

## An Impossible Provision

2025-08-10 – Genesis 22



Have you ever felt like the Lord has asked for you to do the impossible? The test God had for Abraham in Genesis 22 surely felt that way. God had promised Abraham descendants as numerous as the stars, yet now God commanded Abraham to sacrifice the son from whom they would come. This week we are going to look at how God provides for Abraham, and how He has provided for us in abundance beyond anything we could ever imagine.

Well, good morning. If you've got your Bibles, I want to invite you to open to Genesis chapter 22. We are today in the climactic moment of the life of Abraham in Scripture. Today, God is going to ask Abraham to do something that is seemingly impossible. Something that, when I hear, I cannot imagine how I would respond.

Has God Ever asked you to do the impossible?

But as we start today, we need to ask this question of one another, and that is, **has God ever asked you to do something impossible?**

When Abraham was a 75-year-old childless man with a 65-year-old barren wife, God asked him to leave his father's land, his father's house, and his relatives. And when I think about that and think about starting life over at 75 in a foreign land for an unknown God, that sounds pretty impossible. But that's not the most impossible thing God ever asked of Abraham. As we will see today, and as we've actually seen once before in Genesis 17. And my question for you is, has God ever asked you to do the impossible? And maybe He hasn't, but have you ever done the thought exercise of, when I do that? If God asked me to?

I always admire missionaries who go to closed-off countries and send their kids to boarding schools, and they're separated for years for the sake of the gospel, and I cannot imagine doing that if God called me to it. Hopefully, His Spirit would transform me to be able, but I hear that and think, that's impossible. I don't know that I could stay apart from my kids that long, and there are those faithfully doing that for the gospel, and I am in awe of that. I don't know if you've ever felt like God has asked you to do the impossible, but today, as we read in Genesis 22, we are going to be asked to think in this way, and by the end, I promise there is one place where God has asked you to do the impossible, and we will get to that at the end.

But before we jump in, let us pray.

*Father in heaven, we thank You for this day, Father. We thank You that while we were still sinners, You so loved the world that You sent Your one and only Son. You did not spare Your Son, but He died in our place for our sins. And we thank You that we who deserve to perish, if we call upon Your Son's name, we will have life and have it to the full because of the work You have done. Father, we thank You for the work of Your Spirit and opening our eyes to the truth of the gospel. And indeed, Lord, I pray Your Spirit would be moving now. If anyone here does not know You, I pray by the end of this morning they would see how You have not withheld even Your Son from us because of Your great love. For all of us, Lord, I pray Your Spirit is giving us eyes to see and ears to hear what Your Word has to say. And I pray You would be speaking through me and speaking to me, that these would be Your words and not mine. We pray all of this in the holy and precious name of Your Son, Jesus. Amen.*

Well, our question is, **has God ever asked you to do the impossible?**

After these things God **tested** Abraham and said to him, "Abraham!" "Here I am," he answered.  
Genesis 22:1 CSB

And we begin in Genesis 22:1. **"After these things, God tested Abraham and said to him, 'Abraham!' 'Here I am,' Abraham answered."** Now, before we get to what the test is, we need to talk about the words "after these things." Those words refer to Genesis chapters 20 and 21, which is one big unit focused on how God brings about the impossible birth of Isaac. A 100-year-old man and his 90-year-old wife, who is barren, have a son named Isaac in their old age. Isaac's name, if you remember from Genesis 17, when Abraham hears from God, "Your wife Sarah, 89 years old, she's going to have a son," he laughs in bitterness, and in Hebrew, the word is **Yitschaq**. And God says, "Name your son **Yitschaq**." The idea is, every time you say your son's name, it will be a reminder you thought this was impossible. And yet He has brought it about. And that has happened, and now it's been about 13 years. Isaac is probably 12 or 13.

And so, God tested Abraham. Now, it's also important to note, when God tests Abraham here, God is not in heaven saying, "I wonder what's going to happen." God knows. If you read the beginning of Ephesians, it says from before the foundations of the earth, God knew. He knew everything that would happen. Father, Son, and Holy Spirit—none of them are surprised by anything that happens before "Let there be light" was uttered. The end was assured. But in this story we are reading, God tested Abraham so that we can understand about the character of faith and true faith and, most importantly, so we can better understand the God who we serve.

