

GENESIS

18:1-33

Genesis 18:1-33

Taught by Simeon Forder on Sunday morning, 19th November 2023 @ Deal Christian Fellowship

Reading: Jeremiah 32:17

Introduction

After a *thirteen* year gap between chapters 16 and 17, there is *at most* a 3 month gap between chapters 17 and 18, the later of which we're going to study this morning. And so it's worth reminding ourselves that in chapter 17 we saw God make very clear to Abraham that he would continue His covenant through a yet-to-be-born son, through Sarah. Abraham first rejoiced at the news that Sarah would have a son, but then it dawned on him what God was saying; that if the covenant was to be through Isaac, then it wasn't to be through Ishmael. And Abraham pleads with God, saying "Oh that Ishmael might live before You!" — essentially asking God to bless his mess, Ishmael having been the result of him and Sarah taking matters into their own hands.

While God was gracious and would bless Ishmael, He was clear and firm regarding the covenant, saying "*No, Sarah your wife shall bear you a son, and you shall call his name Isaac; I will establish My covenant with him for an everlasting covenant, and with his descendants after him.*"

And following that conversation with the Lord, Abram doesn't question that matter again. Now, as we get into *this* chapter we'll see it is *Sarah* that struggles to comprehend all that God is going to do, which will in turn give us cause to think about how powerful our God really is.

But before we get there, let's break down this chapter into three parts:

Overview of chapter eighteen

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- **v1-15** — Abraham's hospitality, and the Lord's promise
- **v16-21** — The angels head for Sodom
- **v22-33** — Abraham intercedes for Sodom

In the opening 15 verses we see Abraham visited by three men, none of whom are ordinary men, and indeed we'll see God reiterate His promise to Abraham that Sarah will have a son. Following that encounter, in verses 16-21, we see two of these men, whom we learn are angels, head for Sodom, essentially on reconnaissance to see if all that was said of that city was true. Then in verses 22-33, Abraham (clearly believing Sodom was as wicked as he had heard), and with a vested interest in it, intercedes for Sodom — asking God whether He would judge the wicked with the righteous. And we'll see an important principle there for the days we live in.

But starting at the *beginning*, let's get into chapter eighteen.

Chapter eighteen

Now, the books of the Bible were originally continuous scrolls — no chapters and verses — as those were added for our benefit much later on. Therefore, as this continues straight on from chapter 17, Moses assumes we know who he's talking about, which of course is Abraham. And he writes:

Genesis 18:1

Then the LORD appeared to him by the terebinth trees of Mamre, as he was sitting in the tent door in the heat of the day.

So Abraham had remained living in this place since Genesis 13:18, when he had parted ways with Lot after their return from Egypt. And we'll find he stays here until the beginning of chapter 20.



To get our bearings, Egypt on the bottom left, and coming round the coast to Gaza, we find Abraham was living in the Land of Canaan, that we know today as Israel, slightly west of the Dead Sea, that is due south of Galilee, along the Jordan valley.



Zooming in a little you get a better idea of where he was. And if you recall, when we studied chapter 13, we learned that this location called *Mamre* means richness, strength, or fatness, and it was in a place called *Hebron*, which means communion or association. So Abraham dwelt in the place where he enjoyed the richness of communion with God. And while we have no record that God spoke to him every day, He certainly did speak to him profoundly while here. A good reminder for us to keep close to the Lord if we want to hear from Him too.

And note that we read in verse 1, that the LORD appeared to him. That is the Hebrew word *Yahweh*, that very clearly speaks of God — the self-existent and eternal One. But *how* did He appear to Abraham? Well, we read in verses 2 and 3:

Genesis 18:2-3

So he lifted his eyes and looked, and behold, three men were standing by him; and when he saw them, he ran from the tent door to meet them, and bowed himself to the ground, and said, "My Lord, if I have now found favour in Your sight, do not pass on by Your servant.

So, who were these three men? Well, we will clearly see through these and the subsequent verses that two of them were angels. But the third, was yet another Christophany — that is a Old Testament appearance of Christ. One way we know that is Abraham bows himself to the ground, but is not rebuked for it — whereas anywhere in scripture that someone bows to an angel, they are immediately corrected and told not to do so, for the glory must go to God.

