

09.07.25

Genesis
Chapter 13 - God's Patient Oversight
Waiting for You (vs. 14-18)

Genesis 13:14-18: The LORD said to Abram, after Lot had separated from him, “Now lift up your eyes and look from the place where you are, northward and southward and eastward and westward; for all the land which you see, I will give it to you and to your descendants forever. I will make your descendants as the dust of the earth, so that if anyone can number the dust of the earth, then your descendants can also be numbered. Arise, walk about the land through its length and breadth; for I will give it to you.” Then Abram moved his tent and came and dwelt by the oaks of Mamre, which are in Hebron, and there he built an altar to the LORD.

I’m so thankful for encouraging words of Scripture, aren't you? 1 Corinthians 10:6 says that there were things that

happened in the Old Testament and those things were written as an example for us. So, we're actually given these examples and Scripture is actually demonstrating that it's applicable to us in our lives today.

There's a passage in Romans 15, and it reads this way, (Romans 15:4) “For whatever was written in earlier times was written for our instruction, so that through perseverance and the encouragement of the Scriptures we might have hope.”

Well, hope is something that seems to be very elusive to people today, and it seems like the older you get, the more hopeless you become; the things of earth actually begin to weigh on you and you begin to not enjoy things as much as you used to. It virtually is the Book of Ecclesiastes, where, even at the beginning there's the realization that everything is vanity. Vanity, vanity, all things are just vain. And he starts off that wonderful and interesting book by stating that it seems like we're in a cyclical pattern of going nowhere. The harder and the hurrier I go the behinder I get and we begin to feel as if we're going nowhere fast. In many respects, that's true

because as you see and perceive things on this earth from a human perspective, you begin to get very discouraged, very discouraged. Because the race is not always to the swiftest, and justice is not always revealed in the way that it should be. So, as you go through life, you see these inequities of life, and it begins to weigh you down. Not only that, but just the dailiness of life wears you down. So, we need hope, and we need hope beyond that in that we find ourselves failing and falling. Well, you fall enough times, you're almost ready to give up. So, Scripture gives us these things so that we might persevere and understand that there is hope.

1 Thessalonians 5 says that we're not destined for wrath, but we're actually destined for the blessings of God, and those blessings are eternal blessings. We have a lot to look forward to. Oftentimes we walk around as if we have nothing to look forward to. Look at most Christians, it looks like they're so down in the mouth that, well, it's just a horrible place to live. But we have wonderful things to look forward to. We have to be reminded of that, and that's what Scripture does.

So, as you come to this passage, what we begin to see is the process of falling and failing as Abraham had to deal with those particular issues in his life, and I think initially when you do fall or you mess up, you do something wrong, it begins to take you off on another path. Like Peter himself, as he literally denies the Christ, he must have been thinking, "I could never come back from this. How could I ever come back from this?" One of the reasons why we come up with that conclusion is he goes back to fishing. Yet, Christ meets him, and says, "We're not done." And we realize that there is great hope. Well, Abraham has fallen away in some respects, not in the sense of mankind. As we look at the beginning of Genesis, what we have seen clearly is the graciousness of God in His creation, and God is the God that gives. Man, unfortunately, is man who takes what is not his. God is the God who covers when we sin, but man is the man who exposes sin. "It's the woman that You gave me." It's the nature of man to do that. Man is that which comes in and he literally begins to destroy the creation of God and destroy one another, but God would build him a boat to rescue him. It is the graciousness of God, and though man

would rebel in building a tower, what God will do is He will call out the whosoever wills, and He would call them out that He might bless them.

So, as we come to this passage, what we see clearly as we even look at the beginning of Genesis 12 is that God was calling out a people for a blessing not only to bless them, but that they would be a blessing to the whole world, for God desires to give blessing to man. Nevertheless, we are earthen vessels. Paul would say that God has given us this treasure in an earthen vessel. Who would ever do that? Why would you put a valuable treasure in dirt? But God would, and it is the graciousness of God that would do this, and He knows that we are but dust, as the psalmist says, and He is patient with us. He is patient with us, not willing that any should perish, for God is patient. He is patient in dealing with us and I think that part of our discouragement is that it's hard for us to perceive God being so patient. It's hard for us to perceive God being so kind. I mean, "God's not going to do something for me after I've done this," or "It's not that He can't, it's just that He won't because I betrayed Him, I've done

