

God Hears and God Sees

Genesis 16:7-16

Halifax: 24 May 2015

Introduction:

Last week in our sermon series from Genesis, we came to chapter 16.

- If you were here, you may remember that I decided to wrap up the sermon with verse 6 because we had covered a lot and there is a lot more for us to absorb from the remainder of this chapter.

In summary, what we looked at last week was the way Abram and Sarai dealt with the reality that they still did not have the son that God had promised them.

- Abram was 85 (last week I think I said that he was 90 for some reason—that was a mistake) and Sarai was 75, and still they had no son.
 - This was much more significant than an elderly couple that wished they could have children,
 - for the LORD had taught them to place all their hopes in their posterity.
 - He had promised that He would make Abram into a great nation that would be blessed by God and that in his seed, all the families of the earth would be blessed.
 - It was the promise of a kingdom of righteousness—a city whose builder and maker would be God—right here in this sinful fallen cursed world!
 - God was going to make a people for Himself—a people restored to Him, a people righteous before Him, a people fully pardoned and blessed.
 - But for this to happen, they needed to have a son...to get started!
 - And a son they did not have, and it had now been ten years since they obeyed God and left their homeland in hope of God's promise.
 - And to make matters worse,
 - God had sworn to them (as we saw in chapter 15) that the child of promise would come from Abram's body.
 - He had cut a covenant in which He Himself had passed between animals that had been cut in two (as the custom was), thereby swearing that He would be cut in two if He did not give them the son of promise.
 - But still there was no son.

And we saw what Abram and Sarai did.

- They took matters into their own hands—they decided to rely on the flesh.
- It was Sarai's bright idea.
 - She looked around and she saw what wealthy women in her society did when they were unable to have children to be their heirs.
 - They would give their maid to their husband and try to have an heir through their maid.
 - This custom, of course, was contrary to God's institution of marriage—

- God appointed that a man should leave his father and mother and cling to his wife and that the two should become one flesh...
 - He did not decree that three should become one flesh.
 - But that is what Sarai and Abram decided to try—
 - not because they were insincere, but because they were very eager to have what God had promised them!

I pointed out to you that it is very dangerous for us to deviate from what God has commanded in an effort to secure what He has promised.

- Of course we should be diligent to do all that He has appointed to bring about His promises—but we err when we step outside of what He has appointed.
- I illustrated with church growth—Christ has promised to build His church and to add to it those who are being saved.
 - We are to make diligent use of the word, sacraments, and prayer and we are to live godly lives in the world and witness to the gospel by word and deed...
 - but we err when we replace preaching with dialogue or with drama, or when we turn the church into a show to try to get people in...
 - Or if we want to have a family, we err if we take a bride or marry a groom who is not a godly person...
 - It comes from impatience—from not waiting on the LORD to provide according to His will.
 - Children, God has promised to feed you, but if your mom makes some cookies and tells you to wait until after supper, and you sneak one,
 - you are taking what God (who gives you all your food) has not authorised you to have!
 - The same is true if you have limits for computer time and you go over.

We saw what the results were for Abram and Sarai in trying to have a child by Sarai's maid, Hagar.

- Their once peaceful home was turned in a place of bitterness and quarrelling.
 - We saw that as soon as Hagar conceived, she became haughty toward Sarai...
 - Before this, she and Sarai must have had a great relationship—otherwise Sarai would never have chosen her as the one to give to Abram to bear a child for her.
 - We saw how Sarai spoke very harshly to Abram...and they had gotten along great before this as they sought the LORD together.
 - And we saw Abram's wimpy response to Sarai—how instead of repenting of allowing this whole sinful course of action in his home,
 - he told Sarai to do what she wanted to deal with Hagar—and then Sarai was very harsh with her...
 - so harsh, that Hagar ran away.

What a mess we create when we rely on the flesh to obtain what God has promised.

- I concluded by summarising the rest of the chapter, which shows how God reveals Himself as the God who sees and hears us...
- That is what we need to remember when we are tempted to rely on the flesh to obtain what God has promised—or what we think He should be giving us by now!
- Whether it is a bigger church, a spouse, a vacation that we can't afford, or more computer time, we need to know that God knows all about our situation...
 - that He sees us and hears us...and then we need to leave the matter in His hands instead of taking it into our own hands.
 - And that is what we are going to look at in detail today in verses 7-16—that our God is a God who sees us and hears us.

