

99-02-14a

Our scripture reading this morning is in Exodus chapter 33. This, if you flip a page back, you will see in chapter 32 that these words in Exodus 33 follow the incident of the golden calf. If you picture the setting there with the Israelites encamped at the foot of Mount Sinai, there has been a lot of preceding material that God has delivered to Moses in the mountain, which, of course, constitutes a great deal of the law of Moses.

He's been the single individual in the presence of God for this great period of time. He is about to descend the mountain with the tables of the law, which is sort of the summary or the symbol of the entire law. He does so.

There's a noise in the camp. Joshua has been waiting halfway up. They come back down.

Joshua thinks it's the sound of warfare in the camp, but it's actually the sound of revelry and merrymaking and gross idolatry. Moses smashes the tablets and so forth. He says in 32.18 of Exodus, It is not the noise of the shout of victory, nor the noise of the cry of defeat, but the sound of singing I hear.

When he came near the camp, he saw the calf and the dancing and so forth. So, in verse 35 of Exodus 32, The Lord plagued the people because of what they did with the calf which Aaron made. And we've been seeing, we just noticed this past Friday night in Colossians, that God does judge his people.

The axe is laid at the root of the trees, those trees that are not productive, that are not fruitful, that haven't responded. And these are believers. There's a great strand of Christianity that thinks that there is no judgment because Christ bore it all on Calvary and because we are saved, God is completely now the God of love and compassion and he just turns a blind eye to any indifference or apathy or neglect on our part.

And that is contradicted by our observations in Scripture. Then we come to chapter 33. The Lord said to Moses, Depart and go up from here, you and the people whom you have brought out of the land of Egypt, to the land which I swore to Abraham, Isaac and Jacob, saying to your descendants, I will give it.

That verse all by itself is a wonderful expression of our hope. The children of Israel have just committed one of the greatest failures they're ever going to commit. They're right at the foot of the mountain.

Here comes the great theme of the Old Testament in the hands of Moses, the law, the expression of God's righteousness. They are down there doing the exact opposite. This terrible judgment from God, the plague of God, the readiness of God to strike the people down and so forth.

And yet, hard on the heels of this great failure, the Lord says to Moses, Take the people

whom you have brought out of the land of Egypt to the land which I swore to them. God is still going to fulfill his promise. Our failures are never too great for the plan of God.

If we recover, and this is the theme of repentance on the part of the people of God, if we don't make a pattern of failure, if we don't commit ourselves to a path of indifference and apathy, it doesn't matter how great our failure may be. If we return to the Lord, that's what he's looking for, is those who, however great their failures, and you see all the examples in Scripture of David and Moses and others who had terrible failures, but they kept coming back and claiming the grace of God for forgiveness. And you see that expressed here.

The entire nation of Israel is guilty, and yet God says, Take them to the land that I promised the fathers. Verse 2, I will send my angel before you, and I will drive out the Canaanite and the Amorite and the Hittite and the Perizzite and the Hivite and the Jebusite. Again, we've studied in the past the importance of driving the enemies out of the land.

On the one hand, God says, I will drive out these Ites that occupy the land. But you'll recall when we've looked at the actual process that it was Joshua and the armies who went in and actually accomplished the driving out with God's assistance. God rained down hailstones on them, and more were killed by the hailstones than were killed by the soldiers.

But nevertheless, it was the obedience of Joshua and the men of Israel to go in and actually fight these battles, to not have the sin of Achan in the camp that prevented victory, but to be in a position for God to bless with victory. So God says, I will drive them out, but Israel didn't come across the Jordan and find a vacant land. They had to do their part.

Go up, he says in verse 3, to a land flowing with milk and honey, for I will not go up in your midst, lest I consume you on the way, for you are a stiff-necked people. I'm still going to fulfill the promise of possession of the land, but the presence of God is not going to go with them. When the people heard this bad news, I'm not sure how many other places in Scripture you actually get that phrase, bad news, but it's here.

When the people heard this bad news, they mourned, and no one put on his ornaments. For the Lord had said to Moses, Say to the children of Israel, you are a stiff-necked people. I could come up into your midst in one moment and consume you.

Now, therefore, take off your ornaments, that I may know what to do to you. So the children of Israel stripped themselves of their ornaments by Mount Horeb. Moses took his tent and pitched it outside the camp, far from the camp, and called it the tabernacle of meeting.

