

## 5.3.23 pm

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Date: 05 March 2023

Preacher: Reverend Donald Macdonald

[ 0 : 0 0 ] Good evening, a warm welcome to the service this evening. I'm not going to go through the notices, but I was just thinking back to this morning, and I don't think I said this morning that there is a sign-up sheet at the door for those who are able to help with food for the communion fellowship on Sunday night.

So there is a sheet at the door, and if you're able to help, hospitality team warner on, but there's a scope for various people to make things, so if you could indicate that, that would be helpful.

And maybe as well I should say that, as we've done in the past, on Friday night the manse will be open. I think it's Friday night, where's Marian? Friday night the manse will be open, Saturday night, is there going to be a fellowship here?

Not sure, okay, we'll give details as the week goes on. But if you can note the communion sign-up sheet, please do that. Let's worship God now, and let's sing to God's praise.

And we'll sing from Psalm 93, and the first two stanzas of the psalm. The Lord doth reign, and clothed is he with majesty most bright. His works do show him clothed to be, and girt about with might.

[ 1 : 1 9 ] The world is also established, that it cannot depart. Thy throne is fixed of old, and thou from everlasting art. These two verses of Psalm 93 we sing in Galat, and after we've sung, Donald McSween will lead us in prayer in Galat, please.

The Lord doth is a prayer in Galat, and the first two stanzas of the psalm. The Lord doth is a prayer in Galat, and the first two stanzas of the psalm.

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[ 5 : 08 ] The Lord doth is a prayer in Galat, and the first two stanzas of the psalm. The Lord doth is a prayer in Galat.

The Lord doth is a prayer in Galat. You can hear from Galat.

The Lord doth is a prayer in Galat. That's what■■■■. for 70 years, all to me touch my mind but I still not.

I hate the truth withformed■■■■ most of me, but now here he won't kill anyone in the enemy.

He will not have the right G Jimmy is the founder I teach yoga experience.

[ 6 : 52 ] let us pray. He told us that we won't go if we lost .

. .

. Here is a school. Excuse me. Here is the school I dicemiarize nagal Belt Cairo Nuagasni .

Oh. Go for example ■ the children we gave... of smiling, than ever.

She■■■■'s got old clothes that I have your life. When you have very longle ■i■n and every man who ate the disease.

[ 8 : 38 ] Instead, if there is a time of day cruising, you'd never take the vaccine. We had many more in the world with your mother and your daughter andkah-la, to a■».

In her face, she Columbus had their own feelings before women engaged in the world of■■■arch Stephen... and she would rather have done such many moments to live into the world of misery.

chl ■■■■■■■■■■ seltenei When your hand■ practiced well, kindly said, the sonor, if youurer's prayer, Let good and bad grunt.

As an definerthinking as an uncle was with praise. He Grenows were reunited in the great ministry and made---- it began in tears MIT dropping ROGE ROGE ROGE ROGE ROGE ROGE Mund talk and more than halfpai tinels that make our word sleep a man gets the Fibri come and let came

He existed for 20 years of remainder, he entered the place under helping of our Homic Eve.

[ 11 : 42 ] to see and mend it all and then hold it on, and I'm shaded out, and I have feed before .

I did to see and onward, until the■■■■■ began to cross and form a profession toitez broadka rail, Instead he came to Vera ani K59i.

His voice said CGI. And on now he called owes danach for my father we'll call him other's gentlemen.

The più volta in order to the other one of my fellow were strong.anha. ■■■■atichiBell Greco Greco Greco Oh Gr■■■■ ■■ ■■ expand Deaf culture and our sexuality of physical freedom of the population may and say My father gave us some carries!

It's also after love!! My father... I cried, I cried! I cried! I cried, oh cry already.

[ 13 : 45 ] I cry... I said, you didn't Global Gam masks?!? How many people are saying li And the last day we were announced, they wanted us to be education.

Let go of my eligibility the inscription, I was waiting to save myself, which really was just small, I wanted to fill the loan, I had a few■■■■■, my should stay in bed I'll be Didn't believe we could ■■■■ potentially.

Gallens were also pianopl Stauret or falling cidade and rain, came to work with them! I am the best friends that have been done for it!

Everything I learned and I would like to prepare for my culture! And now I at that time left, He would have found all his returns.

He would have to confess that the verse is different. He went to his house and laughed how long he did.

[ 15 : 53 ] and ■■■ full of today. No more than him because they are reading this is true he is not He is a righteous finish He was raised He was embarrassed of how he survived I thought he■■■ What I thought I knew it was the experience.

