

Christ in the Sacrifices 15-07-12a

This is Sunday, the 12th of July, 2015. We are continuing our study of Christ and the Sacrifices after something of a break. We will be this morning in the book of Genesis, moving forward to chapter 22.

Chapter 22. This is something of a leap forward for us. We will take a moment as we begin to go to the Lord in prayer, ask God to consecrate this time to the benefit of our souls and the encouragement of our faith and the strengthening of our motivation.

Shall we pray? Father, thank you for this day, for preserving us, providing for us, protecting us, blessing us, challenging us, and testing us. And we are grateful to be alive and to be involved at this time and in this place in the forward progress of your plan. It is such a privilege to be called by the name of the Lord Jesus Christ, to be His representatives on this earth, to look forward to the time when He will return and gather us to Himself.

We're grateful that in the interim you are with us and never leave us. Your spirit is constantly present. Your word guides us and shines light on our path.

We thank you for the rest that we enjoy, even when we are tested and taxed and circumstances stretch us. We thank you that you are with us in times of prosperity and peace. When we rest in the green pastures and beside the still waters and our souls are restored and renewed through the power of your word.

We thank you that we live not only in this life, but with a great anticipation for the next. And we pray that as we look at this portion of your word that focuses so fully on that concept, that God the Holy Spirit will enliven it and imprint it in our hearts in a way that will be meaningful and helpful to each one of us in the days ahead. We pray these things in Jesus' name.

Amen. We have been looking at the days of Abraham as we trace the inception and elaboration of animal sacrifices in the Old Testament. Sacrifice is a shocking concept.

I have no doubt that Adam and Eve were taken aback, if not horrified, when the Lord God came to them with the skins of animals for their clothing. Isn't there some other way? Can't we grow some cotton and weave it into yarn and make ourselves some vestments, some robes? Why would you slay animals and take their covering for us? It's so unnecessary. We look around the world today and there are innumerable materials out of which we can make all manner of things that don't involve the death of animals.

And yet, on the first occasion where there is a need, God kills animals to provide for man. It's unpleasant. It's regrettable.

But what it does, and necessarily so for us, is fix in our minds in a very vivid and indelible way our responsibility for the imperfection of the world. We, as they like to say today, we need to

own that. We need to take responsibility for it.

We need to recognize that it is an imperfect world and I am a part of the cause. Even if it were a perfect world right now, if suddenly, you know, the fairy Gwendolyn waved her little magic wand and everything was perfect, you and I, as soon as we had a thought, as soon as we perpetrated an action, we would corrupt the thing because we are fallen. We are ourselves imperfect.

You can have some of that medium, some of that gel that they grow cultures in. It used to be a Petri dish. I'm sure that's like ancient history now.

They have all kinds of these fancy media in which they will culture things. They want to find out what are you infected with. So they do a swab of your throat and they send the swab off.

What do they do? Well, they put that little sample into a medium where it can multiply and grow and become numerous enough to be tested and to be identified. Well, you and I are the germ. The human race, look around at the planet.

If you really wanted a virgin, untouched, beatific balance of nature and order of things, imagine planet Earth without the incursion of man. We were never here. And you have the food chain and you have recycling and you have purification through the evaporation and condensation and precipitation of water.

You have the seas. I saw a special not long ago talking about the coral reefs and all of the damage that has been done to the coral reefs for a variety of reasons, not the least of which is our presence. And so people are trying to save the coral reefs or build new ones.

And a guy made a bunch of statues of people. Have you seen that underwater? There's pictures of it all over the place. But if you just look for a coral reef underwater statue someplace, you'll find this.

But it's all these people made out of concrete. And what they've done is the guy made these wonderful statues of actual people. You can see photographs of the people he modeled them after, made the statues, dropped them into the bottom of a sea so that the coral would have something to grow on.

