

The Failure of the Godly and the Faithfulness of God

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[0 : 00] Let's turn together now to the Genesis passage we read in Genesis 12 and at verse 10. Now the Bible, as you well know, the Bible is a very honest book.

One of the things that makes it clear that it is a book you can depend upon, and indeed it's one of the things that gives evidence that it is nothing less than the Word of God Himself, that it is in fact honest, in the sense that it does not hide the faults of God's people from us.

If you look at biographies, even when a biographer speaks about defects in the life of the person they're writing about, very often, if not always, while they will maybe touch on that, they will not major on it, and they might even try in some ways to gloss it over or to mitigate some of the things that are defective in the lives of these people that they're writing about.

The Bible is not like that. Where there are faults to be brought out about the people that God describes in His Word, the faults are laid out before us. The honesty of the book as the honesty of God Himself, the forthrightness of God, all of these things are brought out, and that's so with Abraham as well.

And you know very well yourselves, as you go through the Bible, that that's a consistent feature of it. When it comes to people like David, or Peter, or Hezekiah, all of these other people as well in the Bible that you find have had failures and faults recorded, the Bible speaks about them honestly.

[1 : 39] That means this is a book you can absolutely depend on, a book that we can trust to tell us the truth, a book that will not mislead you, a book that will actually tell you things as they are.

As you come to this second part of Abraham's life described in Genesis, we're very much aware that as you come into this passage, you've entered into a different climate from the first passage, different climate spiritually that is and morally.

Because after the wonderful sunshine of Abraham's call and his response to the call and his coming through to the land of Canaan and building altars as he went as a testimony to the Lord, then you're into the very different, cloudy atmosphere of Abraham's failure.

And Abraham in this incident and what he did with regard to his wife Sarah and the consequences of that, that's a very different kind of passage to the previous one.

And yet it's there for our instruction, it's there because God wanted us to see this and to apply to ourselves this honesty of Scripture as it brings out the failure of a godly man.

[2 : 52] Two things that we can come to look at in the passage. First of all, the passage deals with God's method. God's method in his plan for people's lives and his plan for his people's lives in their entirety.

There is a method to that as we'll see. In fact, the whole emphasis in the passage in respect of Abraham, really in the background to that, the emphasis is on God and on how God is dealing with him and what we can learn from God as you look at this incident in Abraham's life.

It is more important that you learn about God from this passage than that you learn about Abraham. Because what you find written about Abraham is intended to bring us to learn more about God and especially as we'll see the second point, the second part of the study will be about the faithfulness of God alongside of the failure of Abraham.

So there's God's method and then there's Abraham's lapse, there's failure and how something of God's faithfulness comes through in that. Well, God's method, first of all, and the reason that we're focusing on that is that there's so much in this passage that you also find repeated or re-emphasized or find re-happening in the Exodus from Egypt.

And what you find emphasized here really is that what God has promised to do for his people, he is actually going to fulfill even though his people's failure may seem that it's putting that plan at risk.

[4 : 38] Because here is Abraham, the man to whom God has promised this great inheritance in Canaan, that he and his descendants will inherit this Canaan as their inheritance, that they will have that for their possession, that that will be theirs, that they will be blessed, that God will continue to bless Abraham and his descendants until he has fulfilled what he has promised to them.

And yet here is that Abraham, so soon after that promise, involved in deceit, in failure, a lapse in his conduct.

And yet all the way through that, as we'll see, God is going to fulfill his promise despite the failure of his people. That doesn't mean that Abraham is to be excused.

But you see in the method that God follows, something that brings you a sense of how dependable God is, how consistent God is.

Think of the parallels between what you find here and what you find in the Exodus. We read a bit about the Exodus a few minutes ago, but as you recall, Exodus is about Egypt and leaving Egypt.

[5 : 55] Abraham is here in Egypt. He has to leave Egypt under the circumstances that he brought on himself. Not only is there an emphasis on Egypt, but Egypt is plagued just before the Exodus.

The final plague is what finally convinces Pharaoh to let the people go. And here is Pharaoh's house plagued because of Sarah, Abraham's wife.

And so he has to leave, he has to leave Egypt, but he needs a wealthy man. And so did the Israelites. They were given grace by God to plunder the Egyptians, as that passage in Exodus reminded us of.

So, as they left Egypt, they then themselves met with a testing in which they failed, as we saw recently at the waters of Mara. They failed, and God took them on from that to Elam, to peace, to blessing.

