

It's so important that when we come to God's word and we come into His presence, we come as needy people, not as people who have it all together, not as people who are perfect or put together or righteous. We come as sinners in need of God's grace. We come to hear from Him to hear a word of grace. And so, if you're here this morning and you're a visitor, I'm so glad you're here. You got to hear Charlie and Jacob kind of set that stage for us. We are not a place for perfect people. We are a place for sinners who need God's grace. So if that's you, we're so glad that you're here. Thank you for coming. Also, what you may have noticed is that when we worship we sing songs that have been written throughout Christian history. The song that Jacob led us into there, “Come Ye Sinners,” was written in the 1700s. And what we believe is that we stand on the shoulders of those who have gone before us, that the Holy Spirit has been working by and with God's word throughout the centuries, and so we sing Christian songs throughout the centuries. So, as you keep coming and worshipping with us, you'll hear that variety in our worship.

If you've got a Bible, open up to Genesis 12. We are doing a study called “Christ and the Covenants” where we are studying God's covenants throughout the Old Testament, to see how His promises are fulfilled in the person and work of Jesus. Last week, we finished our study of the covenant of Noah, and we saw that God preserved creation. He preserved it despite Noah and his family's sinfulness and brokenness, despite the judgement that God had to bring in the flood, God restored Noah to his place, to his position, and he promised to provide Noah with a stable home with everything he needed. Now, we're going to move into the next covenant, which is the covenant with Abraham. He starts out as Abram and then he goes to Abraham. I'm going to try to say Abram today, because that's what his name is in this passage, but I may mess it up and say Abraham about 100 times. Just know, if I'm saying Abram or Abraham, I'm referring to the same person. His wife's name also changes from Sarai to Sarah so I may use those interchangeably. Please forgive me.

Abram is an important person throughout world history and Biblical history. One scholar said that everything in Genesis 1-11 that we have studied, looks forward to Abraham, and everything in the Bible after Abraham looks back at him. He is a center point in redemptive history in the Bible. We know that he is an influential figure in the world. Three major religions claim to come from the lineage of Abraham: Islam, Christianity, and Judaism. We believe, obviously, that the person and work of Jesus claims its true and rightful God in Christianity, but it's worth noting that many people trace their lineage back to Abraham.

What we're going to do is we're going to begin studying the covenant of Abraham. This week we're going to study God's calling on Abraham's life, and then next week we'll study the specific covenant that He makes with Abraham, and then the week after that we'll look at the covenant sign that God gives Abraham. So, this week, we're going to look at Abraham's call from Genesis 12:1-9. Hear the word of the Lord.

“¹Now the LORD said to Abram, “Go from your country and your kindred and your father's house to the land that I will show you. ²And I will make of you a great nation, and I will bless you and make your name great, so that you will be a blessing. ³I will bless those who bless you, and him who dishonors you I will curse, and in you all the families of the earth shall be blessed.”

⁴So Abram went, as the LORD had told him, and Lot went with him. Abram was seventy-five years old when he departed from Haran. ⁵And Abram took Sarai his wife, and Lot his brother's

son, and all their possessions that they had gathered, and the people that they had acquired in Haran, and they set out to go to the land of Canaan. When they came to the land of Canaan, ⁶ Abram passed through the land to the place at Shechem, to the oak of Moreh. At that time the Canaanites were in the land. ⁷ Then the LORD appeared to Abram and said, “To your offspring I will give this land.” So he built there an altar to the LORD, who had appeared to him. ⁸ From there he moved to the hill country on the east of Bethel and pitched his tent, with Bethel on the west and Ai on the east. And there he built an altar to the LORD and called upon the name of the LORD. ⁹ And Abram journeyed on, still going toward the Negeb.”

All men are like grass and their glory is like the flowers of the field. The grass withers and the flowers fade, but not the word of our God. It stands forever. Let’s listen to it.

During the pandemic, I had plenty of time to watch lots of shows like many of you probably did as well, and whenever I ran out of all my normal shows, I switched to documentaries and I stumbled upon Ken Burns’ documentary on the Dust Bowl. If you’re interested in the Dust Bowl or you’re bored, it might be a good one to watch. Ken Burns does good documentaries. Sometimes I’ll watch them if I can’t go to sleep at night. But this one kept me awake. The Dust Bowl describes the devastating conditions in the greater plains area of the United States during the 1920s and 30s. As most of you probably know, there was a combination of drought and over-farming that caused these massive dust storms to sweep through the great plains area. At the same time, there was the Great Depression, and that left the land physically uninhabitable, and it basically left the economy of the great plains financially uninhabitable. So, literally, people in this area were starving.

