Sunday, July 12, 2026

Speaker: Pastor John Vanderwindt
Scripture: Genesis 22:20 – 24:67
Sermon Title: The Lord Establishing His Promise
Transcribed by: Liza Perry

Thank you, Paul. It is good to be together.

And as Paul mentioned, this week is basketball camp. I'm a little biased toward that one, having done that for many years. So I got to pull out some of my old ties and get to wear them this week and next week again.

I did look for spaces where basketball was mentioned in scripture. It's not there. I saw a card once where, you know, it shows Peter blocking a shot that's being made by Jesus, and it says, *"Peter denied Jesus three times."* But I'm not sure we want to go there.

So we'll continue in our stories in Genesis. And if you looked at the passage at all for today, you might be thinking, "My goodness, we are reading a lot from the end of ***Genesis 22 through Genesis 24***.

And if you look at ***Genesis 24***, you go, *"Hold on, that's a book in itself. Like, it's longer than some of the one book ones that we did."* And so we're going to go through a little bit different today. I'm not going to read the entire thing to begin with. I am going to read Genesis 23 and we'll talk about that one and then we'll go into Genesis 24. And when we go into Genesis 24, I will give the story as we're going and talk about that piece as well, because Genesis 24 is just that, it's a story.

And so as we go through it, we'll do some explanations to that piece.

So I invite you to open your Bibles to ***Genesis 22:20***.

And actually, I'm going to just summarize ***Genesis 22:20-24*** for you because it's important here that we see this connection that Moses, who wrote the book of Genesis, is putting in here so that we understand what is happening in the next little story.

It says there, *"Sometime later*… " This is after Abraham was asked to offer up Isaac. It says, "***20*** *Some time later Abraham was told, "Milkah is also a mother; she has borne sons to your brother Nahor:"*

And then it goes on to list the sons of Nahor.

(*21 Uz the firstborn, Buz his brother, Kemuel (the father of Aram), 22 Kesed, Hazo, Pildash, Jidlaph and Bethuel.")*

Then in ***Genesis 22:23***, it says, "*23 Bethuel became the father of Rebekah."*

And Bethuel becomes the father of Rebekah, which then later on we'll see today, becomes the wife of Isaac. But Bethuel is also the father of Laban, which we see later on that Jacob goes to his uncle Laban to get a wife as well. So this is an important part which Moses just puts in there, just so that we follow along as to, *"Here, are the connections between these people."*

And then we get to ***Genesis 23***,,, ***The Death of Sarah***

1 Sarah lived to be a hundred and twenty-seven years old. 2 She died at Kiriath Arba (that is, Hebron) in the land of Canaan, and Abraham went to mourn for Sarah and to weep over her. 3 Then Abraham rose from beside his dead wife and spoke to the Hittites. He said, 4 "I am a foreigner and stranger among you. Sell me some property for a burial site here so I can bury my dead."

5 The Hittites replied to Abraham, 6 "Sir, listen to us. You are a mighty prince among us. Bury your dead in the choicest of our tombs. None of us will refuse you his tomb for burying your dead." 7 Then Abraham rose and bowed down before the people of the land, the Hittites. 8 He said to them, "If you are willing to let me bury my dead, then listen to me and intercede with Ephron son of Zohar on my behalf 9 so he will sell me the cave of Machpelah, which belongs to him and is at the end of his field. Ask him to sell it to me for the full price as a burial site among you."

10 Ephron the Hittite was sitting among his people and he replied to Abraham in the hearing of all the Hittites who had come to the gate of his city. 11 "No, my lord," he said. "Listen to me; I give you the field, and I give you the cave that is in it. I give it to you in the presence of my people. Bury your dead." 12 Again Abraham bowed down before the people of the land 13 and he said to Ephron in their hearing, "Listen to me, if you will. I will pay the price of the field. Accept it from me so I can bury my dead there."

14 Ephron answered Abraham, 15 "Listen to me, my lord; the land is worth four hundred shekels of silver, but what is that between you and me? Bury your dead." 16 Abraham agreed to Ephron's terms and weighed out for him the price he had named in the hearing of the Hittites: four hundred shekels of silver, according to the weight current among the merchants. 17 So Ephron's field in Machpelah near Mamre—both the field and the cave in it, and all the trees within the borders of the field—was deeded 18 to Abraham as his property in the presence of all the Hittites who had come to the gate of the city. 19 Afterward Abraham buried his wife Sarah in the cave in the field of Machpelah near Mamre (which is at Hebron) in the land of Canaan.

