

# Genesis 22 - The Sacrifice of Isaac

## I. Introduction

### A. This morning we are starting the third and final section of Abraham's story

1. We went first through the promise of a land
2. And we just concluded the promise of a son
3. The third section of Abraham's story tells how Abraham lived by faith in these promises
4. So, in many ways, my messages so far have been 'application light' because they were 'theology heavy' - I've tried to focus on what the promises of God were and how Christ is those promises
  - a. And, honestly, that is probably the most important application you can make is to see Christ
  - b. So I don't really mean that my previous messages had little application, but we're entering a section of Abraham's story that calls for practical application in life
  - c. But I want to base these practical applications on everything that has gone before - we needed to start with the promises of God because only the promises of God can fuel faith
  - d. And this is what we are going to see this morning

### B. This morning we're looking at the first of four stories that demonstrate Abraham's faith - the sacrifice of Isaac

1. Before we read the passage this morning, though, I want to sketch the axis of the passage for you
2. In other words, how is the passage developed, where does it start from, where does it go to, and how does it get there?
3. This morning our passage is going to start with a command of God and end with a promise of God - the axis of the passage lies there - from command to promise, as we read listen for the command and the promise
  - a. This morning, I'm not going to focus on the promise significantly, because it is substantially the same as the other promises of God to Abraham - another restatement of the promise
  - b. But it is important in the axis of the story - the story is pointed at the promise of God
4. But the bulk of the center of the passage deals with how those two things are connect - how is the command of God connected to the promise of God? And it's connected in two ways
  - a. First, the command is connected to the promise by typology - a typological sacrifice will be made that allows us to move from the commands of God to the promises of God
    - i. This passage is rich in typology - for example, the mountain that Abraham is going to ascend in the passage will eventually be the mountain where the temple of God will be built
    - ii. As we go through the passage this morning, we'll look at several other points of typology
  - b. Second, the command is connected to the promise by faith - Abraham's actions bridge the gap between God's command in verse 2 and the promise at the end of the chapter

### C. Read Genesis 22

### D. Proposition and Outline

1. **Proposition:** The typology of Christ's sacrifice leads to assurance of the promise which fuels radical faith
2. Outline:
  - a. Four 'Christ is' statements based on the typology of the passage
  - b. One 'Faith is' statement based on Abraham's actions

### E. This morning, I'm going to have a theme verse that I think captures the teaching of this passage well

1. Romans 8:32 - He who did not spare his own Son but gave him up for us all, how will he not also with him graciously give us all things?
2. By the end of this passage, I hope you can see how the sacrifice of Christ assures us of all promises so we can say with Paul, "How will he not also graciously give us all things?" And then live as though that is true.

## II. Christ is... the sacrificed Son

Genesis 22:2 - *He said, "Take your son, your only son Isaac, whom you love, and go to the land of Moriah, and offer him there as a burnt offering on one of the mountains of which I shall tell you."*

### A. The first thing we notice about the passage is the outrageousness of God's command to Abraham

1. God calls Abraham to perform a child sacrifice - to kill his promised son
  - a. Maybe the outrageousness is not the first thing you notice because you have heard the story so often
  - b. But don't let familiarity destroy the power of this passage
  - c. When God appears to Abraham and commands the sacrifice of Isaac we ought to be astonished at the command - how could God command Abraham to do that?
2. Why does God command Abraham to do something so revolting?
  - a. Our first answer is probably to test his faith - and that answer is right and we'll come to that at the end
  - b. But there's a greater reason, I think, as we look at the bigger pattern
3. We need to see that God had no real desire for Abraham to sacrifice his son
  - a. Jeremiah 32:35 - *They built the high places of Baal in the Valley of the Son of Hinnom, to offer up their sons and daughters to Molech, though I did not command them, nor did it enter into my mind, that they should do this abomination, to cause Judah to sin.*
  - b. So, God's purpose in calling Abraham to sacrifice his son must be greater than merely calling him to do something significant for God
4. This greater purpose is to point forward to a greater promised son who would be sacrificed by his father
  - a. As we've gone through the story of Abraham, I hope that you have been able to see that the theme of the promised son is fulfilled in Jesus Christ - the first and last promised son
  - b. God commands Isaac, the promised son, to be sacrificed because Christ will be sacrificed
  - c. Isaac points forward to Christ and he helps us understand the sacrifice of Christ
5. How does Isaac help us better understand the sacrifice of Christ?
  - a. When we see Abraham ready to sacrifice Isaac, we understand better the meaning of sacrificing your only son - Abraham's heart must have broken at the command and again when he held up the knife
    - i. The offering of the son is not a small offering, the offering of the son is an offering that is infinitely costly to the father and thus is an infinite demonstration of His love!
  - b. Also, when we see Abraham ready to sacrifice Isaac, we see that the promises aren't always going to be fulfilled in a straightforward way - how is Isaac going to be the heir if he is sacrificed?
    - i. But God uses the sacrifice of the promised son to point to and to gain the promises
    - ii. So when a greater promised son appears, we should expect that his obtaining of the promises may not appear straightforward, but may happen through even his own sacrifice
    - iii. God continues to demonstrate His power to obtain the promises through impossible situations

