphasizes the importance of being in touch with God and having energy and vitality in one's spiritual life. The preacher highlights the significance of God's question to Abraham about the whereabouts of his wife Sarah, connecting it to a previous instruction from God to change her name. He encourages listeners to recognize that God's resources are endless and that they can always bring their needs and desires to Him in prayer. The sermon concludes by emphasizing the importance of being alert and energetic in one's relationship with God, even when others may be resting.

Transcript

We are having one or two studies in the book of Genesis on the life of Abraham. Genesis chapter 18. Now, maybe tonight you might allow me to change the approach.

I want to speak on the whole of the chapter and so I intend tonight to approach it like this. First of all, we will read, and as we read, I shall make certain explanatory and expository comments on the passage. By so doing, I'll be able to handle and set aside for the rest of the evening certain basic truth.

And that will leave me free when I come to the exposition later to deal with certain salient points in the chapter. So, first of all, we'll read with expository comment. Now, might I say this.

The subject under consideration tonight is a day with God. A day with God. Now, I wouldn't know just how much you would know about it.

If you have read this chapter carefully, you may have noted it is the record of one day in Abraham's life. But it was a day spent with God. Now, I want you to note, too, before I begin to read, that it's not so much a vision, nor is it primarily a communication.

But Genesis 18 is a manifestation of God to a man. You know, that's wonderful. The manifestation of God to a man.

Verse 1. Now, you will note, please, that verse 4 is the first mention of feet washing in the Bible. Taking account again tonight of the law of first mention, you will note that the leading idea is refreshment. And please, whenever you would come to feet washing, you won't forget that.

Please don't make defilement the total idea in John 13. Don't forget this idea of refreshment found in the law of first mention. Verse 5. Now, you will fetch a morsel of bread and comfort or refresh ye your hearts.

After that ye shall pass on. For therefore are ye come to your servant. And they said, so do as thou hast said.

And Abraham hastened into the tent unto Sarah and said, Make ready quickly three measures of fine meal. Knead it and make cakes upon the hearth. Abraham ran unto a herd and fetched a calf tender and good and gave it unto a young man and he hastened to dress it.

Now, please, you'll note in verse 1 it was in the heat of the day. That is, when others would be having in the east their siesta. Here is Abraham marked by alertness, marked by energy.

You'll notice please, won't you? Verse 7. He ran to the herd. You see, a man in touch with God has energy and vitality and can carry on the big business of communion with God when nature would want to rest. Verse 8. And he took butter and milk and the calf which he had dressed and set it before them and he stood by them under the tree and they did eat.

They said unto him, Where is Sarah thy wife? Now stop. That must have made a great impression upon Abraham. Now, to get the import of that question, now you've got it.

Where is Sarah thy wife? Just turn back please to verse 15 of chapter 17. The previous chapter please. Verse 15.

And God said unto Abraham, As for Sarai thy wife, thou shalt not call her name Sarai, but Sarah shall her name be. Remarkable. A short time later a stranger comes to the tent door.

Says the stranger to Abraham, Where is Sarah? But how did he know her name was changed? Who told him? Now there's only one conclusion that Abraham could have come to. That the God who changed her name was standing at the door. Where is Sarah? And would that not confirm his intuitive address in verse 3? My Lord? Donnae I? Must have made a big impression on him.

Where is Sarah? From these simple statements I have indicated to you the secret that one of the men was the Lord. If you drop your eye to verse 1 of chapter 19 the other two men are angels. Is that right? There came two angels to Sodom and Gomorrah.

Now we have identified the three appearing for Abraham's benefit as men. Two of them are angels and one is the Lord. Now this is what the scholars would call a Theophany.

The of course is God. Or you could call it a Christophany. That is, this is one of those rare occasions when the Lord Jesus took a temporary body to appear to men before the incarnation.

He assumed the form of a man to become visible for the moment to Abraham. So did the angels. Now you've got it, haven't you? Read on.

Verse 10. Where is Sarah thy wife? And he said, behold in the tent. And he said, I will certainly return unto thee according to the time of life.

Say. Say. Who else could talk like that but the Lord? No other person could really say, I will certainly return at a certain time.

