

99-04-25a

As we continue our worship this morning, turn with me for our scripture reading to Hebrews chapter 11. Hebrews chapter 11. There are two great passages in the New Testament that are especially directed toward the chapter in Genesis that we have under our observation.

We read last week from James, when he talked about Abraham's faith being justified by his works. Now in Hebrews chapter 11, the author of Hebrews in his roster of the great heroes of the faith in Hebrews chapter 11, also refers to this incident specifically. We'll read Hebrews chapter 11 verses, well it's hard to trim that down isn't it? Probably so.

Hebrews chapter 11. Now faith is the substance of things hoped for, the evidence of things not seen. For by it the elders obtained a good testimony.

By faith we understand that the worlds were framed by the word of God, so that the things which are seen were not made of things which are visible. By faith Abel offered to God a more excellent sacrifice than Cain, through which he obtained witness that he was righteous, God testifying of his gifts, and through it he being dead still speaks. By faith Enoch was taken away so that he did not see death, and was not found because God had taken him.

For before he was taken he had this testimony, that he pleased God. But without faith it is impossible to please him, for he who comes to God must believe that he is, and that he is a rewarder of those who diligently seek him. By faith Noah, being divinely warned of things not yet seen, moved with godly fear, prepared an ark for the saving of his household, by which he condemned the world and became heir of the righteousness which is according to faith.

By faith Abraham obeyed when he was called to go out to the place which he would receive as an inheritance, and he went out not knowing where he was going. By faith he dwelt in the land of promise as in a foreign country, dwelling in tents with Isaac and Jacob, the heirs with him of the same promise. For he waited for the city which has foundations, whose builder and maker is God.

By faith Sarah herself also received strength to conceive seed, and she bore a child when she was past the age, because she judged him faithful who had promised. Therefore from one man, and him as good as dead, were born as many as the stars of the sky in multitude, innumerable as the sand which is by the seashore. These all died in faith, not having received the promises, but having seen them afar off, were assured of them, embraced them, and confessed that they were strangers and pilgrims on the earth.

For those who say such things declare plainly that they seek a homeland, and truly if

they had called to mind that country from which they had come out, they would have had opportunity to return. This of course was the experience of Israel in the wilderness, kept harking back to the land of Egypt. But now they desire a better, that is a heavenly country.

Therefore God is not ashamed to be called their God, for he has prepared a city for them. By faith Abraham, when he was tested, offered up Isaac, and he who had received the promises offered up his only begotten son, of whom it was said in Isaac your seed shall be called, concluding that God was able to raise him up, even from the dead, from which also he received him in a figurative sense. By faith Isaac blessed Jacob and Esau concerning things to come.

By faith Jacob, when he was dying, blessed each of the sons of Joseph, and worshiped, leaning on the top of his staff. By faith Joseph, when he was dying, made mention of the departure of the children of Israel, and gave instructions concerning his bones. By faith Moses, when he was born, was hidden three months by his parents, because they saw he was a beautiful child, and they were not afraid of the king's command.

By faith Moses, when he became of age, refused to be called the son of Pharaoh's daughter, choosing rather to suffer affliction with the people of God than to enjoy the passing pleasures of sin, esteeming the reproach of Christ greater riches than the treasures in Egypt, for he looked toward the reward. By faith he forsook Egypt, not fearing the wrath of the king, for he endured as seeing him who is invisible. By faith he kept the Passover and the sprinkling of blood, lest he who destroyed the firstborn should touch them.

By faith they passed through the Red Sea as by dry land, whereas the Egyptians, attempting to do so, were drowned. By faith the walls of Jericho fell down after they were encircled for seven days. By faith the harlot Rahab did not perish with those who did not believe, when she had received the spies with peace.

And what more shall I say? For time would fail me to tell of Gideon and Barak, of Samson and Jephthah, also of David and Samuel and the prophets, who through faith subdued kingdoms, worked righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, became valiant in battle, turned to flight the armies of the aliens. Women received their dead raised to life again. Others were tortured, not accepting deliverance, so that they might obtain a better resurrection.

Still others had trial of mockings and scourgings, yes, and of chains and imprisonment. They were stoned, they were sawn in two, were tempted, were slain with the sword. They wandered about in sheepskins and goatskins, being destitute, afflicted, tormented, of whom the world was not worthy.

