

The Vision of Abraham

by Lance Lambert

The sermon explores the profound vision given to Abraham by God and its lasting impact on faith and the church's mission today.

Scripture: Genesis 12:1, Genesis 15:1-6, Proverbs 29:18, Matthew 6:33, Acts 7:1, Ephesians 1:15-19, Hebrews 11:8-10

Topics: "Abraham"

Description

In this sermon, the speaker focuses on the importance of having a heavenly vision, using the example of Abraham. He emphasizes that the vision is not just a physical sighting of God, but a prophetic revelation of God's purpose in creating the universe and mankind. The speaker quotes Proverbs 29:11 and 18, which states that without vision, people perish. He urges the audience to understand the urgency of the current global crisis and to seek wisdom and revelation from God's word.

Transcript

Would you turn with me to a number of scriptures? First, in the book of Acts. Acts, and chapter 7, from verse 1. And the high priest said, Are these things so? And Stephen said, Brethren and fathers, hearken. The God of glory appeared unto our father Abraham when he was in Mesopotamia, before he dwelt in Haran, and said unto him, Get thee out of thy land, and from thy kindred, and come into the land which I shall show thee.

Then came he out of the land of the Chaldeans, and dwelt in Haran. And from thence, when his father was dead, God removed him into this land wherein ye now dwell. And he gave him none inheritance in it, no, not so much as to set his foot on.

And he promised that he would give it to him in possession, and to his seed after him, when as yet he had no child. And then if you will turn in the Old Covenant to Genesis, the book of Genesis, chapter 12. Genesis, chapter 12, and from verse 1. Now the Lord said unto Abraham, Get thee out of thy country, and from thy kindred, and from thy father's house, and to the land that I will show thee.

And I will make of thee a great nation, and I will bless thee, and make thy name great. And be thou a blessing, and I will bless them that bless thee, and him that curseth thee will I curse. And in thee shall all the families of the earth be blessed.

So Abraham went as the Lord had spoken unto him, and Lot went with him. And Abraham was seventy and five years old when he departed out of Haran. And Abraham took Sarah his wife, and Lot his brother's son, and all their substance that they had gathered, and the souls that they had gotten in Haran.

And they went forth to go into the land of Canaan, and into the land of Canaan they came. And Abraham passed through the land unto the place of Shechem, unto the oak of Moreh, and the Canaanite was then in the land. And the Lord appeared unto Abraham and said, Unto thy seed will I give this land.

And there builded he an altar unto the Lord, who appeared unto him. And he removed from thence unto the mountain on the east of Bethel, and pitched his tent having Bethel on the west, and Ai on the east. And there he built an altar unto the Lord, and called upon the name of the Lord.

And then back in the New Testament, the New Covenant in Hebrews, the Hebrew letter chapter 11 from verse 8. Hebrew letter chapter 11 from verse 8. By faith Abraham, when he was called, obeyed to go out unto a place which he was to receive for an inheritance. And he went out not knowing whither he went. By faith he became a sojourner in the land of promise, as in a land not his own, dwelling in tents.

But Isaac and Jacob, he heirs with him of the same promise. For he looked for the city which hath the foundation, whose builder and maker is God. Then again in the Old Testament, the Old Covenant, and the book of Proverbs.

The book of Proverbs chapter 29, verse 18. Where there is no vision, the people cast off, restrict, or perish. And finally in the New Testament again, in the Ephesian letter of the Apostle Paul.

I will read from verse 15. For this cause I also having heard of the faith in the Lord Jesus, which is among you, and the love which he showed toward all the saints, cease not to give thanks for you, making mention of you in my prayers, that the God of our Lord Jesus Christ, the Father of glory, may give unto you a spirit of wisdom and revelation in the knowledge of him. Having the eyes of your heart enlightened, that ye may know what is the hope of his calling, what the riches of the glory of his inheritance in the saints, and what the exceeding greatness of his power to us all to believe, according to that working of the strength of his might, which he wrought in Christ when he raised him from the dead, and made him to sit at his right hand in the heavenly places.

Far above all rule and authority and power and dominion, and every name that is named, not only in this world, but also in that which is to come. We have a further word of prayer. Beloved Lord, we are so thankful as we've been worshipping you, the sense that you are here in our midst, and we, Lord, just want to praise you, that in this world that is so in turmoil and crisis, we are free to be able to come into your presence, and to know you together.

