

Abraham's Last Step

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Date: 30 November 2014

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[0 : 00] Let's turn together to Genesis chapter 25, Genesis 25 and verses 7 to 9 especially.

These are the days of the years of Abraham's life, 175 years. Abraham breathed his last and died in a good old age, an old man and full of years, and was gathered to his people.

Isaac and Dishmah's sons buried him in the cave of Machpelah, in the field of Ephron the son of Zohar the Hittite, east of Mamre, the field that Abraham purchased from the Hittites.

There Abraham was buried with Sarah his wife. Well this is the last step, the final step of Abraham's life, just as it will be for ourselves.

So we're really today, if you like, attending a funeral as we look at this description of Abraham's demise, his final days and the arrangements that he had made and his death as it's recorded for us here.

[1 : 08] We've been looking at the various aspects of Abraham's life as we've followed that throughout these previous chapters of Genesis. And we've seen what a great man he was by the grace of God.

A great man indeed in the history of God's people, the history of God's church. Yes, he had his failures. We've seen some of these failures. We've looked at them. We've seen how human he was from that point of view.

He wasn't a superman. He wasn't somebody who was beyond reproach. He had all of these defects that are recorded for us in the scriptures. Yet, he was a great man in the sense in which he was a man of God, a godly man, a faithful man, a man who himself was remarkably obedient to the calling of his God.

But every great man comes to an end. The end is the same, whether we are great and noticed in the church or whether we're simply not seen at all. It's the same for everyone.

We come to breathe our last. And sometimes also, all that you have for a great man is a very simple ceremony. There's no great procession.

[2 : 19] There's no great pomp. There's no attendance of dignitaries, of famous people attending his funeral.

They're just his sons, Isaac and Ishmael. Abraham, who bury him in this cave in the field of Machpelah. Abraham lived by faith, and he also died in faith.

We know that from Hebrews chapter 11. What do you want to do, looking at this final step, just looking at three things that arise from these verses. First of all, the life summary.

It's a very brief summary. Really, these are the days of the years of Abraham's life. One hundred and seventy-five years. And Abraham breathed his last. And we see that as the death notice.

If you like, Abraham breathed his last. He was one hundred and seventy-five. When he died, he died in a good old age. An old man and full of years. And was gathered to his people. And all of these words are important for us.

[3 : 23] They bear a spiritual meaning, as well as just telling us about a death and about the years that this man lived. And then we'll look, as a summary really, and as a kind of drawing lessons from what we've seen of Abraham's life.

We will look at his abiding legacy for ourselves. We have seen how much of his life was so relevant for our own circumstances. The lessons that we draw for the kind of things that we experience in life, as well.

And how much there is. We've seen how his life account here in Genesis is really packed with things which are so relevant for ourselves to take with us and take with us into our lives.

And we'll look at three things, especially as his abiding legacy to us. Well, the life summary we can deal with briefly. First of all, there's a distinction made between those that were his sons by his concubines and this son Isaac.

A distinction in that he gave everything that he had to Isaac. That's to say, everything with regard to this inheritance. Everything with regard to the promise that God gave him.

[4 : 31] That this would be his portion. This land. Everything in this land that he would be able to see from the vantage point when God took him out that famous night and actually showed him the land and the stars in the sky and said, as that, so will your descendants be.

And as you look throughout this land, I'm giving it to you and to your descendants after you. And the son of promise, the son of the covenant, the son through whom, as we've seen, these things were going to be passed on to the coming generations.

And we've seen something of the spiritual meaning of that, of the inheritance in terms of the way God has salvation for his people, of the way that there is in the covenant relationship he has with his people, a definite inheritance that is passed on from generation to generation, if you like, in the faith and the lifestyle of his people, until they all come at last to enter into that inheritance in the spiritual heaven, in the spiritual inheritance that Canaan is really a symbol of, in Abraham's day.

Well, you notice here the difference, the distinction made between this Isaac and the sons of his concubines. We're told here that Abraham took another wife whose name was Keturah.

Now, some commentators think that this was actually not after Sarah died, that this was before her death. Remember, he had had Ishmael, a child with Hagar, who was a concubine.

[6 : 03] When Sarah then was childless. And we notice here that he gave, in verse 6, to the sons of his concubines, Abraham gave gifts.

And while he was still living, he sent them away from his son Isaac eastward to the east country. But then we read that to Isaac, Abraham actually gave everything he had.

