

# The Life of Abraham - Part 3

by John Hunter

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*Faith is the substance of things hoped for and conviction of things unseen, and it can operate in any situation, whether it's triumphing or suffering.*

**Duration:** 53:29

**Scripture:** Genesis 12:1, Matthew 6:33, Acts 9:3-6, Hebrews 11:8-35

**Topics:** "Abraham"

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## Description

In this sermon, the speaker discusses the power of faith in the face of persecution and difficult circumstances. He shares a story of an older woman who was martyred for her faith, but remained steadfast and died singing. The speaker emphasizes that faith is not just about dying for one's beliefs, but also about living with trust in God. He cites examples from the Bible of individuals who conquered kingdoms, stopped lions, and quenched fire through their faith. The sermon highlights the importance of faith in understanding and experiencing the blessings of Christianity.

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## Transcript

concluding study in the life of Abraham, I thought it might be good to read the comments of the Spirit of God upon the life of Abraham. Hebrews chapter 11, the reading and exposition will begin at verse 8. By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed. And he went out, not knowing whether he went.

By faith he sojourned in the land of promise, as in a strange country, dwelling in tents with Isaac and Jacob, the heirs with him of the same promise. For he looked for a city which hath foundations, whose builder and maker is God. Through faith also Sarah herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful who had promised.

Therefore sprang there even of one, Abraham, and him as good as dead, as many as the stars of the sky in multitude, and as the sand which is by the seashore innumerable. These all died in faith, not having received the promises, that is, not having received the fulfilment of the promises. They had received the promises from God, but they died in faith, not having received the fulfilment of the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth.

For they that say such things declare plainly that they seek a country. And truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned. But now they desire a better country, that is, a heavenly.

Wherefore, God is not ashamed to be called their God, for he hath prepared for them a city. That will gather up tonight what the Spirit of God has left on record in relation to Abraham and his call. And along with it all, I want to talk to you tonight about faith.

You see, there is the distinct possibility that you think that faith is a very elementary sort of thing, and you might not recognise that there is a quality in faith that is quite unique. And when you come to Hebrews 11, it is most remarkable how that this idea of faith is introduced. Tell me, have you ever noticed how unique it is in the early verses? For instance, verse 1 says, giving a description of faith, not a definition.

Faith is the substance of things hoped for. The evidence, the conviction of things unseen. Now that means this, that faith gives substance to the things that we hope for that lie in the future.

Faith gives conviction as to things that are unseen. And throughout this chapter, you will find that he is talking about things that lie in the future. They saw them afar off and embraced them.

He is talking about things that can't be seen. Now you can appreciate this, can't you? That there is a whole host of things about our faith that lie in the future. And you would have very real difficulty to try and prove any of them.

For instance, you tell people that you are going to heaven. Quite a difficult business of you to try and prove it. Say, if somebody says to you, tell me some of the blessings of Christianity, and you say, well, my sins are forgiven.

And they ask you to prove it. Very difficult. You see, it's faith that lays hold on these things.

It's faith that gives substance about things that lie in the future. It's faith that gives conviction about things that men, and you and I, can't see. Again, you drop your eye to verse 3. Through faith we understand.

Now this is the intelligence of faith. Listen to this. Through faith we understand that the worlds were framed by the word of God.

So that the things which are seen were not made of things which do appear. Now what does that mean? Well, it not only means that by faith we understand that God created the world, but it means that God holds the whole thing together, and all the order and administration of creation. We understand that these things are held together by the word of God.

And we also believe that the things which you can see were not made of things that already existed. That the divine fear brought them into being and held them there. Verse 3, listen very carefully now, verse 3 teaches this.

That in relation to creation, past and present, we are prepared to believe the word of God that was there. Have you got that? We are prepared to believe the word of the God that was there. Not the word of the scientist who wasn't there.

That's faith. Now you'll notice that it says through faith we understand. For there is an intelligence that is limited only to those who have faith.

So that we walk intelligently and speak intelligently about things that men can't see. And things that lie beyond in the future. Come again.