Now, Lord, we are coming to the ministry of your word, and we need you. We can use many words, we can outline truths, it can all be very biblical and correct, but, Lord, unless you are the anointing upon the speaking and the hearing, Lord, it will amount to nothing, save our time from being a lecture or a mere sermon. We pray, O Lord, that you will use it to touch our hearts, to speak to us, to do something in us, to deposit something more of your life, of the treasures of wisdom and knowledge that are in you, to deposit it in us.

Lord, hear us, we are in great need, we are weak, we are nothing in ourselves, both in the speaking of your word and in the hearing of it. We need you, Lord, and in the translation as well. We thank you, you

have provided us with that anointing, and into that anointing, grace and power, we stand now by faith.

Let a double portion be upon us all. We ask it in the name of our Lord Jesus. Amen.

I don't think I need to tell you what the theme of this conference is. I haven't been here myself for these last couple of days, but I'm pretty sure everybody knows it. I was not disobedient to the heavenly vision.

We are dealing with three characters, or three, I hardly like to speak of the Lord Jesus like that, but Abraham, the Messiah himself, and Paul. My responsibility is Abraham. I don't know if you notice the utterly simple declaration that Stephen made.

The God of glory appeared to our father Abraham when he was yet in Mesopotamia, in Ur of the Chaldeans. It was one of the great turning points in human history, and it began, as always, from the throne of God. It did not begin with Abraham in the same way that your salvation and my salvation does not begin with us.

It begins with God. And genuine service always begins with God. You remember how Isaiah was in the temple in the year that King Uzziah died, that he saw the Lord, and he was apprehended for one of the greatest ministries that we have in the whole 66 books of the Bible.

It was so with Abraham, it was God who took the initiative. From our Jewish tradition, not all of these traditions are nonsense, from our Jewish tradition, we know that Abraham's family were aristocrats, extremely wealthy, they had a huge business in Mesopotamia that was very lucrative. It was the idol-making business.

And Abraham was apparently the chief salesman. And at some point, and we do not know, other than what Stephen said, he said it was before they came to Haran that the God of glory appeared to our father Abraham. But what we do know is this, that at some point in that positively empty life, successful, profitable, but utterly empty, the God of glory appeared to Abraham and apprehended him.

It was a vision of the glorious God that was to change history. It was the beginning of the corporate. And wherever you turn from Abraham onwards, you find the corporate right the way through into the New Testament.

God chose Abraham with a people in view, a redeemed people, joined to the Lord, candidates for his glory. Abraham's life, Abraham's character, Abraham's understanding and direction were totally changed by this meeting. He was never the same again.

It was as if the Lord spoiled him for anything less than the best. That is exactly what happens to any human being saved by the grace of God. When God touches the eyes of our heart and gives revelation and illumination, we can never be the same again.

Our character is changed. Our direction is changed. Our life is changed.

Everything about us is changed by such a meeting. I want to consider the word vision for a while. Tomorrow evening, if the Lord helps me, I will talk about Abraham himself, what he saw, and what we can learn from it.

But tonight I would like to just talk a little bit about vision. I have no doubt that the other brothers have already spoken about it livingly and powerfully, but it's always good to reemphasize and reiterate so

essential truth as vision. What do we mean by this word vision? What does it signify? Is it something merely physical? In other words, Abraham saw God.

In some way, the Lord appeared to him. There's no doubt about it, and I imagine Dana has already said it, that Paul saw the Lord. It was a physical vision that he saw.

But is that what Paul meant when he said, I have not been disobedient to the heavenly King? Did he merely mean that it was something physical with spiritual significance and meaning, but merely physical? I think it's very interesting that with both Abraham, with Jacob, who was the heavenly visitor that wrestled with Jacob? Who was that heavenly visitor who allowed himself to be wrestled to the ground and overcome if it was not the Lord himself? And Jacob described that encounter as I have seen the face of God and I have lived. Moses saw the Lord. It says that there has never been anyone like Moses who spoke to the Lord face to face.

We have the many others. I could go on with a whole number of them. I can speak of Isaiah, of course, who saw the Lord high and lifted up his train filling the temple.

I've mentioned that already. And, of course, Paul. I've mentioned him as well.

However, it was not merely a physical vision. It became a, listen carefully, if you forget everything else I say this evening, it became a prophetic understanding of the heart and mind of God. Not just some vision as such to write a book about or to go on platforms talking about, but it was a vision.

In these cases, it began with a physical vision, but it became a spiritual understanding. It became a revelation of the heart and mind of God. This is particularly true of Abraham.