But also here, we see Abraham refers to this third man as "My Lord" — using the Hebrew word *Adonai*, another word used exclusively of God Himself. And Abraham is not slow to get up and greet both Him and the two angels (for he runs to them), and now, having welcomed them, he sets about showing them prompt hospitality, saying:

Genesis 18:4

Please let a little water be brought, and wash your feet, and rest yourselves under the tree.

Don't you love how keen and willing Abraham is to show hospitality to strangers?! And not only that, but he was willing to do so at the moment he was sitting down resting, and in the heat of the day — the worst possible point in the day to get up and then run around after someone. Shouldn't that challenge us?

There are people who do this — one of the clearest examples I've experienced was my first visit to Calvary Chapel Portsmouth, where on my very first Sunday there, Bob and Linda Bennett not only affectionately greeted me, and talked to me after the service, but immediately invited me back to their home for lunch — having not met me, or really knowing anything about me. As it turned out, I had other pre-made plans, but that stuck with me.

Sadly for us, and more so for their family, they have both gone home to be with the Lord in recent years — so actually, it's wonderful news for *them*! But how many of us are willing to follow examples like that? How many of us are willing, if we're honest, to change our plans? Or to give up our Sunday afternoon nap for the sake of showing hospitality? Not only pre-planned, but spur of the moment?

You're a friendly bunch, don't get me wrong. But how much do we even invite each other round for the express reason of sharing in food and fellowship? And many of us have known each other for years! But Bob & Linda's example was one like that of Abraham here — one of immediate hospitality to strangers. We should consider what we read in Hebrews 13:

Hebrews 13:1-2

Let brotherly love continue. Do not forget to entertain strangers, for by so doing some have unwittingly entertained angels.

Abraham, not content with only having offered a drink and a foot wash, carries on:

Genesis 18:5

And I will bring a morsel of bread, that you may refresh your hearts. After that you may pass by, inasmuch as you have come to your servant." They said, "Do as you have said."

Did they need Abraham's hospitality? No. Did they accept it? Yes. So must we neither be too busy or too proud to accept someone's hospitality. They might not be a good cook, they may have a messy house, or they may be uncomfortably tidy to you, but that's just the superficial — don't let it get in the way of what is *beneficial*.

We read on:

Genesis 18:6

So Abraham hurried into the tent to Sarah and said, "Quickly, make ready three measures of fine meal; knead it and make cakes."

Note that we don't even see an explanation here. Sarah trusts him, and submits to him — getting under his mission. And that is what we are to do; to get under each other's mission, especially in serving the Lord. When someone says "can you help me with this" or "can you get me this", don't be quick to say "do it yourself" or think or mutter "what did your last slave die of"? We are to serve the Lord, and that means serving each other. Milton Jones captures this attitude perfectly:

Some people say "I really want to be used!" But if you ask them to put the chairs out they say "Now I'm just being used!"

Milton Jones

As Christians we are to live differently. We read in Galatians 5:

Galatians 5:13

For you, brethren, have been called to liberty; only do not use liberty as an opportunity for the flesh, but through love serve one another.

We never should stop working at this. Needs are always plentiful — whether in your home, or in this church. You can guarantee that if you are not doing things, you are not pulling your weight — you are not serving others in love as you should. A healthy body is a functioning body. And we should all do our share.

Here, in Genesis 18... Abraham hasn't finished yet. We read on in verse 7:

Genesis 18:7

And Abraham ran to the herd, took a tender and good calf, gave it to a young man, and he hastened to prepare it.

Another reminder that we should give God our first and our best. Not the leftovers of our finances, or our time, or our energy. And note; this young man just gets on with doing what was needed — no fuss, no drama, no slothfulness. And of Abraham we next read:

Genesis 18:8

So he took butter and milk and the calf which he had prepared, and set it before them; and he stood by them under the tree as they ate.

So it's steak sandwiches all round, but Abraham just stands there. Why? Well, one commentator notes that *an Arab chief never eats with his guests. He generally stands by while they eat, as if enjoying his own hospitality. So this was Abraham's custom.* I think what's interesting in that, is that all the blessing of the meal is enjoyed by the guests, not the host.

Let me put it another way — if we have guests round for dinner, it tends to end up with dessert. Which is a nice treat. But if I started suggesting to Sian that we have guests round every night so that I can have dessert, then I'm thinking with my belly, rather than generosity. And I'd be doing so without fellowship in mind. But here it's a selfless show of hospitality from Abraham.

Genesis 18:9

Then they said to him, "Where is Sarah your wife?" So he said, "Here, in the tent."