We can never use the word certainly. But the Lord could. I will certainly return unto thee according to the time of life and lo Sarah thy wife shall have a son.

And Sarah heard it in the tent door. Which was behind him. Verse 14.

Is anything too hard for the Lord? Critical translations please. Is anything too wonderful for the Lord? What do you think? At the time appointed I will return unto thee according to the time of life and Sarah shall have a son. Then Sarah denied saying, I laugh not.

For she was afraid. And he said, Nay but thou didst laugh. The men rose up from tents and looked towards Sodom and Abraham went with them to bring them on the way and the Lord said Now stop again.

Now let me say this please. In the midst of all this I really am endeavouring not only to make these expository explanatory comments but I'm really trying to teach you how to read your Bible. Do learn to think as you read.

Do learn to read more carefully. Don't be slipshod and you public men never read the Bible publicly slipshod. You will find this, that if you read the Bible as you ought to read it, you'll make impressions both on saints and sinners as you read.

Now at verse 17, these verses that follow, we are now going to be introduced to something that's quite rare in your Bible. We are now going to be taken inside the mind of God. Oh this is tremendous.

We are now going to listen to God reasoning with himself. Isn't that tremendous? Oh, take the shoes from off your feet. It's holy ground.

God is going to allow us to listen to him reasoning with himself. Verse 17 and the Lord said, Shall I hide from Abraham that thing which I 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 know him that he will command his children and his household after him. They shall keep the way of the Lord to do justice and judgment, that the Lord may bring upon Abraham that which he has spoken of him.

And the Lord said, Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous. Remember we talked about it yesterday afternoon. I will go down now and see whether they have done altogether according to the cry of it which has come unto me.

And if not, I will know. Now note now please, will you? Listen carefully. Note now that before God's judicial glory is made manifest, he will investigate.

For you know there is a glory about God's judgments. But before God manifests judicial glory there will be an investigation. It is not arbitrary.

I will come down and see. That's why when you come to your Bible, men will never be judged. Because as some people talk, they're not of the elect.

You'll never be judged in a sense for rejecting Christ. The Bible says every man is judged according to his works. God investigates and lays it out.

Read on. Verse 22. The men turned their faces from Thames and went toward Sodom.

And Abraham stood yet before the Lord. The men that went, verse 1 of 19, were the other two. The one that remained was the Lord.

And Abraham drew near. Now please, I've no doubt that many a time you have read 18. And it is commonly referred to by preachers, teachers, scholars, expositors, commentators as the prayer of Abraham.

Have you ever noted, now I'll check up on how you read. Have you ever noted, please, that it's not really a prayer? By that I mean, this Abraham doesn't begin, continue and finish. If you will allow a very delicate, fine distinction, please.

This is converse. He's conversing with God. And as he converses, he raises deep moral issues.

He raises with deity the ground of God's action and judgment. Why that's a big thing. He raises with God the ground of judgment.

Listen to him. Abraham drew near and said, will thou also destroy the righteous with the wicked? Peradventure there be fifty righteous within the city. Will thou also destroy and not spare the place for the fifty righteous that are therein? That be far from thee to do after this manner.

Isn't that tremendous? My, how daring these Old Testament saints were. That be far from thee to do after this manner, to slay the righteous with the wicked. And that the righteous should be as the wicked, that be far from thee.

And then he flings it out. Throws it out to the Lord himself. Shall not the judge of all the earth do right? How can God? How can God judge and sacrifice his righteousness? Fifty righteous.

Will you ignore them? Verse 26. Oh how quiet it all seems now. And the Lord said, if I find in Sodom fifty righteous within the city, then I will spare all the place for their sakes.

Oh that's tremendous isn't it? Again. And Abraham answered and said, behold now I have taken upon me to speak unto the Lord, which am but dust and ashes. See the twofold character of the man, daring yet humble.

Raising issues, yet in himself deeply conscious of who he is, but dust and ashes. Peradventure there shall lack five of the fifty righteous. Won't thou destroy all the city for lack of five? And he said, if I find there forty and five, I will not destroy it.