In verse 5 there, Abraham gave all that he had to Isaac, although he then gave gifts to the sons of his concubines. So there's a difference between, or a distinction between Isaac and the sons of the concubines.

And there's a distinction between what Abraham gave to Isaac and what Abraham gave to the sons of the concubines. In other words, there's a clear distinction between the line of faith and those who are outwith that.

There's a clear distinction between Isaac and what Isaac comes to possess and what Isaac comes to inherit and the sons of the concubines. And that distinction really enters into the New Testament, the distinction between God's people and those who are not.

[7 : 08] The distinction between people who live in a living relationship with God and those who do not. God himself draws the line of distinction. We don't make it. We don't as Christians look upon ourselves as superior to other people.

We don't say that we're better than other people. We don't say that of ourselves in anything we have the kind of, we're the kind of people that actually are able to look down on other people and say, well, why aren't you as good as us?

The distinction is made by God and by the grace of God. It is God who draws the lines. It is God who makes the distinction. It is God who says, these are my people.

And these are the gifts that I've given to them. And this is what belongs to them. And not only is there a distinction, but following the distinction, there's actually a segregation.

There's a clear distinction between these people and Isaac and there's also a clear segregation. He gave the gift to them, but while he was still living, he sent them away from his son Isaac eastward to the far country.

[8 : 15] Now, obviously, even in an ordinary sense, there's wisdom in that. Isaac is the boy, Isaac is the son, Isaac is the man now who's come into the possession of the inheritance that Abraham was given by God, even in a worldly sense.

And the further away these other sons of Abraham are from him, the less likely they are to challenge him, the less of a problem they're going to be if they want to try and take over something of the territory that belongs to Isaac.

So Abraham sent them away. He gave them sufficient gifts to look after themselves elsewhere. He sent them away eastwards. There's a segregation.

And there is, as a consequence of the distinction God brings between his people and other people, all the way through the teaching of the Bible, you've got that segregation.

You've got the distinction of God separating them off in terms of how they live, in terms of their outlook, in terms of their hope, in terms of their eternal state even.

[9 : 18] The final great segregation is something that awaits the coming of Christ. You know that yourself from the teaching of Jesus himself, as he taught during his days on earth, of the difference between those who followed him and those who are not following him.

Distinction made by God himself in his grace and nevertheless followed by a segregation. In consequence of that, there's a segregation. And that final segregation, that very solemn segregation, awaits the coming of Christ.

You've only got to read Matthew chapter 25 as one of the great passages that deals with that. When the King comes. That's how Jesus describes himself.

When the King comes and when he is again here on earth to act as the judge. Then shall the King set about separating the sheep from the goats.

And he shall put the sheep on his right hand and the goats on his left. And he went on very clearly to describe how that is the segregation of the saved from the lost.

[10 : 28] The segregation of those that will hear the invitation. Then come you blessed of my father and inherit. You see that same word follows through.

Inherit this kingdom. Inherit this inheritance that has been prepared for you. And however much it's difficult in this life to see that line.

God of course sees it. God has drawn it. However difficult it is to actually be sure about the segregation. Because in another parable Jesus spoke about the wheat and the tares.

And the kingdom of God he says is like that. The kingdom on earth is like that. But that day is coming. When the segregation will be absolutely infallibly drawn and seen by all.

You and I will be on either side of it. One side or other. And it depends whether we are amongst those that God calls us his distinct people or not.

[11 : 40] If we are not then we will be on the wrong side. At that great segregation. When Jesus comes. So that's the first thing in the life summary. You've got this distinction that he made.

Between these sons and Isaac. And following that or connected with that. There's that segregation. There's that putting away of them. While Isaac comes to inherit this inheritance.

And then you see Abraham himself described in this death notice. These are the days of the years of Abraham's life. One hundred and seventy five years. And Abraham breathed his last.

You know it's a very solemn thing. The way the Bible speaks about how we come to end our days in this world. If you look at for example how you find it in Psalm 90 and in verse 9.

You'll find there that Moses. That's the prayer of Moses the man of God. That's how that psalm is entitled. But Moses there in verse 9 as he's been reflecting in the psalm. About human life.

[12 : 40] About its length. For some it might be even more than three score and ten. Even if there be four score. Then life is still by and large filled with things that are sorrowful.

Things that are painful. And at the end of it all. It comes to this. It comes to just a breath. I don't know if you've ever seen anybody die.