20 So the field and the cave in it were deeded to Abraham by the Hittites as a burial site.

This is the Word of the Lord. Let's pray.

Dear Lord, we thank You that You are a God who keeps His promise. And Lord, there are many times when we need to wait. And Lord, sometimes the promise even comes after our life (on earth.) So, Lord, today, as we look at You keeping Your promises, may we be reminded that You are still active in our lives and that You still keep Your promises for us that You have made. Lord, help us to see You. Lord, open our ears that we may hear You. Open our hearts and mold us to be more like You. In Jesus' name. Amen.

Just before the congregational prayer, we sang a song. I'm going to see if I can find it here. Verse three of that song says, *"All my days on earth I will await the moment that I see You face to face. Nothing in this world can satisfy 'cause Jesus, You're the cup that won't run dry."*

Abraham and Sarah were promised a land and a nation. And now we come to a point where they are there. And Sarah is 127 years old. And they have neither land nor nation. And Sarah says, *"I will wait."*

Abraham has waited for a long time. It has been probably over 60 years since God called him out of the land of Ur. And here he is in the land of Canaan, and he is waiting for this promise of land and nation. And he is with his beloved wife who, if you look at it, says that Sarah died at 127 years old. Chances are Abraham and Sarah celebrated their 100th wedding anniversary.

And interestingly enough, Sarah is the only woman in scripture who we are told how old she was when she died. This says something about Sarah. God is making a statement here with Sarah in saying that she is valued till the very end. And when we think about Sarah and we think about the activities that happened, the first one that comes to mind is when they had the visitors. And God told them that they were going to have a baby. And Sarah laughs.

I think more of us remember Sarah for laughing than for being faithful. And God says here, *"Sarah lived to 127 years old."* Which shows the faithfulness of Sarah throughout.

And in fact, in ***Hebrews 11:11***, it says this, "[11] *And by faith even Sarah, who was past childbearing age, was enabled to bear children because she*[a] *considered him faithful who had made the promise."*

In many ways, Sarah is the elevated woman of scripture. Many parts of Christianity have made Mary the elevated person. Yes, Mary bore our Savior, but after that, you don't hear much of Mary anymore. But you hear of Sarah until she dies. And in Hebrews it mentions Sarah as, *"Here is the woman that we should look up to."*

And then it says that Abraham went to mourn for Sarah and to weep over her. Abraham wept.

I can well imagine that. This year my wife and I celebrate 40 years together. That means I've got 60 more years to go to catch up to Abraham. And I'm thinking, *"Man, that would be amazing."* And I can understand why Abraham wept.

In fact, we were not created to die. And when people die, we need to weep.

In fact, Jesus, when he heard about Lazarus, Jesus knew he was going to raise Lazarus again from the dead. And in ***John 11:35***, which, by the way, is the shortest verse in the Bible, if you ever need something really short to memorize, it simply says, *"[11]Jesus wept."*

But in those two words there is probably more given than there is in a lot of other verses, which are much longer. It shows the depth of Christ's love for humankind, that when a human dies, Jesus weeps, as should we.

James Montgomery Boice says this, *"To weep for a loved one is to show that we have been close, that the loss is keenly felt, that death is an enemy, and that sin has brought this sad punishment upon the human race."*

We need to weep for our dead.

But then Abraham also, when you read at the end of that piece where he buries her, it says that he buried her, and he was allowed to move on. Because he realized that there was something beyond this life to which he may go to. And he actually talks about that in his agreement with the Hittites. And so he doesn't weep on his own, but he weeps with hope. Because when we have Christ with us, there is also the hope that we have in Christ for eternal life. We know that's not the end, but we know that there is life eternal with Christ.

And so in that process, Abraham says he needs to go buy a place to bury his wife. And so he goes to buy the cave and the field. And this next piece you see, in which he is bartering, basically, with the Hittites. This bartering and purchasing process, we get laid out for us, which we have to understand a little bit, right?

Abraham says, *"I would like to purchase this field from you."* Because he first admits that he is a foreigner. But he says, *"Oh, look, we know you. You can just have a field. You can just choose one and bury your dead there."*

And Abraham's like, *"No, I want to buy a field. And the field that I would like to buy is the one from Ephron."* And Ephron, who happens to be there as well, says, *"Oh, Abraham, I know you. I will just give you the field."*

Now, for some of us, we might think, *"Well, thank you very much. I really appreciate that gift. I'll just take that and I'll go bury my dead."* But that's not the bartering process.