But before we begin, let's have our scripture reading...

- I will read all of chapter 16.
- Please give careful attention because this is the word of God...beginning with Genesis 16:1.

Genesis 16:1-16: Now Sarai, Abram's wife, had borne him no *children*. And she had an Egyptian maidservant whose name was Hagar. ² So Sarai said to Abram, "See now, the LORD has restrained me from bearing *children*. Please, go in to my maid; perhaps I shall obtain children by her." And Abram heeded the voice of Sarai. ³ Then Sarai, Abram's wife, took Hagar her maid, the Egyptian, and gave her to her husband Abram to be his wife, after Abram had dwelt ten years in the land of Canaan. ⁴ So he went in to Hagar, and she conceived. And when she saw that she had conceived, her mistress became despised in her eyes. ⁵ Then Sarai said to Abram, "My wrong *be* upon you! I gave my maid into your embrace; and when she saw that she had conceived, I became despised in her eyes. The LORD judge between you and me." ⁶ So Abram said to Sarai, "Indeed your maid *is* in your hand; do to her as you please." And when Sarai dealt harshly with her, she fled from her presence. ⁷ Now the Angel of the LORD found her by a spring of water in the wilderness, by the spring on the way to Shur. ⁸ And He said, "Hagar, Sarai's maid,

where have you come from, and where are you going?" She said, "I am fleeing from the presence of my mistress Sarai." ⁹ The Angel of the LORD said to her, "Return to your mistress, and submit yourself under her hand." ¹⁰ Then the Angel of the LORD said to her, "I will multiply your descendants exceedingly, so that they shall not be counted for multitude." ¹¹ And the Angel of the LORD said to her: "Behold, you *are* with child, and you shall bear a son. You shall call his name Ishmael, because the LORD has heard your affliction. ¹² He shall be a wild man; his hand *shall be* against every man, and every man's hand against him. And he shall dwell in the presence of all his brethren." ¹³ Then she called the name of the LORD who spoke to her, You-Are-the-God-Who-Sees; for she said, "Have I also here seen Him who sees me?" ¹⁴ Therefore the well was called Beer Lahai Roi; observe, *it is* between Kadesh and Bered. ¹⁵ So Hagar bore Abram a son; and Abram named his son, whom Hagar bore, Ishmael. ¹⁶ Abram was eighty-six years old when Hagar bore Ishmael to Abram.

May the LORD bless the reading of His holy Word.

Okay, so with verse 7,

- we have pregnant Hagar, running from her mistress Sarai, sitting by a spring of water in near her homeland of Egypt.
- And then to her surprise, the Angel of the LORD, which is the LORD Himself, comes to speak to her there!
 - We know that it is the LORD Himself because in verse 13 the Holy Spirit refers to the one who spoke to Hagar as “the LORD who spoke to her,” using God’s covenant name Yahweh which is translated LORD with all upper case letters in our English Bibles.
 - This is an encounter with God Himself and we need to learn from it!
 - In other places where the Angel of the LORD appears, He very often comes in the appearance of a man—that can be assumed here.

So this is a divine encounter recorded for us in His holy word—

- and one in which the LORD reveals to us some very marvellous things about Himself that we get to look at today.
- So let’s get started...

I. First, God shows you here that He sees and hears you...

- **no matter who you are, no matter where you are, no matter what you may have done.**
- Let’s look at each of these...

A. First of all, He sees you and hears you no matter who you are.

1. Hagar was Sarai’s Egyptian maid!
 - We have been told of God’s appearing to Abram in various ways—making promises to him and entering into a covenant with him...
 - but now He comes to speak to Hagar!
 - Hagar was not expecting this!
 - She was only a maidservant...surely God would take no notice of her!
 - But you see that the LORD calls her both by her name and by her title—“Hagar, Sarai’s maid.”
 - This made it clear to her that this person at the well was no ordinary person—it was someone who knew just who she was!
- She never expected that God would take notice of her!
2. Sarai and Abram seemed to be thinking that God was not even taking notice of them when they followed this crazy course of action.
 - They had acted as if God were sleeping or as if He were tied up and unable to bring about His own promise without their help.
 - But even Hagar is fully known to Him.
3. And this is true of *all* of you too.