At about the same time, people began sending these fliers to the area saying, ‘Hey! Come to California! We’ll give you work! We’ll give you money! We promise you you’ll have a better life in California!’ So, in the 1920s, people began migrating from Oklahoma out to California at the promise of a better life. They called them Okies. They weren’t all from Oklahoma, they were from sort of all the surrounding area, but you know, the name stuck, and that’s why we’re called Okies now. As I was watching this, the challenge, the sacrifice, the faith that it took for these people to uproot their entire families and move them all the way across the United States for a better life. It just struck me how hard that must’ve been, how much faith they must have had to reorient their lives over this promise of a better life.

Have you ever reoriented your life around a greater promise? Have you ever said, ‘I’m going to pack up everything and move for a great promise?’ Or have you ever gone someplace, an unknown place, because somebody promised you something great? Kids, you do this every year when you go to school. You’ve got to go to a new grade or maybe a new building and meet new people, but your parents and the school promise you a better life if you get an education. And they’re right! College students do this when they pack up and go to college. They have the promise of an education and a better life, courtesy of a scholarship, or their parents, or lots of student loans. But they embark on this journey because of a promise. When you get out of college, you may get a first job. And you have the promise of this first job and so, you’ve got to move someplace to receive that promise. When you get married, you’ve got this promise of a new family and so, you move maybe a short distance or maybe a long distance, to receive that promise.

Well, in this passage today we see God call Abraham to reorient his entire life around God’s promises. The Abrahamic covenant is called the covenant of promise because God graciously comes to Abraham and He enters into this special relationship with him where He

makes these great promises and then Abraham responds in faith to receive those promises. What I want you to see this morning is that Abraham's call is a pattern for the Christian life. Every Christian is graciously called by God and through God's grace and by faith, we receive God's promises, and we experience His blessings. So, we're going to look at that this morning. By God's grace, we live by faith in the promises that God gave Abraham that are fulfilled in Jesus Christ. So, we're going to look at three things this morning: the gracious call of Abraham, the great promises of God, and the faith that responds of Abraham. The gracious call, the great promises, and the faith that responds.

First, let's look at this gracious call. Verse 1, it says: "Now the LORD said to Abram, 'Go from your country and your kindred and your father's house to the land that I will show you.'" Okay, so like the story of Noah, the covenant here includes echoes from Genesis 1. How did Genesis 1 start? 'In the beginning was God, and God said let there be light, and there was light.' Genesis 1 starts with God speaking. Genesis 12 starts with God speaking. Notice in your Bibles or up on the screen that "LORD" is all caps. That's because when Moses wrote this, he used God's covenant name of Yahweh. Elohim is the general name of God as Creator, but Yahweh is the covenant name of God. So, what God told Moses to write here is that God is entering into a special covenantal relationship with Abram.

Now, who was Abram? Abram was a wanderer. He lived in Mesopotamia with his family, which would be modern-day Iraq, right on the edge of the Persian Gulf. And right before this we see in the text that Abraham moved up the Mesopotamian area through what we call modern day Syria and Pakistan and places like that. I'm probably butchering that, I'm terrible at geography. But they moved up the fertile crescent to north of the promised land, north of Jerusalem, and they settled there in Haran. He was a wanderer. His dad's name was Terah. Terah means, 'moon.' Not only were they wanderers, but they were pagans. They did not worship the true God. They worshipped a moon god. So, Abraham was a wanderer. He was a pagan. He was not looking for God. He wasn't doing anything great. There was nothing famous about him or his family. There was nothing notable about him. Yet, God comes to him and God calls this unknown man from this unknown family and He chooses him. Through him, he brings the redemption of the world. Now, this is a great illustration about how God calls people. God does not call people based on potential. God does not call people based on qualifications. God calls people, He calls sinners to Himself, by His grace.

I heard a story about Michael Phelps, the greatest Olympic swimmer of all time. When he was eleven, his coach went to his mom and said, 'Look, Michael could be a great swimmer. He could be an Olympian. But for Michael to be an Olympic swimmer, we're going to have to reorient your entire life around his training schedule. He's going to have to train in the mornings. He's going to have to work out during the day. He's going to have to train at night. But he has the potential to be an Olympic swimmer.' As we all know, he went on to become a great Olympic swimmer. Arguably, the greatest of all time.