They wandered in deserts and mountains, in dens and caves of the earth. And all these, having obtained a good testimony through faith, did not receive the promise, God having provided something better for us, so that they should not be made complete apart from us. It's a wonderful chapter.

As many times as I've read that chapter, it never fails to make its impression. The notice we take in particular this morning is in verse 8 of chapter 11. By faith Abraham obeyed when he was called to go out to the place which he would receive as an inheritance.

He went out not knowing where he was going. This we saw back in Genesis chapter 12. And this morning, as we return our attention to Genesis chapter 21, we find Abraham once again, actually this will be in chapter 22, Abraham is going to do the very same thing he did back in chapter 12.

He is going to go forth by faith to a place that he doesn't quite know where it is. And we have seen so often in Scripture the fondness that God has for organizing things in a chiasm or a crisscross structure where outside things correspond. And we find brackets within brackets all centering on a central emphasis or a central theme.

And here as we come upon the closing episodes in the record of Abraham's life here, we find that as it was in the beginning when he left Ur of the Chaldees, he is going to respond to a direct instruction from God to go out to a place that he doesn't know. Chapter 22 of Genesis, it came to pass after these things. These things are the events that we studied in chapter 21 of the removal of Hagar and Ishmael from the household, the covenant with Abimelech.

And Abraham's dwelling in the land of the Philistines for many days. Now it came to pass after these things that God tested Abraham. We are told right at the beginning of the account that this is going to be a test.

We could probably gather that just from studying the material in the chapter, but the account here specifically tells us that this is going to be a test. Abraham has now for many years been walking generally down the path of God's plan. He's had a few detours.

He's stumbled and fallen a few times that we have seen. But the trend in his life, like the trend in the life of Moses, of David and of other great heroes of the faith, has been toward God. When he stumbles and falls, he goes to the throne of grace.

He recovers and he picks back up and moves once again toward maturity, toward growth in grace and in the knowledge of God. And after a great period of time, and you think, well, Abraham is at the point of being able to rest on his laurels a little bit, he is going to have perhaps the greatest test of faith in his entire life. He's an old man.

You remember that he was 100 years old when Isaac was born. Isaac is now apparently in his early teens. So Abraham is 113, 115, somewhere in there.

And you would think that God would sort of go easy on the elderly. And yet, in many cases, we find the greatest tests in life toward the close of our life. And as I heard Jake Hess say one time when they were talking about the various ailments that creep up on you, and of course he's had virtually every and still has every ailment known to man and then some, he said, well, getting old ain't for sissies.

And it is an opportunity to either win new victories of faith or to find that you're fading in the stretch, as we've seen with Zechariah in our study of Luke. Abraham here is going to shine as an example of faith. And as we mentioned earlier, this episode in his life is mentioned in the New Testament in this regard.

God said to him, Abraham. And he said, here I am. God calls and Abraham responds.

We tend to kind of gloss over this, but we're going to see that this occurs several times in this chapter. And if you think about other places in the Bible where God calls, it requires a response. And we tend to just kind of blow on by, but there is a calling that God issues.

We have a calling. And we tend to think, well, a calling, that's your vocation or your life's work or the thing that you emphasize or whatever. But if there's a calling, it implies that there is a caller.

Somebody is issuing this call. And the calling on our lives is a call from God, just like Abraham hears at this point. And it requires a response.

The problem that we have is God is calling. It's like the phone is ringing and nobody's picking up. For many of us, we don't acknowledge the call.

We don't stop and think. And if we stop and think, it's easy to realize. Scripture tells us over and over, we are not our own.

We are bought with a price. Therefore, it is the calling of God on our lives to glorify God in our bodies, in our lives. But you have to be bending an ear to the call.

And when the call comes, not only in the general sense, but in the specific sense. There are times in our circumstances, there are times in the events and the decision points in our lives where we have to remember and hear the calling of God. That calling makes a difference in our priorities.

It makes a difference in what we choose. It makes a difference in what we say. It makes a difference in what we commit ourselves to.

It makes a difference in how we spend our time. Abraham is about to put everything that matters to him on the line. And the reason he's doing it is because he hears the call of God and he responds.

It is going to be one of the greatest tests of his life, but it is going to result in the greatest blessing of his life because he is prepared. One of the things we recognize when we go over to 1 Samuel, you remember the story starts out in 1 Samuel, you have Hannah, who is the barren wife. You have Penina, who is another wife of the same man.

