



# The Life of Abraham:

Living by Faith or  
Faithlessness in light of  
God's promise.



# Introduction



# An Introduction to the Book of Genesis

- Author: Moses
- Purpose:
  - Provides the historical and theological basis for Israel's existence as a covenant people.
  - It prepares the people to receive the law.
  - It prepares the people to live within the covenant.



# An Introduction to the Book of Genesis

- Purpose:
  - It reveals the nature of the God of promise.
    - He is living, He is sovereign, He is powerful, He is righteous, He is holy, He is good, One, etc.
  - It provides the foundation of the law.
    - Basic concepts: God requires obedience, those who obey enjoy the promises of God, those who disobey are separated from those promises, man is made in the image of God, humanity is the crowning event of God's creation, man is given authority under the sovereign reign of God.

# An Introduction to the Book of Genesis

- Purpose:
  - It provides the foundation of the law.
    - It provides the ceremonial foundation: Sabbath, sacrifice (blood), priests, circumcision, tithe, prayer, remembrance.
    - It provides the civil foundation: marriage, inheritance, civil responsibility.



# An Introduction to the Book of Genesis

- Style

- This is theological history. It uses historical events to communicate the foundations of biblical faith.

“Moses under divine inspiration, selected the materials for the work, arranged them in the most effective way and drew out their greater significance by the choice of terms and the use of literary devices.” (Creation and Blessing by Allen Ross)


# An Introduction to the Book of Genesis

- Style

- Literary devices: repetition, parallelism, inclusio, word plays, foreshadows, key words, chiasmic structure, alternating structure, genealogies, irony, Janus, intercalations, etc.
- The clearest structural device is the use of the word “toledot”. The literal translation is “to give birth”.
- The basic idea is “this is what proceeds from”.
- There are 11 sections, ten begin with this word.



# An Introduction to the Book of Genesis

- Creation: Out of nothing God brings forth blessing.  
1:1-2:3
  - Toledot of Heaven and Earth: Out of blessing man brings cursing, corruption, and the evil spreads.  
2:4-4:26
  - Toledot of Adam: The curse spreads to all.  
5:1-6:8
  - Toledot of Noah: The curse continues through chaos, creation, covenant, and corruption.  
6:9-9:29
  - Toledot of the sons of Noah: Confusion reigns within the curse.  
10:1-11:9
  - Toledot of Shem: In the midst of the curse, blessing will come.  
11:10-11:26
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# An Introduction to the Book of Genesis

- Toledot of Terah: The covenant established through promise and blessing to a chosen family.  
11:27-25:11
- Toledot of Ishmael: The covenant fulfilled in detail.  
25:12-25:18
- Toledot of Isaac: The covenant continued through the line of promise.  
25:19-35:29
- Toledot of Esau: The covenant expanded to include other nations.  
(repeated)  
36:1-36:8, 36:9-37:1
- Toledot of Jacob: The covenant is protected through the birth of a nation.  
37:2-50:26

# The Structure of the Abraham Story

**Genealogy of Terah (11:27-32)**

**Promise of son, Start of Spiritual Journey (12:1-9)**

**Abram lies, God protects (12:10-20)**

**Lot settles in Sodom (13:1-18)**

**Abram intercedes for Lot (14:1-24)**

**Covenant and Ishmael  
(15:1- 16:16)**

**Covenant and Isaac (17:1-18:15)**

**Abraham intercedes for Lot (18:16-33)**

**Lot flees Sodom for Moab (19:1-38)**

**Abraham lies, God protects (20:1-18)**

**Birth of son, Climax of spiritual journey (21:1-22:19)**

**Genealogy of Nahor (22:20-24)**



The first goal of the exegete is to determine the authorial intent. “What did the author mean in his original writing?”



However, the work of exegesis is not done with authorial intent. Eternal truths must be drawn from the authorial intent that are applicable to life today.