And it came to pass that everyone who sought the Lord went out to the tabernacle of meeting, which was outside the camp. So it was, whenever Moses went out to the tabernacle, that all the people rose, and each man stood at his tent door and watched Moses until he had gone into the tabernacle. And it came to pass, when Moses entered the tabernacle, that the pillar of cloud descended and stood at the door of the tabernacle, and the Lord talked with Moses.

You begin to see now the connection of this passage with our study in Genesis 18. The Lord talked with Moses. All the people saw the pillar of cloud standing at the tabernacle door, and all the people rose and worshipped each man in his tent door.

So the Lord spoke to Moses face to face, as a man speaks to his friend. And he would return to the camp, but his servant Joshua, the son of Nun, a young man, did not depart from the tabernacle. Then Moses said to the Lord, See, you say to me, bring up this people, but you have not let me know whom you will send with me.

Yet you have said, I know you by name, and you have also found grace in my sight. Now therefore, I pray, if I have found grace in your sight, show me now your way, that I may know you, and that I may find grace in your sight, and consider that this nation is your people. And he said, My presence will go with you, and I will give you rest.

Then he said to him, If your presence does not go up with us, do not bring us up from here. For how then will it be known that your people and I have found grace in your sight, except you go with us? So we shall be separate, your people and I, from all people who are upon the face of the earth. So the Lord said to Moses, I will also do this thing that you have spoken.

For you have found grace in my sight, and I know you by name. That's where we'll stop. The intercession that Moses accomplishes here on behalf of the people of Israel, and the success of that intercession is based on two things.

Moses has found grace in God's sight in the past, and Moses requests that he may find grace in God's sight there in verse 13. God will go on in chapter 33, verse 19 to say, I will make all my goodness pass before you, and I will proclaim the name of the Lord before you. I will be gracious to whom I have been gracious.

And if your Bible says will be in both places, you need to change it. Because there's a shift in the Hebrew verb in verse 19 of chapter 33. I will be gracious to whom I have been gracious.

And I will have compassion on whom I have had compassion. The foundation is already there for God to build on. And you see it echoed in the previous statements.

God says in verse 12, I know you by name, and you have found grace in my sight. Moses is quoting God. You have said, I know you by name, and you have found grace in my

sight.

So then Moses says, if that is true, if you do know me by name, and I have found grace in your sight, now show me your way so that I may know you and that I may find grace in your sight. This is more grace. And whenever you start thinking about having received grace and receiving more grace, it puts us in mind of James.

God giveth more grace, wherefore he saith, God resisteth the proud, but giveth grace unto the humble. And this is the more grace or greater grace that many of us have studied in detail in the past. So this is a principle that we find other places in Scripture.

Most notably, and perhaps one of the first clear expressions of it, is back in our chapter where we resume now, Genesis chapter 18. The Lord has appeared to Abram in the past in vision, as a disembodied voice, as a smoking pot and a burning torch. Now he appears to him in human form.

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. You'll recall what we learned about the vicinity there, the oaks of Mamre last time, in connection with its later identity as Hebron, and all of the significant events that take place in this same spot. God makes a symbol of various geographical places in Israel.

Jerusalem, Mount Zion is significant. Hebron is significant. Gilgal is significant.

One of the most fascinating geographical notes that I have ever seen in the Word of God was during the study of the life of David, when after the Absalom revolution, David is forced to flee Jerusalem. And as he leaves and travels out the city gate and goes down into the valley and then climbs the Mount of Olives, he follows a path that will be trod a thousand years later by David's greater son, the Lord Jesus Christ. It's a fascinating set of passages to lay side by side and see that in one case people are going up and David is weeping as he climbs the mount.

Later on, Jesus will be on that very same mount and weep. If you have not been through that study, I would encourage you if you are interested to listen to the lessons out of Samuel that address that. We spent a couple of weeks on that parallel.

It's quite striking. But it's a reminder to us that God uses many different ways of communicating to us and He uses symbolic places. This place where God appears in human form and in a sense in a tripartite form to Abram.

We don't want to push that too far because these two companions do appear to be angels. Malachim they are called in chapter 19. But the fact that three individuals come to represent God and God Himself is apparently the leader of this three-person delegation is significant and the place is significant.

Abram sees them. He greets them. He says, This is almost comical to read in Hebrew because there are no verbs here to speak of.