After these things God **tested** Abraham and said to him, "Abraham!" "Here I am," he answered. "Take your son," he said, "your only son Isaac, whom you love, go to the land of Moriah, and offer him there as a burnt offering on one of the mountains I will tell you about."  
Genesis 22:1-2 CSB

And so, God tested Abraham and said to him, **"Abraham!" "Here I am," Abraham answered. And God said, "Take your son, your only son Isaac, whom you love, go to the land of Moriah and offer him there as a burnt offering on one of the mountains I will tell you about."**

After these things God **tested** Abraham and said to him, “Abraham!” “Here I am,” he answered.

Take your son, your only son, whom you **love**, Isaac

And go to the land of Moriah, and offer him there as a **burnt offering** on one of the mountains I will tell you about.”

Genesis 22:1-2 CSB

Now, before we go any further, I want to draw a few things to your attention. First and foremost, in the Hebrew, there's a cadence that happens: “Take your son, Your only son, Whom you love, Isaac.”

And why is this cadence important? “Take your son.” He's got two sons. “Your only son?” Well, by a Hebrew reckoning, he is an only son with Sarah and an only son with Hagar. “Whom you love.” Of course, he loves both sons. “Isaac.” The drama builds to the moment, “Isaac.” And, “Go to the land of Moriah and offer him there as a burnt offering on one of the mountains I will tell you about.”

Now, the land of Moriah—what we are going to find out, if we read in 2 Chronicles 3:1, we find out that the mountain upon which Isaac is offered up as a sacrifice—or almost offered up—is the same mountain, and the place indeed is the same place where the temple is built. But Abraham doesn't know that yet. He just knows that God is telling him, **“Take your son, your only son, whom you love, Isaac, and go to the land of Moriah and offer him there as a burnt offering on the mountain I will tell you about.”**

Now, it's incredible to consider that this is the first time in Scripture the word “love” shows up. And the first time in the Bible the word love shows up, it's tied to a father sacrificing his son. You might wonder how Abraham would respond to this. God has made very clear to Abraham, “Through Isaac, your descendants will be as numerous as the stars in the heaven. Through Isaac, your descendants will be as numerous as the dust of the earth.” And now God is saying, “Kill him on a mountain.” When God said He was going to offer judgment against Sodom and Gomorrah, Abraham said, “What if 50 righteous people are found there?” And Abraham tried to slow God down. And of course, God knew the outcome before they talked. But what we see here, we don't see Abraham say anything.

So Abraham got up early in the morning, saddled his donkey, and took with him two of his young men and **his son** Isaac. He split wood for a **burnt offering** and set out to go to the place God had told him about.

Genesis 22:3 CSB

In fact, Abraham gets to work immediately.

**Abraham got up early in the morning, saddled his donkey, took with him two of his young men, and his son Isaac.** Every time his son is mentioned, Isaac, it says “his son Isaac” to draw attention to their relationship. **He split the wood for a burnt offering,** meaning he planned to carry through what God has commanded him. **He set out to go to the place God had told him about.** When we read these, we don’t see any emotion. But that’s not because emotion is not present. In ancient storytelling, where you see verb after verb after verb like this:

So Abraham:

got up early in the morning,  
saddled his donkey, and  
took with him two of his young men and his son Isaac.  
He split wood for a burnt offering and  
set out to  
go to the place God had told him about.

Genesis 22:3 CSB

This is the ancient oral version of slow motion. What is happening here is Abraham is taking each step deliberately.

Have you ever had to do something that you had to just focus and cut out all emotion in order to get it done? My daughter, Lucy, a couple of years ago, got cut very deeply on her arm, and she needed stitches, and it was really hard for my wife and I trying to figure out, we got to hold her down. We got a Hannah Chookaszian did all the stitching and it was wonderful. But I still remember, as dad, I had to quit listening to my daughter’s cries and just hold her and not think about where she was at—she was numb. Like, we weren’t monsters. But I still remember that moment of just, I have to cut my emotions out. I have to do what I need to do in this moment. It is good for the sake of doing what is right. But it is terrible to imagine and feel. Abraham in this moment though we don’t see his emotions; we see his faithfulness to the Lord.