And all the way through the wilderness years, you've got failure, as well as God's faithfulness, bringing them onwards. The parallels between the two things, as you can see the parallels clearly, remind us that God has a method.

[7 : 09] That God's dealings with his people is not inconsistent. He doesn't make up the plan as you go along. In other words, when you look at the way that, and in fact, this will come across as it happens tonight as well in our study, in Luke's gospel, to do with the judgment of Jerusalem, the fall of Jerusalem, the coming of the Lord, as well as it's related to that.

The Lord is really saying the same thing to us. What you see happening at the fall of Jerusalem, in the way that God has a method in his judgment there, you can say that that's going to be true, and going to be seen, in the coming of Christ.

Well, you've got the same thing here as well. The fact that you find these same elements, in this incident with Abraham, as you do in the Exodus, all the way through the Old Testament, you can actually see, this is the pattern by which God works.

He is consistent with himself. He does not actually leave us in doubt as to the order that he has in his plan. Now, that's very useful, and very important for ourselves personally.

Because sometimes, it may feel to you, that God does not really have much of an order, or a plan, or a purpose in your life. There may be things, as we'll see in a minute, in the testing that comes our way, that really seems to be actually, against the way that God has promised to bring us, joy and peace of gladness and hope.

[8 : 42] But you can still see, that the way God goes about things, he actually works by a plan, that he has already set in place.

In other words, in your life, and in my life personally, as you see the consistency of God, and the method of God, and the order of God, through the likes of this passage, you can say about yourself, and about myself, it's not a matter of God looking at my life, and then the things that are happening, God trying to catch up with that, God bringing things, to bear upon my life, as he reacts to what he sees happening, in my experience.

It's not God actually making it up, as you go along. Everything is already in his plan. The experience you have today, in your mind, in your heart, in your longings, in your pain, in your difficulty, in your questionings, these are not incidental, to God's plan.

These are not things, that have happened, that God then has to react to, as if he didn't know, what was happening in the first place. It's not like us, coming to a certain situation, that you hadn't planned on, that you hadn't expected, something that you come across, that maybe in times, at times shocks you, maybe it's to do with a road traffic accident, something that's really traumatic, like that, you hadn't prepared for it, you hadn't actually planned it, it's not part of what you saw, as the way ahead.

It's not like that, with God's plan. Everything, for our lives, is planned, and there's an order to it, there's a pattern to it, there's a divine purpose in it.

[10 : 32] The trials, the afflictions, the difficulties, they're not incidentals, they're not, things which are, outside of the plan, they're all built into it, and God's purpose, and God's order, is in them.

And that brings us, comfort, because, when we can't understand things, ourselves, as to why they're happening, and how they fit into, the progress of our lives, that's when you have to go, to God's order, and God being consistent, and God not being, in any way other than, true to himself.

God's plan, for the lives of his people, will come to pass, will be worked out, will reach the intended end. And despite all that is in us, and all the failures, that we have to confess, God's not put off, God's not diverted, God's purpose has not been changed.

He works, to his plan. And, in God's method, you have a testing, for this man of God. And again, that's something, that you have to import, into our own experience too.

It's a test of faith, because think about it. Here is Abraham being told, by God, this land, that you are now in, this land of Canaan, as you read in the previous passage, to you, and to your offspring, I will give this land.

[12 : 04] So he built there, an altar to the Lord, as we saw last time, claiming, that territory for God, marking it out, for God. And what's next? A famine.

Circumstances, that mean, Abraham has to leave, that land, that was promised. And that is, to go to Egypt, of all places, where there would be food for him.

How is he going to react, to that? What's he going to think, when this land, of which God has said, this is what I am giving, to you, and so soon, after that, there is such a severe famine, in it, that he can't stay, in it any longer.

What's he going to think, of God? What's God doing? How is this going, to work, towards the fulfillment, of God's promise, that this will be, an inheritance, for the descendants, of Abraham?

How is he going, to react? Is he going to, stop and question God? Is he going to say, Lord, I am not going, to go until I can, understand, what's happening, to me, until I can actually, fit this, into my own reasoning?