But if you have you'll know that that's what it's like. The Persian gust comes to give one last breath. And then life is gone.

And then you have only a corpse left. I say only a corpse. But in terms of the Lord's people that is precious to the Lord too. But the thing is this.

However great a person is in this life. However much their reputation has been in the world. Even the most important world leaders that have ever been.

[13 : 44] They are no different to the most ordinary unknown person on earth. Because they come at last. Just to breathe. One last breath.

And they're gone. That's what our life comes to. Why does the Bible tell us that? Well for one thing. So that we will not think too much of ourselves. So that whatever place we have in life.

We will not regard ourselves as worthy of position. That we will not regard ourselves with the kind of pride and arrogance. That fails to take account of the fact that we are just dust and ashes after all.

At least to this extent that we will all die. And when we all die. This is the way in which we will die. We will come to breathe our last. Abraham was a great man. Abraham was a man respected hugely by those around him.

Abraham you remember we saw. Actually gathered together certain kings and went with them and went at the head of them. To war against other kings. To rescue his nephew Lot.

[14 : 46] And others who had been taken captive from the city of Sodom. He was a man who was hugely respected. Even by the princes of the Philistines. And others around him of pagan people.

He was a man who was hugely important. And greatly respected and renowned in his days. What do you read about his death notice?

He came to breathe his last. Just one last breath like us all. Now that's solemn and that's significant.

We have to bear in mind whatever we've been in life. Whatever God has enabled us to do in life. This is how it's going to end. We're going to breathe our last.

But you see it's saying. He died in a good old age. An old man and full of years. And that's saying more to us than he lived for 175 years.

[15 : 49] That's also mentioned. But why then does it go on to say. That he died in a good old age. An old man and full of years. What does that mean? If it's not just saying the same thing as saying.

He lived for 175 years. Well what's it say? Well it's actually saying. That he lived a life and came to die.

A truly satisfied man. A man whose life was full of years. Years of fullness. In other words you could say.

Is the characteristic. The description. What's on the death notice of Abraham. Is here is a man. Who did not regret living. The life he lived.

Yes he had his failures. We've seen his failures. We've followed him into his failures. We've learned hopefully. From his failures. We've seen that some of the failure. In fact.

[16 : 43] He repeated. Despite the fact. That it got him into trouble. Yet he went back and. Repeated the same failure again. Passing off. Sarah as his sister. Rather than his wife. With a view to his own life.

Being preserved. We saw how we are prone. To making the same mistakes. Even if we suffer from. For them the first time. But you see this is saying.

Abraham lived a life of faith. And a life of faith. Despite all the failure. Despite the glitches along the way. Still you can say. That living by faith in God.

Is a satisfied life. A life that gives fullness. A life that gives satisfaction. In other words. It's really saying to us. When Abraham came to breathe his last.

Whatever he could say. Reflecting upon his failure. He had no regrets. Over living a life of faith. He had no regrets.

[17 : 45] About following the Lord. He had no regrets. About leaving all of the cold days. At God's call. He had no regrets. In being obedient. To the Lord who called him.

He had no regrets. Whatsoever. In being close to this God. In having this God. As his God. In this God. Looking after him. He had no regrets. Now coming. At the end of his days.

To enter into eternity. On the promise. Of God. He had no regrets. He has a life. Of satisfaction. Are you satisfied.

Today. With the life you have. You don't have a perfect life. Any more than I have. My life is. As much a life.

Of failure. In many respects. As anyone else's. As Abraham's. Or anyone else's. But do I have. In my heart. Despite the failures. That I see. Despite the fact.

[18 : 42] That I know. That I still sin. Against God. And need his forgiveness. On a daily basis. Do I still have. Deep down. In my heart. The knowledge. And the satisfaction. That says.

Well Lord. I wouldn't want. To live any other life. I wouldn't want. I wouldn't want. To have. Any other kind. Of lifestyle. But the one. That seeks to be. True to you.

That's what Abraham. Could say. At the end of his life. And that's. A remarkably. Important thing. For you and I. To be able to see. To come. To breathe your last. And to be able.

Before you take your last breath. To say. Lord. I know I have failed. In so many respects. But thank you. For a satisfied life. Thank you.

For a life. Which you have filled. With the experience. Of your salvation. Of your care. Of your grace. Of looking after me. In the words. Of the psalmist.