My that's tremendous isn't it? He's saying, Lord listen, supposing the tally's short by a fifth, sorry by a tenth, would you, what would you do? Lord, what's the margin set by deity? It's amazing isn't it? Listen. If I find forty and five, I will not destroy it. And he spake unto him yet again and said, peradventure forty found there.

I will not destroy it for forty's sake. Oh let not the Lord be angry. See how, see while he's daring, see while he's making demands, he's conscious of who God is and who he is.

Let not the Lord be angry, I will speak. Peradventure thirty we found there. I will not do it for thirty's sake.

And he said, behold now I've taken upon me to speak unto the Lord, peradventure twenty. I will not destroy it for twenty's sake. And he said, oh let not the Lord be angry and I will speak yet for this once.

Peradventure ten shall be found there. And he said, I will not destroy it for ten's sake. Isn't that amazing? I see he makes his demand God answers and answers and answers and answers.

And he's come right down from fifty to ten. Now look now at the last verse. You wouldn't have thought this would you? He says I will speak yet but this once, so you say it's over now.

Oh no. And the Lord went his way as soon as he had left communing with Abram. God terminated the interview.

Have you ever been there? Felt that God had terminated the audience? Well what else can it say now? If the Lord has terminated the audience the only thing that's left to say is this and Abram returned to his place. Thank you. Now keep your Bibles handy will you please for we're just going to look elsewhere for a moment.

A day with God. The manifestation of the Lord to a man. Isn't this wonderful? That one day the Lord came down to the tenth door and manifested himself to this man.

Now let me take it, let me explain it maybe a few more steps. You see I've got a big question in front of me and I want to give it to you right at the start of the meeting. Now will you note that the Lord came down to the tenth door? Isn't that right? Will you notice that he manifested himself to Abram? And will you notice that he stayed for a short time? Now you've got three things.

The Lord came down, the Lord manifested himself and the Lord stayed for a short time. Now here's my question. Keep in mind that Abraham didn't know God as we know him.

That Abraham stood on a far lower platform of divine light and divine revelation than we do. Isn't that right? Abraham never knew the peculiar glory of Christianity. The revelation of the Father and the Son.

Now my question is this. If Abraham was on a lower platform and we know God better than he knew him then would that not mean that it's possible for us to have a richer, deeper, fuller experience of God than Abraham had? That would be logic, wouldn't it? Now you're not afraid of this, are you? Now it's true. I want to prove to you tonight that it's true.

That we can know God far better than ever Abraham knew. Now as I talk to you, will you turn to John 14? You will remember we're in the upper room now. You will recall that the Lord himself is teaching his disciples that he's about to leave them and that the Holy Spirit is coming to take his, the Lord's, place.

Isn't that right? That's the background. Now please, verse 18. I will not leave you comfortless.

I will come to you. Let's read it now please with a good margin. It's probably in your margin.

I will not leave you orphans. The next sentence please is in the present tense. I am coming to you.

Got it? I will not leave you orphans. I am coming to you. Isn't that just what Abraham experienced? The Lord came to him.

Now, I hope you understand that speaking against the background of the Lord going away and the Spirit coming he's talking primarily of an experience after Pentecost. But, he says I'm not going to leave you like orphans. Now, no more touching sight on earth than an orphan.

An orphan is one who misses another. An orphan is one who misses the presence and the support and the strength and the affection of another. An orphan is one who has been bereft of all these things.

Now, the Lord's going away. When he was here, he supplied everything. Isn't that right? If he wanted anything, they just turned to him.

And according to the will of God, he gave it. Now, he says, I'm going away. Watch this.

But, he says, I will not leave you orphans. I am coming to you. Thereby, he indicated this.

That the coming of the Spirit of God would not rob them of his personal presence. But, the coming of the Spirit of God would guarantee his presence to them. He says, I will not leave you orphans.

I am coming to you. Tell me. Tell me.

Are there many things more wonderful in life than to experience the presence of another as you journey through, conscious that the Lord is near? I remember once speaking to a night nurse coming off duty. She was a Christian. And, as we just halted for a moment, she started to tell me about how busy the night had been.