This is done by reckoning  
with the differences that  
separate us and drawing  
out the shared  
experiences of believers  
in earlier centuries and  
believers today.



# That which separates us:

- **Different cultures.**
- **Different language.**
- **Different covenants.**
- **The fulfillment of the demands of the law.**
- **Life after the cross.**
- **Progressive revelation.**



# Our Shared Experience

Like Abraham, believers today are people who live under promise. Every choice in our lives reflect either faith or the absence of faith in that promise.

We choose to live or not live in the enjoyment of the promise, based on our willingness to respond in faith.



# Our Shared Experience

God's promises never fail, even when God's people do.

God's promises begin by grace through faith and are fully enjoyed through obedience.



What does the Scripture say? “Abraham believed God, and it was credited to him as righteousness”...Therefore, the promise comes by faith, so that it may be by grace and may be guaranteed to all Abraham’s offspring—not only to those who are of the law but also to those who are of the faith of Abraham.

Romans 4:3, 16,17



# Don't Just Sit There:

Responding to God's  
revelation.



God's revelation of  
Himself requires us  
to response.



# God reveals, Abram responds.

- **Two subjects of speech.**
  - When God is the subject, the focus is upon revelation. (verses 1, 7)
  - When Abram is the subject, the focus is upon action or response.
  - The text makes clear, through the structure, the responsibility of God's people.



# God Reveals

- **This is the foundational promise of the Old Testament.**
- **This is the beginning of the nation through which God will bless the world.**
- **This is the message of the seed which will become Jesus.**
- **This is the promise of a land to which the nation will sojourn, the source of blessing and cursing.**

# Abram responds

- **Discourse Breaks (4b-5, 6b)**
  - There are two breaks in the discourse.
  - It reveals the circumstantial hurdles to the obedience of Abram.
  - The difficulties.
    - His age, he is 75.
    - His household, their numbers and conflicts. (not slaves, but followers)
    - His destination is Canaan, where there are Canaanites.

# Abram responds

- **Abram's response:**
  - **He responds in faith: He believes the promise.**

What does the Scripture say? "Abraham believed God, and it was credited to him as righteousness." (Genesis 15:6, Romans 4.3)

- **He responds through obedience: He chooses to live out the promise.**

**He responds in worship: He expresses gratitude for the promise.**



# A Threatened Promise:

His way or mine?



The choice of faith in difficult situations is one of obedient dependence rather than self-reliant scheming.



# Things Get Difficult

- Those who walk within the promises of God will face challenges. (We are no longer in the garden.)
- This would have been viewed as a threat to the promise.
- Abram's choices are an attempt to protect the promise through his own actions.



**Difficult situations  
present us with an  
opportunity to  
choose faith or  
unbelief.**




# Faith sees difficulty as an opportunity:

- for God to demonstrate His presence.
- to learn to fully depend upon His faithfulness.
- to produce a stronger and deeper faith.
- to learn trusting obedience.



# Faithlessness sees difficulty as a threat:

- **To our personal well being and our commitment to comfort.**
  - **That requires immediate deliverance.**
  - **That justifies our manipulative scheming.**
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Abram's greatest problem wasn't the scarcity of food in the land but the famine of faith in his heart.



# The Plan

- **The geographic cure.**
- **The self-reliant scheme.**
  - **This flows out of Middle Bronze Age thinking.**
  - **The purpose was self-preservation and prospering. (verse 13)**
  - **This is the essence of falsehood.**
    - **Some truth. (20:12)**
    - **Purpose is deception.**

The essence of falsehood is the intention to deceive for the purpose of personal advantage.



**God will accomplish  
His promises with or  
without our  
faithfulness.**



# God's Rescue

- **The promise is placed into a greater threat.**
- **The situation is now impossible, with no apparent way out.**
- **But the Lord...**
- **God fulfills His promise of blessing and prospering.**



God will allow the  
seeds of future  
difficulty to germinate  
for the purpose of our  
development.