And they go back down, divers go down and photograph, and people have coral growing out of their ears and all over their bodies, their faces, and they become encrusted. And they started out as normal-looking statuary, and some of them are so completely overgrown you can't tell that there was ever a statue. They are sinking all kinds of carcasses and ships and one thing and another and leaving them there on purpose to try to give places for the coral to grow.

Why? Because the coral is dying. And coral is such an essential part of the food chain that when the coral goes, many other things go. And in our selfish way, we're concerned that the planet won't be as fun a place to live when large sections of sea life die, and rightfully so.

Here's the thing. To refuse to acknowledge our desecration of the planet is to be disconnected from reality. You can see where termites build these giant termite nests in Africa.

You can look at web worms. I was looking out the window and saw a beautiful set of trees going gently down the slope there, wonderful pasture, mist in the morning. But you look up and hear these web worms, and they've just got this nasty, unsightly web wormage environment all over the trees.

And when they get too numerous, because their predators have been killed by man, and birds can't pick them off before they encase themselves in webs, they can web over people's cars, they can web over all kinds of things, and it's just nasty and unsightly and ghastly. You have leaf cutters that will just denude a tree almost overnight. And there is an imbalance because, well, we wanted to spray the yard, and so we sprayed it with Malafion or 7 or DDT or whatever we had on hand and nuked the area.

Well, and this happens particularly with crops. Now there is such an impetus for food production, and you have potato bugs, you have all kinds of blights and infections and things that can decimate crops that they routinely drench the fields with treatment after treatment after treatment and poison after poison after poison. Well, the first organism to evolve past that poison is usually the one you don't want.

And all of its predators have been nuked out. It now has a new immunity to whatever the latest poison is and goes rife, and they have to constantly develop new poisons, plus they have to keep spraying the old ones. We mess things up.

You look at those termite colonies, you look at wasp nests, you look at mounds, you look at the small little incursions that animals might make, but then you look at, man, look at the surface of the planet. We have paved it over. We've built these piles of rocks here and there.

Neighborhoods and things. You look at this area here that used to be the Haggard Ranch. It was a beautiful pasture with creeks and woods and animals, and there's still a few patches of it left, but all of this used to be the ranch.

There were thousands of acres here, and it was gorgeous. Well, look at it now. We've paved it all over.

We've built houses and streets, and there's little crooked mailboxes all up and down the street, and we love it because it suits us. But we are parasitic. We are a blight.

We are colonizing. Get up in a plane and look down at what used to be the virgin continent of the United States. It's all been repurposed for our needs.

And who suffers? Past a truck full of chickens on the road, a great big semi-truck, and they keep it open because they don't want it to perish from the heat. And there were dozens and dozens, hundreds if not thousands, of chickens layer upon layer, row upon row. That's for us.

A chicken used to be a wild bird. It used to go out there and had its own little predators, part of the natural food chain. They live.

They get eaten by a coyote or a wolf or, you know, whatever happened to predate it. You get chicken hawks. You have owls.

We'd get the young ones and carry them off. I saw a dog get carried off once by an owl. Not once, twice.

I saw it once. It happened twice. Find your dog with claw marks in it and come limping back up and the eye doesn't shut anymore because the nerve got cut to its eyelid.

That's nature. But, you know, there's a poetic phrase that says red in tooth and claw. Even nature itself is predatory.

It is carnivorous. We don't care much about plants. We'll mash them up and grind them and chop them and cut them.

But apparently they get traumatized. You can put electrodes on it. I've seen this.

I saw, unless they totally faked it, but they put electrodes on a little, like a palm tree, they had another palm tree next to it, and then a guy came in with a machete and just started brutally hacking the other palm tree to death. And the first palm tree started giving off signals like fight or flight. Of course, you can't do anything.

But here's my point. We need to acknowledge, and nature is organized, the world is organized, as a testimony to our imperfection. We are not smart enough.

We think we're solving a problem, and it's like the hydra. The Greeks understood this when they made up that myth. You cut off a head, and two more appear in its place.