### B. The New Testament emphasizes the fact that God gave His Son as the sacrifice

1. John 3:14-18 - *And as Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up, that whoever believes in him may have eternal life. "For God so loved the world, that he gave his only Son, that whoever believes in him should not perish but have eternal life. For God did not send his Son into the world to condemn the world, but in order that the world might be saved through him. Whoever believes in him is not condemned, but whoever does not believe is condemned already, because he has not believed in the name of the only Son of God.*
2. Romans 5:10 - *For if while we were enemies we were reconciled to God by the death of his Son, much more, now that we are reconciled, shall we be saved by his life.*
3. I John 4:9-10 - *In this the love of God was made manifest among us, that God sent his only Son into the world, so that we might live through him. In this is love, not that we have loved God but that he loved us and sent his Son to be the propitiation for our sins.*

### C. When we see Isaac here, our hearts and minds must be drawn to the greater promised son

1. Christ, the promised son, has been sacrificed, demonstrating beyond measure the Father's love
2. And Christ, the promised son, has been sacrificed and yet has obtained the promises

### III. Christ is... the sacrificed substitute

Genesis 22:13 - *And Abraham lifted up his eyes and looked, and behold, behind him was a ram, caught in a thicket by his horns. And Abraham went and took the ram and offered it up as a burnt offering instead of his son.*

#### A. This passage in Genesis is so rich because we see clearly there are so many types of Christ here

1. But, the types do a little bit of musical chair playing
  - a. We have just seen that Isaac, the promised son, is a type of Christ
  - b. But there's another type in the passage - the lamb
2. How can there be two competing types of Christ in the same passage?
  - a. It seems odd to have two types, at least to me, but both types clearly point to Christ
  - b. The reason for the second competing type is the role it plays - the lamb is a substitute for Isaac

#### B. The lamb as a substitute becomes a pattern of Scripture

1. This is the first time in Scripture that a lamb has been sacrificed
  - a. Although there has been a sacrifice of sheep in Genesis 4 - Able sacrificed the firstborn of his flock
  - b. So, the pattern may have already started, although a different word for sacrifice is used with Able
2. The next time Scripture mentions a lamb being sacrificed is in Exodus 12
  - a. Exodus 12:21-27 - *Then Moses called all the elders of Israel and said to them, "Go and select lambs for yourselves according to your clans, and kill the Passover lamb. Take a bunch of hyssop and dip it in the blood that is in the basin, and touch the lintel and the two doorposts with the blood that is in the basin. None of you shall go out of the door of his house until the morning. For the LORD will pass through to strike the Egyptians, and when he sees the blood on the lintel and on the two doorposts, the LORD will pass over the door and will not allow the destroyer to enter your houses to strike you. You shall observe this rite as a statute for you and for your sons forever. And when you come to the land that the LORD will give you, as he has promised, you shall keep this service. And when your children say to you, 'What do you mean by this service?' you shall say, 'It is the sacrifice of the LORD's Passover, for he passed over the houses of the people of Israel in Egypt, when he struck the Egyptians but spared our houses.'" And the people bowed their heads and worshiped.*
  - b. Again, the lamb is sacrificed as a substitute - God claimed the firstborn of all of Egypt, but the lamb would substitute and turn away His wrath if they put the blood on the doors
3. The pattern continues throughout the history of Israel
  - a. The burnt offering, the peace offering, the sin offering and the guilt offering were all made of lambs
  - b. The Passover was always kept with a lamb
  - c. Lambs were sacrificed at the dedication and purification of the temple
4. And the prophets draw on the theme of the lamb sacrificed
  - a. Isaiah tells us that a greater lamb would be led to the sacrifice - Isaiah 53:7 - *He was oppressed, and he was afflicted, yet he opened not his mouth; like a lamb that is led to the slaughter, and like a sheep that before its shearers is silent, so he opened not his mouth.*
  - b. And Isaiah says that the lamb will again be a substitute, a substitute for sinners - Isaiah 53:12 - *yet he bore the sin of many, and makes intercession for the transgressors.*