[19 : 39] That we sang. In Psalm 71. There. The appeal. The appeal. Of the psalmist. There. That God. Would look after him. In his old age. And in his gray haired. Days.

And as he does. So. We've seen. As we've sung. That he was giving. Thanks. For the care. Of God. And not only. For the care. That he had of him then. But for the prospect.

Of his ongoing care. One of the great. Phrases. If you like. Of Abraham's life. In fact. You could say that.

This really. Would be a very apt. Phrase. Or statement. If you like. To put on his headstone. Then. The Lord. Will.

Provide. That's what he had. In his conviction. In his mind. In his heart. All the way through his life. Since he began to follow the Lord. And even. On the most severe test.

[20 : 34] I'll mention in a moment. When he was. Commanded by God. To offer up Isaac. His son. On a mountain. In the land of Moriah. That he would show him. Off he went. And when he was asked.

That piercing question. By Isaac. On the way. My father. Here is the fire. And here is the wood. But where is the lamb. For the burnt offering. My son.

The Lord. Himself. Will provide. A lamb. For a burnt offering. Why was Abraham. To say that. With such conviction. Because he had known it.

In his life. Up to that point. God. Had never. Failed him. God. Had never. Been short. Of his promise. To him. Yes. God. Had drawn. Out. Sometimes.

The fulfillment. Of the promise. Even the promise. That he would have. This son. Took over 20 years. Before it came to be realized. But God did it. God provided.

[21 : 28] God was true to his word. And now that Abraham. Comes to die. That's exactly. What he has. In mind. God. Will provide. He died.

Full. Of years. Full of life. Full of. The conviction. That God. Would provide. In other words. Well I'm sure. There are times. When you and I.

Are. In situations. Where you feel. That it would be good. To leave this life. There are. So many. Times of stress. And times of. Sorrow.

And times of heartache. And times of testing. When you really are tested. As to your. Faithfulness. As to your. Continuance. With the work.

That God has given you. To do. And so on. But really. At the end of it all. You're not going to. Leave this life. As a Christian. And say. Well I'm glad.

[22 : 21] To get out of it. Not if you're like. Abraham. Because what Abraham. Came. To say. Or to think. When he died. According to these words.

Is not. Lord I'm glad. To be shot. I'm glad. To be rid of this life. No. What he's saying. Is I'm glad. To have lived that life. I'm glad. That you gave me.

The grace. To live the kind of life. That witnessed for you. That taught others about you. That passed on to my son. The things I believe in. The things that you gave me.

To hold precious. I'm thanking God. For that life. Is Abraham's motto. As he comes to die. The same thing. You could say. Is true of the apostle Paul.

As well. He gives us that. In 2 Timothy. Chapter 4. There. And at verse 6. The time. He says. My departure. Is at hand. And the word he uses there.

[23 : 15] Of departure. Is as we've seen. I'm sure. Other times. It's the kind of thing. That you find. When a ship. Leaves the quayside. The ropes. The ropes are slipped away. And off goes.

The ship. On to the ocean. And that's Paul's. View of leaving the life. That he lives in this world. He's done. Everything the Lord gave him to do. He's fulfilled that service.

I. He said. I fought the good fight. I finished my course. I've kept the faith. Henceforth. There is laid up for me. A crown. Of righteousness. Which the Lord. The righteous judge.

Will give me. Or at that day. Not to me only. But all. Who love his appearing. There's. Paul dying. There's his.

Pre-death conviction. Similar to Abram's. I've lived a full life. I've lived a contented life. I wouldn't have wanted. To have lived any other kind of life. But one that served Jesus.

[24 : 10] One that was. Privileged to know Christ. As my Savior. And the Lord will provide for me. In the next world. So there's.

His termination. And his satisfaction. But there's also continuation. Because it says there. That he was gathered. To his people. It says the same of Ishmael. Later on in the chapter.

He breathed his last. Verse 17. And died. And was gathered. To his people. And you'll find a whole lot of. Ideas about what that means. That it meant how. Those who lived after him.

Dealt with their remains. And that. After a time. Their bones were. Brought together in the one place. A lot of stuff. That's not really relevant. What it means spiritually. Is that. Death does not bring.

Our existence. To an end. Abraham died. But he remained. Consciously alive. In his spirit.

[25 : 07] As he went into eternity. He was gathered to his people. He went to live in another place. It doesn't. It doesn't distinguish here. Between a lost.