- Do not suppose that because you are not an officer in the church, or because you are not a very important person in the world, or because you are only a child that somehow the LORD does not notice you!
 - He most certainly does notice you, no matter who you are!
- B. And not only that, but He also sees you no matter *where* you are!
1. Hagar had run away, and surely she did not expect God to come to her way out here in the wilderness...
 - She was not near her master's house—she was not near to the place where God had been revealing Himself—she was not at any holy place...
 - but the Angel of the LORD found her, as it says, by a spring of water in the wilderness.
 2. Psalm 139 makes it clear that no matter where we go, we are never out of God's sight...
 - **Psalm 139:8-10: If I ascend into heaven, You are there; if I make my bed in hell, behold, You are there. If I take the wings of the morning, and dwell in the uttermost parts of the sea, even there Your hand shall lead me, and Your right hand shall hold me.**
 - This is a very weighty thought—
 - You do not move out of God's sight when you are shut up in your bedroom or when everyone but you is out of the house.
 - You are not out of His sight when you are at a bar or in an idol temple.
 - Nor are you out of His sight when you are being oppressed or tried or afflicted or humiliated—
 - God is always near at hand and His coming to Hagar in the wilderness reminds you of this simple yet profound truth.
 - It ought to comfort you and convict you...at the same time!
 - The LORD is always near—He is merciful and holy.
- C. And He is always near no matter what you may have done...
1. Here Hagar was running away from her mistress...
 - It was wrong of her to do that.
 - Hagar was a part of Abram's household, and as such she was, as we would term it, a part of the visible church...one of God's people...
 - She worshipped with Abram and Sarai at God's alters and she was familiar with God's promises of salvation—they were the promises of Abram and of all his household.
 - And it was wrong of her to leave that household where God had graciously put her, even though Sarai had been harsh with her.
 - But even though she had left, she was not out of God's sight.
 2. Neither are you out of God's sight if you have left the church...

- or even if you have killed someone or cursed God or held bitterness against people or been a thief and a deceiver or a rapist or child molester or an adulterer or a malicious gossip...
- that does not put you out of God's sight...and if you are a part of the church—the LORD is actually coming after you to call you back.

TRANS> No matter who you are, no matter where you are, no matter what you may have done, the LORD sees you and He hears you—right now He fully knows you...

II. **And He shows you (here in our text) that His seeing and hearing is a deep kind of seeing and hearing—the kind that is deeply concerned about you.**

A. First off, it is a “hearing” not only of your voice and prayers, but also of the cries of your affliction...

1. This is brought out quite clearly at the end of verse 11 where the LORD explains to Hagar that He has *heard* her affliction...
 - In other words, He knows all about the abuse she has received from Sarai.
 - He knows why she has run away—He knows all about it...
 - His question to her is clearly a question to get her to testify or confess to what she is doing—to get her to think about it—but verse 11 shows that He knows all about what she has been through.
2. When Israel was in Egypt, we are told that the LORD heard—not so much their prayers, but their groans...
 - In Exodus 2:23-25 it says: **Now it happened in the process of time that the king of Egypt died. Then the children of Israel groaned because of the bondage, and they cried out; and their cry came up to God because of the bondage. So God heard their groaning, and God remembered His covenant with Abraham, with Isaac, and with Jacob. And God looked upon the children of Israel, and God acknowledged them.**
3. Isn't that beautiful and marvellous?
 - Even if you have not been praying, God hears your groans and cries in your affliction and He is afflicted with all of your affliction.

B. But even though He totally understands your affliction, He still expects your absolute obedience—without excuses!

1. Sometimes people will say, “If you understood my situation, you would know why I cannot—forgive..., serve..., obey..., submit... whatever...”
 - And even more wrongly, they will call God as their witness and say,
 - “*God* understands even if you don't why I can't—forgive..., serve..., obey..., submit...”—or whatever!
 - That is so wrong!
 - The LORD does not accept such excuses!
2. Don't get me wrong here—if someone is asking you to do what is contrary to God's law—of course you must not submit to them...