I think out of the three phrases there is only one verb. He says, It's a real clipped, urgent speech. You get the idea that Abraham is really excited and he is speaking in ellipses, the bare minimum to get things underway.

Then he ran to the herd, took a tender and good calf and gave it to a young man and hastened to prepare it. This is quite remarkable. If you look at other passages in Scripture, we won't turn there, but other places where there is a meal of some sort, there are messengers that appear, for example, to Gideon or to others in Scripture and a kid of the flock, a young goat might be prepared as this sacrificial meal when someone greets a prophet or whatever.

They may make a special meal, make some cakes, the woman that greets Elijah and so forth. But here you have three individuals and you remember when we've read the details of this story that Abraham does not share this meal. He doesn't sit to table with these three individuals, nor does Sarah.

So this meal is being prepared for those two. Now he minimizes. He says, let me just bring you a morsel of bread, in verse 5, so that you can refresh yourselves.

Just going to bring you a morsel of bread. But what does he do? He goes to Sarah and he says, make ready three measures of fine meal. Now you might think a measure might be like a cup in your kitchen, but this is a seah, S-E-A-H, and you can look at your table of weights and measures in the back of your Bible.

This has been variously estimated. But just to give you an idea, the trench that Elijah dug around the altar on the top of Mount Carmel only held two seahs. This is a huge amount.

It's been estimated that a seah is, that these three seahs, this is something along the order of eight gallons, eight gallon measures of meal. So this is going to make an enormous amount of bread. And he goes, and he doesn't just get a kid, or he doesn't bring out a few sticks of meat.

He goes and has a calf butchered. You think about how many people a side of beef can feed. Well, this is two sides of beef.

This is an entire calf that's been slaughtered and prepared for these visitors. And it's a choice and tender. It's one of his best.

It reminds us later of what will be the requirement in the Mosaic Law for animals of sacrifice. The best of the flock, the first fruits, the choice and tender ones. It's amazing to me.

Many commentators believe that Abraham did not initially know who his guests were and that this was entertaining angels unawares. I don't think so. I don't think for the casual passerby, with the amount of traffic that Abraham had with business and his people with whom he bought and sold from his flocks and herds, and Abraham incorporated there, the number of people he had coming and going, he very clearly knows.

And as I mentioned last week, when he addresses the central figure of this group, he addresses him as Adonai. So he runs and hurries. Remember, it's the heat of the day.

This is siesta time. This is normally the time when everybody would be sitting back and taking their ease because it's the heat of the day. But he generates quite a lot of activity.

Think also about this. Most of you all have either made bread or seen bread being made. How long does it take to get finished bread when you start at the flour stage? He didn't run to Sarah and say, quick, go to the bread box and pull out the freshest loaves.

He said, quick, make ready three measures of fine meal. Now, whether she had to actually grind the grain to get this or maybe they already had a barrel, but she's starting from scratch. She's going to make bread.

She's got eight gallons of flour here, eight-gallon measures. She's going to make bread out of all of that. And you think about the time it takes to prepare steaks or a roast or whatever and get the meat adequately cooked and so forth.

Well, they're starting from the on-the-hoof. This is a living animal when the men arrive. Abraham gets the bread underway.

They've got the heat of fire in the oven. They didn't typically cook in the heat of the day, so they've got to turn the coals back into fire. They've got to get the oven hot.

They've got to get the measures and get all the stuff needed and prepared. So Sarah, no doubt, has some help in the kitchen. A woman of her standing probably has maidservants and so forth, probably doesn't have Hagar doing this job.

Hagar's been promoted up to concubine, so to speak. But there are no doubt women who can undertake this. But my point is this is a time-consuming task.

These men have arrived, and now water has been brought for them to wash their feet. They're sitting in the shade of the tree in the heat of the day, and this is going to be measured in hours to heat the oven to make the bread. Servants run out.

The beef are not typically tied up or stalled or even grazing right next to the tent. Somebody's got to run out to wherever the cow pasture is. I don't have lassos and ponies, but they've got to go get the bull.

You've seen what happens when you try to make a bull go somewhere he doesn't want

to go. Somebody's got to bring the bull in. They've got to slaughter it.

They've got to hang it, drain out the blood, according to the commandment that God gave Noah. You will not eat meat with blood. They've got to butcher it.