By faith Abel offered unto God a more excellent sacrifice than Cain, but no one had ever offered one. Is that right? This was the first. And there's always a first, but the first demands a uniqueness of faith.

Again, by faith Enoch was translated that he should not see death. Yes, nobody had been translated before. But faith was necessary for a man to be translated.

And look at a most unique one please. Have you noted this in verse 7? Now I know they preach on about it. Listen to this.

By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark for the saving of his house. Now just a minute. One day God spoke to Noah.

Now he says, listen Noah, I'm going to destroy the world by water. Noah believed God and he started to prepare an ark. But just a minute, nobody had ever seen rain.

Up until this point a mist rose from the earth and watered the ground. And God indicated something new, original, unique. And it took faith to believe it.

So much so did Noah believe it that he started to build a boat in dry land. And if there were any newspapers in those days with the excellent cartoonists that we possess in our world, they would have had a wonderful time about Noah and his boat. But Noah believed God.

He was warned of God of things not seen as yet. But you see there's always a start, there's always a beginning, there's always a time when God does a thing for the first time. And that's what stamps faith with all its qualities.

That you'll believe God although it never had happened before. Is that clear? Now, let me say this now as we come to Abraham. Now I want to make a number of basic statements please.

First of all, I want you to understand this. That faith, the faith that Enoch and Noah and Abraham placed in God was the same kind of faith that you and I place in God. Now you've got that, no different.

In fact, I'm not going to give you a background to the Hebrews, but this is the idea. He's trying to prove to these Jewish believers that we're beginning to get a little unsteady. Listen, the path of faith is nothing new.

It's been walked from the beginning. Ah, but listen again. Faith can operate in any circumstance and in any day.

It doesn't matter what the situation is, you can put your faith in God. And God won't let you down. But let me say this.

If you can't trust God where you are tonight, you'll never trust Him anywhere else. Now have you got that? There's no use saying if this was different and that was different and something else was different. If you can't trust God where you are tonight, you won't trust Him anywhere else.

Now, just to show you, to prove to you, that faith can operate in a variety of circumstances, drop your eye please to verse 33. Now listen to this. Speaking of certain people, it says, through faith, they subdued

kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens, women received their dead, raised to life again.

Stop. Now stop there. Now you'll notice up until this moment, that all these people were victors.

They triumphed. And they triumphed by faith. And in all these amazing situations.

Isn't that right? Children dead, lions, fire, sword. They all triumphed. Oh, the glory of it.

You know, sometimes I wish I'd been alongside Daniel when he walked out the lion's den. Oh, the triumph that must have gripped his soul. Now read on.

Others were tortured, not accepting deliverance that they might obtain a better resurrection. Others had trial of cruel mockings and scourgings, bonds and imprisonments. They were stoned, sawn asunder, tempted, slain with the sword.

They wandered about in sheepskins and goatskins, being destitute, afflicted, tormented, of whom the world was not worthy. They wandered in deserts and in mountains and in dens and caves of the earth. Stop.

These men and women were victims. They suffered unto death. But their faith was in the same God.

And the God that caused others to triumph enabled them to suffer. Now let me come now to history, to illustrate. And you're yonder in Bristol, George Muller.

And he decided to raise a testimony to the faithfulness of God in the godless city. He had no money. But you don't need money to trust God.

So he opened his orphan homes, and for year after year God unfailingly met the need. Until he has become a household word, Muller's faith. Wonderful, isn't it? Now, but just a minute.

Let's go a little further back. And we're in bonnie Scotland. Do you know that the hills of Scotland are stained with the blood of men and women who died for Christ? Who gave their life out of loyalty to God's Son? If ever you visit Scotland and you've got the time, a way down yonder in the southwest is a little town called Wigtown.

If ever you go there, you'll see the grave, and you'll witness the place where two women died for Christ. It had been decreed that they would die by drowning. And they decided that the older woman would die first, so they placed her away out from the shore.

The younger woman was brought, and she was placed near the shore. And she's facing out to the sea so that she can see the older woman die. And they placed them there as the tide was coming in.