More than any other character, Abraham saw far more than believers in the new and eternal covenant. And that is to our shame. He saw the God, when he saw the God of glory, he saw within him the city of God.

And in some amazing way, he understood that that city was the dwelling place of God. It was forever. It was, as it were, the focal point in the creation of the universe and in the creation of life.

Abraham saw the Lord Jesus. Jesus himself said in John's Gospel, Chapter 8, he saw my day, he saw it and rejoiced. What did the Lord Jesus mean? After all, he said, before Abraham was, I am.

It's not as if the Lord was thinking of Abraham in ancient history. He knew the whole story. The Lord Jesus knew the whole story.

And in some amazing way, when the God of glory appeared to Abraham, in the God of glory, Abraham saw the Lord Jesus. He saw the Messiah. He saw the whole purpose of God centered in the Messiah.

In Galatians it says, and the Gospel was preached to Abraham. When God said, in you, in your seed, all the families of the earth shall be blessed, Paul, by the Spirit of God, says, the Gospel was preached to Abraham. It was not some narrow, insular vision and purpose that Abraham had.

He saw, in the God of glory, the salvation of God. For the Gentiles. Not only the Jews, but also the Gentiles.

That is some vision. In the same way that Paul, not at the point, but sometime afterwards, came to the same kind of prophetic understanding of the heart and mind of God in the vision that he had of the risen, glorified Jesus. When Jesus said to him, why are you persecuting me? Paul could have said, I'm not persecuting you.

I'm persecuting your followers. I don't like what you thought. But I'm persecuting your followers.

But in that was the seed that grew to his understanding of the union of the believer with the Lord Jesus. He saw, in some amazing way, that we are members of Christ, and members one of another. You touch that body of the Lord Jesus, you touch the Lord Jesus.

Now, I must not go any further, because this is someone else's subject. But all I'm trying to get over to you is very simply that this was no vision that was exciting, dramatic, sensational. It was.

It was all of that. But it was not merely that. Something that becomes the material, as I've said, for a book, or for going around the platforms of the world to say, when I saw the Lord.

This was a prophetic revelation of the heart and mind of God, the purpose of God in creating the universe and in creating mankind. We read together that wonderful little statement, that proverb in Proverbs chapter 29 and verse 18, where there is no vision, the people perish. I have no idea whether this has been quoted in the previous times we've had.

But I would like just simply to say two vital things about this. This word in Hebrew, chazon, vision, translated in the English vision, is not just an apparition. It is not just a seeing physically of God or of the Lord Jesus.

It has this whole idea within it. It does mean vision, but it means prophetic revelation and understanding. Where there is no prophetic revelation and understanding, the people perish.

Now that brings it home in an altogether new way. Let me put it in yet another way. Where there is no divine communication, the people perish.

Let me put it another way. Where there is no living ministry of the Word of God, the people perish. Let me put it yet another way.

Where there is no revelation of the Lord, the people perish. It's an amazing word. That's why you will notice in some of your modern versions that it's translated in different ways.

Where there is no prophetic understanding, where there is no prophetic vision, there are a whole number of ways. It is because this word in Hebrew, chazon, really has all this full-orbed meaning within it. Now let me say the second thing.

Where there is no vision, the people perish. That word para in Hebrew means to let go or go to pieces or unravel or perish. It doesn't mean where there is no vision, the people are destroyed.

It means perishing in the sense, if you've ever seen a piece of cloth that has perished, it has full of holes, it can't be used anymore, it's perished. Or a curtain, or a covering of a chair, it has got to the place where it tears, it unravels. Now think again, where there is no prophetic revelation or understanding, the people go to pieces.

This, I believe, gets us to the heart of this whole matter of heavenly vision. Such genuine vision, heavenly vision, leads to total commitment, to absolute devotion, to discipline, to cohesion, to togetherness. Where there is no such prophetic understanding, people just unravel.

This word is sometimes used in the ancient days when women had incredibly long hair and rolled it all up into the back here. But when they came to go to bed, they took everything out and the whole thing fell like a curtain, unraveled. I don't want to belabor this anymore, but I think it says a tremendous amount about the state of the church in our days.

Where is there prophetic understanding and revelation? It's not just a question of getting converted. It is a question of understanding the heart and the mind of God, understanding the purpose of God. Why did he go to such lengths to save us? Why didn't he just finish with it and start all over again? It would have saved him an awful lot of trouble.

But instead, the Lord persevered. I fear very greatly for the United States, and I don't want to get into this. But all I want to simply say is this.