# The consequence of success

- **Abram's scheme seems to work.**
- **That which is gained becomes a new struggle and another circumstance in which to develop faith.**
  - **The increased live stock leads to the next chapter.**
  - **The new servant girl. (Hagar)**
  - **Most of the struggles that follow flow as a consequence of this choice.**

Who among you fears the Lord and obeys  
the word of his servant?

Let him who walks in the dark, who has no  
light, trust in the name of the Lord and rely  
on his God.

But now, all you who light fires and provide  
yourselves with flaming torches, go, walk in  
the light of your fires and of the torches you  
have set ablaze. This is what you shall  
receive from my hand: You will lie down in  
torment.

Isaiah 50:10-11





# A Lot of problems:

Living graciously because of  
the promise.



God is pleased with  
those who through faith  
respond to conflicts  
with a commitment to  
generous  
peacemaking.



# The need for generous peacemakers

- Conflicts arise in the midst of our faithful walk. (This is bracketed. verses 4,18)
  - Abram is back in the land of promise.
  - Abram is renewed in his relationship to God.
- Conflicts arise in the midst of blessing and prosperity. (livestock mentioned first)
- Abram/Lot are a study in contrast. Abram is the example of faith.



# Walk by Faith or Walk by Sight

- The choice of faith: (verse 8)
  - is a loving choice motivated by a desire for peace.
  - is a sacrificial choice made from a place of strength. (“we are brothers”)
  - is a trust founded choice resting in the promises of God. (“is not all the land”)
  - is a proper choice based on principle rather than preference.



# Walk by Faith or Walk by Sight

- The choice of faithlessness:  
(verse 10)
  - is a foolish choice founded on sight rather than faith.
  - is a self-centered choice focused on individual prosperity rather than peace.  
("for himself")
  - is a destructive choice following preference rather than principle.



**Mediterranean Sea**

**Canaan**

**Hebron**

**Sodom**

**Lot's  
pastures**

# God is pleased

- Evidenced by the strong break in the text and the voice of God.
- Evidenced in the use of the particle. (“na” not translated 15:5 22:2, Exodus 11:2)
- Evidenced in the re-establishment of the promise upon which Abram made his decision. (“lift up eyes...look...I will give”)
- Those who believe in the promises of God can be generous and magnanimous.



**Mediterranean Sea**

**Canaan**

**Hebron**

**Sodom**

**Abraham's  
pastures**

**Lot's  
pastures**

The whole Israelite community set out from the Desert of Sin, traveling from place to place as the Lord commanded. They camped at Rephidim, but there was no water for the people to drink. So they quarreled with Moses and said, “Give us water to drink.” Moses replied, “Why do you quarrel with me? Why do you put the Lord to the test?” But the people were thirsty for water there, and they grumbled against Moses. They said, “Why did you bring us up out of Egypt to make us and our children and livestock die of thirst?”

Exodus 17:1-3

What causes fights and quarrels among you? Don't they come from your desires that battle within you? You want something but don't get it. You kill and covet, but you cannot have what you want. You quarrel and fight. You do not have, because you do not ask God. When you ask, you do not receive, because you ask with wrong motives, that you may spend what you get on your pleasures.

James 4:1-3

**As a prisoner for the Lord, then, I urge you to live a life worthy of the calling you have received. Be completely humble and gentle; be patient, bearing with one another in love. Make every effort to keep the unity of the Spirit through the bond of peace. There is one body and one Spirit— just as you were called to one hope when you were called— one Lord, one faith, one baptism; one God and Father of all, who is over all and through all and in all.**

**Ephesians 4:1-6**



**God is pleased with  
those who confront  
conflicts with  
generous  
peacemaking.**





# A Lot more problems:

Giving God the honor in all  
our accomplishments.



Realizing that our  
success comes from  
God requires a  
commitment to honor  
Him in our  
accomplishments.



# The Campaign of the four kings



The four king confederation invades to subdue the rebellion. The Land is threatened.