And the older woman died singing. It's an amazing thing that the martyrs never died grimly. They all died singing, or praising.

I suppose that you might be sitting and you're saying, Oh, I never could do that. I don't think I've got the faith for it. Well, of course, you see, you speak like that because you don't need faith to die.

You need faith to live. You see, if the time ever comes, you'll get faith to die if you need it. You can think too of others.

I'll come back to the incident in a moment. You can think of others who died, scorched and burned by the flames. You talk about mind over matter.

They seem to have been raised above all. Now, the water began to lap about the younger woman, her ankles, her calves, her thighs, her waist, her breast, her chin. And then as the water began to go over, the soldiers rushed in.

They grabbed the stake and they lifted it above the water. And they gave her one last chance to renounce her faith and loyalty, as she, with others, refused to bow to the worship demanded by the state. She was probably in her late teens.

Life's sweet, isn't it? Life's sweet. What would you do? She refused. And down went the stake.

And she died for Christ. I don't know how you feel. But maybe if I was talking in certain places in Eastern Europe tonight, in an underground church that doesn't meet publicly, they might appreciate what I'm talking about.

You see, faith can operate in any situation. Here you are sitting. I know you think it's not an easy road.

God knows it couldn't be easier. You've never suffered for Christ. Really? Now let me come back to Abram Berset, please.

By faith, Abram, Now one or two basic statements again, please. Abram was the first person to receive a divine call. Got that? Abram is the first person to receive a call from God.

No other person before him received the call like this. He was the first man to be called out to go to a place. So the divine call first finds expression in Abram.

Again, now this is important. Abram is the first person in whom the principle of being reckoned righteous in virtue of faith is demonstrated. Now shall I repeat that? Abram is the first person in whom the principle of righteousness reckoned in virtue of faith is demonstrated.

And it wasn't demonstrated when he was called out of Ur of the Chaldees. Now let me say this, please. While it's true that Abram is the first person in whom the principle of righteousness reckoned in virtue of faith is demonstrated.

Remember this. He wasn't the first righteous person. And he wasn't the first person to have faith.

But this principle is first demonstrated in him. Do you know what happened? Genesis 15. He asked God about a son.

To fulfill the promise. God took him out. It was a starry night.

He said to Abram, Abram, look up. See the stars up there? Can you number them? Abram, so shall thy seed be. Now there he stood.

A man with a wife that was barren. Unable to have a child. And God said, so shall thy seed be.

The inspired writer says, Abram, believe God. And it was counted to him. Now it says for righteousness.

You beware of that. For faith is not equaled with righteousness. Actually there is no preposition at all.

In the original Hebrew of Genesis 15. And it was counted to him righteousness. Was it? So that this principle.

That is true in your case tonight. Is true with Abram. He was reckoned righteous in virtue of faith.

And in that context in Romans 4. Brethren, it's faith in God that's in view. Not particularly faith in Christ. But faith in God.

You believe God. Now, all that by the way. Come now to verse 8. By faith Abram when he was called to go out.

Into a land he should after receive for an inheritance obeyed. I want to talk to you about the obedience of faith. Abram obeyed by faith.

Now you'll get this expression. The obedience of faith in Romans 1 and Romans 16. The great gospel epistle.

In between. These two expressions. The obedience of faith.

It happened like this. I'll use the language of Stephen. Men, brethren and fathers hearken.

The God of glory appeared unto our father Abraham. Oh the wonder of it. The God of glory appeared to our father Abraham.

And the vision of the God of glory. Turned the glory above the Chaldees into ashes. The vision of the God of glory won his heart forever.

He'll never forget the vision. As Saul of Tarsus never forgot the Christ. And each of them engaged themselves to the person who revealed himself.

And ever and on he'll walk in the light of the God of glory. Abraham obeyed. Now, just drop your eye again to verse 8. Here's what it says.

And he went out. Got that? Listen again. And he went out.

Now, I want now to talk to you about this phrase. And I want to put it under the title. Separation unto the Lord.

Have you got that? Separation unto the Lord. And he went out. His response to the God of glory and the message was he went out.