I would suggest there was prophetic understanding and revelation in the church in the United States. The United States is like the Titanic, seemingly unsinkable, glorious, huge, dancing, singing, eating, enjoying. Without any knowledge, they're sailing into an iceberg that will sink them within hours.

It is because there is no prophetic understanding, no revelation, that the church is laid to sea. It is tepid, lukewarm. It is neither hot nor cold.

Now I hear everywhere I go people saying to me, Oh dear, those charismatics are so overboard. They are so extreme. But as the Lord said, he wished we were either hot or cold.

That is dead and lifeless, or absolutely full of power. Sometimes I think the Lord can do more with people when they're intense and overboard than he can when they're lifeless. When you're lifeless, the only thing you can do is bury them.

But when there is at least a hotness, but we are in a Laodicean condition. We cannot even hear the voice of the Lord, or the knocking of the Lord. Isn't that amazing? He said, Behold, I stand at the door and knock, if any man hear my voice.

I always think that's one of the most plaintive things the Lord Jesus ever said. If he'd only said, I stand at the door and knock, if there are those who will hear me and open the door, I will come to you. But if any man.

Is that what the church, a living evangelical church, Bible believing, with the Lord's table, with Bible studies and prayer meetings and evangelistic outreach and wall-to-wall carpeting, choirs, music directors, and I don't know what else. All of that, and the head of the church, and the saviour of the body, is outside of the whole thing, knocking on the door. And he doesn't even say, if there were a whole lot of you who hear me.

He says, if any man hear my voice. That's what is meant by this word. Where there is no prophetic understanding or revelation, no divine communication, the people go to people.

They do their own thing. They run after this and they run after that and they run after something else. There are reasons why the Lord is speaking or seeking to speak to the United States.

And I believe to Britain. Europe has basically paid them. They will not even, the European Commission, will not even consider that the Bible and the Gospel were a source of European civilization.

And Pope John Paul II pleaded with the Commission at least, at least mention it, that the Gospel and the Bible were a source of European civilization. Pope Benedict XVI has also appealed to them. To consider it, but they won't consider it.

They say the source of European civilization is pagan Hellenism. That's why they legalize abortion, euthanasia, gay rights, gay marriage and everything else with it. I remember years ago Derrick Prince saying, when God judges a nation or an empire, he begins very gently and waits to see if they will listen, but they don't.

Then comes the second, mortally, he waits. Then comes the third, mortally, the ten claims until the last is catastrophic. That is what I believe is happening here in North America with floods and fires and everything else.

We're told all the time, this is the worst on record, this has never happened before. Fires such as we've never heard of or seen, floods that we've not seen before. It seems as if God is seeking to speak, but there is a death knell, not just in secular America, but in the church.

No wonder Paul placed such emphasis on this kind of vision. I read to you Ephesians chapter one from verse 15 to 21. Don't you think this is amazing? This greatest of all his letters containing perhaps a depth and a height of revelation that few others have reached? Maybe because there was a depth in the church in Ephesus and Laodicea, that enabled the apostle to unburden himself.

But what is interesting to me is that he reaches this point where he feels he cannot go any further without telling them what he's praying for them. And his prayer is very interesting. His prayer is that this may not be just theology.

This may not just be truth, outlined truth. This may not just be the definition of God's purpose. His prayer is that the Father of Glory would grant to you a spirit of wisdom and revelation in the knowledge of Christ.

Now I find this so interesting. Wisdom is to do with fact. Knowledge is just fact.

Wisdom is what to do with the fact. How to handle the fact. And the apostle prays not that they may have knowledge, just simply know the fact, but that they may have wisdom.

They may know how to handle this truth. How to handle this revelation. How to handle the understanding given to them.

That the Father of Glory may grant to you a spirit of wisdom and revelation. When something is revealed to us from the Word of God, when God takes this book and the Spirit of the Lord reveals something to us, it's ours. It enters into us.

Suddenly, if I may put it this way, it leaps out of the pages and becomes flesh and blood. What was once before an objective and impersonal truth now becomes your lifeblood. Have you not had this experience? Where something in the Word of God that you didn't understand before, suddenly you see it.

And when that happens, your life is changed. How are you to handle your family? How are you to handle your professional life, your workday life? How are you to handle the service of God? How are you to

handle church life? How are you to handle relationships? You need wisdom. And then as if to reinforce this whole thing, it says, the eyes of your heart.

Did you know you had eyes in your heart? It's another word for spirit. The eyes of your heart being enlightened that you may know, listen to it, what is the hope of his calling and what the riches of the glory of his inheritance in the same. How few believers have any idea of their calling.