[13 : 13] Well of course not, because Abraham, as he, although we see, in a minute, that he failed, yet he still lived, by faith in God, and he saw, that it was, impossible, for him to stay there, in Canaan, that he needed, to go to Egypt, but you notice, that, the word, in verse 10, there is the word, sojourn, Abraham, Abraham went, down to Egypt, to sojourn, there, that word, sojourn, is really, very important, it doesn't say, that Abraham, went to Egypt, to set up home, there, to stay there, to live there, from then on, he went, to sojourn, there, he went, to spend, a little time, there, he went, to live there, while the famine, was still, acute, in Canaan, he went, to live there, until the famine, conditions, were relieved, then he would, come back, to Canaan, so the sojourn, means, that actually, his going to Egypt, was a necessary, detour, it was not, the terminus, it was not, his permanent residence, he went, to sojourn there, he went, to live there, for a while, and that's, how you have, to bring, that same idea, into our experiences, too, because,

God does not, intend, that you and I, live, in our difficulties, forevermore, that he intends, even through, the course of this life, that it will all, be, one, unending, series, of difficulties, and trials, there will be trials, there are testings, there are things, that fill us, with questions, but they're sojournings, we stay there, for a time, God brings us, into these situations, and tells us, this is necessary, for you at this time, because I'm going to show you, that you actually, learn more, through these sojournings, into difficulties, and trials, than you would, than you would ever learn, if your life, was one of unending peace, that's how it is, when afflictions, seem to bar the way, sometimes you know, God's providences, seem to be, in the way, of his promises, we can put it that way, that's, that's how it was, as you look at things, on the surface, in Abraham's experience, here, his providence, the fact, that he had to leave Canaan, and go to Egypt, seemed to be, in the way, of God's promise, how, was going to Egypt, going to fit in, with God's promise, that he would give him, the land of Canaan, as an inheritance, and sometimes, in your own experience, and my experience, as we follow, by faith, as we live, by the Bible, as we try, and work that, into our lives, the providence of God, will not always, fit with what we see, as his promise, for us, there will be, necessary detours, that sometimes, we can't understand, but God is assuring us,

I just want you, to sojourn there, it's not intended, that you live there, forever, there will be times, when, the day, will give way, to the night, times, when it will be, darker, than other times, times, but for God's people, there is always, a morning, there is always, daylight, there is always, an emergence, out of the darkness, and, when we do emerge, out of the darkness, out of that, necessary detour, to Egypt, God will teach us, that actually, yes, this was, part of his plan, and it was, good for us, the psalmist, in Psalm 119, says that, before he was afflicted, he had kind of strayed, from the law of God, it was good for me, that I was afflicted, that I might learn, your precepts, there is the thing, learning the precepts, of God, the statutes, of God, the rules, the regulations, the principles, by which God, would have us live, where do you learn them, where do you learn them most, you learn them most, in the times of detour, the times of trial, and testing, the times even through, our own failure, that we come to appreciate more, the faithfulness, the goodness, of God, so there is God's method,

God's method, for Abraham, is that he must necessarily, take this detour, God's method is, that he must go to, a time of testing, in Egypt, that he must face up, to difficulties there, that he maybe, hadn't anticipated, that he must go, and sojourn there, and then come back, to Canaan, when that sojourn, is finished, let's take encouragement, from the fact, that God, has a method, with our lives, that God, has a plan, and purpose, for each one of us, and the plan, and the purpose, that he has, for each one of us, may be very different, to the plan, that he has, for someone else, but in your life, God has his purpose, and his plan, fixed, nobody's going to change that, and he's not going, to be deflected, from it, by your own failures, by your own lapses, by your own lack, of understanding, God is committed, to you, as his people, and every single person, that lives, by faith in him, it's not just simply, a matter, of our commitment, to God, because that, at times, will flag, it will grow weak, it is actually, about God's commitment, to us, and for everyone, who trusts, in the Lord, take encouragement, from the fact, that while you are committed, to him, and want to be more committed, to him, your hope, and your encouragement, and your strength, and your confidence, is not in your commitment, to him, but in his commitment, to you, and to his promise, and to his plan, and to his method, he is not, going to change, that, from the life, of his people, secondly, let's look at,

Abraham's laps, the failure, of the godly, as we said, is honestly dealt with, in the scriptures, and when we go ahead, to chapter 20, we can see that, the plan that Abraham, had here, while it was his own plan, and not God's, his own method, of dealing with, the problem, if you go to chapter 20, and verse 13, you can actually see there, where Abraham, is saying, when God, caused me to wander, from my father's house, I said to her, this is where, he amazingly, did the same thing, with, in the presence of, Abimelech, the king of Gerar, and, this is Abraham's testimony, when God, caused me to wander, from my father's house, I said to her, to Sarah, this is the kindness, you must do me, at every place, to which we come, say of me, he is my brother, so they had hatched, this plot, between them, or rather,