Penina has had children and she's kind of gloating about it. She scorns and mocks and puts the jab to Hannah all the time. Hannah has prayed for years that God would bless her with a child.

Year by year, she goes down to the place of worship. I believe it's in Shiloh at this time where Eli is officiating. She goes again and again, year after year.

Eli sees her praying and her lips are moving. She's quite emotional and he thinks that she's drunk. He thinks that there's something the matter with her.

You kind of wonder about this. Why would you look at someone praying and think that they were drunk? But if you look at the Jews who stand by the wailing wall and you look at some of the physical exertion that they put into their prayers, it's more understandable. You think there's something wrong with those people.

Look at the way they're bowing and banging their head on the wall and gesticulating. But they're very fervent. They're very intense in their prayer.

This is the way Hannah was. As a result of this prayer, Eli says, God has heard and God is going to answer. Hannah says, I'm going to dedicate this child to the Lord.

She gives him up to the service of the temple when he is still a boy. The tabernacle at that time. Soon after this, Samuel is asleep one night.

He wakes up and he hears this voice calling, Samuel, Samuel. He figures the only other person in the vicinity is Eli, so he goes into Eli's bedchamber there. Of course, they typically at that time slept on what we would call a straw thick bag of hay or grass.

He goes in and he says, you called me? Eli said, no, go back to sleep. He hears the call again. After this is repeated, Eli says, Eli figures out that Samuel is hearing the voice of God.

God is calling Samuel. But for Samuel to be able to respond, Samuel has to understand some things. Eli teaches him what he needs to know.

He says, the next time you hear God calling you, you say, speak, Lord, for thy servant heareth. Sure enough, a little more time passes and Samuel hears the voice again, Samuel, Samuel. He applies what Eli has taught him.

He says, speak, Lord, for your servant heareth. God then reveals himself and reveals what is about to happen to Samuel because he is actually no longer speaking to Eli

because Eli has fouled up in superintending over the worship and in raising his sons. He has let his sons run amuck and abuse the people and abuse the sacrifice.

Samuel is called of God. But the point here is to respond to the call of God, we have to know something. There is a syndrome, at least in my experience, ever since I was a small boy and I would go to church camp or go to revivals or attend denominational church and there will be a revival or there will be a call and come down the aisle, come forward, come up here around the campfire, come down here near where the speaker has been speaking or whatever, come down and rededicate your life to God.

An enormous amount of pressure to give the call for people to come down and be saved. Maybe somebody will respond, maybe they won't, but after some time and you've got all the ones that will respond to that one, then you say, come down if you want to rededicate your life or rededicate yourself to God. So then you get a trickle down.

I was in a service one time where the pastor kept issuing different kinds of calls. Come down if you're praying for someone who needs to be saved. Come down if you're praying for someone who needs to rededicate themselves.

Pretty soon the entire church was down at the front and the pews were empty. But there will be a call that is issued in a service to come forward. But the problem here is that we have to know what the call of God is.

And we have to know how to respond to it. And Abraham knows that when God calls, you respond in obedience. This is what we need to know.

What is the calling on our lives? When we recognize it, when we see that it is applicable in the decisions of our life, when we make the decision points, when we set priorities, when we commit time, when we commit to a course of action, that it's in the light of the calling of God, we have to know how to implement that. People say, well, God has called me to be a missionary to Borneo. And they pack a suitcase, jump a ship, and go off to Borneo because, oh, well, God has called.

This often, not always, but often is a response out of ignorance, not understanding the call of God, not recognizing what the call of God entails. The calling of God in our lives is not an episode. It's not going down and having a one-shot rededication or an annual rededication, an annual revival or something in the church.

It's a day-by-day commitment to serve God, to put God first. How many of us can list the Ten Commandments in order? It's such a simple summary of the entire Pentateuch and the entire plan of God, especially in the Old Testament, as a set of overarching principles. But very few of us can name the Ten Commandments.

We could probably figure them out if we worked at it long enough, but in order. But here's an easier question. What is the first commandment? Remember this.

Remember the Ten Commandments, the movie? Moses is up there and there's a storm and the thing comes down and hits the rock and carves it in. Thou shalt have no other gods before me. And we think, well, idolatry is kind of passe.

Nobody carves out little idols anymore and sets them up on the mantel or anything. But we do. What does it mean to have a God in front of God, to have a God before our God? It means to put something ahead of Him in priority.