And if you've ever been party to a butchering or visited a butcher shop and seen, this is a time-consuming process. These men are sitting in the shade of the tree for hours while the bread is prepared, while the beef is prepared and brought and cooked, and while this table is set out. Sounds like it happens 15 or 20 minutes here when you read it, but think about what all is going on here.

This takes a lot of time. And they hastened to prepare it in verse 7. Verse 8, he took butter and milk. This is really more along the lines of yogurt.

You can go today even to the Middle East, and one of the ways to preserve milk, you know the climate and so forth. They don't have plug-in refrigerators out in the wilds there, so they don't have access to ice. So how do you keep milk products or dairy products? You turn it into cheese or yogurt.

The natural chemicals they take, I don't know a whole lot about this, but a goat's stomach or some such thing has got enzymes inside. When they put the milk in there and shake it around and let it sit, it turns it to kind of a cross between cottage cheese and yogurt, and it lasts a lot longer. So this is brought and set it before them, and this may have been something that they had on hand that they could bring out as sort of an appetizer or a snack until the main meal came along.

And these foods are available and are served even today in the nomadic areas of the Middle East. He took butter and milk, or this yogurt product, and the calf which he had prepared and set it before them, and he stood by them under the tree as they ate. I have had the opportunity to partake of meals very similar to this in Lebanon, where you have the flat bread and you have various dips, and you typically tear a piece of bread, you grab a piece of meat, you dip it in the yogurt or whatever other pate-type things they have there and consume it and wash it down with either water or whatever beverage they're serving.

So this is the course of an afternoon. They began in the heat of the day, which would be somewhere between 12 and 1 o'clock, and they're eating this sort of late-day meal. I would guess it might take three or four hours to get this all ready.

And you have to wonder, here are these three individuals, the divine presence is resting under the shade of the tree, and all of these preparations are underway. We have no record of any conversation. What would you do if God appeared to your house with two angels and came and sat in the living room and said, Oh, let me make you a meal, and you hustle off and get the preparations underway in the kitchen, and here's God, in

effect, sitting in your living room for hours.

I would hope that I would be bold enough. I have a lot of questions I would like answered. I could sustain a long conversation if God or any of his major representatives paid me a visit.

There's a lot of things I would really like to find out, but apparently there's no conversation. Abraham stays away at a respectful distance during the preparation and during the consuming of the meal. Abraham doesn't sit down at the head of the table and say grace and dig in with the visitors.

He stands by them under the tree. Sarah stays in the tent, and they eat this meal. This is the way that honored guests, royal guests were treated.

This has persisted down to the present day. If you look at social conventions in England and in the early days of America where servants would never eat, the help doesn't sit down at the table with those who are being served. Abraham puts himself in the position of servant, and like a servant or a butler, he stands back.

He's one of the greatest men in the region, but he clearly knows with whom he is dealing. He is my man Godfrey back over here, just making sure that the table is served, that the food is ready, and so forth. He does not presume to speak or to sit himself down with these visitors.

They ate, and then apparently the meal is finished. Of course, this is also a great honor to Abraham. For someone to take this meal and to accept this hospitality is a high honor.

Who else has God supped with up to this point? In Genesis, of course, we know of no one. He didn't sit down to a meal with Noah. We have no record of it taking place with Adam or anyone else up to this point.

There are a few other places in Scripture where there is the mention of a meal in God's presence, but it is typically the human beings who eat in God's presence, not God eating in the individual's presence. Again, when you get over to the Mount Sinai episode, we won't turn there, but you'll remember the elders of Israel go up and sit down and eat a meal in the presence of God. You think about Psalm 23.

What's the content of the last half of Psalm 23? If you've been to a funeral recently, I'm sure you've heard Psalm 23. That's probably where it's quoted more than any other. Thou preparest a table before me in the presence of mine enemies.

Anointest my head with oil, my cup runneth over. This is the picture of hospitality where God is preparing the table for David in that psalm. The anointing of the head, this often went along with the washing of the feet.

You would wash the feet of a traveler. A servant or someone might come and brush the dust out of their hair and anoint their head with oil. It gets your hair out of your face so you can eat better.

This also implies that you're in a place of rest because you've removed your head covering so that your head can be anointed, this sort of thing. But the ultimate mention of this is what we mentioned last week in Revelation 3, one of the rewards to the overcomers. Jesus says, Behold, I stand at the door and knock.

