

08.10.25

## Genesis

### Chapter 12 - God Chooses for Blessing Stumbling Along the Way (vs. 10-16)

**Genesis 12:10-16:** Now there was a famine in the land; so Abram went down to Egypt to sojourn there, for the famine was severe in the land. It came about when he came near to Egypt, that he said to Sarai his wife, “See now, I know that you are a beautiful woman; and when the Egyptians see you, they will say, ‘This is his wife’; and they will kill me, but they will let you live. “Please say that you are my sister so that it may go well with me because of you, and that I may live on account of you.” It came about when Abram came into Egypt, the Egyptians saw that the woman was very beautiful. Pharaoh’s officials saw her and praised her to Pharaoh; and the woman was taken into Pharaoh’s house. Therefore he treated Abram well for her sake; and gave him sheep and oxen and donkeys and male and female servants and female donkeys and camels.

Well, if you do a quick read of this particular passage, you'd almost walk away going, "Well, it pays to do the wrong thing." Because he obviously comes out with a lot more stuff than he ever had. We come to this wonderful passage and I want to remind you, if you would just turn all the way into the New Testament in Galatians 3, that this is applicable to us in all areas.

If you look with me in Galatians 3:26, it reads this way, "For you are all sons of God through faith in Christ Jesus.

(Galatians 3:27) For all of you who were baptized into Christ have clothed yourselves with Christ.

(Galatians 3:28) There is neither Jew nor Greek, there is neither slave nor free man, there is neither male nor female; for you are all one in Christ Jesus.

(Galatians 3:29) And if you belong to Christ, then you are Abraham's descendants, heirs according to promise."

The same promises that were given to Abraham are ours. What are those promises? Well, God's going to bless you, and you're going to be a blessing. Those are the two

fundamental promises that are given within the passage. If God says something, it's true. Corinthians says that all the promises of God are yes in Christ, and we realize that this is part of the wonderful truths that God has given us. When we come to this, we realize that the journeys of receiving the promises are oftentimes rough. An interesting quote by an author reads this way, "There is no state on earth free from trials, nor any character free from blemishes." When we see Abraham, he begins to deal with the same kind of problems that we deal with. In fact, as James will end, in the Book of James, he'll say in James 5, "Elijah was a man with a nature just like ours." And you realize that these men had difficulty believing as well. This walk that we begin to go on with Abraham is a walk of our faith and it is a walk of God building faith within us. He is a paragon of faith and ultimately becomes that as we read in Romans 4. So, as you come to that book, we realize that God has given us this example. Oftentimes, as 1 Corinthians 10 says that God has given us examples in the Old Testament of things not to do. So, sometimes there are things that clearly we are to follow;

other times you shouldn't do those things. And He begins to display what those things are as we come into the passage.

In this text, it starts off with a difficulty and a problem, and the thought oftentimes is, "Well, I'm off to a good start. Everything should be going well." And then all of a sudden something goes bad. Obviously, as we've been going through this, as God has called Abraham, there have been difficulties in his life to actually bring him into the calling, but you realize that the initial start of Abraham is good. God tells him, "I want you to come out of the land." He comes out of the land. He does what God tells him, he obeys, and he heads to the place where he needs to head. He goes into the land of Canaan. This is where God told him, so he's going. I mean, so far, so good, as we go into the passage. God visits him and displays to him the magnificent promises that He has before him, and he realizes that there are wonderful things in store for him. And as he begins to walk through the land, he probably realizes as he goes through the corners of his mind, the blessings of God, "And this is

mine. This is mine.” This is what God has desired to give him, and you begin to see this panoramic view of the wonderful, magnificent promises that God has given him. He takes the journey all the way down to the Negev as the passage says, which is all the way down to the southern end; Negev, making reference to the southern end of where God wants him. It is at this point that the famine begins to show itself, and immediately, of course, the thought is, “Well, we’ve got to do something about this.” I can imagine you have at least over 300 soldiers or men with you. You have quite an entourage and probably their families as well. It wouldn't be an exaggeration to think that we've probably got about 1000 people in our midst. You have people to take care of. So, it's not just you. You have responsibilities to these that are with you and that kind of lays a heavier thing on yourself. Scripture lets us know what the boundaries ultimately are going to be for the promised land.

If you look with me in Genesis 15, God will display this to Abraham. Sometimes it's kind of ambiguous to us. How

far does he go? Where are the boundaries that God has given him?

It reads this way,

(Genesis 15:18) “On that day the LORD made a covenant with Abram, saying,

“To your descendants I have given this land,  
From the river of Egypt...”