Since God already knew this, I wonder if it was just the angels that asked. Why did they ask? Perhaps to check that Abraham hadn't done something stupid like say she was his sister, and thus let another man marry her?! Either way, Abraham confirms she is nearby. And now it is God, it is Jesus, who speaks to Abraham:

Genesis 18:10

And He said, "I will certainly return to you according to the time of life, and behold, Sarah your wife shall have a son." (Sarah was listening in the tent door which was behind him.)

And so, He reconfirms the promise that had already been given. But very specifically here it is made clear, in earshot of Sarah, that *she* would have a son. And before telling us her response, Moses gives us some important context:

Genesis 18:11

Now Abraham and Sarah were old, well advanced in age; and Sarah had passed the age of childbearing.

So Sarah was not only barren, but she had also passed the point where she might have expected to have been able to have children.

Genesis 18:12

Therefore Sarah laughed within herself, saying, "After I have grown old, shall I have pleasure, my lord being old also?"

That is, she just can't see how it was going to work. Perhaps doubt kicks in. Perhaps she thinks "if I couldn't have children at a childbearing age, what chance do I have now that I'm old?" But her focus was about to be turned from her own strength and abilities, to God's. For we read:

Genesis 18:13-14

And the LORD said to Abraham, "Why did Sarah laugh, saying, 'Shall I surely bear a child, since I am old?' Is anything too hard for the LORD? At the appointed time I will return to you, according to the time of life, and Sarah shall have a son."

Again, the Hebrew word for LORD here is *Yahweh*, the self-existent and eternal One. And here He is in human form before Abraham, and Sarah can hear His every word. And we read this vitally important perspective that the God gives, saying "Is *anything* too hard for the Lord?"

Well, we'll get to Sarah's response in a moment. But let us consider for a moment our own perspective. Is anything too hard for the Lord in our lives? The obvious conclusion is a resounding NO. For He is our Creator. He is ALL mighty. ALL powerful. But do we believe it? Do you? Do you really believe God can do *anything*? Hopefully if you and I take a moment to look at our own lives, even beyond our salvation, we can see incredible things that the Lord has *already* done that in *no way* could we have orchestrated ourselves. But do we believe it about what God could *yet* do?

Now, of course that doesn't mean we get everything we pray for, for we read in James 4:3 — *You ask and do not receive, because you ask amiss, that you may spend it on your pleasures.*

So our motives can be wrong. We can desire things for our flesh. And other times we don't know *why* the answer is no, but of course God in His sovereign right *can* say no. And He knows best, and He is good. So we can trust that He is *not* being mean. Far from it. Even when our lives are hard. Even when there are tears.

But where our will is God's will, we will have our will. And there is no need for doubt, for God *is* able.

Likewise, let me ask you; is there anything that is too hard for God to do in the life of *this church*? The answer again is resounding NO. And look at what He has already done providing this building. God truly did above and beyond all we could imagine. As we prayed, we thought it might be a building that came with a mortgage. Yet this one came for free *and* with funds to do it up!! And look at what God did at Calvary Chapel Hastings, providing *two* buildings for £1 — one pound!

There are many things in our own lives that we can and we should pray about. Surrendering to God's will, but asking in faith, nothing doubting, knowing that He is able. There are many things in the lives of others that we can and should pray about too — especially that we might see others saved. There is no-one that is beyond the love of God, and we should pray that the Lord would soften their hearts to Him, that they might turn to Him. That they might repent of their sin and put their faith and trust in Him as their Saviour. And as for this specific church? Well, I would ask you to pray for God's continued provision — not merely so that we can repair roofs, replace heating systems, and pay the bills — but that *ministry* might be furthered in this place. What do I mean by that? Well, in part, that we might be able to support a full-time pastor.

Why? Because you currently have a pastor that has a the distraction of a full-time secular job alongside pastoring. It's a necessary distraction right now, but it's a distraction none-the-less. It's also exhausting, resulting in 60-70 hours weeks between work and serving — and that's not including regular church meetings. And it's hard on my family. Now, I'm not complaining — it's not like this is a shock to me — I grew up as a pastor's kid. It's a joy and a privilege to serve in this way. It really is. But we *should* pray that God would provide for this, even though we might not yet see all the steps between today and what we're praying for.

