

God not now asking for more so that the price could be more fully paid? And so he offered his lamb, his Isaac; and suddenly God intervened with the substitute. Having brought Abraham to the point of yielding the greatest and best, he said in effect: “Not your best, Abraham, but mine! Not your lamb, Abraham, but mine! Not your son, but mine!”

—Ronald Wallace (1981)

Worthy Is the Lamb

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Holy is the Lamb

Precious is the Lamb

Glory to the Lamb

Jesus is our Lamb

We celebrate the Lord's Supper weekly—and in a circle, at the end of worship. A word of direction is given, and with this everyone stands and moves to the walls. The cup is passed in two forms: in a chalice and then in small individual cups. You are free to choose.

And as this is the Supper of the Lord Christ, please listen to the instructions we give as to what qualifies a visitor to participate. **But whether you intend to take communion or not, please join us in the circle.**

Old Orchard Church

July 20, 2014

10:15 a.m. to 11:50 a.m.



Some time later God tested Abraham.

He said to him, “Abraham!”

“Here I am,” he replied.

Then God said,

“Take your son, your only son, Isaac, whom you love, and go to the region of Moriah.

Sacrifice him there as a burnt offering on one of the mountains I will tell you about.”

Celebrating Jesus Christ Fulfiller of God's Covenant with Abraham: Isaac, a Type of the Eternal Son

Thanks be to the Lord that Abraham,
Schooled to be father of God's people,
Passed the test and was willing to sacrifice
The life of his beloved son.

What faith! What loyalty! What love!

What an infinitely rich drama
— in shadow form —
Of the Greater Sacrifice to come,
When the Father of the universe, for the love of us,
would *not* rescue his Son
In the closing seconds of his young life.

**He who did not spare his own Son,
but gave him up for us all—how will he not also,
with him, freely give us all things?**

What wondrous love is this?



Today's Scripture

Old Testament Lesson: Genesis 22:1-14
New Testament Reading: Hebrews 11:8-19

Today's Sermon

“Rejoicing in our Divine Inheritance”

Romans 5:1-11

Ed Killeen, PCA teaching elder, preaching

The Pain of Obedience

The writer [of Genesis] emphasizes the intensity of the pain Abraham had to bear both at the moment of the command and throughout the long journey. We cannot adequately compare his trial to that of our own when we in our tragic experience of bereavement have to yield our dear ones up to God as he himself seems to take them from us. Abraham is here being asked not simply to say as Job did: **The Lord gave, and the Lord has taken away, blessed be the name of the Lord** (Job 1:21). He is being commanded to engage in the very act of destroying his own son; he himself must preside over and perform the sacrifice. He had seen often enough the strange horror of approaching death in the eyes and struggling of the animals he had killed for such sacrifice. Possibly in his early life he had seen it in the human victims too in Ur and Haran.

The command to obey seemed itself aimed to touch him as deeply as possible at the heart of his tender human affection: **Take your son, your only son Isaac whom you love . . . and offer him** (v. 2). The demand for your **only son** seems to be calculated to remind him of what it felt like to sacrifice Ishmael, his other dear child. Is God going to leave him now with nothing? But this man is to be torn not only at the point of his deepest natural feelings. The command seems to threaten everything he has lived for, fought and prayed for, from the moment he left Haran....

The act [of raising his knife] can be interpreted only as having been done with the deliberate intention of going through with it. There was not a hint of sham or play-acting in Abraham.... “I could not have been an onlooker [at this event], much less the performer or the player in it,” says Luther; and this is where most of us stand....

If this story of the sacrifice of Isaac helped Israel as a nation in later difficult times to understand something of its own history, and to have confidence in God when he seemed to be contradicting himself and almost destroying his own work, it can help us still today. It can help us to endure the demands God has already made on us with the certainty that at the crucial time, when no more can be asked for, he will accept us and we will be able to see it all. It can help us to face the sacrifice of what he is asking us to give. Many people have found this incident helped them more than any other in the Bible when somehow a call from God seemed to cut deeply across the ties that bound them to someone who was naturally dear to them, or seemed to demand the very costly sacrifice of something that in itself was one of the good things in their lives perhaps the best thing, as Isaac was to Abraham. But by the grace of God they were able to face it, and it was in the very act of obedience that what was offered was given back to them, and the whole relationship that had been threatened took on a new depth of meaning....

All along no doubt there had been in Abraham's mind the question: What will it cost the people of God in the service of God to become those through whom all the world is to be blessed? At Mount Moriah he thought that somehow he was beginning to find out. He had already given everything. Was

(continue on the back)