On the third day Abraham looked up and saw the place in the distance.

Genesis 22:4 CSB

In the next verse, “**On the third day, Abraham looked up and saw the place in the distance,**” and now we find out they’ve traveled for three days, and I cannot imagine what that trip was like. Abraham and Isaac and two other young men, early adolescent men, are traveling together. I wonder if every night when they stopped, if Abraham looked up at the stars and went, “God, how is this going to be? Because You said my son, from him, my descendants would be as numerous as the stars in the heaven.” When they got up in the morning or when they stopped for lunch and stood up, when he brushed the dust off of his robes, I wonder if he was thinking, “My descendants are supposed to be this numerous through Isaac.” And yet, I’m taking him to a mountain to offer him as a burnt offering.

In their day, a burnt offering meant you built an altar. You placed the wood on the altar. You bound the animal to be sacrificed. You put it on top of the wood. You took a knife, and not like a little steak knife, like a cleaver-type knife. And you butchered the animal on top. And then, after the blood had shed, you burned it up with fire. And so, Abraham, for three days, is holding that weight, as he's trying to reconcile, "God has done this impossible thing in giving me this son in my old age, and now He wants me to sacrifice him."

Then Abraham said to his **young men**, "Stay here with the donkey. The boy and I will go over there to worship; then **we'll come back** to you."

Genesis 22:5 CSB

***After he saw the mountain, Abraham said to his young men, "Stay here with the donkey. The young man and I will go over there to worship, and then we'll come back to you."*** Now, in most translations, it says "the boy," but the word for young men, his young men, and the word for Isaac, young man, are the same word, and that even draws attention to something that, in other cultures of that day, a guy who was told, "You need to sacrifice your son," who was shrewd, might have said, "Well, I inherit this other young man who's my son." There's just this little hint here, not of Abraham doing that—Abraham does not do that at all—but of options in the day of how people might try and offer trickery against the gods. But Abraham is faithful. ***"The young man and I will go over there to worship, and then we will come back."***

Now, these words, "we will come back to you," when Abraham says these words, they're mentioned in Hebrews 11. And the author of Hebrews, inspired by the Holy Spirit, tells us that Abraham, when he says, "We will come back to you," he has reasoned out. He's going to go up the mountain. He is going to kill Isaac, but God is going to bring Isaac back to life. He's reasoned out that there will be a resurrection because God has said, "Through Isaac will his line be. He will have descendants as numerous as the sand on the seashore. He will have all of these descendants." And so, when we read, "We will come back to you," it is our one clue that Abraham has faith that God is going to do something impossible with this son whose name is laughter because it was impossible that he could even be born. So, Abraham is displaying faith. Even as he and Isaac are about to ascend the mountain.

Abraham took the wood for the burnt offering and laid it on his son Isaac. In his hand he took the fire and the knife, and the two of them walked on together.

Genesis 22:6 CSB

***Abraham took the wood for the burnt offering and laid it on his son Isaac. In his hand, he took the fire and the knife, and the two of them walked on together.*** Now, first and foremost, the word together in Hebrew is an incredibly redundant word. It does not need to be there, but it is there to stress, as they go up the mountain, will this be the last time they are together? Abraham must have been

thinking that. I love the picture of a father caring for his son. He gives him the things that would be safest to carry, and he himself carries the knife and the fire, the things he knows, once they ascend, will be harming Isaac. He carries them up.

There's also beauty in this passage because this is not the only time a son has taken up a mountain to be sacrificed, carrying the wood by which they would be sacrificed. Christ carried His own cross until He could go no further on the day He was crucified.