Ok, that's the furthest south.

“... as far as the great river, the river Euphrates.”

So, Babylon to the river of Egypt; that's the boundary. So, you start coming into the realm of Egypt, what is that fundamentally telling you? Well, you've gone too far. Now, to the best of our understanding, up to this point, God has not given him the distinct boundaries that He'll give him in Genesis 15. So, how was he going to know where to stop? Well, famine has a good way of slowing you down, and as he begins to move, of course, he's in the Negev, which once again makes reference to southern area. But more specifically, it deals with a sense of desert land. So, we're already kind of merging in the realm of

desert land, and about the only place that you're going to find any kind of relief if you keep going south, is going to be the Nile River, as you go on down. So, there are interesting, subtle hints that are being given and God begins to move in his life. I think oftentimes, when we hit something like a famine, the initial thought is, "Well, maybe I'm going the wrong way or maybe I'm doing the wrong thing, or maybe I'm not doing what God has told me to do, because if I was doing what God told me to do, bad things wouldn't happen." Just a reminder, we're no longer in the Garden. Bad things do happen, and oftentimes, things that we don't count on, things that we can't control, things that didn't fit into what I would perceive to be our paradigm. We have kind of this idea of the way things should be going on in our lives, and when those things don't happen in the order that they should be happening, then we begin to get a little bit uncomfortable. Maybe either God's not working His end of the deal or I'm lost and I don't know what I'm doing. So, in this passage, we begin to see Abraham dealing with an anomaly of sorts. Something that he didn't expect, something that came into his life, that was contrary to his

standards, to his model, to the things that he would perceive should be going on in. We realize that in the midst of all this, God's call has been very real. I mean, there's no mistake that God talked to him and he knows what God wants him to do. He wants him to come down into this particular region, and we also know that His directives have been very clear, and His promises are very great. So, the impetus and the desires and the clarity is all there. Nevertheless, what happens is, well, a monkey wrench is basically thrown into the mix. A famine comes in the land, something that you didn't expect. How do you handle these things and why would God do this, or is this even God? Maybe this is just bad karma. Maybe it's bad luck. Maybe it's something that happened to me that shouldn't happen. It is interesting that there are certain things that God calls us to do that we go, "Sure, no problem." And we just do them. There are other things that He calls us, and we go, "Ok, maybe I can work this out myself." And in this particular context, we see Abraham kind of doing that, because he's already talked to God, right? I mean, I think it's one of the reasons why at the beginning of Chapter 12 here, we see him, at least



in two particular instances in which he offers an offering before the Lord, and we realize that he knows how to call upon the Lord. He knows how to talk to Him, he knows how to get His attention. So, why isn't he doing this? And we realized that there are areas in all of our lives that for some strange reason we just don't go to God for those things. This is probably one of those things that you might say to yourself, "Well, this just feels different. I need to handle this myself." And then before long, of course, humanistic thoughts begin to come into our minds; utilitarian thinking begins to stir in our thoughts, and we begin to think about things. I'm not saying that these specific ideas were in his head, but when the going gets tough, the tough get going, right? And God helps those who help themselves and you begin to think of all these things that man has invented that are really not godly or biblically founded. But you realize that it's a part of our way of thinking. I mean, if you want something done, you have to do it yourself and quite frankly, if in fact you're going through difficulty and there's a real problem that comes into and is threatening your life, well, somebody has to look out for number 1. I mean, all these things

begin to come into your mind and your thoughts. Once again, he probably wasn't thinking about those direct sayings, but he is thinking about self preservation because as we come to this passage, he turns to his wife and he goes, "They're going to kill me. They're going to let you live, but they're going to kill me. We have to think about me." And he begins to make reference to that.

We come into the passage and we realize that he's struggling with this. The question is, where does this famine come from? And there's no doubt as you go through Scripture that the famine is from God. You go a little bit further in the Book of Genesis, and you'll see famine being used over and over again. In fact, very interesting, Isaac, the son of Abraham, will have a famine come in his time and he'll have a choice whether to turn to God or to turn to man. He turns to man. He turns to Abimelech, he turns to the Philistines, instead of turning to God. The interesting thing about the passage is that it says in the days of Isaac there was a famine, just like the famine in Abraham's time. So, what God is letting us know is, "We're going to test him, too." And God not only tests

Isaac, but we see God testing Joseph and working through and working a miracle in that particular region in which there is a famine in the land. He moves everybody to Egypt and He goes, “Look, you guys are bent on going to Egypt. So, We're going to move you there before you even think about it.” And you realize, all the way through, God begins to deal through famine.