He separated himself unto the Lord. Now that is true separation. Separation is always first positive.

Not negative. I'm sorry brethren. I'm sorry.

But we're known as people who are separated from things instead of separated unto a person. We should give the impression. Not that we've given up anything at all.

And glorying in it. We should give the impression that our hearts have been so enraptured by the Christ that the world has lost its glory. Hmm? Am I right? It's the attractiveness of Christ that does it.

Now I want to teach you a little doctrine now. First of all I want to show this separation unto the Lord doctrinally. And then I want to show it practically.

You know in these nights here in Woodland and elsewhere. In seeking to set forth certain truth. I have always sought to draw your attention to the principle.

I don't want to harangue you about you shouldn't do this and you shouldn't do that. But once that you see divine teaching and the principle set forth. You'll have no problem with the practice.

Once you begin to see that this is the principle set up by God. Then you'll be clear about the practice. It's because we're not taught doctrinally that we've trouble about the practice.

Now watch. Separation unto the Lord doctrinally. Now come with me now and I'm quoting you from Galatians 1 verse 4. Now here's what the Bible says.

Our Lord Jesus Christ who gave himself for our sins. That he might deliver us from this present evil age. According to the will of God our Father.

To whom be glory and so on. Now notice please. He draws your attention to the person of Christ.

Our Lord Jesus Christ. One. He died for our sins.

Now you're there aren't you. Yes you see now I'm quite clear about that. Yes.

I'm quite happy about it. That's good gospel ground. Alright now listen carefully now.

He gave himself for our sins. That he might deliver us from this present evil age. What does that mean? Now.

If you knew a little of the original. You would find that it's in the middle voice. And when anything is in the middle voice it means.

That what is being done. Is being done for the satisfaction and delight of the person who does it. Got that? So it says our Lord Jesus Christ gave himself for our sins.

That he might deliver us. For himself. Out of this present evil age.

So that the cross teaches. That not only did he die for my sins. But he died to rescue me.

For himself. But that rescue demanded us being delivered. Rescued.

Brought out. Of this present evil age. So that once you're saved.

You no longer belong to the world. You've been taken out of it. For Christ.

Now can you see the doctrine of this thing now? He delivered you for himself. He wanted you for himself. But he had not only to deal with your sins.

To righteously clear you. From the judgment of God. But he did that and paid the price.

That he might have you from himself. Cleared. Of this present evil world.

Got that? So the cross places you over here. Now that means this. Now listen carefully.

That means that. Whenever the world begins to attract. Now it does have an attraction doesn't it? And you begin to turn toward it.

It means. That you'll need to walk past the cross. You'll need to betray the Christ.

In going in for the world. You'll need to step out. So to speak.

From being for his pleasure. Separated. And now you're going in for your own pleasure.

And he designates it. Now it's not mine. He designates it.

This present evil age. Now that's what the world is. And that's its course.

And men can embellish it. And the brethren can enjoy it. And the preachers can justify it.

But in the end. In the end. It's a present evil age.

And Christ died to deliver you out of it. Now how do you feel? Now watch. That's the doctrine.

That's the doctrine. The doctrine of the cross. Now you wouldn't hear much about it today.

The doctrine of the cross. Now practically. You confess that when you are baptised.

Isn't that right? In your baptism. Didn't you confess that that kind of life had come to an end? And you are now going to live a new kind of life. And it's most remarkable.

Most remarkable. That if baptism terminates that life. It's terminated in a burial.

Why that's amazing. Isn't it? For instance. Supposing you're walking along the street some day.

And you see a friend across the road. A smile. A wave.

A nod. A word of recognition and you pass on. A week later you meet another friend.

They say to you. Oh by the way. Did you hear about so and so? That's the friend that you waved at.

No you say. What's happened? Well they said he's dead and buried. I see.

Now. You wouldn't expect to see the friend again would you? Oh no you say. Why not? Oh well you see people that are dead and buried don't live here anymore.

That's it. That's it. Now tell me.

Have we been true to our baptismal vow? Now I'm choosing my words very carefully please. When you went down into that. When you took the.