And we do this all the time. We break the first commandment all the time. Because we decide that there are a set of things that are important to us.

And God is important, but He's not the most important thing. We hedge our bets. We say, well, it's important, but it's one of several really important boxes on my shelf here.

And I would certainly not put Him on the floor of the closet, but He's not the preeminent. There are certain times where I've got to go with my instinct here. I've got to kind of hedge my bets and make sure that from a human point of view, things don't unravel on me here.

So as long as it doesn't put me in a bind, I'm going to honor God. But if it really comes down to it, yeah, I'm going to start having some second thoughts. Well, we're going to see this morning when we look at this episode in Abraham's life that the call of God, and it begins right here in verse 1. God tested Abraham.

Where does the test begin? It begins when He calls him. He says, Abraham. Abraham says, here I am.

This has to be our response. We have to hear the call of God and we have to be ready to say, here I am. We like to think that if we were in the days of persecution, when Christians were being imprisoned and brought out and tossed to the lions, I had the opportunity to spend a day or two in Rome and I went down to the Colosseum.

The history that we have passed down to us tells us that there were Christians who, in that very place, were brought out. The lions were brought out. You just think about the scene there.

All you have to do is renounce Christ and you don't have to get eaten alive. You don't have to get your arm chewed off or your neck gouged out by a hungry, half-starved, wild animal. All you have to do is say something.

All you have to do is recant. What's really important? Does it matter if I tell these Roman guys whether or not I'm a Christian? Does what really count is the attitude in my heart toward God? Isn't it all on the inside? If you want an idea of what some believers have had to face, check out of the library Fox's Book of Martyrs and read some of the stories from not all that many years ago of what people have gone through because they would

not compromise their faith and they wouldn't rationalize and say, well, I'll just say what needs to be said here and I'll live to fight another day. Think how many people I can witness to if I'm not killed today.

I've got responsibilities to my family, this, that, and the other. There is no middle ground. God is either first or he's not.

And if he's not first, you've already broken the first and greatest commandment to love the Lord your God with all your heart, with all your soul, with all your strength. It's the first and greatest commandment. Thou shalt have no other gods before me.

This is why in the New Testament Paul, in two or three different places, says covetousness, wanting something, is idolatry. And what is idolatry? It's putting something before God. If there's something you want, whether it's security or relationship or circumstances, whatever it may be, just remember, wanting that thing, whether it's a circumstance or a material item or a relationship, whatever it is, that wanting, that's called idolatry.

And idolatry is, by definition, the breaking of the first commandment. So this is what Abraham represents here to us from the outset. Abraham is an old man, but he has used those years to advantage.

He's learned from the positive side. He's also learned from his mistakes, mistakes that we've seen in detail. He says, here I am.

God says, take now your son, your only son, Isaac, whom you love. He refers to Isaac four different ways here, doesn't he? He says, take now 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. This is a pretty needy verse here, verse two.

God says something very unexpected. When God has spoken to Abraham in the past, it has almost always been in terms of blessing, in terms of promise, in terms of giving guidance on what to do to solve problems. The last time God spoke to Abraham, it was to tell him what to do about the Hagar-Ishmael difficulty and the strain this was putting on Sarah and so forth.

But now, God says something extraordinary, something horrifying. You know how many years Abraham waited for a son. You know the prayer that went into it.

You know the promise and everything that God has said about Isaac. Now here God says, this thing that is so dear to you, this son that you love, I want you to offer him as an olah. O-L-A-H is the Hebrew word for a whole burnt offering.

Put him on an altar and take his life and burn the corpse. That's what an olah is. Take

your son, go to the land of Moriah.

Moriah is only mentioned here and one other place in scripture. Now this is not Mount Moriah, this is the land of Moriah, so this is a region. And Abraham is familiar with this region and we know he's familiar with it because he has been there in the past.

Turn with me to 2 Chronicles chapter 3. Now Solomon began to build the house of the Lord at Jerusalem on Mount Moriah, where the Lord had appeared to his father David, at the place that David had prepared on the threshing floor of Ornan or Orana, the Jebusite. He began to build on the second day of the second month in the fourth year of his reign. So the Temple Mount in Jerusalem, the place where the Dome of the Rock now stands, and if you've ever seen pictures from inside that place, that highest point, that bare granite rock there, is in fact the place where Abraham is heading with Isaac.