For me. I would love to leave.

Emman. Okay. Amen. Amen.

We'll sing again to God's praise. Mission praise 327. Immortal, invisible, God, only wise. Immortal, invisible, God, only wise.

Enlightened, accessible, hid from our eyes. Most present, most glorious, the ancient of days.

[ 17 : 36 ] Almighty, victorious, thy great name we praise. God resting and hasting and silent as light. Nor wanting, nor wasting, the rudest in might. Thy justice like mountains, thy soaring above.

Thy clouds which are fountains of goodness and love. To all life thou givest, to both great and strong.

In all life thou livest, the true life of all. We blossom and flourish as leaves on the tree.

And wither and perish, but not changeth thee. Great Father of glory, dear Father of light.

[ 19 : 00 ] Thy angels adore thee, all will in their sight. All Lord we would render, O help us to see.

Tis only the splendor of life tideth thee. Immortal, invisible, God, only wise.

In light, in access, the lift from our eyes. Most blessed, most glorious, the ancient of days.

Almighty, victorious, thy great name we praise. If you could turn now please in your Bibles to Genesis chapter 20.

Genesis chapter 20. So we move from Sodom, where there's that grim scene.

[ 20 : 29 ] And the camera kind of looks at Lot and the situation that Lot was in, in Sodom. And now we focus back on Abraham.

Abraham. And Abraham has been fairly steady. He's, over the last couple of chapters, we see some ups and downs in the early part of his life of faith.

But there's been a sort of steadiness for a couple of chapters. And now we're into chapter 20. And we'll read at verse 1. Now Abraham moved on from there into the region of the Negev and lived between Kadesh and Shur.

For a while he stayed in Gerar. And there Abraham said of his wife Sarah, she is my sister. Then Abimelech, king of Gerar, sent for Sarah and took her.

But God came to Abimelech in a dream one night and said to him, you are as good as dead because of the woman you have taken. She is a married woman. Now Abimelech had not gone near her.

[ 21 : 33 ] So he said, Lord, will you destroy an innocent nation? Did he not say to me she is my sister? And didn't she also say he is my brother? I have done this with a clear conscience and clean hands.

Then God said to him in the dream, yes, I know you did this with a clear conscience. So I have kept you from sinning against me. That is why I did not let you touch her.

Now return the man's wife for he is a prophet. And he will pray for you and you will live. But if you do not return her, you may be sure that you and all yours will die.

Early the next morning Abimelech summoned all his officials. And when he told them all that had happened, they were very much afraid. Then Abimelech called Abraham in and said, what have you done to us?

How have I wronged you that you have brought such great guilt upon me and my kingdom? You have done things to me that should not be done. And Abimelech asked Abraham, what was your reason for doing this?

[ 22 : 35 ] Abraham replied, I said to myself, there is surely no fear of God in this place. And they will kill me because of my wife. Besides, she really is my sister, the daughter of my father, though not the daughter of my mother.

And she became my wife. And when God had me wander from my father's household, I said to her, this is how you can show your love to me. Everywhere we go, save me, he is my brother.

Then Abimelech brought sheep and cattle and male and female slaves and gave them to Abraham. And he returned Sarah, his wife, to him. And Abimelech said, my land is before you.

Live wherever you like. To Sarah he said, I am giving your brother a thousand shekels of silver. This is to cover the offense against you before all who are with you.

You are completely vindicated. Then Abraham prayed to God. And God healed Abimelech, his wife, and his slave girls so that they could have children again.

[ 23 : 38 ] For the Lord had closed up every womb in Abimelech's household because of Abraham's wife, Sarah. Amen. And may God bless that reading of his word to us.

We're going to sing now to God's praise again. In Mission Praise 750. Not what we've sung often in my time here, but I'm assured that you knew this very well in days gone by.

So we're singing this hymn. What kind of love is this that gave itself for me? I am the guilty one, yet I go free. What kind of love is this? A love I've never known.

I didn't even know his name. What kind of love is this? What kind of love is this?

Is this not like himself for me? I am the guilty one, yet I go free.

[ 24 : 52 ] What kind of love is this? A love I've never known.

I didn't even know his name. What kind of love is this?

What kind of man is this? Who laid aside his throne?

That I may know the love of God? What kind of love is this?

What kind of love is this? By grace I have been saved. It is the gift of God.

[ 26 : 18 ] He destined me to be his son. Such is his love.

What kind of love is this?