For any of you who have been to a place where you barter, you know how it works. They come back with a price, which we'll see in a little bit.

But here, the bartering process is, *"Oh, we're going to show hospitality."* Because hospitality is important. *"We're going to offer it to you as a gift."* Knowing full well that he would not say, *"Oh, thank you very much."* Because if he did, that totally ruins the bartering process. Right? That is not what is expected. Right?

Like in cultures, we have it here that if you ask somebody and they say, *"No, thanks,"* then you don't ask them again. In other places, if you ask somebody, they say, *"No, thanks,"* right away because they don't want to seem, you know, impolite. But they expect that you will ask again.

And here, this gift piece has an expectation that Abraham's going to go, *"Oh, no, I can't do that. Let me pay for it."* So the guy offers a price of 400 shekels. That's about 40 years of wages. Like, you know, it comes back as an outrageous price.

And Abraham's next move could have been, *"Well, that's really kind of high. How about if we start at, you know, maybe 50?"* But Abraham doesn't do that. Abraham comes back and goes, *"Here's 400 shekels. Here, let me weigh it out."*

Now, you have to understand, there's another piece to this. Abraham has 400 shekels worth of silver with him. Like, I don't know anybody who carries that much silver. I mean, like, we carry checkbooks or maybe our Visa card, but he has 400 shekels worth of silver with him at this time. And God has arranged it so that Ephrom was at the gate. And in order for a process to be legal buying and selling, it has to happen at the gate in front of the elders so that there are key witnesses to say, *"Yes, it has been afforded."*

And you see at the end, there are a couple of times where it says that he agrees to the price. And then in the end of ***Genesis 23:17-18***, it says, "... *both the field and the cave in it, and all the trees within the borders of the field—was deeded* ***18*** *to Abraham… "*

And then ***Genesis 23:20*** again it says, ***20*** *So the field and the cave in it were deeded to Abraham by the Hittites as a burial site."*

So now it's a legal process. So Abraham now has the deed to this cave and to this field.

Sixty years ago, God said, *"I'm going to give you land in the land of Canaan."* And now Abraham has a small portion of that land. This is his first ownership in the land of Canaan. God has now fulfilled his promise where he says, *"Abraham, I'm going to give you a land."* This is the beginning of it. This is the beginning of God fulfilling his promise, saying, *"Here it is."*

And this beginning piece of land is a burial site. Because when God called Abraham, when he said, *"You are going to leave and you are going to go to this land and I will give you this land,"* Abraham, when Sarah died, went totally against all cultural norms.

All cultural norms would have been having Abraham take Sarah back to the land of Ur and to bury her there. And Abraham said, *"No, this is the land that God has promised me, and this is where I will bury my wife."*

And in fact, in that grave, Abraham was buried. Later on, Isaac and Rebekah were buried there. And later on, Leah was buried there, and Jacob was taken to Egypt. And you remember, just before Jacob died, he said to his boys, *"Make me this promise. Do not bury me here, but take my bones back."*

And Jacob is buried in this tomb. This is a tomb which you can still go to today. But this is a tomb which shows God fulfilling his promise that in this place at Hebron, *"I will give you land."*

Romans 4:20-21 says this, *"[20] Yet he did not waver through unbelief regarding the promise of God, but was strengthened in his faith and gave glory to God, [21] being fully persuaded that God had power to do what he had promised."*

And God did. And by buying this land, he knew that God was going to fulfill his promises. But it also shows faith in the future of God's promises. Because buying this land points toward resurrection as well. Buying this land says to the people, *"I know that God is going to raise Sarah again."*

Because he begins by saying, *"I am a foreigner and a stranger in this land."* Abraham understood that this world is not his final resting place. And he understood this even before Christ came. Abraham understood that it was for God that he was searching for.