You try to fix a problem, and you create new ones. Got a cavity in your teeth? Well, look, we'll fill it with lead. We'll make some lead fillings.

Oh, lead poisoning. Didn't know about that. We've got a problem, and we can fix it by giving you thalidomide.

Thalidomide will fix this problem. Oh, birth defects. Almost anything we try, we try a poison, and it has unintended consequences.

As I've pointed out many times, listen to the potential side effects of any medicine advertised on television. Side effects may include heart attack, stroke, bleeding from the ears, appendages falling off, hair falling out, blindness, deafness. You think, so for a little bit of comfort in getting my joints fixed, my liver will fail.

For a little bit of stability in my digestion, I can lose my hearing. It's just we are so imperfect. We

are so short-sighted.

We are so unknowing. And we say, ah, but science. Science is great.

Every time science fixes a problem, they create new ones. They tout this as a feature. Oh, look, when we find a problem, we correct it.

We used to think that the human body's health and lack of same was controlled by the humors. You have choleric, and you have sanguine, and you have melancholy, and you have phlegmatic. And these are the four humors that circulate in your body.

And if you're sick, why, we'll put on a leech, or we'll take a lancet, and we'll puncture your circulatory system and let out some of those bad humors, and you'll get better. This was science in its day. This was state-of-the-art.

People flocked to the barber to get lanced. They went to the creek to get leeches. Actually, the swamp to get leeches, and would put them on and suck those bad humors out.

So here's somebody that's already ill, and you're going to deplete their blood on the misguided assumption that it is going to help. Well, this is just a paradigm. It's a pattern, and it goes throughout history.

And things that are considered state-of-the-art right now, if God permits history to continue 100 years, they're going to look back and say, can you believe that people actually did X, Y, and Z? We are so far advanced from that now, and they will still be plagued with the same kind of problems we have today, which are the same problems we had 100 years ago, 1,000 years ago, back to the exit from the garden. We are imperfect. And because we are imperfect, we perish.

We are imbued with death, and we spread death. Get used to it. Own it.

Acknowledge it. We're imperfect, and we are agents of death. This is why creation groans, waiting for the redemption of the sons of God to get out from under the curse that we brought on what would be a harmonious and beatific environment without us.

We are the germ. We are the parasite. We are the blight.

Take responsibility. This is the first step toward relationship with God, is recognizing we have met the enemy, and he is us. It is us.

We are the problem, and we can't escape ourselves, and we can't fix ourselves. Well, mortality is a big problem, and yet it is also a saving grace. Man thinks if we could just eliminate death.

Death is God's grace for the planet and for us. Can you imagine living on and on and on in the corruption and the decrepitude and the deterioration, the fetid rot that characterizes us? Well, I don't want to live on that way. You know, the genie gives three wishes.

I want to live forever. Well, I forgot to say I want to stay young and healthy forever. I just want to live forever.

And so your teeth fall out, and you go blind, and you can't see, and your joints don't work, and you just become more and more disabled. And you say, oh, well, no. What I want to do is live forever, and I want to have full capability and function.

And so you do that, but you're in a room of four walls. Well, I'm living forever, and I'm perfectly healthy, but there's nothing to do. What kind of a life is that? I'm going to go crazy.

There's no progress. There's no change. It's just all fixed.

I'm in a freeze. I'm in a bas-relief on a wall. I'm like a tomb painting in the pyramid.

Here I am, and I'm just as good as I was the day I was made, but what fun is this? This is terrible. So along with my three wishes, I need to wish for eternal life, I need to wish for eternal youth, health, capacity, and I need to wish for a fruitful and fulfilling kind of an existence where it's going to be fun to be alive. Well, what if I'm eternally young and I'm eternally capable and I have plenty to do, but the things that I do are a blight and a death and a source of evil to everything around me? Think of Satan.

Is he eternal? So far. Does he have lots of capability? Seems to. Does he have plenty to do? Looks like it to me.