# The Campaign of the four kings



The names and locations fit well into the realities of the Middle Bronze Age.

Rephaim, Zuzim, and Emim are the giants of the land.

The route south fits exactly into the trade routes of the Middle Bronze Age



A victorious army heads home.

The five king confederation is defeated.

The Amorite and Amalekites are subdued.

All the cities and peoples of the trans-Jordan area south to the Red Sea are subdued.

# The World Sees a Great Accomplishment.

- Abram chooses to respond in order to rescue his kinsmen. (“living in Sodom”)
- Abram responds with the resources available to him. (hapax: military servant)
- Abram uses his wit and wisdom to accomplish an amazing victory.
- In this entire section there is no mention of God!



# Praising a Great God

- We are reminded that success is from the hand of God.
  - Melchizedek



# Who is Melchizedek?

- His name means “My king is righteous.”
- He is called a priest. Psalms 110:4
- He is viewed by Abram as superior.
- Mysterious person:
  - No ancestors are given.
  - We know nothing of his origin or what happens after.
- Some have concluded he is a pre-incarnate appearance of Jesus.
  - Based on the description of Hebrews.
  - Not necessary.



# Praising a Great God

- We are reminded that success is from the hand of God.
  - Melchizedek
  - El Elyon/Yaweh
  - Blessing



**Every good and perfect gift is from above, coming down from the Father of the heavenly lights, who does not change like shifting shadows. He chose to give us birth through the word of truth, that we might be a kind of firstfruits of all he created.**

# We proclaim the greatness of our God:

- through the giving of our resources.
- through obedient lives that demonstrate His presence.
- through an attitude of humility.
- through expressions of our praise.
  - by speaking of His greatness.
  - by gathering for worship.

# Praising a Great God

- We are reminded that success is from the hand of God.
  - Melchizedek
  - El Elyon/Yaweh
  - Blessing
- God's involvement requires a proper response.
  - By pursuing responses that proclaim His greatness.
  - By avoiding responses that tarnish His honor.



# We tarnish the honor of our God:

- by a lack of wisdom in our associations.
- by gaining prosperity outside of His will.
- by evidencing an attitude of pride.
- by failing to praise God for His goodness.



**A humble heart  
will find ways to  
honor God for all  
He has done!**





# His Promise Our Faith:

Certainty in the midst of an  
uncertain world.




**The promises of God  
are poured out upon  
those who are declared  
worthy in response to  
faith in Him.**



This is seen when  
God's promises  
are imputed in  
response to our  
choice of faith.



# God's promises

- The lynch pin of the book and this section. (15:6)
    - This is in a unique tense.
    - This is not a consecutive passage.
    - Speaks of character not response, the certainty and sureness of Abram.
  - Faith means to view God as true, reliable and trustworthy concerning His promise. The content is different, but the faith is the same.
  - Our standing with God is credited, reckoned, or imputed to us through faith.
  - God's response to such faith leads to an outpouring of His promises.
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But now a righteousness from God, apart from law, has been made known, to which the Law and the Prophets testify. This righteousness from God comes through faith in Jesus Christ to all who believe. There is no difference, for all have sinned and fall short of the glory of God, and are justified freely by his grace through the redemption that came by Christ Jesus...What does the Scripture say? "Abraham believed God, and it was credited to him as righteousness." Now when a man works, his wages are not credited to him as a gift, but as an obligation. However, to the man who does not work but trusts God who justifies the wicked, his faith is credited as righteousness. Romans 3:21-24, 4:3-4.

For in the gospel a righteousness from God is revealed, a righteousness that is by faith from first to last, just as it is written: "The righteous will live by faith. Romans 1:17

I have been crucified with Christ and I no longer live, but Christ lives in me. The life I live in the body, I live by faith in the Son of God, who loved me and gave himself for me. Galatians 2:20



**This is seen when  
God's rewards are  
provided in response  
to our works of faith.**



# God's provision for those who act in faith:

- There is often apprehension in the midst of our acts of faith.
  - A upset enemy. (that which preceded)
  - A delayed promise. (that which follows)
- God recognizes our acts of faith.
- God rewards our acts of faith.
  - I am your protection.
  - I am your reward.
- There is a now and later aspect to the rewards of God.