#### C. When Christ appears, He is not only the sacrificed son, but also the sacrificed lamb - the substitute for sinners

1. John 1:29 - *The next day he saw Jesus coming toward him, and said, "Behold, the Lamb of God, who takes away the sin of the world!*
2. I Peter 1:18-19 - *knowing that you were ransomed from the futile ways inherited from your forefathers, not with perishable things such as silver or gold, but with the precious blood of Christ, like that of a lamb without blemish or spot.*
3. I Corinthians 5:7 - *Christ, our Passover lamb, has been sacrificed.*
4. II Corinthians 5:21 - *For our sake he made him to be sin who knew no sin, so that in him we might become the righteousness of God.*
5. The lamb points to Christ the substitute, the one who stands in the place of sinners to bear the God's wrath
6. Christ fulfills both types, He is both the sacrificed son and the sacrificed substitute!

#### IV. Christ is... the provided sacrifice

Genesis 22:8, 14 - *Abraham said, "God will provide for himself the lamb for a burnt offering, my son." ... So Abraham called the name of that place, "The LORD will provide"; as it is said to this day, "On the mount of the LORD it shall be provided."*

- A. As we go through the passage we are going to see two ways Isaac is a type and two ways the lamb is a type**
  - 1. We've already seen one of both - Isaac points to the sacrificed son and the lamb points to the substitute
  - 2. This third type is also related to the lamb - the lamb is not only a substitute, but it is the substitute provided by God - the sacrifice of Isaac is bracketed by the promise and the recognition of provision
  
- B. This is the culmination of the theme that has been going through the story of Abraham**
  - 1. It is God, not Abraham, who will gain the promises
  - 2. Even in the sacrifice, it is God who must provide the substitute - Abraham has nothing to give
  - 3. So to save the promise, God steps in and provides the needed sacrifice - God provides a lamb
  
- C. Just as the substitute lamb is fulfilled in Christ, so the provided lamb is fulfilled in Christ**
  - 1. John 1:29 - *"Behold, the Lamb of God, who takes away the sins of the world!"*
  - 2. When John the Baptist sees Jesus approaching, he not only declares Him the substitute lamb - the one who takes away sins - but he also calls Him the provided lamb - He is the lamb of God
  - 3. God stepped in to provide a lamb when we could not
  - 4. God is going to fulfill all His promises and ultimately He will fulfill them by providing a perfect sacrifice when we could not

#### V. Christ is... the risen sacrifice

Genesis 22:4 - *On the third day Abraham lifted up his eyes and saw the place from afar.*

Hebrews 11:19 - *He considered that God was able even to raise him from the dead, from which, figuratively speaking, he did receive him back.*

- A. The last type I want to point to this morning has to do with Isaac again**
  - 1. I'd actually be hesitant to point this type out, except that the New Testament specifically points it out
  - 2. There is an interesting detail recorded in Genesis 22:4 - it took three days for them to go to Mount Moriah
    - a. Abraham has done a lot of travelling in Genesis but it never records how long it took him to get places
    - b. So, the detail must be important, the three days were intentionally recorded in the story
  - 3. Now, I'm not sure that the first readers would have understood the purpose of recording them, but three days becomes a recurring theme of Scripture as well and we know where they lead (just a few important...)
    - a. Isaac was under the sentence of death for three days
    - b. Joseph tells the cupbearer and the baker that judgment and restoration would happen in three days
    - c. Jonah as in the belly of the fish for three days
    - d. And Christ was in the grave for three days
  
- B. So Isaac typifies Christ who will be sentenced to a sacrificial death but will be restored on the third day**
  - 1. Hebrews calls us to see this parallelism - *He considered that God was able even to raise him from the dead, from which, figuratively speaking, he did receive him back.*
  - 2. Isaac was received back from the sentence of death on the third day, which is how the promise was fulfilled even after sacrifice
  - 3. And Christ was also received back on the third day and in a much greater way - Isaac was received back by averting the sacrifice - Christ was received back by defeating death through sacrifice!
  - 4. The pattern of the promised son being sacrificed must end with a victorious restoration and it has!
  - 5. Matthew 28:5-6 - *But the angel said to the women, "Do not be afraid, for I know that you seek Jesus who was crucified. He is not here, for he has risen, as he said. Come, see the place where he lay."*