In Hebrews 11, we saw verse 11. But let me read ***Hebrews 11:10, 13-16*** for you. It says, *"[10] For he was looking forward to the city with foundations, whose architect and builder is God."* That's verse 10. Then, "[13] *All these people were still living by faith when they died. They did not receive the things promised; they only saw them and welcomed them from a distance, admitting that they were foreigners and strangers on earth. [14] People who say such things show that they are looking for a country of their own. [15] If they had been thinking of the country they had left, they would have had opportunity to return. [16] Instead, they were longing for a better country—a heavenly one. Therefore God is not ashamed to be called their God, for he has prepared a city for them."*

Abraham, even in this aspect of burying Sarah there, understands that earth is as a foreigner, that he lives here as a foreigner. But here's the other thing that you see in this. Abraham understands that he is a stranger. But also when he gets asked to pay 400 shekels for this cave, he does not begin by saying, *"Well, I think 50 would be good. And then maybe come someplace in the middle."*

Because Abraham also understands what he has here. Let's put it this way, he's not taking it with him. If he spends 400 shekels on a grave, so be it. Because he knows he's going to die in a little bit too, and he ain't taking it with him. He shows us the importance of, *"Where is my production of reward? Am I looking to produce and to gain wealth and everything else here (earth), or am I putting it into heaven?"*

Matthew 6:19-21 says, "[19] *Do not store up for yourselves treasures on earth, where moths and vermin destroy, and where thieves break in and steal. [20] But store up for yourselves treasures in heaven, where moths and vermin do not destroy, and where thieves do not break in and steal. [21] For where your treasure is, there your heart will be also."*

Abraham reminds us. God has blessed Abraham with a lot of things. He is super wealthy and yet he understands that, *"The wealth isn't what God has given me here. The wealth is my faith in God."* This also demonstrates his faith in God's sovereignty. We see Abraham acting out of total faith, knowing that God said he would give him a land.

And so God, we're going to start someplace and it'll start with the grave, which in some ways is a story of our life, right?

The heavenly kingdom begins with the death and resurrection of Jesus Christ. And Abraham begins with the death of his wife and buying a grave, knowing that there is a heavenly kingdom which comes from it.

And so there is Abraham. His wife has died. He now has a little bit of the promise. He has one field in a land which God at one point said to him, *"Stand here and look as far as you can from the east to the west, from the north to the south. I will give you all of this land."*

Abraham now starts with one little piece. And he says, *"God has fulfilled his promise that I now am in the land of Canaan. And God has fulfilled his promise and that he has given me a son. But my son is probably about 40 at this time."* You're like, *"Okay, Lord, my son needs a child."*

And so there we get the story in ***Genesis 24*** in which we see Abraham seeking a wife for Isaac.

It begins in this story in which it says in ***Genesis 24:1***, "[1] *Abraham was now very old, and the Lord had blessed him in every way.* [2] *He said to the senior servant in his household, the one in charge of all that he had, "Put your hand under my thigh.* [3] *I want you to swear by the Lord, the God of heaven and the God of earth, that you will not get a wife for my son from the daughters of the Canaanites, among whom I am living,* [4] *but will go to my country and my own relatives and get a wife for my son Isaac."*

Abraham knew the importance of marriage. Abraham knew it is important who you marry. You have to also understand that Abraham is in a culture in which marriages are arranged. We currently live in a culture in which marriages are done by people falling in love.

I heard a story a little bit ago as two people were talking about this idea, and they were saying, *"I don't understand how you could go with this concept of marriage as being arranged. Like, you're not going to know the person. How are you going to love the person?"* And everything else.

And the person asked one question, *"So what's your divorce rate like?"*

And right now, in a culture where we marry with love, divorce rate is almost 50%. In a culture in which they are arranged, divorce rate is less than 5. Because they understand that marriage is about commitment to each other. It is something which is taken very seriously.

And so Abraham understands that, *"I need a wife who is going to continue the promise and the love of God."*

When we marry, we talk about finding a partner who can share our faith with us and how important that is. And Abraham is like, *"You have to make sure that Isaac does not marry one of these Canaanite women because they will distract him and take him away from our God."*

And so the servant makes an oath in which he says he will find someone back in his hometown.

In fact, ***Victor Hamilton*** is quoted by ***Richard D. Phillips*** in a commentary I read, which says, *"If Isaac is to inherit the land, he must not marry among those destined to disinherit the land."*

God said to Abraham, *"I am going to give you this land, and all the Canaanites are going to be kicked out." For Isaac to marry a Canaanite would be like, "Hold on. That doesn't really fit with the promise."* And so Abraham has his servant make an oath.