What is the certain hope of that calling of God? When he saved you, do you think the Lord just saved you to say a few prayers and to read your Bible from time to time and go to meetings and sit in each seat, listening to a preacher like me? Is that what it's all about? I don't mean. It's prophetic. If that is Christianity, understand me, keep it.

It's religion. What is the difference between that and Hinduism or Islam or Buddhism or Shintoism? They all have prayers. They all have books.

They all have a routine. They have a certain form of coming together. This is something altogether different.

The hope of his calling. What is the hope of his calling? To be changed into his likeness and to know his glory. The God of all grace who calls you unto his eternal glory in Christ Jesus.

I say when the eyes of your heart are enlightened, you don't know about the hope of your calling. You know what is the hope of his calling. You know what is the riches of his glory.

Let me make sure I get that one right. That you may know what the riches of the glory of his inheritance in the saint. Do you know what his inheritance in the saint? I don't think most Christians have ever really thought about it.

What is his inheritance? We sometimes hear about our inheritance, but this is his inheritance. His inheritance in the saint. The riches of the glory of his inheritance in the saint.

And then here is the third thing, because these other two things can in one sense be wonderful, fill you with joy and jubilation, but you need the third. And what the exceeding greatness of his power to us all to believe, which he wrought in Christ Jesus when he raised him from the dead. We need that.

We need that kind of exceeding greatness of his power. This vision of the glory of God that Abraham had. It was this kind of prophetic revelation that changed and redirected Abraham's whole life.

It led him to become the father. The father of all who believe. From that point when the God of glory appeared to him, Abraham was totally devoted to God, to the Messiah, to the eternal purpose of God.

This doesn't mean that he was not very human. We have the whole record of the lapses of his faith. We think of faithful Abraham, but the lapses of Abraham's faith were amazing.

He'll talk about that another evening. But he had lapses of faith, not once, but twice in the same matter. And the worst lapse of faith altogether produced Ishmael.

No good blaming it on Sarah. Abraham had to have responsibility in this matter. Sarah suggested it, but it was Abraham's responsibility.

I would have thought that was colossal. Abraham was not some picture-card Hollywood star, some kind of cut-out saint. He was very human.

He had fears, terrible fears, that led him to take action from unbelief. And yet the amazing thing is that Abraham never, ever turned back. If it's any comfort to anyone here, God is so much a God of grace, of loyalty, steadfast, persistent, enduring, merciful love, covenant love, that He will not let you go once you're committed fully to Him.

Francis Ridley Haberville wrote a wonderful old hymn, and in the very last verse he says this, Those who trust Him wholly find Him wholly to love. That's absolutely right. Those who trust Him wholly, that is, you're committed to Him, you're devoted to Him in spite of your failings and weaknesses and lapses of faith, you're committed.

Those who trust Him wholly find Him wholly to love. It is quite amazing when you think about it, that he never looked back, even when he sinned. He never looked back.

He never went back to Ur of the Chaldees. He never went back to regain the family property and the family business. He never looked back.

If that is a comfort to anyone, I'm glad. Because as we get older, we become more and more aware of our failings and of our weaknesses and of how easily we let the Lord down and how selfish we are, egocentric. He never looked back, if I may put it this way.

In the end, he took all the baggage with him and the Lord, little by little, divested him of it all. It is also amazing to me that he never possessed a single foot, an inch of that promised land. Can you imagine this? How would you feel if the God of glory appeared to you and told you to get out of your family and out of your nation and go to a place that you didn't even know where it was that you were being led and you were to receive there an inheritance? And here was the Lord saying these wonderful things.

It was a progressive thing, you know. It wasn't just one single appearance of the Lord. The Lord appeared to him a number of times and in one of them, the Lord says, I am your shield, your covering, and your exceeding great reward.

Thank you, Lord. But he didn't have a single inch of the promised land. Don't you think he might, the devil might, the devil was just as real then as he is today.

Don't you think the devil came to Abraham and said, Abraham, what are you doing? You've left everything. Money, position, popularity, a great business, lots of relatives. You've left them all.

That was good, too. You took Cherub with you and you took Lot with you. And as Father Spock always used to say, Lot was a lot of trouble.

But I mean, the interesting thing about this whole story is that dear Abraham committed himself to the Lord and devoted himself to the Lord and the Lord never gave him an inch. Of that promised land. He saw a city and in his lifetime he never entered it.