The plunge. And you went down into that symbolic liquid tomb. The nearest approach to actual burial you'll ever know.

You pledged. You pledged. That you were finished with that.

You were going on with this. Now. I'm sure you'll appreciate this.

I understand very clearly. That because I wasn't reared in a Christian home. And because I was saved out of the world.

That my conversion was probably much more vivid than yours was. If you were reared in a Christian home. I would to God that preachers would understand this.

You know there are some preachers and they actually think that everybody should have a conversion like theirs. If it was vivid. That's wrong.

In God's name when will they ever learn. That you can't repent of things you never did. Well what does baptism mean to you if you've never been in the world? Lots of you were reared in Christian homes and you were sheltered.

Isn't that right? Maybe as you grew a bit older you weren't too happy about it. But they were doing what the Bible tells them to do. Your father and mother.

And let me say this to you. You value it. You know there are some times I wish to God I'd never been there.

I never knew the value of a Christian home. And I want to say this to you young people reared in a Christian home. Hasn't there been many a time when you've said I wish I could just go once.

Isn't that right? Just to see it. Well now. As a Christian young man and young woman.

You'll need to learn to die to the desire for it. And you'll find it easy if Christ is everything to you. You'll find it understandable if you had a vision of the doctrine of the cross.

That Christ not only died for your sins but he died to rescue and deliver you away from it. For himself. That you might have delight and pleasure in you.

Have you got it? Now please back to verse 8. We'll need to hurry. And he went out not knowing whether he went. Have you got it? Listen again.

And he went out not knowing whether he went. Well that's interesting. That's interesting.

Unto a land that I will show thee. You see that's exactly where we are. We've put our faith in God and the message and in Christ.

We've gone out. We have accepted the principle of separation unto the Lord. We're out not knowing where we're going.

Oh you see just a minute we do know where we're going. Oh I see. Oh yes you see we're going to heaven that's right.

That's right. But this is talking about the time that lies between. And from the moment of conversion until the moment that you reach heaven God has drawn a veil over it.

My that's a mercy isn't it? Isn't it a mercy that he's drawn a veil over the future? You know if Abraham had known what lay before him he might never have gone. Maybe you wouldn't either. But you see because it's faith it's a step at a time.

You can't see a mile ahead. You've just got to do what God wants you to do and leave God to work the rest out. And you'll find as you take a step seemingly on the unknowing that the water becomes a pavement to your feet.

He went out not knowing whether he went. Can you understand what that means? Well now allow me to illustrate it. Let me try and help you.

Now let's imagine for a moment that here's Abraham. And the God of glory has appeared and he says get thee out from thy country from thy kindred from thy father's house unto a land that I will show thee. So he got all his goods and chattels together.

Isn't that right? And he's got them in a buggy. You know what that word means don't you? A cat at the back. Isn't that right? Obviously he hadn't a Buick or anything like that.

So that he puts all his stuff in the back and he's moving out. Now please. Let's have a, we'll have a conversation with him shall we? Good morning Abraham.

Good morning. Abraham, would you mind telling us where you're going? I don't know. Eh, pardon Abraham, eh, what was that? I don't know.

I see. Alright Abraham, would you mind telling us who told you to go? God. What? God.

How does it sound? Huh? How does it sound? The wise Acre says he'll come back sadder but wiser. Hmm? The brainy boy will shrug his shoulders and say quixote. Look up the meaning when you go home.

But he went out after God. He went out on the bare word of God. The vision of the God of glory had stamped it.

Burned itself upon his mind indelibly. That he'll never forget. He'll go against the stream for nobody was with him.

Well lots of them were with him but I mean men all around. Had no knowledge of the divine revelation. But he was prepared to be different.

He went out not knowing whether he went. Say, have you heard this? There was a day when it helped me. Maybe it'll help you.

Someone wrote these words. So on I go not knowing. I would not if I might.

I'd rather walk in the dark with God than walk alone in the light. I'd rather walk by faith with him than walk alone by sight. Shall I repeat it? So on I go not knowing.