But let's not focus on any *one* thing — for how else might we further ministry? Well, I can only imagine the things we could do if we could support a youth pastor who could go into schools throughout the week, witnessing and building up those kids who know the Lord. There are also a great many other things that it would be wonderful to see happen. Will they? I don't know. What I do know is that where God guides, God provides. But part of that process might be shaking us up — that we might learn to pray more, to trust Him, serve Him, give to Him, and love others in ways that we never have before. And one thing we must learn, is that He is able. Sure, He might say no to whatever we hope to happen in this place. He may say no, or even *not yet*, to the things we so very much want to see in our *own* lives. But is He able? You bet!

Let us have confidence like Jeremiah, who wrote:

Jeremiah 32:16-17

"Now when I had delivered the purchase deed to Baruch the son of Neriah, I prayed to the LORD, saying: 'Ah, Lord GOD! Behold, You have made the heavens and the earth by Your great power and outstretched arm. There is nothing too hard for You.

Now, back in Genesis we *read* that Sarah laughed. She doubted. She looked at her own abilities, not God's. Did God retract His promise? No, He simply called to attention her unbelief:

Genesis 18:15

But Sarah denied it, saying, "I did not laugh," for she was afraid. And He said, "No, but you did laugh!"

Perhaps Sarah assumed her thoughts were not known, yet, God knew *exactly* what she had been thinking. And now she is left to consider that she doubted God, who knew not only everything *about* her, but knew her very thoughts. And this made a big difference in her. How do we know? Because we read this in the book of Hebrews in the New Testament:

Hebrews 11:11-12

By faith Sarah herself also received strength to conceive seed, and she bore a child when she was past the age, because she judged Him faithful who had promised. Therefore from one man, and him as good as dead, were born as many as the stars of the sky in multitude—innumerable as the sand which is by the seashore.

Sarah had faith in God. She believed He was able. She took Him at His Word. The question, then, is; do you? Do you trust that He is able? Not just sing it. But believe it. Don't get the wrong idea — it is not your *faith* itself that accomplishes things, but *God* who does in response. But God wants you to trust Him. And trust that He is able, but also that He is good, and that He is sovereign. That means He's not a genie in a bottle that will give you 3 wishes. He's unlikely to give you a Ferrari, a house in the country and mountain of cash. No, no. He is better than that. He has already given you Himself.

Let us ponder these things in our hearts. Let us really think them through. And let us remind ourselves daily that our God is so big, so strong and so mighty, there's nothing that He cannot do. Amen!?

Now, as we continue in verse 16, we see another lesson begin. We read:

Genesis 18:16

Then the men rose from there and looked toward Sodom, and Abraham went with them to send them on the way.

It's not that they needed directions, but Abraham walks with them out of courtesy. And they head towards Sodom, which would have been North-East of the Dead Sea.



Now, as they walked in that direction, they would have had an incredible view across to the city, for Hebron is 930m *above* sea level, while the Dead Sea is 430m *below* sea level today. But why were they going there?

Well, we're going to see a great contrast. For we've just seen God speak with Abraham about the son of promise, through whom we know would come the Messiah — that is, Jesus, who would demonstrate God's remarkable love and grace toward us. But now, and in the following chapter, we will see God demonstrate His righteous judgement against those who are wicked, but refuse to turn to Him, loving sin, and hating righteousness.

We read:

Genesis 18:17-18

And the LORD said, "Shall I hide from Abraham what I am doing, since Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him?"

So God starts with this rhetorical question, and then says:

Genesis 18:19

For I have known him, in order that he may command his children and his household after him, that they keep the way of the LORD, to do righteousness and justice, that the LORD may bring to Abraham what He has spoken to him."

It's as if God is saying to Abraham; *"Look, I'm not going to hide anything from you, Abraham, because I want you to teach your children clearly about who I am, and what I am like, that they may learn to obey me, and live justly."*

That, is the important role that Abraham had as a father. And dads, it's the role we have as fathers today. So let me ask for a show of hands; *who is dad here this morning?* This first question is easy, huh?! Now let me ask those of you who put your hands up a different question (you don't need to answer this one with your hands) — what are you doing to teach your children about the Lord? Make no mistake — it is *your* responsibility as the spiritual head of your home, to teach *your* children to keep the way of the Lord, and to do righteousness and justice. Just as it was Abraham's responsibility. You cannot outsource that to Sunday School or Youth Club. And you should not let your wife pick up your slack in this regard.