Deuteronomy 8 is a great text that I often make reference to. If you look at the beginning of Deuteronomy 8, God says, “Ok, I took you into the land and I have to admit, I let you be hungry to test you and to see what was in your heart.” And once again, God doesn't need an epiphany to see what you're thinking. But the point is, “I'm going to reveal to you.” Because we have a tendency to come before God and go, “I'm going to be faithful to the end.” Just like Peter, and God goes, “We'll see. Let's see. I hope so. I trust that you trust Me for everything.” You need to realize that man doesn't live by bread alone, that just because you can see something tangible and just because you can taste it doesn't mean you're ok. What sustains you is the hand of God, and He's the one that provides for

you in everything. “Give us this day our daily bread. We're going to depend on You for everything.” But God will test your heart. There are going to be times in which He tests the limits of your heart, and in many respects, what we're talking about is the limits in our lives, and why does God place them there? Why do we have hard times? Why do we have difficult times? And you're going to begin to relate to Abraham or Abram in this particular context, because he acts just like we would in the initial response to something like this.

So, if you pick up with me in Genesis 12, we'll pick up in verse 10 as it just states a simple fact.

(Genesis 12:10) “Now there was a famine in the land...”

God doesn't feel like He has to explain himself, and quite frankly, He doesn't, but you'll see Him use this thing called “famine” over and over and over again, with Elisha, with Elijah, with almost every situation, God will begin to reveal, even when you consider the testing of Christ Himself, the first thing that He'll be tested on is food, bread, hunger. He became hungry after 40 days. So, Scripture begins to reveal to us it's a very real part of our

lives and was the one test that the Israelites continued to flop on in the sense that they're hungry, and then they begin to complain, “Why did You bring us here?”

So, as we come to the passage, it just simply starts off, (Genesis 12:10) “Now there was a famine in the land; so Abram went down...”

Now, the way that all this is worded is for a particular reason, to display to us where our path oftentimes goes, and that is down. It actually would probably be described specifically as “he began descending”. That's an interesting statement, isn't it? He began descending, where?

“... to Egypt...”

The word “Egypt” actually comes from a root word, “*māṣôr*”. If you were to dissect it and understand it completely, it would make reference to a boundary or limitation. Which is interesting because what God is fundamentally saying is that he begins to descend down to the very limits of where he should be. He's going too far. God brings famine into our land to test the limitations

of our faith. "Will you trust Me?" I want to make this clear, even though He didn't give specific boundaries, there's nowhere in the promise that He said, "Oh, yeah, and by the way, the land of Egypt is yours too." And the land of Egypt was clearly defined, but He did say all of Canaan. So, as he goes down, there's a general understanding we're coming to the limitations of where he should go. God sends him, I would say a strong signal, "You're going too far." We would take it as "God's trying to hold back something, maybe. Why is He doing this?" And because we perceive that perhaps God may have some ulterior motives that would possibly hurt us, we don't go to Him. We go into our logical pattern of tactics and I would call them avoidance tactics because fundamentally what you're avoiding is discomfort. You're avoiding any kind of pain or any kind of hunger in this particular setting. So, in order to avoid a hunger and pain and once again, I kind of throw away the whole thing of he feels responsible. Which in many respects, would seem to be a legitimate argument. If I were Abraham, I'd go, "It's not about me. It's about all these lovely people that are with me. I can't let them starve." And if you think

about all the arguments that we oftentimes have with God, instead of turning to Him, we turn to our own resources or our own tactics, instead of turning to Him, and we turn to God and go, “Yeah, but I couldn't let them starve.” I mean, this is really an act of benevolence. It's not about me. The wonderful thing about this passage is that God lets us into the secret conversations of Abraham and his wife. So, though he may be thinking this out loud to everybody else, he turns to his wife, and he goes, “It's about me.” So, we begin to see his real concern.

Well, there's a famine in the land. So, Abraham went down to Egypt, to the very limits that God has given.

“... to sojourn there...”

See the word “sojourn”? Now, in the Hebrew, it's a very interesting word because it gives a picture of somebody settling down in maybe a camp. Oftentimes, they would see a place where it was kind of an Oasis. So, it would be like, “This is a place that I'm going to stay.” But the actual word makes reference to “turn aside to settle down”. So, the emphasis of the word is to turn off of the main road. Unfortunately, this is what famines or difficulties or

problems do in our lives. They should be drawing us closer to God, but in our efforts to try to deal with them, we begin to descend into our own way of thinking, to go beyond the limits that God has given us; we begin to try to figure out how best to do this. I think the initial question is, how would I know that I'm going beyond the limits of God? And really, this passage is going to answer that question, and let me just give you two main cues.