Jesus said to them, “I tell you the truth, at the renewal of all things, when the Son of Man sits on his glorious throne, you who have followed me will also sit on twelve thrones, judging the twelve tribes of Israel. And everyone who has left houses or brothers or sisters or father or mother or children or fields for my sake will receive a hundred times as much and will inherit eternal life. Matthew 19:28-29



This is seen when  
God's covenant is  
confirmed in response  
to our questions of  
faith.



# God's confirmation

- In the midst of insurmountable obstacles God's revelation is the source of our strength.
- In the midst of delayed promises God assures us through the confirmation of His covenant. (a covenant was cut)
  - This was culturally relevant to Abram.
  - This is a unilateral covenant. (one passes)



In the same way, after supper he took the cup, saying, "This cup is the new covenant in my blood; do this, whenever you drink it, in remembrance of me." For whenever you eat this bread and drink this cup, you proclaim the Lord's death until he comes.

1 Corinthians 11:24-25





I'll do it  
my way:

A Contrast in Trust.



Faithful dependence  
in the midst of  
uncertainty leads to  
the enjoyment of  
God's promises.



# Part One

Attempts to accomplish God's work through our own resources leads inevitably to greater difficulty.



# The evidence of a self-reliant response

- The response is motivated by impatience in the timing of God or uncertainty in the goodness of God.
  - 11 years in the land.
  - Sarai blames God for her barrenness.
  - The source of conflict is again the sin in Egypt.



# A self-reliant response

- The response is absent faith and the seeking of guidance and direction.
  - This is a parallel of chapter 12. (promise, challenge, lack of faith, growing troubles, God's deliverance)
  - This was a common practice.
  - “She took...she gave...he did” (sound familiar?)
  - Word for ‘agree’ is found only in Genesis 3:17.
  - Problem is a lack of faith and seeking God.
  - (His Word, Our Community, and The Spirit Within)



The evidence of  
self-reliance in  
our choices



# The use of scheming and manipulation

I can be certain of accomplishing the  
outcome I know God wants if I simply  
rearrange a few of the  
circumstances.

# The use of deceit, exaggeration, and deception

I can be certain of accomplishing  
the outcome I know God wants if I  
hide or change a few of the facts.



# The use of arrogance and pride

I can be certain of accomplishing the  
outcome I know God wants if I could only  
get others to see and do things  
my way.



# The use of anger or the misuse of power and authority

I can be certain of accomplishing the  
outcome I know God wants by forcing  
others to do what I know they need to  
do.



# The use of withdrawal and indifference

I can't be certain my actions will accomplish the outcome I know God wants so I'll sit back and do nothing:


“Just let go and let God”.



# The result of self-reliance

- The situation becomes intolerable.
  - Hagar demonstrates an arrogance which the law codes of the day protected against.
  - Sarai blames Abram for her troubles.
  - Abram responds passively.
  - Sarai responds with revenge treating her as a slave.
  - Hagar flees.

“Once patient waiting was abandoned for human calculations, then natural impulses and right conduct became entangled. The participants had no control once this process was set in motion, for it led to conflict.”



# God responds

- **The contact is initiated by God (He cares for those whom the world considers unimportant.)**
- **This is a very unusual interaction.**
  - In all of ancient near east literature, this is the only place where God, or even a god, addresses a woman by name and allows anyone to give Him a name.
  - Found: the sense is one of election.
  - This is a theophany (A visible manifestation of Yahweh that is indistinguishable from Himself. verse 13)
- **She is called to obedience.**
  - Return.
  - Submit. (Place yourself under her hand)
  - Give birth to a son naming him Ishmael.  
("God hears", "here", Genesis 17:20, and 21:17)
  - Offspring a great nation.