I would not if I might. I'd rather walk in the dark with God than walk alone in the light. I'd rather walk by faith with him than walk alone by sight.

Eh? Listen. He went out not knowing whether he went. Isn't that wonderful? Verse nine please.

By faith he sojourned in the land of promise as in a foreign country. Dwelling in tents with Isaac and Jacob, the heirs with him of the same promise. So that there is the obedience of faith.

Isn't that right? There's the separation of faith. There is the trust of faith not knowing whether he went. Now here you have the sojourning of faith.

By faith he sojourned in the land that God had promised as in a strange country. Dwelling in tents. So faith made him a sojourner.

Now what would that mean? What's a sojourner? Who's a sojourner? Well then, a sojourner would be a person who was in a place, who didn't belong there, who didn't intend to stay there. But his business maybe kept him there. He was just passing through.

I'm just a passing through. Sojourner. Now, it says he was in a foreign country.

You see he was away from home. He was away from home. Do you think people would get that impression about us that we don't belong here? Is that right? Does everything about us suggest that? I know it's inexcusable to tell stories about yourself.

I know that. Do you like to remember working in the city of Glasgow? One Monday morning a new man started. He didn't know any of us at all.

We hadn't been working very long together when suddenly he fired a question at me. He asked me if I'd been at a certain place of amusement, a certain seat on Saturday night. Wondered if I'd been and saw the show, you see.

And before I had time to answer, one of the men interjected. And addressing the questioner he said this. He said, you know, you're a new start here.

Otherwise you wouldn't ask a question like that to him. He said, you know, you obviously don't know the set up. And then still looking at the man and pointing at me, he said to the stranger.

Now he said, listen, there's no use asking him a question like that. That man might as well be dead. It was the greatest compliment ever was paid.

That man might as well be dead. Dead to the world with him who died to win my heart, my love. Here's a man and he's sojourning in a foreign land.

He's there because God wants him to be there. That's why you're here. Ah, but it brings a few problems, this kind of life.

You see, that's the trouble with Christians. They're wanting a Christianity that doesn't bring problems. You see, one of the big problems today is this.

That if you want to do the right thing, it's not a matter that you're going to be different from the world. Oh no, that's accepted. If you want to do the right thing, it means you're going to be different from the Christians.

That's the problem. I've said to you good folks, times without number. I'm quite certain some nights when I go home and look over things that you may be tired of me saying certain things all the time.

You begin to think I've nothing else to say. But you know if you're going to be something for God, you can't afford to live the way the other Christians live. Now sojourning brought its problems.

Let me talk to you about it. One day Sarah died. The only woman whose age is recorded in the Bible.

She died at 127. And this was a big problem. For you see, the land was his by divine promise, but he didn't own any of it.

He hadn't a square foot to his name. And of course there were no public cemeteries. He had never faced anything like this before.

So he approached the sons of Heth. Oh you see now, that's all right, we know all about the story, good. That's fine.

Tell me. Did you ever notice how he opened the conversation? Now we'll test how much you read carefully. Genesis 23.

He approached the sons of Heth and he said this. I am a stranger and a sojourner with you. What a way to open a conversation.

Will you give me a piece of land to bury my wife and I'll pay you for it. A stranger and a sojourner with you, I wonder what that means. Well now, would you allow me just to put it in plain English.

That you might appreciate this. He approached these men and he said, gentlemen, I'm not one of you. Gentlemen, my way of life is different from yours.

Gentlemen, I'm not with it. Would you give me a piece of your ground and I'll pay you for it to bury my wife. And they looked at this man, this heavenly stranger.

This man that fellowshiped with God. This man that had an altar and a tent. And would be seen by times calling upon the name of the Lord.

Do you know what he said to them? I'm quoting now from the authorised version margin and critical translations. He said, not so, we don't want your money. Thou art a prince of God among us.

Oh dear. Thou art a prince of God among us. Now just you hold that there for a moment, will you.

You come back to Genesis 19 that I was talking to you about on Lord's Day afternoon, you remember. And here's Lot. Politician.