Here, Abraham is going to learn a great lesson about God's character that he would be duty bound as a father to teach to his children. We read in verse 20:

Genesis 18:20-21

And the LORD said, "Because the outcry against Sodom and Gomorrah is great, and because their sin is very grave, I will go down now and see whether they have done altogether according to the outcry against it that has come to Me; and if not, I will know."

God knew the hearts of the people in Sodom already. Just as He knew Sarah's heart. And just as He knows our hearts. So why does He pay this visit? Why does He send His angels on a reconnaissance trip to Sodom? Well, it cannot be for *His* benefit. Which means it must be for *Abraham's*. And ours.

What we see here is a clear message that God isn't going to judge Sodom based on what people say about it. But He will judge Sodom based on how *He* finds it, on what the facts of the situation are. And in that Abraham will get a right impression of God — not One who destroys cities at random from the comfort of His throne in Heaven, but one who is prepared to understand what is really going on, and act accordingly. And we'll *also* see what was going on in that city.

But let's consider our own lives for a moment. For what would happen if God sent angels to find out what was going on in our lives? What would they find? Would they find a Bible on our shelves, or in our hands and hearts? What would they make of our search history? What would they make of our text messages and emails? Or what would our bank accounts reveal about us? What would they say about our priorities, our alcohol consumption, our gambling, or gluttony. Perhaps a good gauge is whether you or I would feel comfortable for those things to be shown on screen here next Sunday morning! It's sobering.

Now, with the Lord having shared these plans with Abraham, we read:

Genesis 18:22

Then the men turned away from there and went toward Sodom, but Abraham still stood before the LORD.

And there in God's presence, Abraham asks a question. Verse 23 says:

Genesis 18:23

And Abraham came near and said, "Would You also destroy the righteous with the wicked?"

Why does he ask this? Because he has a vested interest as his nephew, Lot, had not only moved back into the city after previously being taken captive from there, but had now even become part of their community, sitting in the gate (that is, having some degree of authority within the city).

Now, as we'll see, that was unwise of Lot to say the least — we only need to look at the effect this will have on his family — but Lot himself, was troubled by what he saw. In fact we read in 2 Peter 2:8 (speaking of Lot) *"for that righteous man, dwelling among them, tormented his righteous soul from day to day by seeing and hearing their lawless deeds"*.

And so Abraham is ultimately asking if God will judge the city while his nephew is still in it. But he starts by asking more generally, saying:

Genesis 18:24-25

Suppose there were fifty righteous within the city; would You also destroy the place and not spare it for the fifty righteous that were in it? Far be it from You to do such a thing as this, to slay the righteous with the wicked, so that the righteous should be as the wicked; far be it from You! Shall not the Judge of all the earth do right?"

J Vernon McGee puts this in stark terms:

That is still a question that many people ask: "Shall not the Judge of all the earth do right?" And there is an answer to it. The rest of the Bible testifies to the fact that the Judge of all the earth always does right. Whatever God does is right, and if you don't think He is right, the trouble is not with God, but the trouble is with you and your thinking. You are thinking wrong; you do not have all the facts; you do not know all of the details. If you did, you would know that the Judge of all the earth does right. We are wrong; He is right.

J Vernon McGee

And what is going on here in Genesis is that Abraham knows God's perfect and just character, and is appealing to Him on that basis. Not because Lot was deserving — remember he was still a sinner — but because God was good and gracious. And thus Abraham is confident that God will do what is right, and just. And we read God's reply:

Genesis 18:26

So the LORD said, "If I find in Sodom fifty righteous within the city, then I will spare all the place for their sakes."

Abraham, then, has a clear answer. But, given Sodom was full of wickedness, It seems he is not confident that there were 50 righteous there. So he asks further, though somewhat cautiously:

Genesis 18:27

Then Abraham answered and said, "Indeed now, I who am but dust and ashes have taken it upon myself to speak to the Lord:

Abraham, realising that he is very small compared to God, continues:

Genesis 18:28

Suppose there were five less than the fifty righteous; would You destroy all of the city for lack of five?" So He said, "If I find there forty-five, I will not destroy it."

And this sets of a pattern of questions...

Genesis 18:29

And he spoke to Him yet again and said, "Suppose there should be forty found there?" So He said, "I will not do it for the sake of forty."