That's how we think God calls people to Himself. We think He calls people based on potential, based on skill, based on merit. But that is not what we see in the Bible. God calls people based on His grace. God calls the unqualified people. God calls the ungifted people. God calls sinners to Himself. That's what we see here in the story of Abram. And what does He call Abram to do? He calls him to leave his home, leave his family, to travel to this unknown land. Well, that's not a big deal, right? We do that all the time! Like I just said. We go to school, we go to college, we get married, we get a job, we move all across the world. Well, that wasn't Abram's culture. In Abram's culture, everything you have is tied to your family and tied to your

land. It was a matter of survival to stay with your family, to stay with your land. They grew up in a traditional, communal, agrarian culture where he was expected to live with his family and to live off the land. Not only that, but their identity was tied to this. So, God's call to Abraham was a call to leave his identity, to leave his family, to leave everything that was comfortable and safe and secure and go to a place that he had never seen before. That was God's gracious call to Abram. It was hard, and it was risky, and it was challenging.

But we see the same patterns in our lives. When God calls people to Himself, when He calls *us* to Himself, He initiates a personal relationship with sinners, with people who are not good, not looking for Him, not even able to come to Him. I know when I look back at my life, I see all of the million little things that happened as God drew me to Himself, and what was interesting as I look back on it was, there was really no reason for me to come to Christ. There was really no reason for me to come to church. No one was making me. Yet, my grandma would take me sometimes. I'd go stay the night with a friend and a friend would take me. I would get invited to church camp. For some reason, I would pick up a Bible and I would read it. And yet, over the years, even though there was really no reason for me to be there, I felt this draw to come to church and to come to the Lord. I wasn't a good person. My dad's back in the back. He can tell you lots of stories about just how bad I was. I was far from a perfect angel. He just said amen, you guys couldn't hear him. I got an amen out of that. But what was God doing? God was drawing me to Himself. What about you? How have you seen God drawing you to Himself through the years? When you become a Christian, one of the interesting things that you see is that long before you called on God, He began calling you. That's the first thing we see in this passage.

The second thing you see in this passage is that God calls us to leave behind everything that is comfortable and secure, and He calls us to leave behind our worldly identities. You see, this is challenging for us because we live in an individualistic culture where we get to create our own identities all the time. We create an identity on social media. We create an identity through our work. We create an identity through our family or our clothing or our music or our hobbies, or whatever else! We live in an individualistic, identity creating machine, so we're constantly creating these identities. But when God calls us to Himself, He calls us to leave those old identities behind. He calls us to leave behind our identity as an engineer, our identity as a doctor, our identity as a mom, our identity as a musician. He says, 'You've got to leave that behind and come, and I'm going to give you a greater identity.' We're going to talk about that greater identity in a little bit. He calls us to leave all those things behind. Dietrich Bonhoeffer says it this way, "When Christ calls a man, He bids him come and die." And so, I ask you this morning, is God calling you to Himself? And if so, what is He asking you to leave? What identity, what home, what comfort, what security is He calling you out of? Don't wait, and don't try to clean yourself up first. Come to Him. Come as He calls you, and He will change you. He will transform you. Jesus says, "Whoever loves his life will lose it, but whoever loses his life for me will find it." What you're going to find is that God makes some great promises for those who leave behind their old lives and come to Him and that's the second thing we see in this passage, the great promises of God. Looking back at verses 2 and 3 it says, "And I will make of you a great nation, and I will bless you and make your name great, so that you will be a blessing. ³I will bless those who bless you, and him who dishonors you I will curse, and in you all the families of the earth shall be blessed."

So first, God promises to make Abram a great nation. He promises to give him a great name, and that's an Old Testament way of saying that God is going to give him numerous

offspring, that He's going to make him into a much bigger family and He's going to give them power and wealth. Now, if we were reading this all straight through, we would see that the story before this is the story of the tower of Babel in Genesis 11. One of the fascinating things you see is that the story of the tower of Babel and the calling of Abraham are direct contrasts to each other. What happened at the tower of Babel? The people had localized together, they had banded together, and they wanted to make, what? A tower to the heavens so that they could have a great name. God called them to be fruitful and multiply and spread God's glory over the face of the earth and they rejected that call and instead, they tried to make a great name for themselves.