Then Isaac spoke to **his father** Abraham and said, "**My father.**" And he replied, "Here I am, **my son.**" Isaac said, "The fire and the wood are here, but where is the lamb for **the burnt offering?**" Abraham answered, "God himself will provide the lamb for **the burnt offering, my son.**" Then the two of them walked on **together.**

Genesis 22:7-8 CSB

As they're going up the mountain, ***Isaac spoke to his father Abraham and said, "My father!" And Abraham replied, "Here I am, my son." And Isaac said, "The fire and the wood are here, but where is the lamb for the burnt offering?"*** A very appropriate question. No one in that day would have said, "Let's go build an altar, put the wood on top of it, and then we'll see when an animal shows up."

***Abraham answered, "God Himself will provide the lamb for the burnt offering, my son." And then the two of them walked on together.*** Now, there's an important little thing here. "God Himself will provide"—the word in Hebrew behind "will provide" is tied to the idea, not just of giving something, but revealing something. It's the word for God will see and bring about provision. He will reveal the need and meet the need. It's all tied up in the word being produced here, and so Abraham is saying, "God Himself will meet the need that needs to be met." He has faith that God is going to do something, whether or not it happens before or after he sacrifices Isaac.

When they arrived at the place that God had told him about, Abraham built the altar there and arranged the wood. He bound **his son** Isaac and placed him on the altar on top of the wood. Then Abraham reached out and took the knife to slaughter **his son.**

Genesis 22:9-10 CSB

***When they arrived at the place God had told him about, Abraham built the altar and arranged the wood.*** And just like before, we go into slow motion.

When they arrived at the place that God had told him about, Abraham:  
built the altar there and  
arranged the wood and  
bound **his son** Isaac and  
placed him on the altar on top of the wood.  
Then Abraham

reached out and  
took the knife to slaughter **his son**.

Genesis 22:9-10 CS

**He built the altar**, and building the altar would have been piling up stones. I imagine, as he did, that he probably wasn't looking at Isaac at all. I wouldn't have been able to. **He arranged the wood on top**. And then he had to look at his son because **he had to bind Isaac**. And so, **he bound his son Isaac and placed him on top of the wood**. Can you imagine the terror in Isaac's eyes? Can you imagine the sorrow and the determination in Abraham's? **And he placed him on the altar on top of the wood**. And then **Abraham reached out, and he took the knife to slaughter his son**.

But the angel of the Lord called to him from heaven and said, "Abraham, Abraham!" He replied, "Here I am."

Genesis 22:11 CSB

**But the Angel of the Lord called to him from heaven and said, "Abraham, Abraham!"** And I have to yell every time I read it because this is one of those remarkable moments in Scripture. "Abraham, Abraham!" God is not speaking with desperation, but He's speaking with, "Abraham! Abraham! STOP!" God, only three times in the Old Testament, says someone's name twice: Abraham, Moses, and Samuel are the three who get it, and God, when He does it, it is in key, foundational moments in Scripture. And here, as Abraham is about to sacrifice his son, the Angel of the Lord from heaven calls and says, "Abraham, Abraham!" And Abraham replies, "Here I am."

But the angel of the Lord called to him from heaven and said, "Abraham, Abraham!" He replied, "Here I am." Then he said, "Do not lay a hand on the boy or do anything to him. For now I know that you fear God, since you **have not withheld your only son** from me."

Genesis 22:11-12 CSB

**Then the Angel of the Lord said, "Do not lay a hand on the boy or do anything to him. For now I know that you fear God, since you have not withheld your only son from Me."** The Angel of the Lord says, "You don't need to, put the knife down, you don't need to do this. You've shown that you fear God," the God who knew when He tested Abraham, knew when He started the test, the outcome. The outcome is finished. He did not need to sacrifice his son, and so God stops him at the crucial moment and says, **"For now I know that you fear God, since you have not withheld your only son from Me."**

Abraham **looked up and saw** a ram caught in the thicket by its horns. So Abraham went and took the ram and offered it as a **burnt offering** in place of **his son**. And Abraham named that place The Lord **Will Provide**, so today it is said, "It **will be provided** on the Lord's mountain."