# The evidence of a God-trusting response

- In the midst of uncertainty the greater purpose in our responses is to see God more than the alleviation of any difficulty. (She focuses not on the pregnancy but on the encounter with God. verse 13.)
- In the midst of uncertainty there is a chosen conviction that God is good and intimately involved with us. (“I see the God who sees me.”)

# Part Two

Choices to trust in the revealed character of God leads inevitably to a greater enjoyment of Him.



# The evidence of a God-trusting response

- In the midst of uncertainty there is a commitment to obey the clear instructions of God.
- In the midst of uncertainty there is a submission to God's gradual work of recycling the missteps in our lives.





# Walk This Way:

Living out the implications of  
the covenant life.



God calls upon His  
people to live out the  
reality of their  
covenantal  
relationship with Him.



We live out the reality of  
our covenantal  
relationship by fulfilling  
our revealed  
responsibilities.




# Understanding our covenantal responsibility

- The responsibilities of the covenant are based upon God's self-revelation.
- The responsibilities of the covenant result from our participation in the covenant, not as a means of obtaining the covenant.




# Understanding our covenantal responsibility

- The responsibilities of the covenant flow from an awareness of His presence. (To “walk before” means: “to orient one’s life to His presence, promises, and expectations.”)
  - The responsibilities of the covenant are fulfilled through our commitment to consistency.
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We live out the reality of  
our covenantal  
relationship by reflecting  
the sure fulfillment of the  
promises of the  
covenant.



# Reflecting the implications of the promises

- **The sure promises of the covenant bring a new identity into a person's life.**
  - **The sure promises of the covenant bring a new direction into a person's life.**
- 

We live out the reality of  
our covenantal relationship  
by remembering the  
significance of the sign of  
the covenant.



# Understanding the sign of the Covenant

- **The sign of the Abrahamic covenant: (Circumcision)**
  - **focused on the promises to the offspring through the father.**
  - **recognized entrance at birth.**
  - **was meaningless without the heart reality.**



# Understanding the sign of the Covenant

The Lord your God will circumcise  
your hearts and the hearts of your  
descendants, so that you may love him  
with all your heart and with all your soul,  
and live.

Deuteronomy 30:6



# Understanding the sign of the Covenant

- **The sign of the New Covenant (Baptism)**

In him you were also circumcised, in the putting off of the sinful nature, not with a circumcision done by the hands of men but with the circumcision done by Christ, having been buried with him in baptism and raised with him through your faith in the power of God, who raised him from the dead.

(Colossians 2:11,12)



# Understanding the sign of the Covenant

- **The sign of the New Covenant: (Baptism)**
  - focuses on the promise of newness of life.
  - recognizes entrance at the moment of faith.
  - recognizes the expansive scope.
  - is meaningless without the heart reality.

Those who live in the  
new covenant are  
called upon to live a  
circumcised life.





# Guess Who's coming to dinner:


Enjoying our intimacy with  
God.



God reveals the  
awesomeness of His  
character through the  
initiated fellowship He  
enjoys with His  
servants.



# God's desire to dine with His people:

- **God initiates the fellowship.**
  - **God awaits the invitation of His people.**
  - **God is pleased by the excellence of His servant's service.**
  - **God accepts His servant's invitation.**
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God delights in  
dining with His  
people.



*Here I am! I stand at the door and knock. If anyone hears my voice and opens the door, I will come in and eat with him, and he with me.*

*Revelation 3:20*



Let us rejoice and be glad and give him glory! For the wedding of the Lamb has come, and his bride has made herself ready. Fine linen, bright and clean, was given her to wear.”

(Fine linen stands for the righteous acts of the saints.)

Then the angel said to me, “Write: ‘Blessed are those who are invited to the wedding supper of the Lamb!’”