If any man will hear my voice and open the door, I will come in and sup with him and he with me. This is a new thing. Here, the divine visitation party sups by themselves.

At Mount Sinai, the elders sup in the presence of God. David says, God has prepared a table even in the presence of my enemies. He has caused me to have rest and enjoy hospitality and safety and security even in the presence of my enemies.

But to share a meal with God, this is something even Abraham did not experience. But that's the promise to the church. This is quite a fascinating episode and there's a reason for it.

So after they ate, we get the idea here in verse 9, then they said to him, Where is Sarah your wife? It seems as though every time you have a significant episode, a confrontation or a meeting with God, God asks questions. We always think of God as omniscient and knowing all and why should he ever have to ask a question. And we know that those questions are generally for our benefit.

But the first time we see God encounter Adam after the fall, Where are you? Adam has to answer, Well, I heard your presence in the garden and I hid myself. When God confronts Cain after the murder of Abel, Where is Abel your brother? God knows good and well where Adam and Eve are in the bushes. He knows good and well what has happened with Abel.

And God knows where Sarah is. In fact, God knows and can hear all of her innermost thoughts as we soon see. Where is Sarah your wife? He said, Here in the tent.

The other interesting thing about this is Abraham evinces no surprise at the use of the name Sarah. Sarah has been known as Sarai for 90 years or so here. This visitor, apparently there's been no prior introduction of Abraham's wife.

She hasn't even been presented or mentioned. Whenever a celebrity visits, you typically shake hands and you want to introduce anybody that's with you. But God and these two companions have been sitting there under the tree for several hours and Abraham hasn't presumed to say, Oh, well, let me have you meet the family.

But not only does this speaker know that Abraham has a wife, but knows her by name

and knows her by her new covenant name that was given back in the last chapter. And this doesn't seem to surprise Abraham at all. And this is another clue to me that he knows good and well from the point that he spotted these visitors, he knows that this is from God.

Where is Sarah your wife in verse 9? So he said, Here in the tent. And he said, this is the central figure of the party of three here. 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. Now Abraham and Sarah were old, well advanced in age, and Sarah had passed the age of childbearing.

Or literally, and if you have a New King James, you have a text note there, which is good. The manner of women had ceased to be with Sarah. This means she had passed the menopause.

Of course, at the age of 90, that stands to reason. But apparently, in the earlier days, the childbearing years stretched longer than they do today. Everything in the human life seems to have been compressed as we've gone down through the centuries.

But obviously, she's 90 years old, and the way of women had ceased to be with Sarah. Therefore, in verse 12, Sarah laughed within herself, saying, After I have grown old, shall I have pleasure, my Lord, being old also? There's a couple of interesting things about her statement. First of all, when she says, after I have grown old, this literally means after I have worn out.

After I am worn out. This is a fairly rare term in Hebrew. It's only used a couple of other places in Scripture.

One of the places is twice to describe the sandals of the Israelites that did not wear out. The word here, as I said, is used in the negative sense. For the 40 years that they wandered, their garments did not tatter.

And their sandals did not wear out. So this doesn't necessarily mean grown old in the sense of been around a long time. This has the idea of wearing out through use.

And you get the idea that what Sarah is thinking here is, we have worn ourselves out trying to have a child. There are people who do this who, for one reason or another, have been married for a while and children do not come along. They desperately want children.

The lengths to which people will go, you've probably seen this documented on TV, not only just great frequency of procreation and so forth, but also trying all different kinds of things, both superstitious and scientific and everything else, to try to bring about the

birth of a child. You remember that Sarah got so desperate that she used the surrogate mother idea, which is a popular idea, somewhat popular today, where people will have an embryo or they go through the surrogate mother thing and they have all kinds of problems because the surrogate mother gets attached to the child. There was nobody more anxious to have a child than Sarah.

And so for a great portion of her married life, she probably just kept grabbing Abram by the arm and saying, come on in here, let's give it another try. And so when she says, I'm worn out, she says, after all the effort I've put into this in my own strength, is it now going to happen? I tried the whole time I was eligible in my childbearing years. We knocked ourselves out trying to have a child.

Now I've passed the menopause. You get the idea here of why Sarah's laughing. She's thinking about all of these efforts that they've had, all the things they've tried, how many times she's waylaid Abram when he was tired coming into the field, and oh, come on, Abram, one more try.