The night shift. She was telling me about all the emergency cases that had come in. I've never forgotten how she put it to me.

She said, you know, I was in prayer all night. I was in prayer all night. Now, she hadn't time to go to the duty room.

That's what we would call the sister's place. You know, I don't know what you call it, your head nurse, but you know, the barroom. Now, she hadn't time to run into the little room and get down on her knees.

I was in prayer all night. I was in prayer all night. Now, she hadn't time to go to the duty room.

That's what we would call the sister's place. You know, I don't know what you call it, your head nurse, but you know, the barroom. Now, she hadn't time to run into the little room and get down on her knees.

But all the time as she went about her work, she was lifting her heart to the Lord. That's it. That's it.

She was conscious that there was one near to help. Do you feel like that when the pressure's on? Eh? You're feeling it's beginning to get on top of you? Do you lift your heart to the Lord? Are you conscious that he's just by your side? Oh, he can come to us as he came to April. Verse 21, please.

You know, verses 18 to 23 are a tremendous section for this dispensation, but I'm not expounding the passage. Verse 21. He that hath my commandments and keepeth them, he it is that loveth me.

Obedience is the test of love. He that loveth me shall be loved of my father and I will love him and will manifest myself to him. Isn't that it? He came down to Abraham to us, verse 18.

He manifested himself to Abraham. He'll manifest himself to us, verse 21. Now, please, when you come to your New Testament and you read it, you'll find this, that there are certain things that are general.

That is, they would apply to every Christian. But then you'll come to other things and they're special. They're exclusive.

You'll need to fulfill the conditions to get the blessing. And he says, I will manifest myself to such and one. Who's that? The one that has his commandments and keeps them.

And now he says, I'll manifest myself to him. Now, just a minute. What is a manifestation? Some of you good men were up here.

How would you explain it? What is a manifestation? Well, now, the word means to make more plain. To make more real. If you like, to uncover.

I will uncover myself to him. Tell me. Tell me.

When last did you get a manifestation from Christ? When reading your Bible, or maybe sitting in a meeting like this, suddenly, suddenly over the shores of your soul, you became conscious that the Lord was revealing himself. And you felt you knew him better after the manifestation. That's the idea.

Now, I haven't time tonight to say I'm not dealing with a passage, or I would have talked to you about manifestations of Christ in heaven. As well as manifestations of Christ down here. But that's not the subject.

I will manifest myself to him. Now, verse 22, Judas not Iscariot. John always tells you who people are, for he's writing 60 years after the incident.

Judas not Iscariot. He's puzzled. Being an Old Testament believer, he had learned about the manifestation of Christ in the kingdom.

So he says to the Lord, how wilt thou manifest thyself unto us privately, and not unto the world publicly? Is that right? That's what it means. So the Lord answers, and he says, if a man love me, he will keep my word singular. My father will love him.

Watch now. And we will come unto him and make our abode with him. Notice now, it's not just coming now.

It's not manifestation. He's going to stay. He says, we will come and stay with such and one.

But just stop a minute now. Who's we? The father and the son. Oh no, you say.

Oh yes. And he says, we'll come and take up our home in that person's life. So that by the power of the indwelling spirit, I can always be conscious of the presence of the father and the presence of the son.

The love of the father and the love of the son. The support of the father and the support of the son. We will come.

Oh the glory of this. This is Christianity. You know, there never was a day like this before.

And there will never be another day like it again. It's peculiar, unique, original, exclusive. Never was a day and never will be when divine persons will offer people their company.

That's what's happening. The father and the son, because the spirit indwells you, is offering you their company and their fellowship. They'll say, we'll give you the pleasure of our company and the enjoyment of our love and the assurance of our support.

And these things are not for the preachers only. This is your birthright. This is for you if you want.

Mine if I'll have it. Ours if we'll pay the price. Oh I think now I understand what John meant when he wrote, we have fellowship with the father and with the son.

The manifestation of Christ, Amen, to believers, to disciples. Now please, let's get back to Genesis 18, for we've only got to the tenth door and time's running fast out. Please, back to the tenth door.