Revelation 19:7-9



**God reveals His  
awesomeness  
while dining with  
His people.**



# God's revelation in the midst of fellowship

- God reveals the greatness of His power in the midst of doubt.
  - God reveals the grandeur of His grace in the midst of failures.
- 



# It's a Boy:

The certainty of God's promises even in the face of impossibility.



God's people can  
live in certainty of  
the fulfillment of the  
promises of God.



**That certainty  
rests in the very  
nature of God.**



# Their fulfillment is certain

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- The fulfillment of God's promises rest upon His grace, even when we are unfaithful.
- The fulfillment of God's promises rest upon His wisdom, even when we see no way of fulfillment.



# Their fulfillment is certain

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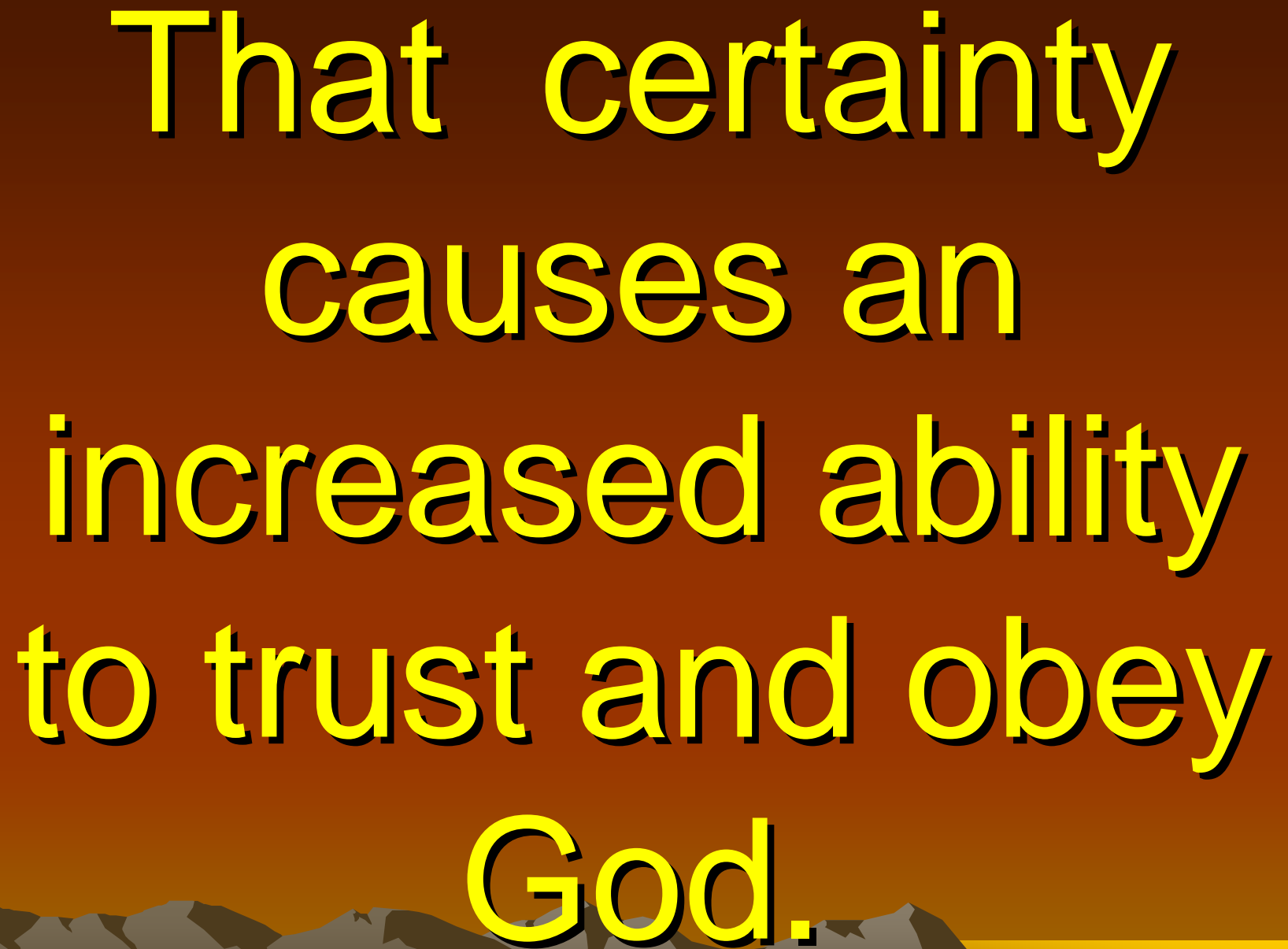
- The fulfillment of God's promises rests upon His timing, even when we are impatient.
- The fulfillment of God's promises rests upon His power, even when they seem impossible.