Well, what does God tell Abraham right here? *'I will make you great. I will give you a great name. I will make you a great nation.'* God's call to Abraham is assured by God and not Abraham. Notice this over again, "I will... I will... I will..." Abraham's call comes from divine will, not his will. Abraham's family will be blessed, but their blessing was not just for them. They were blessed to be a blessing. They were instruments of blessing to the world, and as you go through the Old Testament you see over and over and over again, the people and countries that bless Abraham and his family are blessed, and those that don't are cursed. So, the first thing that He promises is a great family.

The second thing He promises is a great land. Verses 6-7 says, "6 Abram passed through the land to the place at Shechem, to the oak of Moreh. At that time the Canaanites were in the land. Then the LORD appeared to Abram and said, "To your offspring I will give this land." So, he built there an altar to the LORD, who had appeared to him." So, God tells him to travel to this new land. Like I said earlier, they started by the Persian Gulf, they traveled north up to Mesopotamia and then they traveled hundreds and hundreds of miles down to the south where we would have Israel and modern-day Jerusalem, into that area, that area was occupied by the Canaanites at that time. It says the Canaanites were in the land. When he arrived, God said, 'Here you are! Here's the land.' I bet that felt good! I get lost all the time, so I use my map, because I don't know where I'm going. I love when I follow the map and I get to the spot and Siri says, 'You have arrived.' Doesn't that feel good? I bet Abraham felt good right here. Like, 'Yes! I'm here!' This land would become Abraham's land. He would inherit it. Not him, but his family hundreds and hundreds and hundreds of years later. This was a great promise. Abram himself didn't get to experience that promise, but his family did.

Why would God make these two great promises to Abram? What was He doing? He was doing what He did with Adam in the garden. Think about it! He gave Adam a great home and a great family and Adam broke it and messed it all up, and now God's saying, 'Look Abram, I want to give you a great home and a great family.' That's what God does in human history. So, God made two big promises to Abram: land and seed. Those two promises dominate the rest of the Old Testament story as we lead up to the life of Jesus. Israel is always trying to become this great nation, to acquire this land, to experience the promises of God that God made in this passage. We see throughout Old Testament history that Israel, sometimes is faithful, but most of the time is faithless, most of the time they reject these promises, but God is always faithful. Then you get to the New Testament and you have Jesus coming, and He comes and lives and dies and rises and when Paul is talking about Jesus, about the person and work of Jesus, when he's explaining the gospel, listen to what he says. He says: "Now the promises were made to Abraham and to his offspring. It does not say and to offsprings, referring to many, but referring to one, and to your offspring, who is Christ." And then later Paul says, "And if you are Christ's then you are Abraham's offspring, heirs according to the promise." These promises find their fulfillment in Jesus and in His future kingdom. He is the true and greater offspring. He's the offspring that God

is promising right here. What God is offering to us in the gospel through Jesus is to become a part of God's family. Think back to the identity that we talked about earlier. What is offered to us in the gospel is a greater identity than the ones that we have now. What is offered us in the gospel is an identity that's received not achieved. Let me say that again, an identity that is received, not achieved. The identity that we get in Jesus is an identity that we receive because of God's grace through faith in Him. It's not something that we have to work out on our own. It's not something that we have to earn on our own by being a good engineer or a good doctor or a good mom or a good daughter or a good student. It's a promise that we get through Jesus because He is all those things. That greater identity transforms our lives. It allows us to work, to serve, and to live, with peace and assurance.

I have a friend who used to be a professional golfer, his name is Michael Boyd, and he goes to RiverOaks and he can verify the veracity of this story. He was on a PGA tour and basically Michael's entire life had been building up to him being a professional golfer. It takes a long time and it takes a lot of practice. He had tried to get his tour card several times and he kept failing and finally he had basically one last shot to get his tour card, and when you get your tour card you've got to play tournaments and there's different qualifying rounds. Anyway, it basically came down to the last round on the last day of qualifying and Michael came up to a hole, I think it was a par 3, and he was short. For those of you who don't play golf, 175 yards, the hole was called Alcatraz because it was surrounded by water and the three guys that were in the group ahead of him had all hit the ball in the water on their deep shot. So, Michael comes up to that tee box knowing, 'If I hit the ball in the water, I'm going to take a stroke penalty, and I'm not going to qualify, and my career is basically over.' At this point, he had kind of decided, 'If I don't make it this time, I'm done.' Now, he had told himself months earlier when he had started this process that it doesn't matter what I do, I'm just going to give my golf career to the Lord, my identity is not in golf, I don't care.