[20 : 45] Abraham had hatched, the plot, it wasn't Sarah's plan, wasn't Sarah's scheme, the scheme was Abraham's, and the scheme, was such, that in every place, where there was a danger, that, he might be killed, and Sarah, taken to be the wife, of a king, like Pharaoh, or Abimelech, this is what they had agreed, under, under, the instigation, of Abraham, she was to say, that she was his sister, not his wife, that's what he did here, with Abraham, with Pharaoh, when Abraham came into Egypt, he said to Sarah's wife, before they were about, just when they were about to enter, I know that you're a beautiful woman, in appearance, so, say that you are my sister, that it may go well with me, because of you, and that my life, may be spared, for your sake, now, there was an element, of truth, in what Abraham said, and what Abraham, and Sarah, had together, agreed, there was an element, of truth in it, because she was in fact,

Abraham's half sister, in those days, it wasn't, disallowed, that you could marry, your half sister, Abraham, and Sarah, had the same father, but different mothers, daughters, and God, had not banned, that relationship, that you could, you could then, have a marriage, of that kind, so, there was an element, of truth in that, she was in fact, his half sister, and it may be, that Abraham indeed, had come up with the scheme, for Sarah's protection, because he is saying, say, that you are my sister, that it may go well, with me, because of you, that my life, may be spared, for your sake, maybe he was planning, that he would look after her, better, if his life, was spared, and he could then, still look after, Sarah as his wife, while it was not known, that she was his wife, maybe that was part, of his scheme, we can't be sure, what we are sure of, is that it was wrong, it was not God led, it was not God's plan, it was not God's scheme, in passing off Sarah, as his sister, and keeping hidden, the fact that she was his wife, that's the great, failure, in Abraham's scheme, that, while there was, an element, of truth in it, he had kept hidden, a very important fact, which he ought not, to have kept hidden, and by saying, that Sarah was his sister, it covered over, the fact that, she was actually his wife, and placed,

Sarah in danger, and placed, Pharaoh in a predicament, and placed, Abraham himself, in sin, against God, whatever, whatever, whatever, the intentions, whatever the good intentions, may have been, and indeed, there seems also, to have been, as a concern, may be unjustly, that inevitably, Abraham would be killed, if the Egyptians, found out, that Sarah was his wife, but in any case, Abraham had failed, he was evasive, he hid a very important fact, he put himself, and Sarah, in danger, he put, Pharaoh in a predicament, and that would have put him, in extra danger, you see, his sin, his deviousness, his, his, evasiveness, his passing something off, as being true, while keeping something, even more important, from view, was a serious failure, and it reminds us, that, being less than honest, is never successful, and that being less than honest, or being involved, in sin, of whatever kind, is not going to simply, involve ourselves, only in the matter, because here is,

Abraham, coming up with a scheme, that's not just going to affect himself, it's going to affect, his family, it's going to affect, his household, it's going to affect, his wife particularly, it's going to affect, Pharaoh the king of Egypt, they are all drawn, into, the meshes, of Abraham's scheme, and they are all, adversely affected, by Abraham's failure, by Abraham's sin, that's how sin is, that's how, you and I are too, with our sin, it's never simply, a matter of affecting, ourselves, it always has, tentacles, if you like, that reach, out to connect, with the lives, of others, just tidying up the garden, one day last week, and, came across, a clump, of mint, that I'd left, in the ground, over the winter, hadn't died off, and, it had survived, very well, it was beginning, to grow very well, but when I went to, tidy up around it,

I discovered, that, underneath, the surface, of the soil, the mint, had sent out, all of these runners, different directions, that were then, beginning to grow, elsewhere, some that got, tangled up, into, clumps of other herbs, that were, actually in the ground, beside it, in other words, you couldn't see, on the surface, these runners, that had, made their way, and interfered, with, the, growth, of other, plants, beside it, but it was there, when you examined it, when you lifted it up, when you, started turning the soil, that's how it is, with sin, that's what, that's how it is, with, a failure, that deliberately, hides the truth, that's how it is, with all kinds, of ways, in which we ourselves, not only involve ourselves, in wrongdoing, in omissions, and not coming clean, with certain things, others are drawn into it, their lives are affected, these runners, of our, duplicity, and our sin, will actually run out, and touch the lives, of other people, far better, that Abraham, hadn't had this scheme, at all, and therefore, would not have involved,