That is the specific mountain, it is Mount Zion, it is the Temple Mount, it is the place where Solomon builds the house of the Lord in Jerusalem. This passage in 2 Chronicles 3 and Genesis 22, this is the only place where this location is given this name, Moriah. It's interesting because Moriah, if you look it up in Brown Driver and Briggs, which is the standard Hebrew lexicon, is said to be a derivative of the Hebrew verb marat, M-A-R-A-T.

And this is the verb that means to be bald. And you would think, well, just like in Southern California there was a mountain there, they called Mount Baldy. There's a book, I think, called Adventure on Bald Mountain.

I'm sure there are several mountains that have this name because of the way the pinnacle of it looks, where there's no vegetation growing and so forth. And this is thought to be the derivation of this name. But Hebrew is kind of tricky and you have to watch because sometimes relationships between words don't always follow the rules that the lexicographers and the linguists would like them to follow.

A lot of times in order to make a noun out of a verb in Hebrew, you take the verb and put an M in front of it, a main. So if you work backwards from Moriah and take the M off of it, we should have the root of the verb. And without going into all the technical details here, raah in Hebrew, R-A-A-H, is another one of those words that has a homonym-like existence.

We saw where Shabbat means both seven and to swear. Here, raah means to see. It also means to provide.

And those meanings are somewhat linked because you see a need, you fill the need. But raah means to see. It also means to provide.

So to take that verb and make it a noun, put a main in front of it, and it's going to get compressed and lose an aleph in there in the process. But Moriah harks back to the idea that God sees and that God provides. Now this ought to immediately remind us of

something because in our recent, just in the last few chapters of Genesis here, we have seen these same ideas linked, haven't we? Do you remember where? What happens to Hagar and Ishmael on two different occasions? The first time it's just Hagar by herself when she's pregnant and she starts gloating and Sarah gets upset and drives Hagar out into the wilderness.

You remember back in Genesis chapter 15, God makes a covenant with Abraham and then after that you have in chapter 16 the Egyptian maidservant whose name is Hagar. And in verse 5, Sarah gets upset because I gave my maid into your embrace when she saw that she had conceived. I became despised in her eyes.

The Lord judged between you and me. Abraham says, do what you want to do. So Sarah dealt harshly with her and she fled from her presence.

Verse 7 of Genesis 16, Now the angel of the Lord found her by a spring of water in the wilderness, by the spring on the way to Shur. And he said, Hagar, Sarah's maid, where have you come from and where are you going? She said, I am fleeing from the presence of my mistress Sarah. The angel of the Lord said to her, return to your mistress and submit yourself under her hand.

The angel of the Lord said to her, I will multiply your descendants exceedingly so that they shall not be counted for multitude. The angel of the Lord continues and describes Ishmael. Then in verse 13, she called the name of the Lord who spoke to her, you are the God who sees.

You are the God who sees. For she said, have I also here seen him who sees me? Therefore the well was called Bir Lahai Roi. Observe, it is between Kadesh and Bered.

So God sees Hagar's distress. God provides for her. He gives her the promise.

He gives her guidance on what to do. Later on, we have a similar episode. It takes place after the birth of Isaac.

We just saw this back in chapter 21. Verse 9, Sarah saw the son of Hagar the Egyptian. This is Genesis 21.9. The son whom she had borne to Abraham scoffing.

Therefore she said to Abraham, cast out this bond woman and her son. For the son of this bond woman shall not be heir with my son, namely with Isaac. The matter was displeasing.

God said to Abraham, follow Sarah's advice. Verse 14, Abraham rose early in the morning, gave bread and a skin of water to them, sent them away. They departed and wandered in the wilderness of Beersheba.

The water in the skin was used up. She placed the boy under one of the shrubs. She

went and sat down across from him at the distance of a bow shot.

She said to herself, let me not see the death of the boy. She sat opposite him and lifted her voice and wept. Then in verse 17, God heard the voice of the lad.

The angel of God called Hagar out of heaven and said, what ails you, Hagar? Fear not, for God has heard the voice of the lad where he is. Arise, lift up the lad and hold him with your hand, for I will make him a great nation. Then God opened her eyes and she saw a well of water.

She went and filled the skin with water and gave the lad a drink. God was with the lad. He grew and dwelt in the wilderness and so forth.