How great a thing is it to have him around? Not so hot. You want to be one of those? Well, we're all going to go into the eternal future as a bunch of Satans. We're going to go to new galaxies and new planets and we're just going to corrupt them and defile them and create death and misery and heartache and suffering and bereavement and oh yeah, that's the life for me.

Yo ho ho. That's the life for me. So I want it to be a productive and positive and beneficial and blessing type of existence.

Well, what is it that God offers us? All of those things. In contradistinction to anything else. Oddly enough, if you remember our study, when we last took it up over a month ago, we were in Genesis chapter 15 looking at the parting of the animals.

Do you remember the animals without looking? First one he cut in half. Cut in half? How is this going to help? You're taking a young three-year-old heifer, young cow, just reaching the age where she is of maximum production and so on and killing her and cutting her in half down the middle, bisecting her and laying the pieces separate and apart. Then we're going to take a ram and we're going to kill him and bisect him and lay his pieces apart.

Then we're going to take a she-goat and do the same thing. Then we're going to take a turtle dove and a young turtle dove, kill them and lay them one on each side, the old and the young, the mature and the less mature. Remember that was the meaning of that second word.

And Abraham just sits there and stares at them all day long. He does it in the morning and they just sit there. And slowly the blood congeals.

Slowly the exposed meat dries. The aroma of death permeates the atmosphere. Pretty soon it attracts carrion birds.

They come down to try to do their job of garbage collection, trash elimination, and Abraham has to shoo them away. Get away from here. I need this preserved.

Hour by hour, through the hot Mediterranean sun, through the afternoon, into the evening. And by the time the evening comes and the birds go home to roost and realize they're not going to get a meal there, Abraham is exhausted. And as the sun sets, Abraham falls asleep.

Then he wakes up to see God passing between the pieces and affirming a covenant. What is the meaning of all of this? We reviewed what the animals represent, the cow in the ancient world as a symbol of wealth, as a source of meat and milk, as an animal that can pull a plow and can pull a wagon and can be the tractor of the ancient world. But this is not the bullock.

This is the heifer. Then you have the goats. And they, goats in the ancient world, largely represented what, in some ways, what rabbits represent to us, rapid and prolific reproduction and something wild that has been tamed.

The goats left to themselves would go to the mountains. They would climb the crags. I've got a picture in one of my desktop backgrounds of a bunch of goats all up in a tree.

They've all climbed the tree, and they're standing up on these branches somewhere over in Africa, some variety of goat. And it's their climbing instinct. They climb.

They want to go high. But they can only get so high. They can't get any higher than the mountain.

They can't get any higher than the tree branch. They can't get any higher than your fence rail or the ledge around your house. My mother was teaching a Bible class to children one afternoon, and all of a sudden nobody was looking at her anymore.

And she glanced over, and here's a goat standing in our picture window looking in. Got away from the yo-yo tang goat dairy around the section and was standing on the ledge of our house and wants to get up, wants to find something to eat. Very much a living, reproductive thing.

And then you have these birds. You have the turtle dove. Well, what does it all mean? What I want to do right now is look at chapter 22 of Genesis because here is where Abraham applies what he learned during that episode in that undertaking that God assigned him.

There aren't very many times in the life of a patriarch where God personally appears. You say, well, but there's chapter after chapter of God interacting with Abraham. The man lived, what, 120 odd years? And there are maybe half a dozen times where God appears? Can you imagine

going through your whole life and only going to church six times? Only getting the Word of God six times and having to stretch that in between those episodes? And there were years, there were decades that went by where Moses didn't hear anything from God, Jacob didn't hear anything from God, Abraham didn't hear anything from God.

So the times when God does speak, when He does promise, when He does require obedience, these are things upon which those folks had to reflect for days and for weeks and for months and for years. Well, take a look at chapter 22 and then we're going to see it in the light of what we covered in chapter 15. Now, it came to pass, you know this story, I'll read it quickly.