I can't go through life and be childless. It's a great prestige point and so forth to bear your husband, children and so forth. And so she's knocked herself out trying to have children here.

And she passed the menopause and you can just see her shoulders and her head drooping when a couple of months go by and she says, oh, it's over. After all that work, it never happened and now it can't happen. Here comes this visitor and she's hearing this.

Remember, he's got his back to her. He's sitting out there reclining. They didn't have folding tables.

You have to try to picture how was this meal partaken of. There are probably some boulders or maybe some sort of a reclining type device out here under the shade of the trees. But we always just tend to picture that here's this folding table and folding chairs and a little tablecloth flapping in the breeze.

There are things out here in front of the tent because they want to get outside the tent where there's more air. And so they have either some sort of a thing, not exactly like a beanbag chair, but some place of comfort. And so the Lord God here is reclining in front of the tent.

His back is to the tent. Sarah's inside. But, you know, these visitors, Abram's knocked himself out making this meal and so forth.

And so she's wanting to hear, well, what's going on? So she's got her ear to the tent. And the first thing she hears is, where is Sarah? She hears this question, where is Sarah, your wife? And so then, you know, she's peeping through the keyhole, so to speak, and listening. And then the very first words out of the visitor's mouth are, where is Sarah,

your wife? And she's wondering, well, am I going to be called out and thanked for the meal? Or what's going on? So she's all ears.

And he said, I will certainly return to you according to the time of life. And behold, now this according to the time of life is a fascinating phrase also. It appears to be a reference to in the normal course of life.

It has probably a reference to the nine-month gestation period for conception. Because she's obviously not pregnant at the moment. And he says at the time of life.

It's an odd phrase. There are not a lot of parallels to it elsewhere in Scripture. But it has the idea that in the normal course, she's going to go through a pregnancy and then have this child.

So, and of course the narrator here has already emphasized the fact that they're old, well advanced in age. Sarah has passed the age of childbearer. Therefore, Sarah laughed within herself, saying, after I have worn out, after I am worn out, shall I have, have I, actually it doesn't say shall I have pleasure.

This is a past tense in Hebrew. Have I had pleasure? Sometimes the past is used for a future. But this is also an odd construction.

And basically what she's saying here is after I've worn myself out, have I had pleasure? My Lord being old also. We tried right up to the end and nothing happened. And so it's comical to her.

That after all of this effort, and so she laughs. And in verse 13, the Lord said to Abraham, why did Sarah laugh, saying, shall I surely bear a child since I am old? He doesn't mention the part about Abraham. This is just good manners.

He doesn't say, oh, by the way, she thinks you're real old too, Abraham. But this tells us something. One of the first things that strikes me about this is I have wondered sometimes it's an assumption I make that when I pray without speaking, God can hear my prayer.

That God is a mind reader, basically. What do I base that on? Well, here's one of the passages. Lots of the Bible, if you look, most of prayer is pictured and presented as vocal.

Evening and morning and at noon will I pray and cry aloud and he shall hear my voice. Psalm 55, 17. Much of prayer in the Bible is presented as vocal, as spoken.

And you figure, well, God can hear what I say. But how do I know that God can hear what I think? That God can hear my prayer? Well, here's a very graphic example, because Sarah has said within herself, within her heart, I have knocked myself out. Abraham and I

have tried all this time.

And she just chuckles to herself on this thought. And you get the idea that she's a little old lady back there behind the tent flap, and she thinks this thought. She imagines wrinkled old Abraham and wrinkled old Sarah making whoopee here, and here comes a child, and she just chuckles to herself.

And God says, why did Sarah laugh? Saying, and then he repeats what she thought. And, of course, Jesus gives us an example of that in the New Testament, knowing what was in their hearts. We have that phrase several places.

But it gives us confidence that God does know our thoughts, both the good and the bad. He knows why we do what we do. He sees into the secret place of our heart.

And there is nothing hidden from His sight. So the Lord said in verse 13, Why did Sarah laugh, saying, Surely I shall bear a child, since I am old? Is anything too hard for the Lord? This is a, if I can use the term, a pregnant question. Is anything too hard for the Lord? Why does God make this particular point? Why does He ask this particular question? We're going to pause and take our break.

And when we come back, we're going to see why God gives this particular response to the laughing of Sarah. Let's pause here and take our break.