What kind of love is this?

Amen. Let's pray as we turn back to God's word. Lord God, we thank you for your great love for us that we have sang of in that hymn.

We thank you for the amazing grace that would enable us to be children of God. To be those who are saved from sin.

[ 27 : 23 ] To be those who are saved from sin. And saved into a relationship with you where we can call you our father. For we know Jesus as our elder brother. We have the Holy Spirit living within us.

We thank you, Lord, that we can call you that friend that sticks closer than a brother. We thank you that we find refuge. That we receive our strength from you.

We thank you that you're the God who searches us and who knows us. You know the extent of all our falls and failures.

And yet your love for us is constant. So give to us, we pray, more of a sense of the wonder and the magnitude of that love.

And yet, Lord, help us to remember always that you are the God who is immortal, the invisible, the only wise God.

[ 28 : 24 ] The one who is high and lifted up. The one before whom the angels veil their faces. Enable us to be those who recognize through the work of the Holy Spirit.

That you are the almighty God. The holy God. And may we never be found rushing into your presence thoughtlessly or casually.

Forgive us, Lord, when we do. And help us, we pray now, as we open your word to remember that these are your words spoken to us.

Thank you, Lord, that this account of Abraham's walk with you is clearly and plainly and honestly stated in the pages of these chapters.

And we receive encouragement as we see your sovereign power, your amazing grace. And yet we receive encouragement also as we see the humanity, the fallen humanity of those you call to walk with you.

[ 29 : 41 ] So encourage us, Lord, we pray, through your word. Speak to us. Show us yourself. Show us, Lord, who we are. Show us our great need of you. And enable each of us, we pray, to come to you.

To hear the words of Jesus saying, Come unto me, all who are weary, all who are burdened. And I will give you rest. So grant to us that rest, we pray.

Enable us to learn from you. As we look to you at this time. And we pray this in Jesus' name. Amen. Amen. I think it was last Sunday, or it might have been the Sunday before, that I was showing the children the L plates of the car.

And when you've got someone in the house who's learning to drive, then you have to have the L plates on the car. When the learner driver is in the car, there has to be an indication at the front and at the back that the person who's in the car, the person who's in control, is still learning.

And that, I suppose, tells everybody else on the road that they need to be a bit more patient with the person who's in front of them, holding them up.

[ 31 : 01 ] It also tells the person in front and behind that perhaps they need to be a bit more alert. Because there's the possibility that if someone's learning and not confident in the car, that they might do something silly.

Now, Abraham, as we zoom back in on him in this chapter. Abraham, I think, if we do the maths, has been following God now for 25 years, quarter of a century.

And yet he still needs to have the L plates on. And all of us, those who are following the Lord, those who are disciples of Jesus, we always need to have the L plates on.

We always need to recognize that we are learning. Even as we think about the verse in Matthew 11 that I just quoted there. It reminds us that Jesus says that we're to learn from him.

We're always to be learning. And Abraham needs to have his L plates on because we see that 25 years down the line, he's still making the same mistakes.

[ 32 : 17 ] Just like the learner driver might make the same mistakes going into the roundabout or coming out of it. Or just like a pupil might make the same mistakes when they're sitting on an exam.

Abraham seems to keep making the same mistakes as he enters into new territory. This ill-advised plan, what he says to his wife.

Just pretend you're my sister. Then I'll be safe. And you can show how much you love me because I'll be safe. So the first point to note here is that Abraham is a slow-to-learn believer.

He's a slow-to-learn believer. And we see that if we just step through the verses. Verse 1 and 2. Now Abraham moved on from there into the region of the Negev, heading south, and lived between Kadesh and Shur.

For a while he stayed in Gerar. And there Abraham said of his wife Sarah, She's my sister. Then Abimelech, king of Gerar, sent for Sarah and took her.

[ 33 : 25 ] Now we don't have to look too far back to see exactly the same thing happening before. Remember in Egypt, as Abraham and Sarah enter into the land of Egypt, Abraham's plan, because he recognizes that Sarah is beautiful, he says, I'm going to be at risk in this place.

They're going to see you, Sarah. They're going to see your beauty. They're going to see that I'm a problem because I'm your husband. They're going to try and eliminate me. So pretend you're my sister. They'll show me respect.

I'll be safe and who knows what will happen to you. So that was his plan. And if we glance back at Genesis 12, you can do that later, we can see that that plan worked out badly.