But he says, walking up to the tee box, naturally he is scared to death that he is going to miss this shot. He had no peace whatsoever. He said in that moment as he was walking up to the tee box, he saw somebody from Tulsa that he knew, and this guy said hi to him. He said in that moment he snapped out of it and he realized that he was not alone, and that God was with him and that it didn't matter if he made this shot or not, that his identity wasn't found in this shot. He stepped up there and he hit it twelve feet away from the hole. Two putted par, got his tour card. He did it! Right? Two years later he was back in the same situation fighting for his tour card. That time he played awful. Played terrible, and retired after that, and his golf career was over. But now, he's doing fine. He loves Jesus. He loves his family. Because his identity was not caught up in that golf shot. He had a great identity that God had given him through Jesus.

Whatever shot you're trying to make, whatever thing that you're trying to earn, however you're trying to justify yourself, if you are in Jesus Christ, your identity is not in that shot or that project or that child or that spouse or anything else. It comes from Jesus. He gives us a greater identity, and He gives us a greater home. Hebrews 11:8-10 says: "By faith Abraham obeyed when he was called to go out to a place that he was to receive as an inheritance. And he went out, not knowing where he was going. By faith he went to live in the land of promise, as in a foreign land, living in tents with Isaac and Jacob, heirs with him of the same promise. For he was looking forward to the city that has foundations, whose designer and builder is God." The land that Abraham was promised to inherit, was just a foreshadowing of the promised land in heaven, the new heavens and the new earth, the new city that God was building. The city that God promises to all those who have faith in Him.

If you have faith in Jesus Christ, then you have a greater home that awaits you there. When Jesus calls you to leave all of the comfort and security and identity of this home, you can leave it because you know that you've got a greater home in front of you. As you begin to realize just how beautiful that home is, you begin to see how these things pale in comparison to the home that God offers us. C.S. Lewis says it this way in "The Weight of Glory." He says, "It would seem that our Lord finds our desires not too strong, but too weak. We are halfhearted creatures fooling about with drink and sex and ambition, when infinite joy is offered to us. Like an ignorant child who wants to go on making mud pies in the slum, because he cannot imagine what is meant by the offer of a holiday at the sea. We are far too easily pleased." If you're looking at the call of God to leave all of the earthly comfort, security, and joy that you find in these earthly things, Lewis says that those things are good but compared to the new heavens and the new earth that God is offering you, this is like mud pies, that is like a holiday at the sea. The more that you begin to see and experience the joy of what we're going to have in heaven, the more you can actually enjoy these things for what they are, because you're not trying to take a good thing and make an ultimate thing out of it. You're just trying to enjoy football or sex or work or money or golf or everything else. You just enjoy them for what they are and then you trace the light of those things up to the glory of heaven and you see that every good gift comes from your Father in heaven, and that whatever you like about this thing here, you're going to have an infinite abundance in heaven. God promises that to all who have faith in Him. He gives these great promises. He promises a greater identity and a greater home than we have here on earth.

Well, how do we receive it? Abraham shows us a faithful response. If you look at verse 4 it says, "And Abram went as the Lord had told him." And then it goes on and says he did three things. It says he went where the Lord told him, he built an altar to the Lord, and he called upon the name of the Lord. There are three different action steps here: he went, he built, he called. Now just imagine how hard that was for Abram. Imagine! He was like 75 years old. His wife Sarai was barren, that means she could not have a child. As far as they knew, they were childless. As far as they knew, this was impossible, right? Imagine how that conversation went, right? He goes to Sarai. 'Hey Sarai, I know we don't have any children. I know we've got family here. We've got money. We've got land. We've got people. Everything is going well. But a God that I don't know just told me to move you all the way to California! Okay? And when we get there, He's going to give us a family and we're going to build a new family in a new home in a new land. Yeah, there may be a bunch of gigantic people there who can kill us, but it's going to be okay. This God that I don't know promised it." Just imagine how that conversation would go with your spouse or your kids at this point! Probably not very well!

Yet, Abram did it. And Sarai did it. Abram believed in the promise of God and he moved his family. He went to this unknown land and the Bible tells us that this faith is what justified him, that's what saved him. What we tend to think is the essence of Christianity is that we get in a training program like Michael Phelps and if we do the right things, we will become a great person like Jesus and God will bless us. That's not what the gospel says at all! The gospel says that we put our faith and hope and trust in the one who is great, and His name is Jesus. To use Abram's story, Abram was lost and by believing the promises of God, he was found by God. God sought him out, God found him, and God saved him, and he received that by faith.