Can I now draw your attention please to the response of Abraham to the manifestation. Will you note please, in your Bible, his response. Verse 4, He responded by providing water to refresh and verses 5 to 8, a meal to satisfy.

Have you got that? Water to refresh and a meal to satisfy. Isn't that wonderful? You know, when I read that, do you know where my mind went? Suddenly I found myself picking up a little phrase in John 12. Do you know what it says? Listen to this.

There they made him a supper. That's just what Abraham did. Isn't that right? Water to refresh and a meal to satisfy.

Now, I want you to note now please, that this was a special occasion and yet it wasn't a special occasion. It's only a Scotsman would say a thing like that. It's a special occasion and it's not a special occasion.

Well, you know, you'd hardly believe it, you know, but I'm right. I'm right. Now, I know that the sisters will follow this alright and the brethren will go a wee bit slow.

You see, it was a special occasion because the Lord came down. But it wasn't a special occasion in that he never told them he was coming. He came down to Abraham on an ordinary day.

He didn't tell them he was coming. Now, sisters, you've got the idea. Allow me to explain it to the brethren, will you? You see, if someone was coming to you for a weekend, a week, two weeks, a month, the sisters would like to know they were coming.

Isn't that right? Sure, of course, you've got the idea right away. You see, you want to know the visitors are coming for you want time to prepare. Isn't that right? Now, think of it now, please.

The Lord is coming down. Isn't that right? Special visitor? Oh, yes. Red carpet treatment? Sure.

But the problem is this. The problem is this. Abraham didn't know he was coming.

Yet, in an ordinary day, this man found that, found himself with ability to minister refreshment and satisfaction to Christ. Now, do you get, am I getting through? Do you understand me? What I'm trying to say to you is this. That Christianity, Christianity is not a one day a week business.

Would you put on a show on a Sunday and anything does during the week? Isn't that right? It was an ordinary day that became extraordinary because the Lord came down. And this man had ability to minister refreshment and satisfaction to Christ. Now, look back over your life.

Look back over this last week. What has there been in that that would minister refreshment and satisfaction to the Lord? Has he looked down and gathered it up? It might just be an ordinary working day. It was just as sacred to you as the Lord said.

Is that right? Is that your Christianity? Just to minister refreshment and satisfaction to him. You see, that's what they were doing at Bethany. But after all, we don't live our lives to please ourselves.

Isn't that right? We don't live our lives to please the brethren. We live our lives to please the Lord. Sometimes, talking about things, some of the Christians will say about certain things, well, you know, it's harmless.

See, that wouldn't be your standard of Christianity, is it? Whether a thing is harmless or not. Surely we haven't degenerated to that. Would not the higher standard be, which may mean that the harmless things will need to go, that you're going to live to please the Lord? So here's a man.

Long before there was an official priesthood, he's ministering before the Lord, and he's providing refreshment and satisfaction to the Lord himself. Isn't that wonderful? My, what an occupation, every day. Now, please, I'll need to move on.

So I'll leave you, I could leave you if you want, to spiritualise the calf, couldn't I? Festival joy, delight, the milk and the butter, all the richness and fullness that's in it all. Let's come to verses 9 to 15, shall we? In verses 9 to 15, you see, the day's rolling on, isn't it? It began with the manifestation of the Lord, it continued with Abram ministering refreshment and satisfaction to the Lord, and now the day rolls on and we come to this, that the Lord is now going to repeat his promise that Sarah will be the mother of Isaac. Now that's interesting, for he already told Abram that in chapter 17.

And you will appreciate this, won't you please? That if the Lord says a thing once, he means it. Now right, we've seen on occasions in these meetings the law of single mention. But if the Lord repeats himself, that's very important.

Now tell me, why would the Lord come down the second time and say to Abraham, Sarah will be the mother of Isaac? Now, listen to the reason, and you'll begin to appreciate the grace and goodness of the Lord, for mind you, he's good, and he's gracious, and he's very considerate. At this time, Abraham is round about 100 years of age, and Sarah is about 90. It was physically impossible for Sarah to have a child.