something that He didn't want me to do." So, we find ourselves in a place in which we're almost in a holding pattern. What Abram does in the midst of this is he goes back to the beginning. He goes back to the place in which he had communicated with God, and I think we have to get back on our knees. We have to get back to that place. Our salvation is a very important thing in that what it does is it brings us to a point in time in which we were born, and God declares in that point of time, "You're My child and you never stop being My child." But we have to keep coming back to that place because we find ourselves wandering away, and after a while, we, I think, feel like we're not His child. So, Abram comes back to the place in which he had worshipped God, in which he had built an altar, at the place in which he had heard God speak. And yet there was yet one more incident in which he had to deal with his failings. Now, what's interesting to me is that when we're dealing with Abram, the sins that he has are not the sins of rebellion. It is the sin, if I could put it this way, of one's effort to assist God in the plans that He has for us. It's sort of like Jacob, where Jacob was a wrestler and he was one who supplanted. He's going to help God.

God's going to bless him but he's going to help God do it. So, in this process of helping God do it, of course he deceives. He cheats. He lies to his father and his parents. We're just helping God out, right?

It kind of reminds me of Peter in which Jesus is saying, "I need to suffer," and he goes, "No, no, we're not going to have that happen." And we oftentimes step in to help God out, and though we would not initially say it, it is truly a lack of faith. It is not as much a rebellious act as it is a weakness, but here we are and we begin to come in and we bring in stuff like strategy; sometimes we bring in compromise in order to make things happen. Strategy, of course, as you look at Abram at first, "There's a famine in the land. Let's dodge it by going to Egypt." Well, why are you doing that, Abram? "I'm just helping God out. Just helping God out. I know that His plan for me is to bless me, to make me a blessing, and I'm going to be a blessing from now to eternity, but I have to help Him out. In order to survive, I'm going to have to work this thing out." So, he strategizes and then he compromises with his wife, "My life's in danger. I've got to have my wife pretend as if

she's my sister. So, I'll talk to her and have her do that.” And so in the process of things, you begin to see man sticking in his grimy little fingers in the plan of God in an effort to somehow help God bless him.

I would say another thing that man oftentimes does, if I could just tack this on, is he interjects in some bizarre way what I would call “loose interpretation.” It kind of goes to the promise in Genesis 12, that God had given to Abram and the promise fundamentally was, it starts off, “Look, you need to move away from your family. You need to move away from your relatives.” I mean, He says, “Your father's household.” How many ways can you say it? So, it's pretty clear, and I can just see Abram going, “I think He means everybody but Lot.” And I would call that “loose interpretation.” So, the same thing is true, “I'm going to bless you. I'm going to be the One that blesses you. I'm going to be the One that supplies.” And literally what He says in Genesis 12:7, “It's going to be through your seed.” Now, that's pretty clear. But Abram's not thinking it's going to be through his seed because his wife can't have children. So, it couldn't be that way. “So, I've

got to preserve Lot in order for my relatives to actually spread this word out, and the blessing will go on through..." What? Later on, we actually see revealed to us that he actually thought that maybe one of his servants would be the one that would be the carrier of the blessings, so to speak, "Because surely, God couldn't mean from me or from my wife." Of course, we know that he tries to help God in several occasions in this matter. But it's fundamental "loose interpretation," and I see this quite frequently in the churches, and I would say the reason for loose interpretation is because people don't believe. "That's going to be too hard. God's not going to work out that way." I mean, if you delight yourself in the Lord, will He give you the desires of your heart? "No. I have to actually work for those desires. God helps those who help themselves. So, I'm going to try to fabricate the desires for me, and God will just put the stamp on it." What does the passage say? Your focus needs to be on who? On God. I mean, Matthew 6:33 is pretty clear, right? "Seek first the kingdom of God." "I'll get around to it and then somehow in the process of getting around to it, all these things will be taken care of." And God says, "No, no,

I meant first. I meant first.” There are so many ways that we just twist and distort Scripture, and in so doing, we end up not having the blessing, or in the process of God's promises of giving it to us, we find ourselves digging ourselves holes that are hard to get out of. In this particular case, as we've been watching Abram, he's found himself in situations in which, for one, they're embarrassing, where the Pharaoh goes, “You should have told me. You lied to me. You should have told me this.” And the name of God was precarious in that particular scenario, where the purpose of Abram was to be a blessing, and now is a curse to the Pharaoh by his very presence. And as you begin to see him go, and as he takes Lot with him, you realize that God says, “Ok, at the very beginning I told you separate. Now, you're having to separate because you're not getting along.” You know, there are things in our households and our families that God clearly tells us to do. We don't do them, but in the process of time, we have to do them because life is so miserable, it has to happen, and in this particular passage there was strife between Abram and Lot. Because there was strife, they had to separate. At the end of it all, it's as

if God said, “It had to happen. It's just a matter of how it's going to happen. Are you going to do it in obedience and it be amiable, or are you going to do it the hard way?”