Genesis 22:13-14 CSB

**Abraham looked up and saw a ram caught in the thicket by its horns**. Now, the word here for the ram caught—it's not a word you would tie to thicket, because the thicket is just, you know, like a

thorny, brambly thing. The word for caught is an active word, and we see divine provision here. Abraham looks up and sees a ram caught in a thicket by its horns. God is showing His provision. ***So, Abraham went and took the ram and offered it as a burnt offering in place of his son. And Abraham named that place, “The Lord Will Provide.” So today, it is said, “It will be provided on the Lord’s mountain.”***

Now, this passage, when we read it, “The Lord Will Provide”—again, remember it’s, “He will reveal His provision. He will show the provision, and He will make the provision happen.”

Abraham looked up and saw a ram caught in the thicket by its horns. So Abraham went and took the ram and offered it as a burnt offering in place of his son. And Abraham named that place The Lord Will Provide, so today it is said, “It will be provided on the Lord’s mountain.”  
Genesis 22:13-14 CSB

Your father Abraham rejoiced to see my day; he saw it and was glad

John 8:56 CSB

Jesus, in John 8, references this. When Jesus is talking to the Pharisees and religious leaders, some of them are saying they want to follow Jesus, and they kind of believe in Jesus, and they’re kind of going back and forth with Him. And Jesus, in that conversation, says, ***“Your father Abraham rejoiced to see My day. He saw it and was glad.”*** And when Jesus says this, He’s talking not about some vision Abraham had, but He’s talking about the moment when Abraham, on the mountain—the mountain where Jerusalem is—on that same mountain, Abraham thought he had to kill his son, and God said, “There’s something I will provide to replace, to be in the place for the sacrifice.” And Jesus here is saying, “Your father Abraham rejoiced to see this. He saw My day in this moment.”

Then the angel of the Lord called to Abraham a second time from heaven and said, “By myself I have sworn,” this is the Lord’s declaration: “Because you have done this thing and have not withheld your only son, I will indeed bless you and make your offspring as numerous as the stars of the sky and the sand on the seashore. Your offspring will possess the city gates of their enemies. And all the nations of the earth will be blessed by your offspring because you have obeyed my command.”

Genesis 22:15-18 CSB

After Abraham offers the sacrifice, ***the Angel of the Lord called to Abraham a second time from heaven and said, “By Myself I have sworn,” this is the Lord’s declaration, “because you have done this thing and have not withheld your only son, I will indeed bless you and make your offspring as numerous as the stars of the sky and the sand on the seashore.”*** Now, what God says here, He’s already said. But as we keep reading, we see more added. ***“Your offspring will possess the city gates of their enemies.”*** The promise is made bigger. In this moment, there’s a promise of military conquest and victory.

***“And all the nations of the earth will be blessed by your offspring, because you have obeyed My command.”***

And as we come to the end of that, we should marvel. If you are here today and you are not of Jewish descent, and you are a follower of Jesus, you’re part of the nations of the earth being blessed by the offspring of Abraham. What God promised to Abraham, He has brought to completion through Christ.

Has God Ever asked you to do the impossible?

And this is where we come to the end of our passage for today. Abraham goes down the mountain, and they go together back to Beersheba.

But we come back to our starting question: **has God ever asked you to do the impossible?** In this passage, I love all the parallels to Christ.

- A father loving his only son, willing to sacrifice.
- The son carrying the wood up the mountain and being laid on the mountain, bound. Now, of course, Jesus was not bound; He was nailed to the cross. And there’s one other key difference that, every time I read this, I marvel at.
- God stops Abraham. “Abraham, Abraham,” the Angel of the Lord says. Jesus, on the cross, says, “Eloi, Eloi,” “Father, Father.” And yet, God does not stop it.

Christ died on the cross for our sins because it was the only way that we could be truly righteous before God.

Christ died on the cross because what God set up with Abraham, what we see in Genesis 22, is, look at the faithfulness of a father to show his love to God and his fear of God, and that he was ready to kill his son. But look at our Father in heaven, who did not spare His Son for us. This passage is so wonderful because it speaks to the reality of what we have in our loving Father in heaven for all who call upon His name. He did not spare His Son.