Now can you understand why the Lord came down the second time? Can you see the consideration of deity for humanity? Can you see the Lord trying to help Abraham to believe the promise? He says, listen Abraham, Sarah shall have a son. I will certainly return. Sarah shall have a son.

Well now, just a minute. Well now Abraham, you're the husband and the prospective father. Would you mind stepping forward? Tell us Abraham, what do you think about the divine proposal? Well this is good.

Romans 4. Abraham staggered not at the promise of God through unbelief, but strengthened himself inwardly by faith, believing that what God had promised, he was able to perform good. That's great, isn't

it? Never had happened before. There's always a first time.

Alright now Sarah, the wife, prospective mother, Sarah at 90, what do you think about it? She's laughing in unbelief. Could you blame her? Would you have believed it? And she's embarrassed when suddenly the Lord takes it up with her. Is anything too hard for the Lord, too wonderful for deity? What do you think? Come on.

Now don't you be too quick to answer me although I throw the questions out. Now listen. Here's a situation.

Here's the divine proposal. Is that right? Here's a situation in which human wisdom says it can't be done. Here is a situation in which human reasoning and science says biologically impossible.

What do you think? What do you think? Now let me make my confession. My brethren, I believe that God can do anything. Shall I repeat it? I believe that God can do anything.

Now I'll give you my reason. He wouldn't be God if he couldn't. Isn't that right? He wouldn't be God if he couldn't.

You cannot limit deity. You cannot circumscribe the eternal. You cannot bring deity and the Godhead within the limits of scientific law, within the boundaries of natural law.

For the God who created every law can act above them. Is anything too hard for the Lord? Let the Lord himself that spoke to Abraham pay tribute tonight to the principle that I'm enunciating. Did not he say to his disciples when with men it is impossible, with God all things are possible? Is that right? Can you hear him say with God all things are possible? Can you hear him repeat in a different way the same principle? Have faith in God! Do you believe that? Come on now.

Let me set forth tonight and declare and make a call for a primitive belief in the power of deity. In the power of God to accomplish the impossible and to do the unreasonable. Brethren and sisters, listen to me.

Oh may God forgive me for this. Brethren, listen. We've cut God down.

We've brought him down until we've got a God that we want. He doesn't do this and he doesn't do that and he can't do this and he can't do that until we've fitted him in here. And we've got the God that we want.

But he's not the God of the Bible and he's not the God and Father of our Lord Jesus and he's not the God of the Christian. He's our own God. The God that we want.

And instead of being giants we're pygmies. And instead of being millionaires we're paupers. Tell me.

How big is your God? Eh? Will you rise to it tonight? Will you leave this place determined that you'll believe really and fully in the God of the Bible? Hmm? Listen. The resources of deity are at your disposal. All the resources of the Godhead, the eternal are there.

Go out tonight, will you? May it drum its way and burn its way into your bones. With God all things are possible. Isn't that right? And I don't need to tell you.

There came a day when the miracle child was born. Hmm? Now. Let me come now please to verses 16 to 21.

In which now God is giving reasons why he should tell Abraham about destroying Sodom. Now isn't that wonderful? Hmm? Isn't it? I mean after all, please. Please.

Why should God deign to explain anything to us anyway? Hmm? You know, it's the glory of deity to communicate. Oh thank God it's native to the Godhead to reveal and communicate. Otherwise we'd have been in darkness to all eternity.

He communicates. And eh He's going to tell Abraham all about his mind for Sodom. He'll communicate his mind.

You know that's a great thing. You know I think I would know why he did it here. You'll find the secret in a threefold statement about Abraham in your Bible.

In 2 Chronicles 20 Jehoshaphat spoke to God and he spoke about Abraham thy friend. In Isaiah 41 Jehovah spoke about Abraham my friend. In James chapter 2 the Holy Spirit speaks of Abraham the friend of God.

Isn't that right? What said the Lord Jesus John 15 verse 15 Henceforth I call you not servants for the servant knoweth not what his Lord doeth. He's only there to do what he's told. But I have called you friends.

What's now? What's the mark of friendship? Whatsoever I have heard from my Father I have made known unto you. As friends we receive the communications and the revelation of God. That's right.