And the way it's put within the passage, if you look with me in Genesis 13:14, it says,

(Genesis 13:14) “The LORD said to Abram, after Lot had separated from him...”

Do you think God was just kind of sticking that in, a parenthetical tidbit, to let us know, “I just want to let you know what's going on”? No, no. He was telling us, “I'll talk to you when this is done. But it has to be done.” And in this process, if you look at the word “separated,” it's probably best described as the word “broke away”. It has that connotation of a tear. So much of our problems really come from us doing things our way instead of listening to God and obeying Him. God is still gracious and still will make things happen, but in the process of time, because we have embraced things that we shouldn't have, we find ourselves creating hurt that never should have existed, and so much of our life is in dealing with those hurts as we come along.

But the way this particular paragraph starts off is very encouraging, because as it starts off within the text, “The LORD said to Abram,” it is that sort of picture in which the word “said” in the Hebrew gives an evidence of light or enlightenment, and you almost have this sense of light now begins to shine. “Lot is separated, things are done right. Now, I'll talk.” And here again, our thoughts oftentimes are, “Maybe God meant to do this another way.” So, you try to work it out that other way because the way that you perceive what God is doing doesn't seem to be just very nice. So, unfortunately, we oftentimes see ourselves as much kinder than God, more loving than God, “We'll do it our way. This will be more amiable.” And of course, as we have clearly seen, things actually get worse.

The passage says, “I will give the promise to Abram,” in Genesis 12:7,

“... “To your descendants I will give this land.” ...”

That's pretty clear. But Abraham's thinking, “I don't have any children, so that's not going to happen.” So, Abraham offers to Lot and he goes that route.

(Genesis 13:14) “The LORD said to Abram, after Lot had separated from him, “Now lift up your eyes...”

Now, I want you to underline that phrase, because that's in the imperative. God is now bringing in light. He is now lifting a countenance, so to speak. Lifting up your eyes is a wonderful metaphor for somebody that has now hope and something to look forward to; someone that has a purpose and someone that has good waiting for them. That's what God has declared for us, “Lift up your eyes. We have great things in store for you.” God's been patient. He's been waiting for us. God is gracious, isn't He? God is gracious.

I think of the conversion of Paul and it says as Christ saw him on the road to Damascus, He says, “Why do you keep kicking against the goads?” Now, I don't know exactly how old Paul was, but I'm thinking he had to have been around 40 at that particular time. Now, the reason I bring that up is if you look in Galatians 1, Paul will state, “From my mother's womb He called me.” So, I'm thinking, Paul's been kicking the goads for 40 years. That's the patience of God, isn't it? And just in case you think that you're not

going to do what God tells you to do, just remember Jonah. I mean, you could either walk to Ninevah, or you can be thrown up by a fish and then walk to Ninevah, but you're going to walk to Ninevah. You're going to go there. And you realize it's just the graciousness of God in doing that. And He does the same thing with Elijah, and you look at the different characters, they're men with a nature just like ours. They wrestle with the same things.

(Genesis 13:14) “The LORD said to Abram, after Lot had separated from him, “Now lift up your eyes and look from the place where you are...”

This is probably one of the hardest things for us to do. Because our thought is that in order to get right with God, we have to go to another place. Abram has already done that, and God, in this context is saying, “Abram, it's where you are right now. Lift up your eyes.”

If you've ever read in the Book of Corinthians, one of the things that the church at Corinth was having difficult time with is that their circumstances have changed in their lives. Some had divorced, some, their husbands had died, or their wives had died, some their families had been in

turmoil or trials. So, they come to Paul, and they go, “So, should we change?” Some were gentiles and they were thinking that they should become Jews, and some were Jews thinking that they should become gentiles. “Should we change?” And the great theme in 1 Corinthians 7 is, “Remain in the state in which you were called.” That's a great phrase, isn't it? Because we oftentimes think that our blessings are actually tied to our proxemics, but that's not true. Our blessings come from God wherever we are, and God is able to actually create a new start right where you are. So, He turns to Abram, and He goes, “Where you're standing, where you are, from here, lift up your eyes. I'm going to show you great things.”