After these things, after what things? Look back at chapter 21, Isaac is born. And you remember there was a promise, there was a visit by God. Sarah will have a son, Sarah laughs, we'll call him Yitzhak, laughter.

You want to laugh? Don't laugh at the promises of God. Don't mock them, don't treat them lightly, don't think they're impossible. Ishmael mocks Isaac, Ishmael and Hagar depart.

You have the whole notion of Abimelech. Swear that you will not deal falsely with me and my offspring in posterity, that according to kindness, this is verse 23 of chapter 21, the kindness I have done to you, you will do to me, and the land in which you have dwelt. Abraham said, I will swear.

Then Abraham rebuked Abimelech because of a well of water, which Abimelech's servants had seized, and so on. Wonderful things, we covered these in detail when we did the book of Genesis, verse by verse. But then you come to chapter 22.

It came to pass after these things, when the animals were cut in pieces, there was no Isaac, there was no Hagar, there was no Ishmael. There is just God speaking to Abraham, and he says, is my servant Eliezer going to have to be my heir? God says no. And then he has this very odd requirement.

Chop these animals, it is a sacrifice, and the sacrifice has meaning. What is the meaning? Well, look at what the meaning is going to be to Abraham in chapter 22. After these things, God tested Abraham and said to him, Abraham.

And he said, here I am. Can you think of other cases in the Bible where God calls and somebody says, here I am, here am I, Shmuel. Thought it was old Elie calling.

Elie says, go back and lay down. Once, twice, the third time, Shmuel, here I am. Remember Ezekiel? Whom shall I send and who will go for us? Here I am.

Send me. God hasn't said anything except Abraham's name. But Abraham immediately knows it's God, and he says, at your service.

Ready to listen. This is an innate response. It's not based on evidence, it's not based on

argument, it is based on attitude.

It is based on choice. I choose to hear God when he speaks. Here I am.

God said, take now your son, your only son Isaac, whom you love. Why does God say that? Take your son whom you love. Your only son.

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. Now we thought animal sacrifice was shocking. A couple of dripping skins that God brings to Adam and Eve.

Seriously, the animals are going to suffer because we screwed up? Yes. All creation is going to groan until God redeems it and restores it by solving the problem of man's corruption and man's sin. But human sacrifice, we talked about this in our first introductory lesson in this study, absolutely shocking.

And yet the Christian faith centers on human sacrifice. We find human sacrifice abhorrent. Anytime I think of human sacrifice now, I think of Mel Gibson's deal where those people were painted blue and they're up on the top of the ziggurat and they're chasing guys through the jungle and they catch them and they take them up there and they chop them open and rip out their beating hearts and cut their heads off and there's blood just in gimlets.

That's a Tommy Smothers reference. In rivulets, in rivers running down the ziggurat. And you think this is man, but mankind has done this.

And by the way, on a continent that God gave exclusively to Satan. He said, you can have all these people. They're all negative.

I've spoken to them. I've evidenced myself in their hearts and in creation. And they've said, no, you can have them all.

I'll put them all on an entire continent. You can play with them. Show me how you're going to be God to them.

You're going to lift up your throne above the stars. Let's see you lift up your throne above these people. Make a working civilization that's productive and beneficial and that is going to be parallel to what the God of the universe does, but apart from God.

Show me how you're going to do it. Every time Satan has tried it and God has given him continents for centuries. Gave him all of China.

Gave him all of South America. Gave him all of Australia. Gave him all of New Zealand.

Totally turned him over. No gospel. No incursion by God.

All God does is give each of them the responsibility of facing the conviction in their hearts. The

conviction in the stars and in creation. And all of them have said, thanks but no thanks.

I got something else going on. Fine. God knows they're going to make that choice.

God puts them in great civilizations even here on this continent in North America. They're just now beginning to do the archaeology and find out that there were vast and complex and sophisticated civilizations here. Just barely evidenced what they call the mound builders and some of the things they find.