He tells us what's on his mind. You know when I meet some of you folks from time to time and we begin to talk usually the first thing you mention to me is the weather. That's because you just maybe don't know me too well.

But you know the folks that know me here and in Kilmarnock they would seldom open the conversation by talking about the weather. But very often they begin to speak to me about what's in their mind and on their heart. That's just what God was doing to his friends.

The things that were in his mind and on his heart. Now you will notice please he gives two reasons. Verse 18 The first reason is that he's indebted.

He feels a debt to Abraham because God has constituted him the man of destiny. Abram shall surely become a great and mighty nation and all the nations of the earth shall be blessed in him. That's good.

The second reason verse 19 is not so popular. Well you say what's that? That he was the head of his house and he would command his children and his household after him. That's not so popular.

You don't hear much about that nowadays do you? You know I'm amazed you don't. I'll give you two reasons. Did it never strike you that what's wrong with the church is that practically it denies the headship of Christ? And did it never strike you that what's wrong with the world is they're denying the headship of man? Unisex I was talking to you about yesterday.

Denial of the headship of the man. Now God's holding it here. Now notice how he opens verse 19 for I tried in the reading to impress it For I know him Well that's great.

Eh? Isn't that wonderful? Imagine God saying to any man I know you. I can trust you. I can communicate to you.

I've confidence in you. Well that's great. I don't know about you folks how you sit here quiet at all.

You see God knows his men and God knows his women. Isn't that right? I know him. My I'd covet that.

I would covet to be a man that God has confidence in. That he says I can commit things to him. I know him.

And so he communicates. Isn't that right? You're sitting here. Men and women that know your bible.

Come on now. Sit back. Come on.

Get your shoulders up. Get your chin up. You're the greatest people in the world.

That's right. Listen to me. You're the most intelligent people in the world.

Make no mistake about it we know. For God has told us in his book we know God has made us intelligent about things now and things to come. Wonderful isn't it? Eh? My we've got heritage.

Now please. Abrams response and I'll need to hurry my times up. Verse 22.

The men turned their faces from fence and went towards Sodom. As I told you yesterday Lot will get the ministry of angels. Providential care but he'll not get a manifestation.

But Abram got it. And it says as the men turned away. Now listen to this.

Abraham stood yet before the Lord. Listen. And Abraham drew near.

You can nearly see him coming up can't you? You try and visualize the old testament in your mind won't you? When you're reading. Preaching. There he is.

Now what has gripped me is this. He was standing before the Lord. Oh that's it.

That's it. You know you good brothers. Listen to me I want to exhort you.

The sisters are on my side again. They'll agree with all this of course. But let me talk to you good men.

You see whenever you rise to your feet to pray. Always carry with you a consciousness that you're standing before the Lord. That's right.

You know it will maintain you in vigor and vitality every time. It will do away with all the worn out phraseology in the prayer meeting. Shall I make my confession to you? Very humbly.

Do you know that in meetings like this I would look forward as much to praying as preaching. Brethren I don't know what you think about it. I love to pray.

I love to pray. Before the Lord. Now did you notice as I read and expounded the close of chapter 18 did you notice that Abram's making demands on God and God's answering and answering Can you pray like that? Come on.

Can you make demands on deity? And the Lord answers and answers. And as he raises all these moral issues. Yes.

Yes. Do you notice 50? He got his first answer he dropped it by 5. When he got his second answer he dropped it another 5. Now watch now. Watch the vigor and vitality of the man.

When he got his second answer down to 40 he dropped it by 10. When he got his third answer he's another 10. Fourth answer another 10.

And he's whittling it down as fast as he can go. And God's answering and answering. Oh brethren when will we learn that resources are endless? When will we learn that the Lord's in heaven for you? And all that he is and all that's there are yours at your disposal.

You need never be without what you need Christ has got. Will you make your demand and your plea? According to his good will he'll give. Oh what peace we often forfeit.

Oh what needless pain we bear. All because we do not carry everything. Small and great.

Easy and difficult. Everything to God in prayer. Say a day with God? Tell me wasn't it a great day with God?

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