Abraham, that was his plan going in there. And it was a disaster. And you can read the story in Genesis 12. And the lessons that Abraham had to learn through that chapter and through that venture into Egypt was that he needed to trust God and not his own planning abilities.

Abraham had to learn the lesson that he needed to tell the truth and not be deceitful. Abraham had to learn the lesson that he should not put his wife in harm's way in order to save his own skin.

[ 34 : 56 ] So these are all the lessons that Abraham had to learn the hard way as he's traveling through Egypt. And yet here he is.

He's entering into a different place. But he's back again making exactly the same mistakes. He has the same lack of faith.

He is a slow to learn believer. And yet as we look at Abraham, I don't think any of us would be wanting to queue up to have a go at Abraham.

Because if we know ourselves at all, we are slow to learn believers. One commentator wrote this.

After the godly behavior Abraham had shown recently in chapter 17 to 19, why should he now turn back to such deceitful ways?

[ 36 : 01 ] Why did he begin again to rely on human schemes for his protection rather than on God? And the answer is, Abraham was human.

The Bible shows us both the virtues of its characters and also their weaknesses. This should be an encouragement to us.

We don't have to be perfect in order to find acceptance with God. Abraham was a slow to learn, a very human believer.

believer. And we could think about Peter, who we're thinking still about in the morning. Peter, as we track his progress, as he follows Jesus, he's a slow to learn believer.

He keeps on making the same mistakes. Think about Paul in Romans chapter 7. In Romans chapter 7, Paul, he, in verses 7 through to verse 25, I'm not going to read it just now.

[ 37 : 09 ] You can read it when you go home. We have the honest confessions of a slow to learn believer. He says, I'm paraphrasing, the good things I want to do, I don't do.

Even though I'm desperately trying to do them. And the evil things I don't want to do, here I go, I've done them again. And you sense the frustration.

And he says towards the end of that chapter, who's going to rescue me from this body of sin, from this struggle? And he says, thanks be to God for Jesus. So Abraham, he's a slow to learn believer.

believer. But we see the grace of God here. And the patience. Some of the, if you were to read the commentaries on this passage, some of the more liberal commentaries, which I wouldn't advise that you read, they suggest that Genesis 20 is a mistake.

It should never be in the text. Some of the liberal commentators, they think that the editors, they got all this mixed up.

[ 38 : 22 ] They just got the names mixed up. And Abraham, he just made the mistake once. Maybe in Egypt, maybe in Girar, but definitely not in both places. And so somebody's got confused. And it's found its way twice into the text.

Abraham couldn't possibly have been that stupid, they say. But most of the commentators, the reliable commentators, say that's wrong. And they agree that the account is in twice.

Because Abraham kept on making the same mistake. The Puritans, when you read some of their works, they talk about besetting sins.

And besetting sins just means sins that we keep on slipping into. And we all have them.

You don't need to go round the room and confess them, but all of us can think about the areas in our lives where we keep on falling.

[ 39 : 24 ] the well-worn paths that can be traced in our lives. Just like if you look on a hill, you can see where the sheep make their way along the hill.

You can see these well-worn paths. And there are well-worn paths in our lives where we travel under the evidence of the besetting sins that we struggle with.

And Abraham had this besetting sin. So why is this included? Well, I think this is included for our encouragement.

This is in the text because it shows us that Abraham had struggles. He had battles.

He was wrestling in his spiritual life. Why are we told warts and all how Peter struggled and how Paul struggled? Well, it's to encourage us.

[ 40 : 30 ] If you're struggling tonight in your life of faith as we seek to follow the Lord, it's the evidence of the Spirit of God in us as it wages war, as he wages war against the old nature.

The struggle is the evidence of salvation. When we're struggling in our lives, it's not something that should rob us of assurance and say, I should never be struggling if I was a proper Christian.

If you're a proper Christian, you will be struggling. And if there's no struggle, you're probably not a proper Christian. Alistair Begg in his notes this morning said, from the point of conversion through to the point of seeing Christ and being made like him, the Christian is involved in a continual and irrevocable, war against temptation.

You get the point. From the minute that we believe to the minute that we leave planet earth and go to be with the Lord, there will be a battle. There might be a lack of faith, there might be anger, there might be lust, there might be greed.

might be envy, might be laziness, but there's a battle. And so this is included so that we can be encouraged by the fact that even the first fathers that God called to follow him, they struggled.

[ 42 : 32 ] And this is included also for our rebuke. if we are in sin, as Abraham was in his approach into this place, we're to repent.