Hail fellow well met. Can pass himself in any company. Would that be right? You know, sometimes I really do, I get worried about, we're getting so sophisticated.

We could nearly pass ourselves in any company and congratulate ourselves on doing it. That's right. And you know, I can remember a day, I can only speak personally, obviously I don't know about your experience.

But you know, I can remember a day. Way back in the early days when you were working. And I was newly saved.

And you know, I used to long for the dinner break to come. To get way into a corner and talk to God and get a wee bit strength for the afternoon. Do you remember those days? I remember thee.

The love of thine espousals. When thou wentest after me. Here's Lot.

And the angels come, you remember, we spoke about it. And they wouldn't go into his house. They didn't want to go into his house.

Do you remember when the Sodomites gathered outside the door? They started to talk about Lot. Hail fellow well met. The man that was amongst them.

The man that had got to the gate. And was one of the leading boys. They're talking about him.

Do you know what they're saying? They're saying. This fellow. This fellow.

Abraham. Separated unto the Lord. Thou art a prince of God.

Lot, hail fellow well met. Worly like the rest of them. This fellow.

This fellow. Say. I wonder if I went to where you stay.

Where you live. You went to Reading Avenue in Kilmarnock where I live. And I approached your neighbours and you approached mine.

We said to them. Said to them. What do you think of Mr Hunter? And I said to your neighbour.

What do you think of so and so? I wonder what they would say. Would they say. He's a man of God.

She's a good woman. Or would they say oh her. Him.

If that's Christianity I don't want it. Now we're talking please about Christianity in books. Not in books.

We're talking about our testimony in the middle of people. Thou art a prince of God. He's soldier.

Now my time's up. When you come down. Right down near the end of where we stopped reading.

It talks about them in verse 13. They died in faith. Not having received the promises.

They were persuaded of them and braced them. They confessed that they were strangers and pilgrims on the earth. Could I talk to you just for a minute about that.

A stranger and a pilgrim. We sang tonight. The hymn book always puts it like this.

I'm a pilgrim and a stranger. You know the Bible never puts it like that. Twice over.

Hebrews 11 and 1 Peter 2. Strangers and pilgrims. You're always a stranger before you're a pilgrim. Now can you grasp that? Well now you allow me to explain it to you will you? Stranger first then a pilgrim.

Now the reason for that is this. A stranger is a person who's away from home. A pilgrim is a person who's going home.

Got that? A stranger is a person away from home. A pilgrim's a person that's going home. Now if you don't know that you're away from home.

You'll never want to go home. Isn't that right? A stranger and a pilgrim. Can you see? Can you appreciate? That here were these people away back in an early day.

And they weren't ashamed. Of who they were. And better still.

If you drop your eye to verse 16 it says. God was not ashamed of them. Got that? God was not ashamed of them.

It says to be called their God. Will you notice please. That here are people and God is unashamed.

That's wonderful. Unashamed of them. So unashamed that there came a day.

When he called himself. The God of Abraham. The God of Isaac.

And the God of Jacob. He associated his name with them. That everybody might know that he was their God.

Isn't that great? Wouldn't it be good to be a person that God was unashamed of. And when people look at us they know that we represent God. Now we'll need to stop.

But verse 10 said this. They looked for a city which hath foundations. Whose builder and maker is God.

I wonder how he knew that. You know I don't know any place. Where God revealed the truth of the city to Abraham.

Do you? Yet somewhere. Sometime. God spoke to him of a city.

And time and again. He lifted his eyes from the fluttering canvas. And he got a vision of the city of God.

Oh you know it's easy isn't it? Easy to turn to Revelation 21. And you'll read of the city that lies four square. Having the glory of God.

One day we'll form part of it. One day you'll enter in. I'll tell you something.

Time and again up yonder you'll look back. And then you'll take another look at Christ. And then you'll begin to wonder.

Why it was that you never learned to trust Christ more. You'll wonder why your faith was so small when you see him. Brethren and sisters have faith in God.

Give your life to him. He'll never fail you. And to the end of the road.

You'll find that God will distinguish you. And honour you. And bless you.

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