There's a great passage that in the New Testament we're actually going to parallel this in Ephesians. If you look with me in Ephesians 1, you'll see that same emphasis of God's blessing to us. Turn with me to Ephesians 1, because I want you to see what God has been saying to you as well as He was saying to Abram, when He tells him to lift up his eyes, and when He tells him to “Look and behold.”

The phrase reads this way,

(Ephesians 1:18) “I pray that the eyes of your heart may be enlightened, so that you will know what is the hope of His calling, what are the riches of the glory of His inheritance in the saints,

(Ephesians 1:19) and what is the surpassing greatness of His power toward us who believe. These are in accordance with the working of the strength of His might

(Ephesians 1:20) which He brought about in Christ, when He raised Him from the dead and seated Him at His right hand in the heavenly places,

(Ephesians 1:21) far above all rule and authority and power and dominion, and every name that is named, not only in this age but also in the one to come.”

Wow, that's a blessed hope. He goes, “Do you guys have any idea what you're a part of? Oh man, I just pray that God would open your eyes.” Lift up your eyes. “Oh, I'm so discouraged. The world is such...” Stop. Stop complaining. Lift up your eyes. I want you to see everything that God has for you because we're talking eternal stuff and we're talking things aren't getting worse; things are getting

better. I'm getting closer to home, and to the great blessings that God has in store for me.

If you look back in Genesis 13, He says,

“... “Now lift up your eyes and look from the place where you are...””

Watch how he starts this because it's not always in this order. Usually, if you're talking about the four corners of the earth, He'll start eastward, but not this time. He starts off northward. Now, the reason why I would say this is this, that's where He called him from. So, what He wants Abram to realize and to remember is that he was called out.

We get in the depression of life and we begin thinking, “Woe is me. What a terrible life I live. What a horrible place this is.” And God goes, “Wait. Let's go back to the beginning where I called you. Remember, I called you out? How fortunate are you that I called you?” So, He gives that wonderful picture of calling. Now, He goes from north, then to South, which is then going to point to where he went, i.e. Egypt, “And that is the place I saved you from.” So, He not only called him out, but He saved

him from, and He begins to paint this wonderful picture of what our focus should be; how we should be seeing things. The way that you see things makes a big difference on the way you live. So, the first thing that has to happen is you've got to lift up your eyes. You have to stop looking around with your eyes to the ground. God has great blessings for you and great things in store all around. Just look at what He's done already in your life. Now, you think that He who began a good work is done? No, it's going to get better, and God's going to show you great and marvelous things. I pray that your eyes would be enlightened, that you would see these wonderful things. So, all these things He wants them to see.

And if you look in verse 15, it goes on,

(Genesis 13:15) “for all the land which you see, I will give it to you and to your descendants forever.”

There's the word “seed” there again, by the way, just as a reminder, “This is for you.” It is bizarre when you think about the fact that Abram was willing to give away that which God had not given him to give away. It was for him. It wasn't for Lot. He turns to Lot, and he says, “Lot,

wherever you want to choose.” But wait a minute. Wait a minute. God didn't give it to Lot. He gave it to you. He didn't give it to Lot's seed. He gave it to yours. Well, it's a minor detail. Not a minor detail. Out of Lot will come Moabites and Ammonites, and they will be a thorn in the flesh of Israel forever as they're going through that land. Just a minor detail? It's for you. There are things that God gives to you and God wants you to walk in this. He gives other people things that He wants them to have. That is the blessings of God.

“for all the land which you see, I will give it to you and to your descendants (seed) forever.”

A great, great passage.

(Genesis 13:16) “I will make your descendants as the dust of the earth...”

I don't know what he's thinking at this juncture. “How's that going to happen?” We know that there's going to be a question because even Sarah, his wife thinks, “Well, God probably meant Hagar.” Nevertheless, to me it's pretty clear.

“... as the dust of the earth, so that if anyone can number the dust of the earth, then your descendants can also be numbered.”

Now, the second thing that he says within the passage is the second thing that we need to do. And that is,

(Genesis 13:17) “Arise, walk...”

Now, the emphasis of the word “arise,” once again, is that you're not downtrodden. You're actually elevated. There's an exaltation involved.

“Arise, walk about the land through its length and breadth; for I will give it to you.”

“Length” has a significance in the fact that it describes endurance. Endurance. God wants you to endure. God wants you to continue. The point is, “I want you to rise. I want you to walk in this confidence.” Remember, lifting up the eyes? Walk in this confidence, in this hope.