Or saved. Eternity. It's simply saying. In a very. General way. And yet a very definite way. That. When Abraham died. He was gathered. To his people.

He went to the place. Beyond death. Which is the lot of everybody. Whether they're saved. Or lost. Their life does not end.

At death. Their existence. Does not end. At death. They go on living. Consciously. With memory. With conscience. With emotion. With all the things you find.

Described. In the rich man. In Luke chapter 16. That we looked at. Not so long ago. As we went through. The gospel of Luke. Compared with the beggar. Lazarus.

[26 : 01] They both. Left this world. They both. Breathed their last. They were very different. In life. But they were brought. To exactly the same. Conclusion. They breathed their last.

But their eternity. Was very different. Point is though. Their existence. Didn't end with death. Much as the rich man. Would wish. That it had. He found himself.

In hell. He found himself. In torments. He was still alive. He was still conscious. He still had memory. He had conscience. He remembered his days. Back on earth. In other words. This is telling us.

Don't listen to the nonsense. That people tell you. That Christians. Are mistaken. About life. Beyond the grave. About life. Beyond this world. Here is.

Abraham. Gathered to his people. There is life beyond. You and I. Have to be prepared for it. So there is the death notice.

[26 : 57] The temptation. Of his life. In this world. The satisfaction. He had in the life. That he lived. And the continuation. Of him. As a person. As an existing person. Beyond.

The grave. Beyond his life. What is his abiding legacy then? Well. What do we reflect upon. As we think of the life of Abraham? What do we draw from. The things that we saw. In his life. What sort of things.

Can we say. In summary. Well. Three things. Just very briefly. And. I must say. These were. Three points. That I found. In a book on Abraham. By. Chuck. Charles. Swindoll.

Who's. Written a book. On. Some of the characters. In the Bible. And. In regard to Abraham. I thought. These. These three points. Were. Superb. Analysis. And. And. And.

Summary. Really. Of his life. This is what he says. First of all. Where God calls. Follow. Wherever God calls. Follow. God is calling to you today.

[27 : 50] Through his word. Through the gospel. He's calling you to Christ. He's calling you to serve him. He's calling you to something. In this world. That you have to do for him. He's calling you. In terms of. What you must be spiritually.

He's calling in terms of. How you're going to spend. The rest of your life. He's calling you in terms of. Preparing for eternity. He's calling. With respect to. Breathing your last. And what you need to be. At that moment.

Wherever God calls. Follow. Abraham was 70. When he left. Ur of the cold days. Even if you accept the fact. That. They lived longer in those days.

Than we do nowadays. Still he left. At a good age. 70. And Isaac wasn't born to him. Till he was over 90. And 100 years old.

Abraham. Had so much to do. In the later part of his life. That God called him to. And he followed him. Even to the very. Giving of his son.

[28 : 50] Isaac. So. Wherever God is calling you today. Step out. And follow him. Step out. In faith. God is calling you. To witness to him.

God is calling you. To be on his side. To be noticeably on his side. God is calling you to. Leave living. For the things of this life. And this world. And to begin living. If you haven't already.

For the things of God. For the things of his kingdom. For the things of eternity. And his salvation. God. Is calling us. To so much. Through the gospel. What Abraham's legacy is.

Is really saying. To us. Where God calls. Follow him. Step out. Obediently. In response to his call. Secondly. Where God tests.

Trust him. Abraham had many tests. The highest. I'm sure. Of which was. His greatest test. Was. As in chapter 22. When he was called on to.

[29 : 48] And commanded. To offer up his son. Isaac. And Abraham. Did that. He was about to kill him. Physically. Because he had already. Killed him in his heart.

He had already. Offered him. He had already. Given him to God. He had given him over. In response to God's command. What a huge test. What a massive test. Yet. Abraham responded.

In faith. He obeyed. And what. What Abraham. In his life. Really. As we read about it. Is saying to us. His life. Is calling out to us. To follow the Lord. But his life. Also says.

Where God tests. Trust him. Trust his word. Trust his promise. Trust what he has said to you. Trust what he assures you of. Don't doubt him. Or as somebody put it.

What he has promised you. In the light. Don't doubt. In the darkness. In other words. When you have. Things that are calmer. When you have. A calmer situation.

[30 : 44] In your life. When you don't have. Any upheavals. In your life. When God gives you. Times of comfort. Times you are able. To reflect upon. When he gives you. Assurances in the light.