Now, this servant is very wise. This servant shows both obedience and wisdom. Because then the servant asks Abraham in ***Genesis 24:5***, ***"***[5] *What if the woman is unwilling to come back with me to this land? Shall I then take your son back to the country you came from?"*

There are two parts to that question. "*What if she doesn't come here?"* Then, "What am I going to do?" And the second part is, *"Should I take Isaac back there?"* And Abraham's going, *"Absolutely not. Take him back there. God told us, we've got this land and this is where we are going to stay."* But Abraham does say to him in ***Genesis 24:6***, *"*[6] *Make sure that you do not take my son back there."*

Abraham said in ***Genesis 24:7-8***, *"The God of heaven, who has brought me out of my father's household in my native land, and who spoke to me and has promised me an oath saying to your offspring, I will give this land. He will send his angel before you so that you can get a wife for my son. From there, if the woman is unwilling to come back with you, then you will be released from this oath of mine. Only do not take my son back there."*

Abraham stood on that promise of God. Abraham stood on the promise that, *"If God is going to give this land to us, then God will also make sure that the woman who this servant talks to will come back to marry my son Isaac."*

But this guy is also brilliant because he doesn't just go there, but he goes loaded. It says then in ***Genesis 24:10***, *"*[10] *Then the servant left, taking with him ten of his master's camels loaded with all kinds of good things from his master."*

He came with provisions. Because in that culture, if you are going to have a spouse arranged. There is a dowry which needs to be paid. There are other things which need to be given. And this guy is going knowing that he is going to take that.

And so he gets there. And when he gets there, it says in ***Genesis 24:11***, *"*[11] *He had the camels kneel down near the well outside the town; it was toward evening, the time the women go out to draw water."*

And then in ***Genesis 24:12-14***, *"[12] Then he prayed, "Lord, God of my master Abraham, make me successful today, and show kindness to my master Abraham. [13] See, I am standing beside this spring, and the daughters of the townspeople are coming out to draw water. [14] May it be that when I say to a young woman, 'Please let down your jar that I may have a drink,' and she says, 'Drink, and I'll water your camels too'—let her be the one you have chosen for your servant Isaac. By this I will know that you have shown kindness to my master."*

The servant goes out and prays. He prays for God to lead in the process. He prays for God to go ahead to bring forth a woman that will answer and meet what he has just stated. But his main purpose behind that is, *"Lord, this needs to be a woman of your choosing. And I'm laying something down so that I know that's the right woman."*

Now, there are times in scripture where people do this and they lay out a fleece before God and say, *"Okay, God, this is what I'm looking for. When I get this, then I know it's going to happen."* I wouldn't recommend that as a daily process, but there are times when God says, *"You know what? That's okay. You can do that kind of thing. And I will show you."*

A number of years ago, I went to Israel. My children were 4 and 6 at the time. I was in California, and I had an opportunity to go to Israel on a journey. My dad was leading the tour, and Renée and I were talking about this, and I'm thinking, *"This is just a great opportunity to go."* And Renée is thinking, *"This is a great opportunity to go. I'm not sure I want you gone for two weeks, though."*

And she told me later, and I hope she doesn't mind me telling you, but she told me later, she says, *"Lord, if this is really supposed to happen, this trip needs to be free."* Two days later, my dad called and said, *"Oh, by the way, I've arranged it so that you can be assembled as one of the leaders so you don't have to pay for your flight or your trip. And I'll pay for Los Angeles to Toronto."* And Renée is like, *"Okay, I guess he's going now."*

I don't recommend that as a way to pray for everything. But there are times when God says, *"You know what? I will tell you, and I will make it very clear that this is what you need or that this is what you're praying for."*

But I want you to notice something else about his prayer. Do you see what he prays for in this woman? He prays for a woman who will come and be willing to give him water and to give his camels water. He does not say, *"Lord, I'd like someone who's 5'8, gorgeous and… "* No, he is praying for a woman of character.

Proverbs 31:30 says, *"[30] Charm is deceptive, and beauty is fleeting; but a woman who fears the Lord is to be praised."*

When we pray for things from God, we need to make sure that we are praying for things of God, not for things for ourselves.

And then this is one of those amazing times when God answers his prayer. And he answers it before he's even done.

In ***Genesis 24:15-21***, it says, *"15 Before he had finished praying, Rebekah came out with her jar on her shoulder. She was the daughter of Bethuel son of Milkah, who was the wife of Abraham's brother Nahor. 16 The woman was very beautiful, a virgin; no man had ever slept with her. She went down to the spring, filled her jar and came up again. 17 The servant hurried to meet her and said, "Please give me a little water from your jar." 18 "Drink, my lord," she said, and quickly lowered the jar to her hands and gave him a drink.*

19 After she had given him a drink, she said, "I'll draw water for your camels too, until they have had enough to drink." 20 So she quickly emptied her jar into the trough, ran back to the well to draw more water, and drew enough for all his camels. 21 Without saying a word, the man watched her closely to learn whether or not the LORD had made his journey successful."

