An Elevator That Goes All the Way Up June 21, 2020

*Genesis 28:10-22 Series: How Jacob Became Israel*

“Worship is a stairway on which there is movement in two directions: God comes to man, and man goes to God.” – Daniel Baumann

Intro: Did Chris Pronger get what he deserved?

1. God offers us unconditional grace.
2. God offers us access to Himself that we don’t deserve.

v. 12 *a ladder … and the top of it reached to heaven*

v. 12 *the angels of God were ascending and descending on it*

v. 13 *the LORD stood above it*

1. God offers us a place to call home that we don’t deserve.

v. 13 *The land on which you lie I will give to you …*

v. 14 *you shall spread abroad to the west and to the east and to the north and to the south*

1. God offers us a life of significance that we don’t deserve.

v. 14 *in you and your offspring shall all the families of the earth be blessed*

1. God offers us His abiding presence that we don’t deserve.

v. 15 *I am with you and will keep you wherever you go …*

v. 15 *I will not leave you until I have done what I have promised …*

* What’s similar about Jacob’s ladder and the Tower of Babel? How are they different?
* Why would the promise of land have been so precious to Jacob? What do promises like this mean to Christians?
* How would it feel to know that God will use you to bless others?
1. Conditional obedience is no response to unconditional grace.
2. Jacob is moved by God’s grace.

v. 16 *Surely the LORD is in this place …*

v. 17 *he was afraid and said, “How awesome is this place!”*

v. 18 *Jacob took the stone that he had put under his head and set it up for a pillar and poured oil on the top of it.*

1. Jacob puts conditions on God when God put none on him.

v. 20 *If God will be with me …*

* + v. 15 *Behold, I am with you*

v. 20 *If God … will keep me in this way …*

* + v. 15 *I … will keep you wherever you go*

v. 20 *If God … will give me bread to eat and clothing to wear*

* + v. 14 *Your offspring shall be like the dust of the earth …*
1. Jacob would reward God if He measured up to his expectations.

v. 21 *then the LORD shall be my God*

v. 22 *this stone, which I have set up for a pillar, shall be God's house*

v. 22 *of all that you give me I will give a full tenth to you*

1. Compare Jacob’s response to Abraham’s.

Genesis 15:6 *And he believed the LORD, and he counted it to him as righteousness.*

* What are some ways that we might be ‘moved by God’ without actually responding to Him?
* What are some ways that we can be tempted to put conditions on God?
* If you were God, how would you have felt about the ‘rewards’ that Jacob was offering?
* What are some ways that Jacob should have responded to God?
1. We all stand at the foot of Jacob’s ladder.
2. God offers us access to Himself that we don’t deserve.

John 1:51 *And he said to him, “Truly, truly, I say to you, you will see heaven opened, and the angels of God ascending and descending on the Son of Man.”*

John 10:9 *I am the door. If anyone enters by me, he will be saved and will go in and out and find pasture.*

1. God offers us a place to call home that we don’t deserve.

John 14:3 *And if I go and prepare a place for you, I will come again and will take you to myself, that where I am you may be also.*

1. God offers us a life of significance that we don’t deserve.

Ephesians 2:10 *For we are his workmanship, created in Christ Jesus for good works, which God prepared beforehand, that we should walk in them.*

1. God offers us His abiding presence that we don’t deserve.

Matthew 28:20 *And behold, I am with you always, to the end of the age.*

1. God’s unconditional grace calls for unconditional commitment.

Romans 2:4 *… do you presume on the riches of his kindness and forbearance and patience, not knowing that God’s kindness is meant to lead you to repentance?*

* How is Jesus the better ladder between heaven and earth?
* What are some steps of unconditional commitment that Christians are called to?
* How does “God’s kindness” lead us to repentance? How does that work?

Study ahead: Next week, we’ll study Genesis 29:15-30.

Notes