The first is that you're going to compromise.

The second is that you're going to be deceptive.

These two things will immediately begin to cue you that you've gone off the road that God has given you and you began to go down your own path, and you've begun to descend. So, as we go through the passage, we begin to realize that's exactly what has happened. When things get worse, we take ourselves off of what God has called us to do. I see this happening all the time. "What does God want you to do?" "Well, He wants me to do this." "Well, what happened? Why aren't you still doing that?" "Well, I mean, this happened. This happened. This happened." Yeah, but did God change the call? Is the past changed?



God has still called you. You should still be doing the same thing. With Noah, God says, "Build the ark." And he starts building the ark. What we understand is that things got more difficult. I mean, the world was not getting better as he was building the ark, it was getting worse. So, as things get worse, what do I do? Stop building the ark? No, keep building the ark. Why? Because that's what He called you to do. And all the way through, when you consider here the Israelites are coming out of slavery, they come to the very end, all the Egyptians are coming after them. They come to a dead end where they're coming at this area of water, "Do we stop? Do we go back?" No. What did God tell you to do? Go to the promised land. You keep going. But because these things come into our life, we start going out of the boundaries that God has given us, and we go into the realm of our own personal thinking, and we begin to strategize and we have these tactics. "There's a famine in the land. Well, I'm responsible to other people, I need to work this thing out." And God says, "I never called you off the path." But there he goes off the path and he goes off the path down to Egypt to sojourn there for the famine. And here, in verse 10, he literally gives us

this wonderful, I guess, affirmation, “It's ok. It was very severe.” I mean, there are degrees of severity, right? So, if it were kind of severe, ok, maybe you could, but it was very severe. So, this obviously is not a time that you call upon God. This is obviously the time that you just go into avoidance and you have to deal with things the way that they are. I mean, common sense will just tell you that you go down to Egypt where the Nile is with a river that is fed by another mountain and you'll be ok.

So, the passage reads this way,

(Genesis 12:11) “It came about when he came near to Egypt...”

Now, he's almost there. Here again, I just want to remind you, he had gone down to the very end of the border of the land in which God had promised him down to the Negev, which the Negev is just borderline Egypt. So, it's not a far trek. I mean, he could smell the water, probably, the Nile. So, here is this place that is alluring him and things seem to be going ok down there. So, let's go down there. You see this repeated as God begins to deal with His people, whether you look at the prophetic words of

Isaiah or you look at Ezekiel, or Jeremiah. You go into those passages and He goes, “Why are you going down to Egypt?” And there's only one answer, “Because it's a real, pragmatic way of handling my problems.” It's an option. It's sort of like, as Ecclesiastes says, money has an answer to everything. So, money, fundamentally, is Egypt. It's something that's readily available and something that you could actually do about something, and so that's the answer. The nice thing about being poor is you don't have so many options. James says, “Don't you know that it's the poor that are actually rich in faith?” Because they don't have all those things drawing them away.

So, the passage goes on, and says,

“It came about when he came near to Egypt, that he said to Sarai his wife, “See now...”

Which is in the demonstrative, it's like it's got to burst out at this particular juncture. Well, you start getting close to Egypt and now you start having concerns about how this is going to play out. Which is interesting because you have a solution, right? There's a solution, but as you think through your solution, you're going, “But there are

problems to my solutions.” And the unfortunate thing is you begin to have to take responsibility for your decisions. No wonder people are uptight.

“... he said to Sarai his wife, “See now, I know that you are a beautiful woman.””

If you're going to talk to your wife, that's a good way to start off. Just letting you men know there's a good lesson here. Actually, the reason he's stating it is more pragmatic than it is a compliment in which he's fundamentally going to say, “They're going to be after you.” Now, you have to remember she's 65 years old, but pretty enough for everybody to want to have her as a wife. So, we know that she'll live a little bit longer than most women today. But 65 years old, that's pretty interesting, isn't it? But as he comes, he goes, “And this is a problem.” He's basically coming to her, “We have a problem, and the problem is you're pretty.” And I could just see Sarah going, “Ok. I don't see the problem in that, but anyway.”