When we're lost, when we're spiritually wandering, God comes to find us and He speaks a word of promise in our life. He says, 'Leave. Trust Me. Follow Me and I will save you.'" And we become joined to God. What was lost becomes found. He gives us a new hope, a new

identity, a new comfort, a new security, and our sins are forgiven. He gives us a greater identity and a greater home. That's how we're saved. That's what it means to become a Christian. If you're here this morning and you're wondering what it means to be a Christian, it doesn't mean to be like Michael Phelps. It means to be like those Okies who were poor and needy and empty-handed and went someplace based on a promise. It means to say, "Here I am, Lord." That's what it means to be a Christian. We're saved by that kind of faith, and we actually live by that kind of faith. We live by that faith every day. Let me ask you this, where is God calling you to go? Maybe not leave, hopefully not right now, stay for the rest of the sermon. But God may be calling you into something that is difficult, that is challenging, that is risky, that is scary. Trust Him! He has promised that He will never leave you, He will never forsake you, He will provide everything that you need. Trust Him and go.

What is God calling you to build? Abraham built an altar for God's glory. He's in the land of Canaan, so when he's building this altar, it's like he's planting a flag and saying, 'This is Yahweh's.' He is claiming the land for God's glory. Well as God sends us out of here, as we build things for His glory in this world, we are claiming that land for Yahweh. Where does God want you to build an altar for His glory? Is it at work? Think about it. If you're worshipping your work, and you're getting your identity from work, then you can't build an altar for Yahweh at your work. But if you're worshipping the true and greater God, if you're coming at it from that kind of identity, then you can build something that glorifies God, that serves other people, and provides flourishing for the world. In your work, in your home, in your community, what is God calling you to build?

And lastly, how is God calling you to call upon His name? I love that it says Abram called upon the Lord. Where do you need to call upon the Lord? What areas of your life? You know, I'm reading a book right now, actually I just finished it. It's called "The Praying Life." I highly recommend it. It's a great book on prayer. But one of the things that's come out of it is I often am praying so much for other people to change, and what I really need to be doing is praying for myself to change. It's good to pray for our spouse and our friends and our family to change, but part of that prayer is us changing. Are you calling on the Lord for you to be changed? Our heavenly Father wants to answer that prayer.

We live based on these promises. Well, what about when we fail? Guess what, Abram failed too. The story after this, I didn't read it, but Abram gets these amazing promises, he travels to this land, he believes the promises of God, and then he goes to Egypt and what does he do? He fails. He shows up and Pharaoh says, 'Oh, your wife is attractive.' And Abram says, 'That's not my wife. That's my sister.' And Pharaoh says, 'Oh, well I'll take her for my own.' But God protects Sarai and sends a curse on the Pharaoh, and Pharaoh is like, 'Ah! What's going on?' And Abram says, 'Well actually, that's my wife, not my sister.' And Pharaoh says, 'What? What are you doing?' The irony of that next passage is that Pharaoh actually believes, he actually calls Abram to believe the promises of God and Abram has to repent. It's this pattern in the Christian life like Charlie said so beautifully earlier, right? God calls us, God makes these great promises, we receive them by faith, but we fall into unbelief. Guess what? We go back to the beginning: grace, faith, grace, promises, faith, unbelief, and back to the beginning. That's the cycle of the Christian life. When we're unfaithful, God is always faithful. We cling to the promises of God every single day and when the world tells us to give up, we say, 'We know our promises are coming.'

Let me close with this story. Steve gave me this and it's a great illustration. He says a boy from the deep south went to college at the university of Alaska. Now you know he was crazy

because he was coming from the south and going to Alaska for college, right? Needless to say, the weather got cold and he didn't have a winter coat that was heavy enough to keep him warm, so he contacted his mother who said, 'I've got you. I'm going to send a coat to Alaska. It's on the way.' Well, he walked to class that day freezing and shivering and when he sat in class, his classmates were like, 'Hey, you're cold. Let me get you a coat. Let me buy you a coat. Let me get you one.' And he says, 'I don't need it. I already have one on the way.' He did not need to worry or fret because he was cold, because he trusted in the promise of his mother that a coat was coming.

When we go out of here and we're faced with the trials and the temptations of this world, and we're tempted to reject the identity and the home that God has given us, we do not need to worry. The coat is coming. The home is on the way. We believe in the promises of God. Let's pray together.