- or if they are abusing you in a way that breaks the law—molesting you or assaulting you—then you ought to report them...yes indeed...
 - but very often our cries of intolerable treatment are really something that we ought to bear patiently.
3. You can see that with Hagar, even though the Angel of the LORD knew her affliction,
- He tells her to go back to her mistress and submit to her harsh treatment...
 - That is a literal translation of verse 9...**The Angel of the LORD said to her, “Return to your mistress, and submit yourself under her hand.”**
 - The word translated *submit* is actually means to *afflict* or *oppress*—so Hagar is told to return to your mistress and affliction under her hand!
 - Hagar was to put up with the harsh treatment, not to run away from it.
 - It was her duty.
 - This may seem very harsh, but it is not...
 - The LORD calls us to submit to unjust and unkind parents and bosses and husbands and governors—it is the best thing for us...
 - He will look after us and He will reward us.
 - 1 Peter 2:18 says: **Servants, be submissive to your masters with all fear, not only to the good and gentle, but also to the harsh.**
 - The LORD who knows our affliction still expects us to obey Him by obeying those He has put in authority over us.
 - We are far too quick, like Hagar, to run away.
- C. But this is not all that the LORD says—He also comforts us with promises to encourage us in our affliction and duty.
1. In calling Hagar to return to Sarai’s affliction, He also promises her that she will have a son, and that He will multiply her descendants exceedingly by him.
- That is spelled out clearly in verse 10-11... **Then the Angel of the LORD said to her, “I will multiply your descendants exceedingly, so that they shall not be counted for multitude.” And the Angel of the LORD said to her: “Behold, you are with child, and you shall bear a son. You shall call his name Ishmael, because the LORD has heard your affliction.”**
 - Hagar knew of the similar promise to Abram to multiply his seed,
 - and she knew that the intent of Abram and Sarai was that the child she was carrying might be that child...
 - but the LORD also makes it clear that Ishmael is not the child of the promise...that rather than being a blessing, he and his seed will be a pain to their brethren—and a rather indomitable pain at that...
 - Verse 12 says, **He shall be a wild man** [a wild donkey that no one can catch]; **his hand shall be against every man, and every man’s hand against him. And he shall dwell in the presence of all his brethren.**
2. So is the LORD mocking her here—giving her a promise and then taking it away?

- No, He is disclosing this information in His kindness to her...
- a. It is a great mercy to her to be told that Ishmael is not the child of promise.
 - This is not the one to look to for the promise of salvation...
 - It is very important for us to know who it is that saves us—it is not our children—it is the Son that God sent from heaven to redeem us!
 - God’s Son is not something that we can produce by the flesh—He is the One and only Son of God who was sent from heaven.
 - He is brought about by divine power, not by human effort.
 - It is humbling, but true.
 - We are far too inclined to trust in the arm of the flesh.
- b. But the promise of many descendants is still a promise of great encouragement to Hagar.
 - Even though Ishmael was not the son the promise, he would become a great nation and that in itself was a blessing...
 - because God had promised to Abram that all the nations of the earth would be blessed in His seed—and that includes Ishmaelites.
 - Even though Ishmael himself and many of his people would be cut off, there would be those among them who would be blessed with salvation in Jesus Christ...
 - And so there are today—assuming that they are in fact the Arab people—many have turned to the LORD.

TRANS> So the living God who sees and hears fully knows our affliction, but still calls us to obey, giving us promises for our encouragement.

- Truly He is a God who is near to us—who sees and hears us—who knows us deeply.
- And He wants us to remember that He sees and hears us...
 - For we see also in our text that...

III. The LORD memorialises Himself in this passage as the God who sees and hears us.

- A. First, He memorialises Himself as the God who hears by commanding Hagar to name her son *Ishmael*.
 1. You can see this in the middle of verse 11: **You shall call his name Ishmael, because the LORD has heard your affliction.**
 - The name *Ishmael* means *God hears*.
 - This name is a memorial to the fact that God Almighty hears...hears deeply with full understanding...
 2. This was just the reminder that Abram and Sarai and Hagar all needed...
 - They could call on God and He would hear them!
 - They did not need to resort to their own wisdom to secure God’s promise.
 - Abram and Sarai did not need to use Hagar to have the son of promise.

- And Hagar did not need to run away to find peace and security...
 - They all had God near to them for whatever reason they might call upon Him...He is the God who hears!
3. And this is just the reminder that you need...
- when you think the church needs to resort to entertainment or modified preaching to get people into the kingdom...remember that God hears.
 - when you think you need to marry an ungodly person if you are going to ever get married...remember the God hears.
 - when you think your life is shot unless you get a cookie, or get that time on the computer that you were not allowed...remember that God hears
 - Call on Him—He knows all about it and He totally understands and still He calls you to obey.

TRANS> Remember Ishmael—God hears...