Verse 12 reads,

(Genesis 12:12) “and when the Egyptians see you, they will say, ‘This is his wife’; and they will kill me, but they will let you live.”

The way this particular verse is orchestrated is very interesting. It's all in the perfect tense, which fundamentally says that Abraham is saying, “I know this to be true. I know this to be true.” One wise individual put it this way, “We often fear in a place which there is no fear.” And you begin to, in your own mind, work through scenarios, and after a while, those scenarios almost become facts. “I know exactly how they're going to respond, and I know exactly what they're going to do. They're going to kill me.” There's no fear of God in their midst, which is interesting; we're going to find it to be very different than that. “Nevertheless, we're going to be in trouble if we go down there.” He knows this to be true. How can you know? I mean, at this juncture, has he just simply become a prophet? I don't know.

“and when the Egyptians see you, they will say, ‘This is his wife’; and they will kill me, but they will let you live.”

Then verse 13. Here's the begging.

(Genesis 12:13) “Please...”

And it really is in the context of begging and entreating and beseeching. I think the King James actually puts it, “praying to his wife,” which is not the wisest thing to do.

“Please say that you are my sister so that it may go well with me because of you, and that I may live on account of you.”

“You will save me.” Now, there are a number of things wrong about this solution. One is, it's deceitful. People say, “Well, it's kind of deceitful. I mean, she is kind of his sister and they kind of are related.” I like the phrase that fundamentally says this: to conceal truth is to deny it, and we oftentimes hold back just enough information to say, “Well, I'm not lying, but I'm not fully telling the truth.” Well, then you've denied the truth. So, there's deception within the passage, but something that you may not immediately see as you come into this is that he is being abusive to his wife. He's putting her in harm's way. If you remember what the promise was, “I will bless you, and I'll make you a blessing.” Now, where does blessings start off? In a house. And who should he be blessing, but his

wife? But now what he's doing is he's using his wife to protect him and putting her in a very precarious situation. Who is considering her? There's no wonder later on down the road we see some difficulty with Sarah and Abraham, and I wonder where that began? I mean, if a wife knows that her husband loves her and will take care of her, do you think she would resist? Scripture tells us, "Husbands, you are to love your wife more than you love your own body." And he then goes on, he says, "And you wash her by the water of the word." But what is he talking about? Well, what he's talking about is, as you begin to live a life that is sacrificial to your wife, she begins to respond to the word of God by virtue of seeing it in you, and it cleanses her and it causes her not to be resistant to what you tell her, but to be submissive to what you tell her by virtue of what she sees in you. As we come to this passage, there's clearly a deception. There's clearly a compromise of what God is doing because he has gone beyond the borders that God has told him to. He's into the realm of the Egyptians. He's turned off the road and he's compromising the things that God has said, and I just want to go back to the fundamentals of the promise, "I'm

going to make you a great nation.” “They're going to kill me.” Well, who do you think your life is in the hands of? Did God not say, “I'm going to make you a great nation”? Are you a great nation yet? “No.” Have you been a blessing yet? “No.” I mean, all these things have not happened yet. So, when are they going to happen? Well, they would have to happen in the future. “Yeah, but they're going to kill me.” It's not in their hands. God's already given you a promise. He already said it's going to happen. It's going to happen. When Scripture says, “Who is there to harm you when you prove zealous for what is good?” Is that a promise that God gives you? And if that's a promise that God gives you, then what do you have to worry about? We get into all kinds of frustration and we get into all kinds of modes and we begin to try to work out logistically with great tactics in the avoidance behavior.

I was reading, once again in psychology, this thing about avoidance behavior and they defined it this way, “Avoidance behavior is taking action to distance oneself from distressing or uncomfortable thoughts, feelings,



situations, or stimuli.” It’s a very interesting to study, but what they go on to say is that if somebody continues in avoidance behavior, unfortunately, they have found that those who exhibit this kind of behavior find their anxiety, their stress level, their depression will increase, and lack of confidence will increase. Why is that? Well, because what they find is that they've lived their life always avoiding. So, they have no confidence that God or anyone else can bring them through. This is why Scripture will say God's way was through the water. Why? Because He didn't want you being afraid of water. He didn't want you be afraid of the things. He goes, “I want you to see that though you walk through the valley of shadow of death, you don't have to fear any evil. I'm with you.” And the confidence that goes with the believer is it doesn't matter what comes. I mean, otherwise, you're just in a constant state of avoidance. You're just constantly looking around and going, “How can I get out of this and how can I avert this? And how can I find some sort of relief from that?” The passage is very clear.