## VI. Faith is... living as though the promise is real

Genesis 22:3, 7-8 - *So Abraham rose early in the morning, saddled his donkey, and took two of his young men with him, and his son Isaac. And he cut the wood for the burnt offering and arose and went to the place of which God had told him... And Isaac said to his father Abraham, "My father!" And he said, "Here am I, my son." He said, "Behold, the fire and the wood, but where is the lamb for a burnt offering?" Abraham said, "God will provide for himself the lamb for a burnt offering, my son." So they went both of them together.*

### A. There is a clear parallel between Genesis 22 and Genesis 12

1. Genesis 12:4 - *So Abram went, as the LORD had told him, and Lot went with him.*
2. Genesis 22:3 - *So Abraham... arose and went to the place of which God had told him*
3. Abraham is demonstrating the wholehearted obedience here that defines his faith once again
4. When we look at Abraham, we clearly see that faith is obeying what God commands of us
5. But I don't want to leave the application there this morning, I want to explore how and why Abraham obeyed God's command and what that teaches us about Abraham's faith

### B. Why was Abraham able to obey God's impossible command? How did Abraham have faith?

1. The answer lies in Hebrews 11:17-19 - *By faith Abraham, when he was tested, offered up Isaac, and he who had received the promises was in the act of offering up his only son, of whom it was said, "Through Isaac shall your offspring be named." He considered that God was able even to raise him from the dead, from which, figuratively speaking, he did receive him back.*
2. Abraham knew that God would make Isaac his heir even if he was sacrificed
  - a. When push came to shove, Abraham's eyes were ultimately on the promises
  - b. Abraham believed that the promises were true - he believed them so strongly that he knew Isaac would be his heir, no matter what God commanded him to do
  - c. He believed the promises so much that if God told him to sacrifice Isaac, he understood that it was God's problem to figure out how Isaac was going to be his
  - d. Abraham knew that God was able to make Isaac his heir, even if it involved raising Isaac from the dead
3. Abraham's belief in the promise led him to do crazy things in accordance with God's command
  - a. When Abraham truly believed the promise, He did absolutely outrageous things according to God's command - He was going up the mountain to sacrifice His son
  - b. It's clear from the passage Abraham wasn't sure how everything was going to work out, but he knew God would fulfill his promises and he acted on that knowledge
  - c. His faith is demonstrated when he acts as though the promises were really real and were not in danger of God failing to keep them

### C. Faith is expressed in actions (not mental assent)

1. James 2:18-24 - *But someone will say, "You have faith and I have works." Show me your faith apart from your works, and I will show you my faith by my works. You believe that God is one; you do well. Even the demons believe---and shudder! Do you want to be shown, you foolish person, that faith apart from works is useless? Was not Abraham our father justified by works when he offered up his son Isaac on the altar? You see that faith was active along with his works, and faith was completed by his works; and the Scripture was fulfilled that says, "Abraham believed God, and it was counted to him as righteousness"---and he was called a friend of God.*
2. In our culture faith and belief, at their best, usually are taken to mean intellectual assent or even metaspirtual imagining
  - a. So, in the culture at large, people can claim to believe all sorts of ridiculous things without actually thinking they are true or having them affect their lives much at all
  - b. But even in the church we usually make a big deal about a profession of faith - a person says they believe in Jesus
  - c. And this is very right in a way - Romans 10:9 - *because, if you confess with your mouth that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved.* - so don't hear this morning that I'm discounting this, a profession of faith in Christ is really powerful