But irrigation, water systems, cultivation, fish management, land management, burning the underbrush and ensuring that trees survived and that crops were grown. They're just not on the European model. And when the Europeans came, they couldn't even recognize it.

They just paved over it. But they're beginning to find that there were centuries and millennia of history of mankind here on this continent as well. And you say, well, but what about all these people? If they didn't hear about Jesus Christ or they didn't hear the law of Moses, how could they possibly be saved? There's no need for salvation for them because all of them, to a man, rejected it.

If there had been any soul that had ever been born on this continent, South America, China, Asia, any place else, the Aleutian Islands up in Alaska, you name the place. If anybody had been born and looked up and said, you know, I choose to accept this revelation. I choose to pursue this notion that there is a God that holds me accountable and that looking at my imperfection, I want to be delivered out of the body of this death.

I want to be delivered into something better than myself, better than what I see around me, something eternal, something productive, something that matters, and something connected with this God that I am coming to awareness of. Guess what? As soon as that person makes that decision, they're not born there anymore. They're over in the Middle East.

You think God couldn't anticipate that person's looking up and looking out and being positive? Of course he anticipated it. He says, well, I can't have you born in the middle of China. I can't have you born down in the jungles of the Andes someplace because it's too difficult to get you the information.

I'm reassigning your birth in human terms over here in the Middle East where when you look up and are interested, you're going to be able to get the information. And depending on your level of interest, I may put you in the nation of Israel itself so that you can learn and grow and benefit and have all of the written revelation that is going to answer your questions. Before you ask, I will answer.

Right? It's a promise of God. Before you ask, I will answer. This tells us that God plans ahead.

And many of us, even as unbelievers, God built blessings in. You meet the spouse that is also going to come to faith. And the two of you together share a wonderful Christian home and

family and life together, but you might have met as unbelievers.

Well, God doesn't let that mess up His plan. Before you ask, I will answer. And if you're going to be asking questions, God will put you in a place where your questions can be answered.

Now it's up to you. What do you do with the answers? And many of those people that were in Israel didn't like the answers. They asked the questions, didn't like the answer, became rebellious, disobedient, dropped in the wilderness.

But they are saved. They are believers. All Israel will be saved.

Why? Because that's where God put all of the believers in the Old Testament, in or near. You've got your Rahab's and your Naaman's and your Uriah the Hittites, your Ruth's, and your nearby people who are going to see what God is doing in Israel, recognize Him, and come and assemble and join. The mixed multitude that marched out of Egypt with Israel.

There's an innumerable multitude of non-Israelite people, not descended from Jacob. And yet they join because they are near enough, and they recognize, and they enter into salvation and enter into that life. Well, this is Abraham, and God does speak to him.

Why? Because he is a man who responds. He is a man who chooses. When God says, Abraham, He says right here.

But human sacrifice? Isn't this against every moral inclination, every law of God? Doesn't God say, the man who sheds the blood of a man, by man shall his blood be shed? That goes back to Noah. Noah steps off the ark, and God says, you know how Cain killed Abel, and I gave him a pass? Well, no more. Justice is in your hands.

And now, if there is a Cain that slays an Abel, you are to get him and take his life. Eye for an eye. Tooth for a tooth.

Life for a life. Lex talionis. Reciprocal justice.

Right? So, how can God be telling Abraham, shed the blood of the only son you have, the son you love? Now, God doesn't hide this from Abraham. Abraham. He's Abraham at this point.

Does He? He could have said, go to Mount Moriah. I've got something for you to do there. And take Isaac with you.

Oh, okay. And unknowing and, you know, clueless, he could go. God tells him at the outset the purpose of the trip.

All the time that Abraham is packing. All the time that he's making sure Isaac brings all the stuff. All of the time that he is traveling to Mount Moriah, he's got this knowledge of what the purpose of the trip is.

God is testing Abraham. And this is a very advanced test. Because your knee-jerk response is, well, this can't be God talking.