Don't doubt him. In the dark. Maybe he doesn't. Seem as close to you. As he was. Maybe. The testing. That you are going through. Even maybe today. Is something where. Someone is.

Or some. Agent is. Putting doubt. In your mind. About God. Where. From your own heart. Doubt arise. Where Satan. Plants. A doubt. In your mind. About him. Don't doubt.

In the dark. What he has given you. In the light. Wherever you are tested. Where God tests. Follow him. And you know. He tests with. Temptations as well. We have seen.

How Abraham. Failed in some of those. Temptations. But nevertheless. That is a lesson for us. Trust the Lord. And the word of the Lord. As you come. To resist.

[31 : 37] The temptations. As you come. Not to yield. To the temptations. Or at least. You don't want to yield. To these temptations. You know. I was. Just going down the road.

With a dog. A couple of weeks ago. Probably or so. In the morning. And. Just walking down. Towards the shore there. And all of a sudden. Just whoosh. Just went past.

Over my head. And just kept going. This was a hawk. Just. Steaming along. And. Kept going. Across the crofts.

And just seconds. After the hawk. Had swooshed by. All of these little birds. That I hadn't seen before. They were all pecking around. In the grass. And up on the moorland there.

In the receding. And various places. They just all. Got up as one. Different kind of birds. And they just. Headed instantly. For the trees. And the shrubs. Around the manse. And the house.

[32 : 30] Behind the manse. And just buried themselves. In that shrubbery. In those trees. And the grass. Why? Because they had seen. This predator. Just whooshing.

Passed over their heads. And knew. If I don't get to safety. I'm done for. Stay close to the Lord. Keep within the safety.

Of his grace. The safety. His grace. Affords you. Because if you're out in the open. When you're tempted. If you've gone away from the Lord. If your heart's gone cold.

Then you're far more liable to fail. Than if you've stayed safe. Within the shrubbery. Within the protection. Within the security. That God himself gives you.

In his presence. I was reminded then. Of that. Great hymn. Be still my soul. Which I think is a wonderful. A wonderful set of verses.

[33 : 28] For us as well. Along with scripture. Of the kind of security. That God's people enjoy. And even the times of testing. How they can still know. The protective care of God.

Be still my soul. The Lord is on your side. Bear patiently the cross. Of grief or pain. Leave to your God. To order and provide. In every change.

He faithful will remain. Be still my soul. Your best. Your heavenly friend. Through thorny ways. Leads to a joyful end. Be still my soul.

When dearest friends depart. And all is darkened. In the veil of tears. Then shall you better know. His love. His heart. Who comes to soothe.

Your sorrow and your fears. Be still my soul. Your Jesus can repay. From his own fullness. All he takes away. Be still my soul.

[34 : 22] The hour is hastening on. When we shall be forever with the Lord. When disappointment, grief and fear are gone. Sorrow forgot. Love's purest joys restored. Be still my soul.

When change and tears are past. And safe and blessed. We shall meet. At last. When you are tested. Trust the Lord.

Finally. Where God blesses. Share. Abraham was a great giver. And before Abraham received. Or as you see.

Abraham receiving much in his life from the Lord. That is really in many respects. Because he was a great giver. He gave Lot the choice of the land. And Lot chose the vicinity of Sodom.

But Abraham gave him the choice. He was a great giver. He disposed gifts to his sons. He made sure that they had all that they needed to live on. Be a great sharer.

[35 : 24] In your life. I don't just mean of course. In terms of material things. But where you have come to share. The love of Christ. The love of the gospel.

Where you have come to know that for yourself. Where God has blessed you. Share it out. The gospel is for sharing. The love of God. The knowledge of God. Is for sharing.

Where God has blessed you. Share it. Don't keep it to yourself. Don't boast about it. But share it. Make sure others benefit from it.

That's what Abraham tells us. That's part of his abiding legacy. Where God calls follow. Where God tests trust. God blesses. Where God blesses.

Share. After all. God shared his best with us. He gave his only begotten son. And there is no greater giving.

[36 : 21] Or sharing. Or sharing. Than that. Let's pray. Lord we thank you. For all that we learn. From your word. For it is your own word.

It is your own record. Of the lives of these men of old. And women of old. And it is your own record. In terms of the lessons. That your word itself.

Draws from that. We thank you for that. We pray that it will follow us. That we will apply these things. Day by day. As our own life develops. Hear us and accept us now.

For Jesus' sake. Amen.