There in the wilderness, God sees, God provides. We're going to find here that Abraham's experience in chapter 22 has been foreshadowed and is an echo of the experience of Hagar and Ishmael on both of these previous occasions. There is a very striking correspondence of chapter 22 with these episodes back in chapter 16 and in chapter 21.

The vocabulary is similar, the phrases are similar, the sequence of events is similar, actions are similar. I would like to give you a quick summary of this. This is not original to me by any means.

It has been observed by many scholars of this passage. But let me just give you a real good summary here. First of all, God gives an order.

In chapter 21, verses 12 and 13, God orders Abraham to expel Ishmael from the household. This is 21, 12, and 13. If you want to make a note of this, you might make two columns.

Have a column on the left for the Hagar-Ishmael side and a column on the right for what we have in chapter 22. The first correspondence here is God gives an order concerning a son of Abraham. In 21, 12, and 13, He orders Ishmael's expulsion.

In 22, too, He orders Isaac's sacrifice. Secondly, provision is taken for a journey. In 21, 14, food and water are taken for Hagar-Ishmael.

In 22, 3, sacrificial material is taken. The fire and the wood are taken for the journey. Thirdly, there is this journey, which is for Hagar-Ishmael.

21, 14, they are driven out, they depart early in the morning. Abraham and Isaac take a journey early in the morning in 22, 4 through 8. Fourth, Ishmael is about to die in 21, 16. In chapter 22, Isaac is about to die in 22, 10.

Fifth, the angel of God calls out from heaven to Hagar in 21, 17. The angel of the Lord is going to call from heaven in 22, 11, as Abraham is raising the knife. Sixth, the angel

says, do not fear to Hagar in 21, 17.

You have fear God in 22, 12. You have do not fear God has heard in 21, 17. You have obeyed my voice.

So, in other words, you have do not fear God has heard in 21, 17. You have fear God, you have obeyed my voice, God says in 22, 18. You have I shall make him into a great nation, talking about Ishmael in 21, 18.

God promises Abraham that through Isaac his descendants will be like stars and sand in 22, 17. So, proliferation through these sons. In 21, 19, God opens Hagar's eyes and she sees a well.

In 22, 13, Abraham raises his eyes and sees the ram, the means of deliverance for the son. Hagar gives the lad a drink from the well in 21, 19. Abraham sacrifices the ram instead of his son in 22, 14.

So, these are just some of the parallels. If you look at this in Hebrew, verbs are the same, phrases are the same. The word ra'a to see is key in both passages.

The name of this place that Abraham and Isaac are going to is Moriah, which has the idea of sight and provision. Why would this correspondence be set up? Why would we have such a strong link between Hagar and Ishmael, of all people, and Abraham and Isaac here in chapter 22? What is the point? It's interesting to see these parallels, but unless there's a reason for it, it's just sort of a curiosity. There is a shadow here.

There is a relationship. God cares about Hagar and Ishmael because of their relationship to Abraham. God provides for them.

God watches over them. God makes promises to them, and God fulfills those promises. Twelve princes are going to come from Ishmael.

Ishmael's life is preserved. There is a great blessing that attends Hagar and Ishmael from the time of Ishmael, even before Ishmael's birth, and extending through this time when they are driven out. But it is a hollow thing compared to what God is going to do through Isaac, isn't it? Why is that? Because Ishmael, although he's the firstborn son, he's not the son of promise.

He came about. His birth occurred because of a human effort, a human plan, a human viewpoint, human energy solution to the problem of childlessness and the lack of an heir. And symbolically, he represents man by man's efforts seeking to obtain the blessing and the promise of God and to secure his future.

That's what he represents. Nevertheless, there is a relationship with God, and God honors him, and God protects and preserves him up to a point. But this is a pale shadow

of what God is going to do for Abraham through Isaac, isn't it? So we're going to have a similar experience here in chapter 22, but we're going to see the fullness of it because chapter 22 is all about fate.

Chapter 16, Ishmael's life and so forth is all referred back to Egypt, to human endeavor, to human solutions, to hedging one's bets and making sure that there's an heir, putting something ahead of God and God's plan, not waiting on the fulfillment of God's promise, getting ahead of God, finding one's own solution to the problem. So this is what we're going to watch for. We're going to pause here and take our break.

When we come back, we're going to see the contrast between what we've already seen in Hagar and Ishmael's experience in the wilderness and what we're going to see in Abraham and Isaac's experience in the wilderness. Let's pause here and take a break.