- d. But the words out of ones mouth are not the ultimate test of faith, even Romans recognizes that a statement alone is not the end - *and believe in your heart...*
  - e. Can a person claim and affirm a belief in Christ and do things that don't appear to be following Christ?
  - f. This is what James deals with in James 2 - what is the ultimate test of faith?
3. To answer this question, James looks back at Abraham's sacrifice of Isaac
- a. In effect James says, "No, if you really believe something, it's going to affect what you do!"
  - b. When someone comes up to James and say, "I believe," James says, "show me."
  - c. A faith that doesn't change your actions isn't faith, our actions are always based on what we believe
  - d. In other words, actions diagnose what you believe in - you can say you believe in whatever you want, but your actions are going to demonstrate what you really believe in
    - i. A really easy example of this is food
    - ii. If you come up to me and tell me that this food has been poisoned, that's great
    - iii. But if I see you eating it I'm going to have to question if you really believe it's been poisoned
    - iv. Your actions diagnose what you really believe
4. Conclusion: I can tell what you believe based on what you do
- a. You can come up to me and tell me you believe, but I'm going to look at your life to decide if it is true
  - b. But, perhaps more importantly, you can tell yourself you believe, but you can look into your own life and see what you do to decide if it is true
  - c. And, most importantly, you can tell God you believe, but, in some way, God is going to look at your life and decide if that is true or not
  - d. This may be a hard statement to swallow, but think about the parable of the sheep and the goats - Jesus proclaims that Christ will separate them based on their actions - did they feed the hungry, clothe the naked, visit the sick and support those in prison or did they not?
  - e. Those actions didn't earn them salvation, but they did demonstrate what they truly believed
  - f. The ultimate test of faith is what you do, not what you say

**D. Faithful actions are based on the surety of promise (not other considerations)**

1. Hebrews 11:17-19 - *By faith Abraham, when he was tested, offered up Isaac, and he who had received the promises was in the act of offering up his only son, of whom it was said, "Through Isaac shall your offspring be named." He considered that God was able even to raise him from the dead, from which, figuratively speaking, he did receive him back.*
2. The other New Testament passage that reflects on the sacrifice of Isaac helps us advance our understanding one more step by helping us see how beliefs translate into actions
  - a. Hebrews 11, in effect, says Abraham focused more on ultimate consequences than immediate consequences
  - b. What I mean is that Abraham's vision was focused on the promise and he deliberately acted in accordance with the promise, not his fears or his other desires
  - c. Abraham probably feared greatly that sacrificing Isaac would end his hope of an heir - but he focused on the promise, not his fear
  - d. Abraham assuredly desired to keep his son, he loved his son as God Himself acknowledges - but he focused on the promise, not his other desires
  - e. So faithful actions, that is the actions that demonstrate faith that we just defended, are actions that deliberately focus on the promises of God and not other considerations
3. If you want your actions to demonstrate faith, then you must start with the promise
  - a. Faithful actions overflow from a knowledge and belief in the promise
  - b. This is both natural and intentional
  - c. The more you know, study and believe the promises in Christ, your life will naturally flow towards those promises
  - d. But it is also intentional - you need to sit down and think about what you are going to do in light of the promises of God
  - e. But in both cases, faithful actions start with the promises of God - so we need to know and to love the promises of God found in Christ - and we need to sense the absolute truth and surety of those promises in Christ so we can act with reckless abandon based on our faith

**E. Faith allows us to obey disregarding immediate consequence (because we know the final consequence)**

1. There were terrible immediate consequences for Abraham if he sacrifice Isaac
  - a. He would lose the son whom he loved
  - b. He would lose the heir he'd been promised
2. But Abraham disregarded these consequences because he knew the ultimate consequence
  - a. Even if he lost his son whom he loved, he knew that somehow God would restore him
  - b. Even if he lost the heir he'd been promised, he knew that somehow God would make him the heir
3. So we come back to our theme verse this morning, Romans 8:32 - *He who did not spare his own Son but gave him up for us all, how will he not also with him graciously give us all things?*
  - a. This verse tells us the ultimate consequences of following after Christ
  - b. God is going to give us everything! And He has proven that by giving His own Son as the sacrifice.
  - c. If this is the ultimate consequence of following after Christ, then we can disregard the immediate consequences of following Christ
  - d. These immediate consequences may be a loss of wealth, a loss of family, a loss of health, a loss of respect, a loss of position, even a loss of life because we follow after Christ
  - e. But these are all just immediate consequences, God is going to give us everything!
  - f. So we can focus our eyes on the ultimate consequences and run after the promises of God with apparently reckless abandon - not because we don't care what happens but we care so much about what happens that we want the final promises not immediate benefits