- Just think, whenever Abram and Sarai saw Ismael around the house, he was a memorial to them that God hears...that they should not trust in the flesh...
- B. A second memorial that is given in this passage is the memorial of God as the God who sees...
1. This memorial is given to us, under God's good providence, by none other than Hagar!
 - She gives God this precious name related to what He had done concerning her... a name that is for us to remember...
 - The name is *El Roi* which means, *You-are-the-God-Who-Sees-Me*.
 - Verse 13 tells us about this: **Then she called the name of the LORD who spoke to her, You-Are-the-God-Who-Sees; for she said, "Have I also here seen Him who sees me?"**
 2. She realises what a great privilege it has been for her to have God looking after her all this time when she thought she was out of His sight!
 - She realises that it is He, God, with whom she has been speaking.
 - That seems to be her thought when she says,
 - **Have I also here seen Him who see me?**
 - It is hard to translate, but the overall idea is that He has revealed Himself to her so that she has seen *Him*—the very One who has been seeing her all along!
 3. You will do well to *see Him* as the one who always sees you...
 - Do you know the children's catechism?
 - Can you see God?
 - No, I cannot see God, but He can always see me.
 - Keep Him before your eyes always...
 - As Psalm 16 says, *I have set the LORD always before my face...*
 - Keep Him there as the God who sees you—as *El Roi!*

- It will transform your life if you do that!
 - You will not fear man, you will not indulge in sin, you will delight in pleasing Him
 - To keep Him as *El Roi* is to walk with God as Enoch did.
 - It is to know that He is with you and to live according to that.
- C. The third memorial that is mentioned is a well that is named as a result of God's appearing to Hagar.
1. The spring in the wilderness was called, "Beer Lahai Roi" as verse 14 says, which means, "**The well of the One Who Lives and Sees Me.**"
 - Remember that it was in the middle of wilderness—
 - This well reminds us that God sees us wherever we are—He is very much alive and He is always with us.
 2. This shows that the story of God's appearing to Hagar spread to others so that it was made known all around that God was a living God, not like the idols to whom you must go. God sees, even a maidservant in the middle of the wilderness.

IV. And now I want you to see how the LORD effectively conveys His truth—in this case, what has been revealed to Hagar about Him to Abram.

- A. First, I want you to see the person He uses to convey His message...
1. It is Hagar, and the Egyptian maidservant of Sarai—a lowly maidservant!
 - She did not become a preacher in the formal sense—
 - she simply obeyed God by returning to Sarai,
 - and she simply told what she had seen and heard—that God is a God who sees and hears.
 - If she had not returned, we would not have known this story unless God revealed it to us in some other way.
 - but she came to God's chosen people to serve—she came back to the place she belonged—
 - and perhaps she came back with a better attitude—she ought to have at least...but she came to them and she told them about God.
 2. God asks nothing more of you as a believer...
 - Just obey Him by communing with His people and simply tell people what you have seen and heard...
 - tell them how He has shown Himself to you as a God who sees and a God who hears....
 - encourage them with how He has known you and helped you and shown Himself to you in your affliction...
 - and encourage them with how He has spurred you on to obedience...
 - and encourage them with how He has heard your prayers.

TRANS> That is all that you have to do to convey His message...