And as we read this passage, it is worth noting that, even had Abraham carried through this action, had he sacrificed his son, there’s a reality that it would not have solved the problem of sin. I mentioned at the start of the sermon, God has asked you to do something impossible. He’s asked it of each and every human who has ever drawn breath. You see, you have been asked to walk blameless before God. All who are made in His image were called to a standard of holiness that, from the moment the woman and the man in the garden ate from the tree, has been impossible for us to attain. From that moment forward, there is not an act of righteousness so

great it could cover our sin. You are guilty, and it is impossible for you to change your status before God, just like I am guilty, and it is impossible to change mine.

Had Abraham done this act, or even the act he did, does not make him fully righteous before God. The solution to sin was not in that sacrifice. The only sacrifice that could truly make us right before God was God the Son. God the Father sent God the Son, and He died on the cross in our place, on the same mountain where God provided a ram in place of Isaac, God provided His Son in place of us. His blood was shed, His body was broken, that we could stand righteous before Him—not in our own strength, not because we could earn it or we could deserve it, not because of anything that we could do in our power. If there was anything that we could do to be righteous, when Jesus was praying in the garden and said, “Father, if there’s any way for this cup to pass from Me,” the Father in heaven would have said, “There’s this.” But there was not, and so Jesus died on the cross for our sins, in our place, and it is the most wonderful and marvelous thing.

We deserve death. The wages of sin are death. We deserve hell. We deserve separation from God for all eternity and anguish and gnashing of teeth because we have all fallen short. And yet, the gift of God is eternal life through Christ Jesus our Lord. God has asked you to do an impossible thing. He created us in His image, and He demands that we walk righteous before Him, and we, in our own strength, never could. And so, He sent His Son. And His Son came, and He lived a perfect life. He is the only person not deserving of death. He is the only person that could stand before God in His own righteousness. And when He was on the cross, He could have spoken a word. It was His voice—Father, Son, and Spirit spoke and said, “Let there be light,” and on the cross, He could have spoken, said, “Stop.” But instead, He said, “It is finished.” And He completed the work with His last breath.

And praise the Lord that, as Abraham reasoned God would bring Isaac back to life, praise the Lord that Jesus came back to life, and we see that death itself was defeated. Christ died for our sins. He rose from the grave. He ascended into heaven, where He reigns. Our hope is not in a dead God but a living one—the Father, the Son, and the Holy Spirit. The work of our salvation, not because of anything we could do, but because of all that He has done.

If you’re a believer, I hope, as we read this passage, that you leave secure in God’s great love for you. He says to Abraham, “You did not withhold your only son from Me.” And He truly did not withhold His only Son from you. God did not spare His Son. And if you’re here right now, and as we’re talking, you’re not sure where you stand before God, I want to encourage you that Scripture makes clear, again and again, Romans 10:9, ***“For all who confess with their mouth that Jesus is Lord and believe in their hearts God raised Him from the dead, you will be saved,”*** because for us to believe that means the Spirit has opened our eyes to the truth of the gospel.

And if you are out here today and you do not know where you stand before God, know that God did not withhold His Son from you. And we're called through Scripture to cry out to Him, to confess our sins, and to acknowledge that He is Lord. And if we do that, the promise is we will be saved—not in our strength or our righteousness. We can't boast of anything we have done, but because of what He has done, by grace, we have been saved.

I want to invite you all to bow your heads. And as you bow your heads, if you are here today and as you hear this message, you want to respond to the gospel for the first time, I'm going to ask you to repeat some words after me. Do it quietly.

God,

I am a sinner and there is nothing I can do to walk blameless before you. You saw this and sent your Son to die in my place. I believe that Jesus died for my sins on the cross, rose on the third day, reigns in heaven, and will return someday. I put my trust in Him and turn from my sinful and rebellious ways through the work of your Holy Spirit. It is in the name of Your Son Jesus I pray, amen.