**F. How often does Christ call us to disregard the immediate consequence in favor of the ultimate consequence?**

1. Matt 10:34-38 - *"Do not think that I have come to bring peace to the earth. I have not come to bring peace, but a sword. For I have come to set a man against his father, and a daughter against her mother, and a daughter-in-law against her mother-in-law. And a person's enemies will be those of his own household. Whoever loves father or mother more than me is not worthy of me, and whoever loves son or daughter more than me is not worthy of me. And whoever does not take his cross and follow me is not worthy of me. Whoever finds his life will lose it, and whoever loses his life for my sake will find it."*
2. Matt 16:24-28 - *Then Jesus told his disciples, "If anyone would come after me, let him deny himself and take up his cross and follow me. For whoever would save his life will lose it, but whoever loses his life for my sake will find it. For what will it profit a man if he gains the whole world and forfeits his soul? Or what shall a man give in return for his soul? For the Son of Man is going to come with his angels in the glory of his Father, and then he will repay each person according to what he has done. Truly, I say to you, there are some standing here who will not taste death until they see the Son of Man coming in his kingdom."*
3. Mark 10:29-30 - *Jesus said, "Truly, I say to you, there is no one who has left house or brothers or sisters or mother or father or children or lands, for my sake and for the gospel, who will not receive a hundredfold now in this time, houses and brothers and sisters and mothers and children and lands, with persecutions, and in the age to come eternal life."*
4. Luke 12:22-34 - *And he said to his disciples, "Therefore I tell you, do not be anxious about your life, what you will eat, nor about your body, what you will put on. For life is more than food, and the body more than clothing. Consider the ravens: they neither sow nor reap, they have neither storehouse nor barn, and yet God feeds them. Of how much more value are you than the birds! And which of you by being anxious can add a single hour to his span of life? If then you are not able to do as small a thing as that, why are you anxious about the rest? Consider the lilies, how they grow: they neither toil nor spin, yet I tell you, even Solomon in all his glory was not arrayed like one of these. But if God so clothes the grass, which is alive in the field today, and tomorrow is thrown into the oven, how much more will he clothe you, O you of little faith! And do not seek what you are to eat and what you are to drink, nor be worried. For all the nations of the world seek after these things, and your Father knows that you need them. Instead, seek his kingdom, and these things will be added to you. "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom. Sell your possessions, and give to the needy. Provide yourselves with moneybags that do not grow old, with a treasure in the heavens that does not fail, where no thief approaches and no moth destroys. For where your treasure is, there will your heart be also."*

5. Luke 14:25-33 - *Now great crowds accompanied him, and he turned and said to them, "If anyone comes to me and does not hate his own father and mother and wife and children and brothers and sisters, yes, and even his own life, he cannot be my disciple. Whoever does not bear his own cross and come after me cannot be my disciple. For which of you, desiring to build a tower, does not first sit down and count the cost, whether he has enough to complete it? Otherwise, when he has laid a foundation and is not able to finish, all who see it begin to mock him, saying, 'This man began to build and was not able to finish.' Or what king, going out to encounter another king in war, will not sit down first and deliberate whether he is able with ten thousand to meet him who comes against him with twenty thousand? And if not, while the other is yet a great way off, he sends a delegation and asks for terms of peace. So therefore, any one of you who does not renounce all that he has cannot be my disciple.*
  
6. Why does Christ issue these commands so often?
  - a. These commands all focus on things we could live for, promises we could seek after
    - i. We could live for family
    - ii. We could live for children
    - iii. We could live for pleasure
    - iv. We could live for health
    - v. We could live for wealth
    - vi. Or we could live for Christ
  - b. Christ demands that we don't live for the promise of anything except Himself - we have to discard all other promises and seek Him and His kingdom alone
  
7. God's command to Abraham was ultimately the same - give up all other promises in favor of My promise
  - a. Is your hope in your son or in My promise?
  - b. Is your joy in your son or in My promise?
  - c. Abraham, demonstrate with your life that My promises are the only thing your life is pointed at
  - d. God said that to Abraham and God says that to us - show Me and everyone else that My promises are better

**G. I'll close by asking a series of questions for personal meditation**

1. If someone had a bird's eye view of your life, what would they conclude you were living for?
2. How have you deliberately based your actions on the promises of God, not on earthly fears?
3. What consequences in this world are you afraid of that would cause you to hesitate to obey Christ's commands?
4. How should you address these fears with the surety of the promises found in the cross of Christ?
5. How are you going to go out this week and demonstrate with your life that you believe in our great Savior and High Priest and the promises He has given us?