B. And now let's look at what you ought to do as the receiver of God's message...

1. We have already seen how Hagar received it, but now Abram is our example...

- a. He and Sarai had lost sight of God as the God who sees and hears, but Hagar is the one who brings that message to Abram—and he accepts it from her!
 - You can see that he accepts it in verse 15-16 where it says:
 - **Gen 16:15-16: So Hagar bore Abram a son; and Abram named his son, whom Hagar bore, Ishmael. Abram was eighty-six years old when Hagar bore Ishmael to Abram.**
 - Hagar must have told Abram what the LORD had said to her, because Abram obediently names the child Ishmael...just as the angel had told Hagar.
 - Remember, **Ishmael** means *God hears*. (*Shama* means *hear*)
 - b. It must have been quite humbling (and quite a rebuke) for Abram to receive this very simple truth from Sarai's maid.
 - The LORD had arranged it this way as a rebuke to the great patriarch!
 - Instead of coming to him directly, He went right past him and came to Hagar instead.
 - Sometimes God uses little children to convey His truth to prophets!
 - Out of the mouths of babes and sucklings God has ordained praise!
 - c. Do not be too proud to receive God's truth from others—even from little children.
 - Sometimes if you have been a hard-headed idiot (or even if not) God will bring His truth to you in this way.
 - Your little kid will say, "Mom, why don't we pray?" or "Dad, I thought you said that God can always see us?"
 - What a great blessing it is when God speaks to us—whatever the instrument He chooses!
 - Always welcome it—always receive it as Abram did—as Hagar did.
2. How this particular message—that *God sees and hears us*—ought to be welcomed by us!
- What a tremendous encouragement it is to know this when we are waiting for His promises, even yearning for His promises...
 - Cry out to Him for the conversion and sanctification of your children—He sees, he hears!
 - Cry out to Him that you will know Him better—He sees, He hears!
 - Cry out to Him in your affliction, that you will know His nearness and that you will glorify Him and that you will grow—He sees, He hears!
 - Cry out to Him when you feel impatience rising in you and leading you into temptation—He sees, He hears!
 - Cry out to Him for the sake of the church, for her growth, for her increase, for her holiness—He sees, He hears!
 - Keep Him as *Ishmael* and as *El Roi* always before your face!

TRANS> But there is one more thing we need to consider before we close...

V. It is not enough merely to know that God sees and hears—we must also receive and rest upon Christ for our salvation.

A. The point is very striking in the case of Hagar.

1. As a member of Abram's household, she is a member of the visible church, the professing people of God in her day.

- She has the promises, she has the oracles of God, she is numbered with those who call upon the name of the LORD.
- She herself has been spoken to by the LORD, she has heard His voice and received His revelation that He sees and hears.
 - And she has even been used, as we saw, to pass this to Abram, and it has caused her to repent and obey God in the difficult matter of returning to Sarai who was being harsh toward her.

➤ She is highly privileged!

2. But her strife toward Sarai, the haughtiness and disdain that she exhibited toward her when she conceived Ishmael—is a root of bitterness that defiles her and her son in the end.

- We will see that when Isaac is born, *Isaac*, the true son of the promise through whom the salvation of God will come...
 - We see that instead of rejoicing, Hagar and Ishmael despise Isaac and mock.
 - They are not yearning for the salvation that was to come through Isaac—God's salvation...because of self-sufficient pride.
 - They prefer to trust in the flesh than humble themselves and depend on what God had provided!
- They are driven out of Abram's house—
 - out, as it were, of the visible church.

3. In Galatians 4, we are told that they become a type and symbol of the Jews who rejected the Messiah and are cut off from God's inheritance...

- As Paul says in Galatians 4:22-26: **For it is written that Abraham had two sons: the one by a bondwoman, the other by a freewoman.** ²³ **But he who was of the bondwoman was born according to the flesh, and he of the freewoman through promise,** ²⁴ **which things are symbolic. For these are the two covenants: the one from Mount Sinai which gives birth to bondage, which is Hagar—** ²⁵ **for this Hagar is Mount Sinai in Arabia, and corresponds to Jerusalem which now is, and is in bondage with her children—** ²⁶ **but the Jerusalem above is free, which is the mother of us all.**
- Here is a woman who was near to God and who had God near to her, but who had within her an evil heart of unbelief all along...
 - She and her son knew that God sees and hears, but they would not rest upon His provision for their salvation.
 - They are, consequently, cut off forever!

- B. There are many in the visible church today just as there were in Paul's day, who are sons of the bondwoman.
1. They are in the church, they know that God sees and hears, they seek to obey Him in many ways and often live good clean lives...
 - But they trust in the flesh and not in the Spirit.
 - They rest in their works and not in Christ's work.
 - And they will not inherit God's kingdom.
 2. If we could be saved by our own works, Christ would never have come.
 - He came because our own righteousness comes dreadfully short.
 - That is why the blood of Christ was shed—that is why the curse fell upon Him—that by His stripes we might be healed.
 3. What about you?
 - Are you in the church, but too proud to receive and rest upon Christ alone for your salvation?
 - Will you die looking for salvation in your own goodness, or will you die looking for salvation that God provides in Christ?
 - God really does see—He sees deeply—He knows what is in you and He is holy God...
 - If you really knew that, you would know how much you need the forgiveness of Jesus Christ through the cross.
 - If you really knew that, you would cry out to Him for salvation and He would hear you—for He is Ishmael—the God who hears!
 - He is very near to us for whatever reason we may call upon Him.