And I want to invite you to say, *"God, I am a sinner. And there is nothing I can do to walk blameless before You. You saw this and sent Your Son to die in my place. I believe that Jesus died for my sins on the cross, rose on the third day, reigns in heaven, and will return someday. I put my trust in Him and turn from my sinful and rebellious ways through the work of Your Holy Spirit. It is in the name of Your Son, Jesus, I pray. Amen."*

If you said that prayer, I want to encourage you to come find me afterwards. I'd love to answer any other questions you have, but we're not quite done today because we can't talk about this passage without taking communion. Because every time we take communion, we are remembering the most incredible thing: that God did not spare His Son, and it was His body broken and His bloodshed in our place that allows us to stand before Him.

So, I'm going to invite up our elders and deacons who are going to help pass the elements out, and as they are coming up, I want to encourage you, if you're a believer, as the elements pass by, if you said the prayer for the first time today or if you've been a believer a long time, I want to encourage you to grab the elements and to spend some time in prayer and confession, reflecting on all the good things the Lord has done in your life, giving praise for His great love for you. And if you're out there today and you're not a believer, I want to encourage you to let the elements pass by. Scripture makes clear that the table, the elements, the bread, and the cup are for believers, and if you're not a believer, it is not—it's not that we want to exclude you, it's that we want it to be clear you're saved before you sit at the table. And I would encourage you to take this time to pray and ask the Lord to open your eyes and the truth of His great love for us.

I'm going to pray, and then we will pass the elements out. We will sing a song, and then we'll take them together.

*Father in heaven, we thank You for this day. God, we thank You that You so loved the world that You sent Your one and only Son, that whosoever believes in Him will not perish but will have eternal life—not because we deserve it, not because we could earn it, but because of Your great love for us. You did not spare Your Son. And Father, as we sit and reflect on Your goodness and take communion, we pray that You would bless this time and that Your Spirit would be moving in our midst. And we thank You, Lord, that You hear our prayers. And we thank You that You have done this all for us. And we pray this all in the holy and precious name of Jesus. Amen.*

<< Communion >>

***On the night when He was betrayed, the Lord Jesus took bread, and when He had given thanks, broke it and said, "This is My body, which is for you. Do this in remembrance of Me."***

***In the same way, also, He took the cup after supper and said, "This cup is the new covenant in My blood. Do this, as often as you drink it, in remembrance of Me." For as often as you eat this bread and drink the cup, you proclaim the Lord's death until He comes.***

Please pray with me. *Father, we thank You that You did not spare Your Son, that while we were still sinners, while we were dead in our sin, You sent Your Son. And by Your grace, we have been made alive. He died in our place that we could have life and have it to the full. And we thank You, Father, that the promise for all who believe is not just for this life and this moment, but that we will spend eternity walking blameless before You because we will be clothed in Your Son's righteousness. We thank You, Lord, for the promise that You have brought about through Your Son, the salvation we have received, and we pray as we go, we would go remembering Your great love and remembering the work of Your Son on the cross. It is in His name, in the name of Jesus, we pray. Amen.*



## Digging Deeper – An Impossible Provision – Genesis 22

1. What stood out to you from the sermon?
2. Have you ever felt like God asked you to do something that was impossible?

### Read Genesis 22:1-19

3. As you read through these chapters, what stood out to you?
4. What do you notice in God's command to Abraham?
5. Put yourself in Abraham's shoes. Consider all we have covered over the last several months looking at God calling Abram to this moment. How would you respond to God if you were Abraham?
6. Look at all the things Abraham does in this passage. What do his actions reveal about his faith?
7. Look at all the things Abraham says in this passage. What do his words reveal about his faith?
8. Look at all the things the Lord communicates to Abraham. What do we learn about the Lord from this passage?
9. Consider the conclusion of this passage and then look to Jesus on the cross. What similarities should we see? What differences should we see?
10. What should we think of the fact that God did not spare his only son for us? How should it change how we live?
11. Do you struggle to believe God's love for you is true? What do the examples of Genesis 22 and Christ on the cross reveal to us about God's love?
12. Take some time to end in prayer by sharing prayer requests and praying for one another.