So, as we come to the text,

(Genesis 12:13) “Please say that you are my sister...”

I like the way that it reads in verse 14, because sometimes you read a passage and it was nothing like they thought. But this goes on, and it was pretty much like Abraham thought. I can just see him looking at his wife, “See, I told you. I told you they would do that.”

So it reads this way,

(Genesis 12:14) “It came about when Abram came into Egypt, the Egyptians saw that the woman was very beautiful.

(Genesis 12:15) Pharaoh’s officials...”

That’s the name “*śar*,” and by the way, it's where we get the name “Sarah”. “*Śar*” is probably where we get the word “*śārar*,” which means “ruler or prince”.

So, as the passage goes on, the Pharaoh’s princes saw her. “... and praised her to Pharaoh; and the woman was taken into Pharaoh’s house.

(Genesis 12:16) Therefore he treated Abram well for her sake...”

It's just like what Abram said, "They're going to see you. If they don't see that you're my wife, then maybe they'll see you as my sister, and they're going to do really nice things to us." So, it actually begins to happen.

"... for her sake; and gave him sheep and oxen and donkeys and male and female servants and female donkeys and camels."

I mean, this guy is wealthier than he ever was. He's not only out of the famine, this tactic worked. And our initial thought is because something works that it must be the right thing to do. I mean, this is the way we begin to live our life. This is the way we begin to make our decisions. God helps those who help themselves. Obviously, this is the right way to work.

Why would God do such a thing? Why would He have the famine? Why would He not punish Abram immediately for doing the things that he's doing?

Now, as we'll go on to read in the passage, God will reveal in a dream to Pharaoh, "Don't touch that woman." And He'll reveal the lie of Abraham. Look, the Pharaoh will chastise Abraham for doing this. It's very interesting. God

will oftentimes use the world to chastise us as believers. If you've ever had a non-believer going, "You Christians aren't supposed to do that, are you?" "You guys aren't supposed to be mean, are you?" I wish they didn't know so much about us. But God will oftentimes use them to chastise us. In the midst of all this, what God is doing is He's bringing Abram in a very gentle way to a place of faith, and you say, "Well, how does that bring Abraham to faith?" I mean, sometimes it really calls for heavy hand, doesn't it? And disciplining us and showing us the right way. I mean, who the Lord loves, He disciplines, and He's scourges. But there are times that God is going to do something even greater, and that is display grace.

And in this particular setting, what God is wanting to do and what He is doing in the life of Abram, is He's getting Abram to trust Him. Remember, the promise of God is, "I'm going to bless you, and I'm going to make you blessing." Well, at what point does God take back that promise? The passage will over and over again emphasize He's not taking it back. He's going to bless him in spite of himself, and that's a wonderful thing that we have in the

promises of Christ. When is he going to take away my salvation? The gifts and the calling of God are irrevocable. He doesn't take away your salvation. When does He take away my sonship? He won't. You'll always be His son. When does He start doing bad to me, because I've done something bad to Him? He never will. Everything He does will be good for you. Even in the discipline, it's just for training. It's not you getting what you deserve, but it is God giving you His grace, and it's that grace that will cause you to put your trust in Him. This is why the cross is so paramount. Because what the cross says is "I love you even though you're reviling Me, even though you hate Me, even though you discarded Me, even though you dismissed Me in your mind. I still love you." And it's the grace of God that creates the faith in us. We say to ourselves, "This is somebody we can trust." And you'll see in this interesting journey, we'll take this journey with Abraham, God building this sense of, "You can trust Me." And Abraham ultimately saying, "I trust You."

**Closing Prayer:**

Father, we come before You today and we give You our lives. You're worthy of these things. We realize Your sacrifice for us. We realize Your grace upon us, even when we are so undeserving, when we had gone astray, when we had gone beyond the borders that You had given to us. We've begun to compromise. We began to be deceitful in that compromise. We've turned away and all like sheep have gone astray. But You have been gracious to call us back, and even if there was 1, You would leave the 99 to bring us home.

Your heads bowed and your eyes closed. What we're wanting you to know, what God is wanting you to know, is that He loves you. In Christ, He has given you all the promises. As you claim those promises, as you claim the promise of salvation, you enter into a sonship, and you're going to stumble in many ways. James will say, "We all sin in many ways." He's writing that to believers. But don't forget for one moment, that those promises don't cease. God has good things in store for you, and the journey will continue to the point to where you continue to see His

grace and say, “I can trust Him for everything.” How wonderful our lives will be when this happens.