God answered his prayer. And he answered it before he was even done. We know that God answers prayer. In fact, this one really quickly. But we also know the servant's master, Abraham. God told him to leave Ur 60 years earlier. And God answered that prayer 60 years later with a little piece of land.

So God answers prayer. Sometimes it's yes, sometimes it's immediate. Sometimes God's answer to prayer is no. Because that is not what is best for you. Sometimes God's answer to prayer is no because in going through whatever we're going through, our faith will be increased if we allow God to work within us. And sometimes God answers our prayers in wait. *"Wait for the promise. Wait. I will be there."*

In ***Isaiah 65:24***, it says, *"24 Before they call I will answer; while they are still speaking I will hear."*

And here we see Rebekah's servant heart. Actually, Rebeka had enough servants, as we see later, that as Rebekah came back, they gave her servants to go with her. But Rebekah didn't say when it came time to get water, *"Oh, servants, go get it."* Rebekah did it herself.

And by the way, just to give water to the camels she offered to water, a jug probably held about three gallons. A thirsty camel can drink up to about 25 gallons of water. If there were ten camels, that means Rebekah may have made around 80 trips down to the well and back.

And then he asks whether or not he can come to their place.

But Laban, (who is the brother) and Bethuel recognized the Lord's work. And so the servant comes, and he tells the story again of exactly what happened. And they see that God's grace is through it. So they can see even in that space, that God's grace and his hand is in the details.

But now you see real faith happening in Rebekah. Rebekah's response to go is instantaneous. Right? The people there are saying, *"Rebekah, will you do this?"* And Rebekah says, *"Yes."*

And so their first response is, *"Well, how about you hang around for a few days, and then we'll get everything all ready? That gives us plenty of time to close things up and finalize and, you know, say our goodbyes. Because after you leave, we might not see you again."*

And Rebekah's not, *"Sure, we can go in the morning."*

But isn't that the way it often works with the world when a person becomes a Christian? A person can be saying, *"Yeah, that's really good, but don't hurry into this. Like, slow down a little bit."*

Donald Grey Barnhouse says this, *"If the world does not succeed in persuading the believer to abide in the world, it will seek to delay his exit… When you decide to go with the Lord, the world will applaud your devotion but will say, "Don't rush. Abide a few days, at least ten, and then go."*

But Rebekah shows us that when God calls us to something, we need to go.

But then we get back to the servant. And the servant's response is one of thanksgiving prayers. The servant asked God to lead. The servant remembered to thank God for providing.

And then at the end of this story, we see Rebekah and Isaac meeting in this field of Beer-lahai-roi, which is the field that Hagar named for *"the God who sees."*

And here God joins these two people together. But there is significance here because as we saw last week with Isaac, where God showed Isaac's obedience and where we saw Christ's obedience as the Lamb of God, here we are reminded that we as a church are the bride of Christ, that we are taken from a foreign land and that we are brought to Christ. And like Rebekah, we respond instantaneously.

And so that leaves us with a question.

What is your response when God says to you, "I call you into this place where I call you to do something?" Do we respond right away or do we hesitate?

And as God kept his promise in providing for the land, when he provided for the land with Abraham, Ephron was at the gate there already. Those who needed to sign were at the gate already. The servant, when he goes to the well and God provides for him there.

The question is, ***Do you notice the daily hand of God? Do you notice how God answers prayers during the day?***

Do you take the time to pray for things during the day, like green lights?

And then do you say thank you? Do you notice when God does these little things?

Because God is interested in the daily activities of our life.

People were on SERVE and we're going to hear from them on August 2nd. But if you remember last year when Isaac was up here and he talked about being on SERVE, he introduced it with the phrase, *"Where's Waldo?"*

And that one has stuck with me because that is such a good way to remember about the daily activity of God. ***Do you intentionally look for God's interactions throughout the day?***

Because God is there and the more you look, the more you find him and the easier it is to see every day. But keep looking because God shows up in many different ways.

Let's pray.

Dear Lord, we thank You for who You are. Lord, we thank You that You are the God who keeps their promises. That You are a God, Lord who provides. That You are a God, Lord, who interacts with us every day.

Lord, help us to see You, help us to rely on You. And Lord, give us faith to remember Your promises to us. In Jesus' name. Amen.