We're to come to the God who is patient with us. We're to come to the God who is slow to anger, who is abounding in love, and who is ready to forgive those who return to him.

So first of all, we see the slow to learn believer. And secondly, here we see the sovereign God. And this really is what Abraham has lost sight of.

This is at the heart of the problem that Abraham is in. he's lost sight of God. He's lost sight of the power, the sovereign power of God.

Abraham actually needed to pick up the mission praise book and sing a couple of verses of a mortal, invisible, God-only wise. Abraham, as he approaches this land, he sees Abimelech, king of Gerar, and he panics.

[ 44 : 02 ] He thinks to himself, oh no, the king is going to see Sarah, and he's going to want her, and he's going to recognize I'm her husband, and he's going to want to get rid of me so that he can take hold of her, so I better come up with a plan to fix this.

I think that's his logic. It's a bit of a confusing thing because Sarah, I think, was around, well, she was not far off 100 years old now, but maybe there was special beauty that was coming over Sarah as she approached the time of giving birth to Isaac, but whatever it is, Abraham seems to recognize that this king will want to take hold of his wife, he wants to save his own skin, and so he comes up with this ill-advised plan, because Abraham has lost sight of the sovereign God.

His focus is on Abimelech, and yet Abimelech is not the sovereign one in this story, God is. Abimelech is not the one who's in control in this story, God is.

And in the next few verses, God demonstrates that as he confronts Abimelech in the stream. So let's just step through these verses, verse 3. But God came to Abimelech in a dream one night and said to him, you're as good as dead because of the woman you have taken.

She is a married woman. That wouldn't have made for the best night's sleep in Abimelech's house as the Lord meets him in the stream.

[ 45 : 51 ] And I think one point to note here just in passing application is that Abraham's sin, his deceptive plan, his lack of faith, it puts everyone at risk.

You know, sometimes we think, well, you know, if I sin, then I grieve the Holy Spirit and I harm myself.

but everybody else is unaffected, but that's never the way it is. Abraham's sin here, it puts Abimelech at risk.

It puts a whole nation at risk. And it puts his wife Sarah at risk. And we need to see that.

Our sin will never only affect us. it will always affect many others. So let's read on verse 4. Now Abimelech had not gone near her, so he said, Lord, will you destroy an innocent nation?

[ 47 : 02 ] Did he not say to me she is my sister? And didn't she also say he is my brother? I have done this with a clear conscience and clean hands. Then God said to him in a dream, yes, I know you did this with a clear conscience, and so I have kept you from sinning against me.



That is why I did not let you touch her. Again, we see the sovereign power of God. God is not seen here, but he is active.

Even in the subconscious, even in the dream world of Abimelech, God is at work to speak to him. God is at work in Abimelech's life to restrain Abimelech so that he will not sin against God.

We must always see sin is against God. Yes, Abimelech, if he enters into adultery, he is sinning against Abraham.

God is always against God. He is always against God. Remember with Bathsheba and David, the repentance, the forgiveness that David seeks is first and foremost with God.

[ 48 : 25 ] God. And here we see the sovereign power of God in the life and the subconscious of Abimelech. And he's exercising this restraining grace to stop Abimelech from sinning against him.

And it reminded me of a story that Enesien used to tell in Inverness. He remembered as a young boy, he grew up in Scalpy. Some of you would remember that.

He knew the word of God. He knew the gospel. He wandered off. He rebelled against God. He was in Glasgow. And there was all kinds of things he said he could have got into.

But he was so aware, even before he was converted, of the restraining grace of God. He told a story about one night when he ended up in a group of friends who all wanted to go to a fortune teller.

And he knew in himself that this was the wrong thing. He knew that there was a darkness in that situation. And yet he found himself swept along into the situation with his friends.

[ 49 : 39 ] And he didn't want to be the guy that stepped out. So one by one they went in. and when his turn came, he went in and he had his 50 pence or whatever in his pocket and he put it in the hand of the fortune teller.

But before he did, he prayed just for a moment and he handed over the money and she looked at him and she said, you have just put a power between us that is stronger than I can get through.

I can do nothing for you. Leave. And it's the restraining grace of God. And so Abimelech in his dreams, he meets with the real sovereign.

Abimelech may be the mini king of that land, but he is confronted by the real sovereign, the king of kings. And Abimelech, he listens, he responds.

In some ways, Abimelech has a whole lot more faith than Abraham does. Because when you think about it, Abraham, he has just lost the plot at this point.