Wouldn't you have thought the enemy would come to him and say, your life is misspent. You're deluded. You've gone out on a limb and frankly, not one single thing that you say the Lord said to you has come to pass.

I think of the Lord saying again and again and again, your seed, your seed, your seed, your seed, your seed. Dear Abraham, poor man, you must have thought, well, he says, he believed the Lord and he was accredited to him as like. I'm amazed.

I mean, here was a man who was childless. His wife was barren. He had no children.

And the Lord was all the time saying to him, see the stars, that's your seed. You see the sand, your seed. In your seed all the families of the earth will be blessed.

Don't you think the enemy could have come to Abraham and said to him, Abraham, you're deluded. You're 86 years of age. You want to say 85.

85 years of age and you haven't had a child. I mean, this is a joke. That's when Sarah came in with her amazingly simple solution.

And we still have the trouble from it today. Thank God the seed of Ishmael can be as saved as much as ours. And brought to the Lord, made children of God, born of the Spirit.

But all of these mistakes, how they followed us all the way through history. Then the Lord comes, three angels, seemingly three people, two angels and the Lord himself. I always find that amazing.

And Abraham ran forward to meet them and said, oh, do stay with us. I will tell my wife to cook the meal. And they said, OK.

And there you know the story. And then the Lord said, Abraham, about this time next year, your wife Sarah will have a child. And Abraham, he laughed.

He said in his heart, he laughed in his heart. Is it possible? With me, I'm 91. Sarah was cooking, or he was preparing the meal in the tent at the flat down.

And she laughed out loud. And I always find it one of the most wonderfully humorous stories. Oh, the Lord has such humor.

He just said, Sarah, you laughed. And Sarah said, without opening the tent flap, I didn't laugh. And the Lord said, within a year, you shall be out of child.

And according to the New Testament, Sarah believed the Lord. Amazing. Quite amazing.

This man never possessed an inch of that land, only a burial plot. Listen to this. This is the kind of thing the Lord does.

He takes those who are devoted to him, totally committed to him, to the extreme. Do you know, you would have thought the Lord would have come in and given dear Abraham favor in the eyes of those people who owned that field. Don't be taken in by all that thing about, we want to give it to you.

Please take it. Please take it. That is the way things are done in the Middle East.

You say, no. And then you have to say, I must pay. Then they say, no, no, no, no.

We are friends. We are friends. You don't have to pay.

Please don't consider it. Then you say, no, no, no. It's a question of honor.

I must pay. A fair price would be \$50. Don't be taken in by that.

They weren't giving him anything. You would have thought the Lord would have stepped in and said, well, dear Abraham, you've given your whole life to the possession of your inheritance in this land, and you don't have an inch of it. Nothing to put your foot on, as Stephen put it.

And the Lord could have, at least when Sarah died, have said, I'll work it that you get what you owe, please. But no. Abraham has to pay for it.

So Abraham died in pain. And even when Isaac was born, then the Lord said to him, Abraham, yes, Lord, that son you love, yes, Lord, I do love him. I want you to take him and sacrifice him.

The ways of the Lord with his, aim it calm eyes, to read the Buddha, the ways of the Lord with his lover are something beyond that. Well, I think that's enough for one evening. How utterly simple is the declaration the God of glory appeared to our father Abraham.

That meeting of the Lord with Abraham was one of the great turning points in divine history. And Abraham, with all his failings, with all his weaknesses, and with all his faults, never turned back. Even when he went down into Egypt stupidly and missed a very great experience of the Lord providing for him in famine.

Even when he went down into Egypt, the Lord was with him. Remember when he lied about dear Sarah? And the Lord shucked up all the water plagues upon the whole house of Pharaoh. Can you imagine it? The Lord did it.

Moses said, well, you know, you shouldn't be here, Abraham, but anyway, I'll get you out of this. And he did. Dear child of God, dear people of God, we are not playing with truth when we talk about vision.

It is essential. It is not an elite luxury matter. Something you can have, but it's not necessary.

Vision is absolutely necessary. You can even see it in such a term as behold the Lamb of God who bears away the sin of the world. It's there.

It's one thing to believe Jesus is Savior. It's another thing for it to be revealed by the Spirit of God. Then, your salvation becomes a reality as finally it sinks into you.

And so it is with everything else. May the Lord touch our heart in the days in which we are living. How long have we got? The whole world is in crisis.

I mean it. Far more in crisis than most Christians realize. How long have we got? We should be people who are people of vision, who have an understanding of the times, and who know what Israel ought to do.

May the Lord touch us. Thank you.

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