Perhaps cautious of testing God's patience, we read of Abraham:

Genesis 18:30-31

Then he said, "Let not the Lord be angry, and I will speak: Suppose thirty should be found there?" So He said, "I will not do it if I find thirty there." And he said, "Indeed now, I have taken it upon myself to speak to the Lord: Suppose twenty should be found there?" So He said, "I will not destroy it for the sake of twenty."

Still concerned at provoking God, it seems, Abraham continues:

Genesis 18:32

Then he said, "Let not the Lord be angry, and I will speak but once more: Suppose ten should be found there?" And He said, "I will not destroy it for the sake of ten."

And now, Abraham doesn't ask any more. Is that he dare not? Is it that he thinks "well, there must be at least 10 righteous people in the city — there's Lot and his family, that's a few for starters, right?" We don't know. But what we *do* know is that Lot was the only one who came out of Sodom (prior to its destruction) being described as righteous. His wife was disobedient, and his daughters soon acted immorally in taking certain matters into their own hands.

And so it seems clear to me, that God wouldn't have judged that city with even one righteous person within it. God cannot judge the righteous with the wicked. And in this we see a great principle. And a mighty comforting one too. For the days we live in are filled with wickedness all around us. Good is called evil, and evil is called good. And it keeps getting worse — no doubt.

Indeed, more than 10 years ago, the late evangelist, Billy Graham, wrote about a comment his wife made decades earlier:

Some years ago, my wife, Ruth, was reading the draft of a book I was writing. When she finished a section describing the terrible downward spiral of our nation's moral standards and the idolatry of worshiping false gods such as technology and sex, she startled me by exclaiming, "If God doesn't punish America, He'll have to apologize to Sodom and Gomorrah."

Billy Graham

It's a well known quote, and it does a good job of highlighting how wicked our world is. The question is — why *doesn't* God judge not only America, but the world at large *today*? And there's a simple answer. And it's the church. God cannot pour out His judgement of the Great Tribulation spoken of in Revelation while the church is still present.

Remember, the church is the Bride of Christ. And the Groom isn't going to beat his Bride! He loves her, and gave Himself for her that she might be seen as innocent. And it would be contrary to all we read in scripture, for Him to punish her for her sin that is already paid for in full through His blood.

Sure, the church suffers persecution. It suffers trials. But it will not suffer the wrath of God. So just like Noah was saved by entering the Ark *ahead* of the flood — not *part way* through God's judgement of the world that then was — so the church will be raptured *ahead* of the Great Tribulation, and not half way through it.

J Vernon McGee summarises this nicely in his Bible commentary:

Do you know that the Great Tribulation Period cannot come as long as the church is in the world? It just cannot come, my friend, because Christ bore our judgment, and the great tribulation is part of the judgment that is coming. This is the reason that the church cannot go through it. This is a glorious picture of that truth. We are going to see that Sodom and Gomorrah are a picture of the world—and what a picture! What a condition the world is in today—it is very much like Sodom and Gomorrah. That does not mean that the Lord is going to come tomorrow. I do not know—and no one else knows—when He will come. But He could come tomorrow, and it certainly would be in keeping with the carrying out of the picture which is before us here in Genesis.

J Vernon McGee

Abraham, having ascertained that God will not judge the righteous with the wicked, asks no further question. And God departs, and Abraham returns to his tent. We read:

Genesis 18:33

So the LORD went His way as soon as He had finished speaking with Abraham; and Abraham returned to his place.

Conclusion

I don't know about you, but I am so thankful that Abraham had this conversation with the Lord. And that he passed it down. And that Moses wrote it down for our benefit. There is much to learn from this. Much to consider. Much to apply.

Application questions

To help with the later, here are some questions to consider as you each apply this to your lives. And as I apply it to mine.

- **Are you doubting what God can do? Are you bold enough in your prayers?**

You know, something else Milton Jones once said, that has stuck with me, was along the lines of “When we realise who is picking up the bill in this restaurant, we’ll wish we had been far more ambitions with what we ordered”. The point being, when we one day really understand Who God is, and how powerful He is, we’ll feel quite silly about how little we brought to Him in prayer.

- **Are you teaching your children? (especially dad’s)**

- Don’t forget this responsibility for a moment. And don’t forget to encourage others. I for one would love to hear what you’ve found helpful in teaching your children.

- **When was the last time you praised God in prayer for His character? When will be the next time?**

- Don’t forget that we have a communion, prayer and praise evening tonight — with the focus of prayer specifically on giving thanks to God for all that He has done.

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