[ 50 : 59 ] He's a mature Christian, but he's lost the plot. Abraham, remember, has been told by God that in less than a year's time, Sarah will give birth to his son, this son that would bring blessing to the whole nation, to nations.

That's a promise that God has made to him. In less than a year's time, the Lord said, you will have a son with Sarah. And yet, Abraham puts all that at risk when he actions this plan, which in all likelihood would put his wife Sarah into the bed of another king.

The commentator says, Abraham's selfishness and unbelief almost wrecked his own life and the future of the Jewish nation.

It's an example of the most extreme spiritual recklessness, and yet God is still sovereign, God is still in control, God is still working, and God is still faithful to his promise, to Abraham and Sarah.

And it puts us in mind, perhaps, of the verse in 2 Timothy 2.13, if we are faithless, he remains faithful.

[ 52 : 33 ] So what should this cause us to do? As those who are far removed from that time and that place, well, this should cause us, I think, an application to keep our eyes on the sovereign God.

To never lose sight of the sovereign God. This should cause us not to panic when we enter into the gear hours of our day and age, but to know that God is in control.

Abraham learned the hard way that God was in control, that he was still sovereign over all. Even in that dark place of gear, we see in the midst of all that mess and darkness, God was at work.

And yet, if we want a supreme example of that, we don't need to look at Gerar, we can look at Golgotha, where Jesus was crucified and where it looked like everything was out of control, where it looked like darkness had overwhelmed everyone and everything, and yet in the darkness, God was still in control, still sovereign, still working out his purposes to save us.

So we see the slow-to-learn believer, and yet we see the sovereign God. And we're not finished, but we'll leave it there tonight.

[ 54 : 36 ] Let's pray. Let's pray. Heavenly Father, we thank you for your word, and we thank you for the reality, the honesty of all that we read of in the Bible.

We thank you that your word is true. We thank you that the characters that you called to follow you are real, and we thank you that we receive encouragement as we see the steadiness of your people and the tasks that you give them to do that they do well, as they lean upon you and trust you and obey you.

And we thank you also that we, in some strange way, receive encouragement when we see falls and failures and struggles and battles and defeats sometimes.

We thank you that in that we recognise the struggles that we have in our own lives and in that we are taught how to repent. We thank you for these Psalms even, Psalm 32, Psalm 51, where we are given these prayers that we can pray when we fall and we struggle and we fail.

And we thank you for this account tonight in the life of Abraham, a man who had been following the Lord for many years, who was spiritually mature and yet still vulnerable.

[ 56 : 20 ] And we recognise ourselves, Lord, that none of us are immune from the attacks of the devil. none of us can think that we will always stand firm.

We think of the words of the Apostle Paul in Corinthians, when we think we are standing firm, take care lest we fall. So we thank you, Lord, that although we see Abraham in this passage fall, we thank you that we see that you are the God who is gracious, you are the God who picks him and who picks us back up.

And we thank you that you are the God who is sovereign, the one who is able to take even the messes, even the things the enemy designs for evil, and you are able to use them for good and for your glory.

So we worship you, we thank you, we trust you, and we ask, Lord, that when we face the gear hours of our experience, that we would not go engineering our own solutions, that we would not go formulating our own faithless plans, but Lord, that we would trust you, and Lord, that we would look to you and follow you, to hear our prayers, take away our sin, and increase our faith, for we pray this in Jesus' name, and for his sake, Amen.

we will sing to conclude from Psalm 67, Psalm 67, Lord, bless and pity us, shine on us with thy face, that the earth, thy way, and nations all may know thy saving grace.

[ 58 : 11 ] The two points, you can do the homework yourselves, we see the slow-to-learn believer, we see the sovereign God, we see the saving God, and then we see the gracious God in the rest of this passage, we might come back to this passage, but we see the grace of God as it concludes, and we'll sing now of the grace of God in this psalm.

Lord, bless and pity us, shine on us with thy face, that the earth, thy way, and nations all may know thy saving grace.

Let people praise thee, Lord, let people all thee, praise, O let the nations be glad, in songs their voices raise, thou justly people judge, on earth through nations all, let people praise thee, Lord, let them praise thee, both great and small.

The earth, her fruit shall yield, our God shall blessings send, God shall us rest, then shall him fear, unto us the host end.

And now may that grace of the Lord Jesus Christ, the love of God the Father, and the fellowship of God the Holy Spirit, be with us all, now and forevermore. Amen. what it Sort is■ a ro for a even Mon through right.

[ 60 : 58 ] I for a■ woman this role