Everything that you do, everything that you pursue, every place that you go, you should be thinking confidently. You should be thinking in the sense of and seeing everything as the hand of God working to bless you. Not working to

bring wrath upon you, but working to bless you, everything you see, and you need to do this in such a way that you never stop. That's that race of endurance. You're constantly thinking along this vein that God is working good. As Paul will so aptly put it to Timothy, "In season out of season." There's never a time that God is not working good in your life. So, why are you walking with your head down? Why did you stop walking? And walking really is that wonderful picture of the way you live your life. It is the walk of life. So, in this sense, don't ever stop the length, and then He uses the word "breadth". Which is literally in every way. It's kind of that sense of expanse in every area of your life. "There's some areas of my life that I probably don't need to walk..." No, every area of your life. God wants us to be familiar with the wonderful blessings that He has in store for us, of the great blessings that He has for us.

It's a strange ending, if you look with me in verse 18.

It reads this way in the passage,

(Genesis 13:18) “Then Abram moved his tent and came and dwelt by the oaks of Mamre, which are in Hebron, and there he built an altar to the LORD.”

Now, in all fairness, God says, “Walk around, go anywhere you want to go.” And he does. The question is, where does he go? I would think initially he would go back to Bethel. Bethel would be probably about 30 to 40 miles to the north of Hebron. It would be further north, and that's where he met God. He talked with God. He built an altar to God between Bethel and Ai. Remember that? And so, I would think that he would naturally go back there. Nope. He's going to choose a new place. It's going to be Hebron, and we know that Christophany is going to actually walk and meet them there under the oaks of Mamre. We know that He's going to be there at the time. So, God is going to meet him in this wonderful place.

The question is, why would he choose this particular place? And I probably shouldn't be encouraged by this, but I'm encouraged by the weakness of Abram. I am encouraged to be reminded that we are weak in many ways, and though God promises to bless us, and though

God says, "If you just do what I tell you to do, and everything will be ok," there's still something in the back of mind that says, "But I still need to do this." And that, "I still need to do this," is Abram coming within eye shot of Sodom and Gomorrah. Hebron is kind of on a hill, and from that particular hill, you can see the valley and Sodom and Gomorrah. Now, why do you think he wants to keep his eye on that? There's no doubt that he's still concerned about Lot and we will see this as time goes on that his concern will be to the point of really making intercession for Lot as he comes before the Christ that comes before him, and he begins to barter, "If there are just 50. If there are just 40. If there are just, would You destroy the land?" And we realize that he's still bartering. As we talked about earlier, he'll have to rescue Lot in his own might in order for him to be saved, which will only bring him back to Sodom and Gomorrah. Which will only bring Lot back to the place in which Lot will lose his wife as well as incest coming out of that whole scenario. Bad things come when we began to put our finger in the will of God.

To obey what He says is better than sacrifice. Do you remember that text? And it was that which Saul himself wrestled with. We come in with our strategy. We come in with our compromise. We come in thinking that somehow we need to manipulate what God said, or perhaps reinterpret what God says, and use a “looser translation” to make it say something that makes us feel more comfortable. But there he will sit in a place where he can watch. I wonder how many times he began to worry or fret or be concerned. We know that it became a part of his life and I would say to you, there are things in your life that because you have chosen to take it unto yourself, that God never gave it to you to take, you'll find yourself dealing with other issues. Is God still going to do His perfect will? Yes. But wouldn't it have been better?

There's a great passage in Ephesians, and I told you we're going to do a parallel as well. The first dealing with clearly enlightening your eyes, opening your eyes to see the wonderful things that God has in store for you. But the second prayer in Ephesians is found in Chapter 3. And in Chapter 3, I just get this sense that this prayer is about

walking around all the blessings that God has in store for you and really experiencing those blessings.

Fundamentally, that's exactly what God was telling Abram, "I want you to walk around. I want you to live your life experiencing the blessings that I have for you, rather than thinking that other shoe's going to drop, something horrible is going to happen. I want you lifting your eyes up. I want you walking in that sense of confident hope and confident expectation that I have for you. I want you to start off where you are and I want us to start anew." I love verses like 1 John 1:9, "If you confess your sins, He is faithful and just to forgive your sins and to cleanse you from all unrighteousness." Think about that, how magnificent that is, that it's a clean slate. It's a new day. It's a new beginning.

