

# The Gospel of God

The Gospel belongs to God (Romans 1:1) It cannot be improved, changed, enhanced, added to, taken from, or otherwise tampered with without violating something that is God's. It is not man's gospel or a religion's gospel or a denomination's gospel. It is God's gospel.

## I. The Confounding Command (Gen 22:1-2) (Expressed to Abe)

- A. The command conflicted with Abraham's life & purpose.
  - 1. Age 75 – Abram is called to leave Haran (Gen 12:1-4)
  - 2. Age 85 – Abram is given Hagar to wife (Gen 16:1-3)
  - 3. Age 86 – Ishmael is born (Gen 16:16)
  - 4. Age 99 – God confirms His promise after 13 years of silence (Gen 17:24)
  - 5. Twice he fled famine and went into Egypt and had his wife taken; he rescued his nephew from hostage. Waited on fulfillment of God's promise for 25 years.
  - 6. Age 100 – Isaac was born Gen 21:5.
  - 7. In Genesis 22, we don't know Abraham's exact age, but it is assumed that Isaac is not 15-25 years old.
  - 8. Abraham had faced many astonishing opportunities for faith, none more graphic and moving as in Genesis 22.
- B. The command crushed personal dreams.
  - 1. Isaac was Abraham's heir and fulfilled the long-awaited promise from God.
- C. The command was a counterassault to God's own words.
  - 1. In Isaac was the promise of Messiah to come.
  - 2. In Isaac was the prospect of salvation to all nations.
  - 3. Gen 3:15; Gen 12:1-3; Gen 17:19; Gen 21:12

## II. The Convincing Command (Gen 22:3) (Shared with Isaac)

- A. Abraham rose up. (not woke up)
- B. Abraham saddled up.
- C. Abraham gathered up (Isaac and 2 men)
  - 1. The wood for a burnt offering
  - 2. The direction of God's choosing

## III. The Communicated Command (Gen 22:4-8) (Included Isaac)

- A. The third day (4)
- B. The promised return (5) (Hebrews 11:17-19)
- C. The sacred journey (6)
- D. The missing element (7)
- E. The faithful father (8)

#### **IV. The Conformed Command (Gen 22:9-10)**

- A. The loving father pictured (9)
- B. The willing father portrayed (10)

#### **V. The Confirmed Command (Gen 22:11-14)**

- A. The call from heaven (11)
- B. Abraham's faith seen in obedience (12)
  - 1. We are justified by faith before God.
  - 2. We are justified by works before men. (James 2:21)
- C. The Lord provides
  - 1. Ishmael – he laughs
  - 2. Isaac – he hears
  - 3. Jehovah-jireh – he provides

**A - dmit/Agree (I have nothing/I am in debt)**

**B - elieve (Death-burial-resurrection)**

**C – onsider (no to sin/change); (God be merciful)**

#### **Hebrews 11:17–19**

**17** By faith Abraham, when he was tested, offered up Isaac, and he who had received the promises was in the act of offering up his only son, **18** of whom it was said, “Through Isaac shall your offspring be named.” **19** He considered that God was able even to raise him from the dead, from which, figuratively speaking, he did receive him back.

#### **James 2:21**

**21** Was not Abraham our father justified by works when he offered up his son Isaac on the altar?

#### **Romans 4:17–21**

**17** as it is written, “I have made you the father of many nations”—in the presence of the God in whom he believed, who gives life to the dead and calls into existence the things that do not exist.

**18** In hope he believed against hope, that he should become the father of many nations, as he had been told, “So shall your offspring be.”

**19** He did not weaken in faith when he considered his own body, which was as good as dead (since he was about a hundred years old), or when he considered the barrenness of Sarah's womb.

**20** No unbelief made him waver concerning the promise of God, but he grew strong in his faith as he gave glory to God,

**21** fully convinced that God was able to do what he had promised.