[27 : 10] Sarai, and Pharaoh, in the scheme, and in the implications, and the consequences, but how did things develop, well, it developed, in the way, that we find there, when he entered Egypt, the Egyptians saw, that the woman, was very beautiful, when the princes of Pharaoh, saw her, they praised her, to Pharaoh, and she was taken, to Pharaoh's house, for her sake, he dealt well, with Abraham, gave him male donkeys, male servants, female servants, female donkeys, and camels, but the Lord, afflicted, Pharaoh, and his house, with great plagues, because of Sarai, Abraham's wife, and Pharaoh, it doesn't look, it doesn't look, as if, Pharaoh had actually, although he had taken, Sarai into his harem, because Pharaoh, would have many wives, as was the practice, in the likes of Pharaoh, king of Egypt, it does not look, as if, Pharaoh had actually, yet, formally married her, and taken her, and defiled her, incidentally, adultery, in the ancient world, was regarded, as a very, very serious matter, even in a pagan setting, and it looks like, one of the reasons, that Pharaoh, gave all of these, gifts to, to Abraham, was he was, of the view that, because this woman, was his sister, he needed to, give him certain things, by which he would, then make up, for the fact, that he was intending, taking, this sister, as he thought, of this man,

Abraham, to be his wife, these were, his gifts, so that he could, formally come, and actually, take her, to be his wife, that was, his intention, that's why, he dealt so favorably, it seems, with Abraham, but of course, then the Lord, brought these plagues, we're not given, any detail about it, that's not the purpose of it, it's simply to show us, that God made it known, to Pharaoh, that something, was seriously wrong, that his intentions, regarding this woman, were not honorable, and however, it was divulged, Pharaoh knew, that Abraham, had deceived him, why did you not tell me, what is this, that you have done, why did you not tell me, that she, was your wife, why did you say, she is my sister, so that I took her, or might take her, for my wife, now that, here is your wife, take her, and go, it's very sad, isn't it, when, the people of God, can be justly accused, by other people, of wrongdoing, you might say, that that's, really a picture, of the church, because there's the church, as you find the church, in Abraham, and in Abraham's family, and there is the church, in that setting, justly accused, by a pagan monarch, of wrongdoing, of lies, of dealing with him, in an underhand way, of evading the truth, isn't it always so sad, when the world, can justly, criticise the church, when we don't live, to the standard, that we ought openly, and when we give, the world, a very ready excuse, why they should not, be part of the church, at all, that's why Peter, in his first epistle, is so careful, about saying, to those he's writing to, as to how they must live, in the world, you recall that, in first Peter chapter 2, verses 12, and 15, and 20, he has, in mind, that public conduct, and he says, keep your conduct, honest, or honourable, amongst the Gentiles, so that when they, speak against you, as evildoers, they may see, your good deeds, and glorify God, on the day of visitation, verse 15, similarly as well, where it says, that for this, is the will of God, that by doing good, you should put to silence, the ignorance, of foolish people, and verse 20, the second part of it there, is similar as well, if when you do good, and suffer for it, you endure, this is a gracious thing, in the sight of God, well here is a reminder to us, that in Abraham's lapse, you find, that he brought this upon himself, where this pagan monarch, could justly criticize him, of wrongdoing, of dealing treacherously, sinfully, dishonestly with him, let's always ask ourselves, what is the world, making of us, as the church, are we being consistent, with the principles of God, are we living openly, and publicly, in the way in which,

God himself, requires of us, are we giving, the world, a reason, why they should hate, the church, over and above, what they have naturally, anyway, so, there is, the failure of the godly, and as we said, the Bible doesn't shirk, from telling us that, but, as we said, what comes through this, amazingly, is the faithfulness, of God, because, as it runs through, the whole of the passage, it really comes, to a climax, to an apex there, to, to it, in the conclusion, of the passage, Pharaoh said, now take her, and go, and Pharaoh gave, men orders, concerning him, and they sent him away, with his wife, and all, that he had, you see, when Abraham, made the serious mistake, God didn't say, right, I'm washing my hands of you, I'm going to start, with somebody else, I'm actually going to, leave you, where you are, because you're not, trustworthy, you're not the caliber, of man, that I'm looking for, to fulfill, my promises through, so I'm going to, leave you in Egypt,