- Trusting in God's promises requires that we be certain of its legitimacy.
  - God's promises are seldom temporally circumstantial. (usually this is our focus)
  - God's promises are primarily relational, spiritual, and eschatological.
- Trusting in God's promises requires that we exercise tenacity.
- Trusting in God's promises requires that we rest with certainty.



That certainty  
causes an  
increased ability  
to trust and obey  
God.



# A greater commitment to obey

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- Once we believe in the certainty of God's promises we can more diligently obey.
- Once we believe in the certainty of God's promises we can more patiently rest.

**That certainty  
causes a great  
celebration of  
praise toward God.**



# A great cause of celebration

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- Jubilation breaks out from within, for those who enjoy the fulfillment of God's promises .
- Jubilation is caught by those who hear of the fulfillment of God's promises.





**A violating choice:**

His will or my  
understanding?



Even when their own understanding is violated, God's faithful will obediently respond to His commands, trusting in His promises and provisions.



God's people may find themselves in situations where obedience violates their own understanding.



# Violating Obedience

- Such obedience is based upon the clear unmistakable revelation of God.
- Such obedience involves the violation of our own understanding.
- Such obedience often involves the possibility of sorrow and loss.




God declared His future plans were centered around Isaac, yet God wanted him to sacrifice Isaac. Abraham could not reconcile the two, but he obeyed the instructions of God.



Obedience in such situations is evidence of great spiritual maturity.



# Exemplary Obedience

- Such obedience responds immediately.
  - Such obedience remains consistent.
  - Such obedience rests upon God's certain promises in the midst of uncertain outcomes.
    - We will return.
    - God will see to it.
- 

By faith Abraham, when God tested him, offered Isaac as a sacrifice. He who had received the promises was about to sacrifice his one and only son, even though God had said to him, “It is through Isaac that your offspring will be reckoned.” Abraham reasoned that God could raise the dead.


Hebrews 11:17-19



# Exemplary Obedience

- Such obedience reflects a heart that truly fears God.

“The one who truly fears the Lord reckons that compliance with the Word of God, no matter what the cost, is their primary responsibility.”

- Such obedience understands relationship with God is of greater importance than all else.
  - Such obedience results in greater understanding of God.
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Obedience in such situations greatly pleases our God and results in blessing.



Therefore do not go on passing judgment before the time, *but wait* until the Lord comes who will both bring to light the things hidden in the darkness and disclose the motives of *men's hearts*; and then each man's praise will come to him from God.

1 Corinthians 4:5



In this you greatly rejoice, even though now for a little while, if necessary, you have been distressed by various trials, so that the proof of your faith, *being* more precious than gold which is perishable, even though tested by fire, may be found to result in praise and glory and honor at the revelation of Jesus Christ.

1 Peter 1:6-7



The Spirit himself testifies with our spirit that we are God's children. Now if we are children, then we are heirs—heirs of God and co-heirs with Christ, if indeed we share in his sufferings in order that we may also share in his glory. I consider that our present sufferings are not worth comparing with the glory that will be revealed in us.

Romans 8:16,17