Well, Ephesians 3 starts off this way,

(Ephesians 3:14) "For this reason I bow my knees before the Father,

(Ephesians 3:15) from whom every family in heaven and on earth derives its name,

(Ephesians 3:16) that He would grant you, according to the riches of His glory, to be strengthened with power through His Spirit in the inner man,

(Ephesians 3:17) so that Christ may dwell in your hearts through faith; and that you, being rooted and grounded in love,”

I would say if you're grounded in love, you have confident expectation. I would say if you're grounded in love, you would have clear hope for tomorrow. There's a confidence that comes in your life.

(Ephesians 3:18) “may be able to comprehend with all the saints what is the breadth and length and height and depth,

(Ephesians 3:19) and to know the love of Christ which surpasses knowledge, that you may be filled up to all the fullness of God.

(Ephesians 3:20) Now to Him who is able to do far more abundantly beyond all that we ask or think...”

I remember the first time my dad read that verse to me, I said, “Really, Dad?” He goes, “Really.” I said, “Ok, because I have a really vivid imagination.”

He says,

“... beyond all that we ask or think, according to the power that works within us.”

“Christ in you, the hope of glory.” You should be walking in that. Your eyes shouldn't be to the ground. Your eyes should be lifted up. Great confidence that we have.

There's a passage in 2 Corinthians 7, and we'll end with that passage, in which an individual had found himself in a trespass, and the church had to correct him. The thought, I think sometimes is that “My life is over. I did something wrong.” But it was God who saved you out of your sins. It's only God that will keep you from your sin. But I am reminded that we tend to go back to those same spots. You know, we still wrestle with those same things. I mean, we know that Peter had some difficulty with dealing with the whole concept that the salvation had come to the Gentiles because he was one of the first ones that God had, and as he gives this blanket he goes, “Ok, I'm

showing unclean animals and you need to eat them.” And he goes, “I can't do that.” He goes, “Whatever I say, you need to do.” So, Peter finally realizes, as he goes to Cornelius, that wow, God actually likes Gentiles, but he still deals with the problem in Galatians 2. He still deals with the same problem, that they find themselves eating with the Jews and shunning the Gentiles, and Paul has to rebuke him to his face. We keep going back to those same strange places, but how wonderful it is to know that there's a power that works in us that is greater than he that's in the world, and we can find victory in this.

The way this passage reads in 2 Corinthians 7 is that this individual was caused sorrow over his sin, and Paul states this,

(2 Corinthians 7:9) “I now rejoice, not that you were made sorrowful, but that you were made sorrowful to the point of repentance; for you were made sorrowful according to the will of God, so that you might not suffer loss in anything through us.

(2 Corinthians 7:10) For the sorrow that is according to the will of God produces a repentance without regret,

leading to salvation, but the sorrow of the world produces death.”

The only thing that the sorrow of the world creates is depression. The sorrow of repentance takes the burden off you, and now you walk in the freedom of God. God goes, “Ok. Lot’s gone. Where are you right now?” “Well, I’m right here.” He goes, “Ok, we’ll start from here. Lift up your eyes. Let’s walk around in that.”

It goes on, it says in this passage,

(2 Corinthians 7:11) “For behold what earnestness this very thing, this godly sorrow, has produced in you: what vindication of yourselves, what indignation, what fear, what longing, what zeal, what avenging of wrong! In everything you demonstrated yourselves to be innocent in the matter.”

But you weren't innocent. Yeah, but it's like you were. One definition that is oftentimes used for “justification” is “just as if you never sinned”. What a wonderful thought that is, that God can so save us from our sins to the point that it's like I'm innocent. As Jude will say, He's literally going to present you blameless before God. I don't know

how you live your life, but this passage is telling us that we need to stop being depressed. We need to pick up our eyes, live the rest of our life until we walk home with the Lord, with great confidence and with great resolve to demonstrate the blessings of God. We are those that have been called to be blessed. We ought to walk around like that.

Closing Prayer:

Father, we come before You today and we ask that You would work within our hearts. Lord, we must admit that there are a lot of things that weigh us down, the worries of the world, the concerns of life. But You have not called us to that. You have called us to walk in victory. Great is the victory. We are the victors that overcome the world, and nothing could separate us from Your love, and nothing could ever separate us from the promises that You've given us. Father, forgive us of entering into those promises, trying to make the promises work in our lives

by other venues, rather than just obeying You with great clarity and resolve.

With your heads bowed and your eyes closed, what we're asking you to do is trust God. What we're asking you to do is believe His promises. What we're asking you to do is claim His promises, and what we're asking you to do is not use a loose interpretation in that. But whatever He says, just do it, and believe that God is working to pour out blessings upon you. Live your life in such a way that your eyes are always lifted up and your feet are always walking in the realm of His will.