I'm done with you, and I'll find, somebody more worthy, that's not, what you find, God, did not, wash his hands, of Abraham, here, although Abraham, had committed, this serious mistake, that's how God is, God is, committed, to his plan, God is committed, to his purpose, God is committed, to what he has, promised his people, despite their failures, through their failures, above their failures, it doesn't excuse, the failure, it doesn't actually, in any way, condone, what Abraham did, any more, than God condoned, and approved, of what Peter did, or what David did, what Hezekiah did, what any of these, godly men, and other women, in scripture as well, whatever they did, God does not, commend the mistakes, he does not, approve the failures, he does not, condone, the things, that are wrong, in their lives, but he's not, diverted from, his plan, because of it, thank God, for that, praise God, for that, because otherwise, you'll despair, if you think, that your failure, and my failure, is somehow, or other, going to divert God, from being committed, to his plan, for our lives, and you notice, there in, verse 20, he sent him away, they sent him away, he gave men, orders even, probably for,

Abraham's protection, they sent him away, with his wife, and all, that he had, what did he have, he had the things, that Pharaoh gave him, in abundance, the things you find, described, in verse 16, for her sake, Pharaoh dealt, well with Abraham, and he had sheep, and oxen, male donkeys, male servants, female servants, female donkeys, camels, it's clear, from that, that these, were Pharaoh's gifts, to him, that he loaded him, with these gifts, but God didn't say, to Abraham, when his failure, came to light, when Pharaoh, criticized him, when Pharaoh, told him, get out of this place, God didn't say, to Abraham, now all of these things, that Pharaoh give you, I want you to leave them, behind, you're not worthy, of them, they've come, from a dishonorable source, anyway, so just leave them, where they are, he went out, with all that he had, he left, Egypt, a very, very rich man, and there may be, in your mind, and my mind, something of a difficulty, with that, with regard to God, actually, using this, scheme, that Abraham, himself, had concocted, and which wasn't right, and yet, through that,

[36 : 01] Abraham becomes, rich, and God, does not deny him, his riches, what do you see, coming through that, well you see, for one thing, the mercy of God, but also, the abundant, goodness of God, you have the same, when Israel left Egypt, one of the other parallels, we mentioned, they didn't leave Egypt, empty, they didn't leave it, with the kind of things, that you'd expect them, to have in the lifestyle, of slaves, they left, with gold, with jewelry, with the spoils, of Egypt, that God, had actually arranged, they would have, because he gave them, favor, in the eyes, of the Egyptians, and they left, with that abundance, just as Pharaoh, here, gave an abundance, to Abraham, God, God, did not approve, of his conduct, but he blessed him, despite it, that's the point, that's so crucial, he blessed him, despite the fear, not because of it, he still blessed him, he fulfilled, and is fulfilling, and will go on fulfilling, what he had said, in the previous passage, where,

God had said to him, get out from your country, from your kindred, from your father's house, and I will bless you, and I will make your name great, so that you will be a blessing, and I will bless, those who bless you, and him who dishonors you, I will curse, I will bless you, God, is committed, to that blessing, Abraham's failure, is not going to divert, the blessing, it brought hurt, upon himself, it brought difficulties, to Pharaoh, and to Sarai, it brought danger, brought a rebuke, but it didn't bring, a change in God's plan, that's, today, what you stop, to admire, don't stop, in this passage, don't stop, and just look at Abraham, don't stop, at Abraham's failure, don't stop, at how could, this godly man, possibly do such a thing, don't stop at that, go on, and look at the purpose, for which God, has given you the passage, so that along with, and above, the failure of Abraham, you will take with you, and live by, and appreciate, the faithfulness, of God, let's pray.

Almighty God we thank you this day that your faithfulness has been true to us up to this moment and we thank you that we stand before you confessing all the many failures in our lives and as we look back over our lives oh Lord we see so many ways in which we have failed you in which we have not been the kind of people that we ought to have been when we have done things we shouldn't have done and not done things we should have done we thank you that you have overcome these failures and will continue to do so oh Lord our God make us thankful for your commitment to your plan of salvation for your commitment to your people in it for the way that you are not diverted by whatever you see in us help us to trust in you all the more fully for Jesus sake Amen and prayer or other people in the sun can see if you are in nosotros in our lives in your, our love network and will be ε and will, we will be as to your message that's something that you want to expect