Because God says, don't shed man's blood. Well, very simple. This must be Satan masquerading as an angel of light.

Or it's got to be false. It can't be right. How does Abraham do this? How does he reconcile himself to taking the life of his son? It's human sacrifice.

And not just any. It's not like, well, I beat these five kings of the plain and I'm going to take some of their guys and slaughter them for God. No.

The son of promise. The son you love. The son you anticipated and waited for.

That you couldn't believe God was going to give you. Here he is. I want you to take him and kill him.

And as soon as Abraham gets these instructions, look at the next verse. Offer him as a burnt offering on one of the mountains of which I shall tell you. God tells him what he's going to do.

Doesn't tell him exactly where. Because he's going to a place he's not too familiar with. He says, I'll tell you when you get there, the specific mountain.

But go to the land of Moriah. This is the area. You get general information, but not specific information of where this is going to be.

But I'm telling you now what you're going to do when you get there. So Abraham delayed for two weeks in prayer and supplication. Abraham raised all kinds of questions.

But Lord, I'm slow of speech and I have a slow tongue. But Lord, they won't believe me when I tell you their name. You remember Moses at the bush? All of the objections and the hesitations and the hemming and hawing.

Oh, but Lord, I can think of a dozen ways this isn't going to work. Abraham doesn't even ask a question. He doesn't say, Lord, could you repeat that? Did I mishear? Maybe my Hebrew is not as good as yours.

Could you just run that by me one more time? Did I hear right? It's a simple statement. And what happens? Abraham rose early in the morning. Didn't even procrastinate.

Early in the morning. If we're going on a trip, we've got to get an early start. Travel in the cool of the day.

Saddled his donkey and took two of his young men with him and Isaac, his son. He split the wood for the burnt offering. Split the wood for the offering.

He's carrying the wood. You would think, well, what I'll do is we'll go and we'll get to the

mountain and maybe there won't be any trees there. And I'll have to say, well, Lord, I would do the burnt offering.

You know I would, but there's just no wood here. Abraham takes the wood so that there's no excuse. There's no way to not offer the sacrifice.

Every mountain's got rocks. He can make an altar. But if the mountain is treeless, he's hauling the wood all the way to the land of Moriah.

It's a long journey and he puts it on the donkey. The donkey carries the wood. Arose and went to the place of which God had told him.

Then on what day? On the third day. Three-day journey. On the third day.

How many animals were there laid out? How many types? You had the heifer. You had the goat. You had the bird.

How old were they? Three years old. Three, three, three. We talked about the significance of three.

We went through Bollinger and all of the wonderful repercussions of three throughout Scripture. Three days, not an accident. On the third day, Abraham lifted his eyes and saw the place afar off.

He went to the land. God said, I'll show you the place. When he lifted up his eyes, he sees the place.

He knows it. God gives him recognition in some fashion. That's the place.

I can tell that's the place. And the place is important, is it not? How many mountains are going to have a ram with his horns caught in a thicket? If you don't pay close attention and you go to the wrong place, there's going to be problems. Well, Abraham, I can't finish this picture off, this beautiful thing that's going to stand for time and eternity, because you didn't pay attention to detail and you went to the wrong place.

You took the wood, you brought the people, you have Isaac, but you went to the wrong place. He sees the place afar off, and he drives to the objective. He climbs to the high ground, and it's the right place.

Abraham does every single thing right. Do you wonder that he was the friend of God? Do you wonder that he's the patriarch of God's people? Look at the faithfulness of the man. But my question remains, how can he contemplate, how can he even embark on such a shocking mission? It's morally disgusting.

It's morally reprehensible. It is against what God has already revealed. How could he do it? We're going to pause here and take our break, and when we come back, we're going to see that

we already have the answer.

We already know what Abraham knew. We've already seen it. We've already covered it.

It's in Genesis chapter 15. Let's pause here and take our break.