

# *Sacrifice of Abraham and the Divine Will*



## *Paragraph 2572 - ARTICLE 1 IN THE OLD TESTAMENT*

*2572* As a final stage in the purification of his faith, Abraham, “who had received the promises,”<sup>13</sup> is asked to sacrifice the son God had given him. Abraham’s faith does not weaken (“God himself will provide the lamb for a burnt offering.”), for he “considered that God was able to raise men even from the dead.”<sup>14</sup> And so the father of believers is conformed to the likeness of the Father who will not spare his own Son but will deliver him up for us all.<sup>15</sup> Prayer restores man to God’s likeness and enables him to share in the power of God’s love that saves the multitude.<sup>16</sup> (603) CCC

## *Genesis 22:11-12*

*[11]* And behold an angel of the Lord from heaven called to him, saying: Abraham, Abraham. And he answered: Here I am. *[12]* And he said to him: Lay not thy hand upon the boy, neither do thou anything to him: now I know that thou fearest God, and hast not spared thy only begotten son for my sake...

*V21 – April 8, 1927 - “My daughter, the greatest figures of the Old Testament, while being images that veiled the Future Messiah, enclosed also the gifts, the image, and symbolized all the gifts that the children of the Supreme Fiat would possess. When he was Created, Adam was the true and perfect image of the children of My Kingdom. Abraham was symbol of the privileges and the heroism of the children of My Will. And calling Abraham to a promised land flowing with milk and honey, making him the owner of that land, a land so fecund as to be enviable and aspired to by all other nations—everything was symbol of what I would do with the children of My Will.”*

*V22 – August 15, 1927 - I continued my round in the Supreme Volition, and since I had first offered the first acts of Adam when he possessed the Unity with the Supreme Will, so that I too might unite myself to those perfect acts that he did at the beginning of Creation, and then I had moved on to unite myself with the heroism of Abraham, I thought to myself: “What Divine Wisdom! Of Adam it is only said that he was the first man Created by God, that he sinned and cast the human family into the maze of all evils; and then nothing else is said about him in the many years he lived. Could Our Lord not return to make some other test and ask of him some other sacrifice in order to test his faithfulness? And while Adam is put into oblivion, He calls Abraham, and after testing him and finding him faithful, He puts him on display, makes him the head of the generations, and he is spoken about with so much glory and honor.”*

*Now, while I was thinking of this, my sweet Jesus moved in my interior and told me: “My daughter, these are the dispositions of My infinite Wisdom. It is My usual way that when I ask of the creature a small sacrifice for her Good and, ungrateful, she denies it to Me, I no longer want to trust her, I dismiss My designs to raise her to great things, and I leave her like a creature put into oblivion, that no one points to because of either great works or heroism, whether for God, for herself or for the peoples.*

*“Then, you Must distinguish what I wanted from Adam—the little sacrifice of depriving himself of a fruit—and it was not granted to Me. How could I trust him and ask of him a greater sacrifice? On the other hand, I did not ask of Abraham a fruit as sacrifice, but first I asked him to go into a foreign land in which he was not born—and he promptly obeyed Me; and then I wanted to trust him more, I lavished grace upon him, and I asked of him the sacrifice of his only son, whom he loved more than himself—and he promptly sacrificed him to Me. From this I knew he*

was up to it, and I could trust him—I could entrust everything to him. It can be said that he was the first repairer to whom the scepter of the future Messiah was entrusted, and therefore I raised him to head of the generations, to God's great honor, as well as his own and of the peoples.

*"The same happens in all creatures. It is My usual way to ask for small sacrifices—depriving oneself of a pleasure, of a desire, of a small interest, of a vanity, or detaching oneself from something that seems to do one no harm. These small tests serve as little shelves on which to place the great capital of My Grace in order to dispose them to accept greater sacrifices. And when the soul is faithful to Me in the small tests, then I abound in grace and ask for greater sacrifices, so as to be able to abound yet more in giving, and I make of her a portent of sanctity. How many sanctities begin from a small sacrifice; and how many, after denying Me a small sacrifice, as it seemed to them that it was something of no importance, have remained scrawny in Good, cretinous in comprehending it, weak in walking on the way that leads to Heaven. Poor ones, they can be seen crawling and licking the earth in a way that arouses pity.*

*"Therefore, My daughter, it takes greater attention to small sacrifices than to great ones, because the small ones are the strength of the great, dispose God to give grace, and the soul to receive it."*

**V23 – November 13, 1927** - *"My daughter, there is no Good that has not come out of My Divine Will, but there is a great difference between Its reigning in the creatures and the releasing of an act from within Itself, communicating it to creatures.*

*"As for example, with Abraham, It released an act of heroism, and I had the man heroic in the sacrifice;..."*

**V28 – February 22, 1930** - *"...Now, wherever there has been the death of Good, the sacrifice of life is required in order to make the destroyed Good rise again. This is why, justly and wisely, whenever I wanted to renew the world and give a Good to creatures, I have requested the sacrifice of life, as I asked of Abraham the sacrifice of sacrificing to Me his only son, as indeed he carried out, and, prevented by Me, he stopped. And in that sacrifice, that cost Abraham more than his own life, the new generation rose again in which the Divine Liberator and Redeemer was to descend, who was to make the Good that had died in the creature rise again."*

*V30 – June 26, 1932 – “...A prolixious sacrifice, wanted by God, says great things— Universal Good, sweet chain that binds God and men. We Ourselves don’t feel like escaping from the maze of this chain so long that the creature forms for Us by a prolixious sacrifice. On the contrary, it is so sweet and dear to Us, that We let Ourselves be bound by her, as she herself best pleases. Now, by his prolixious sacrifice, Noah bought back the continuation of the human generations.*

*“After another length of time of the history of the world, Abraham came, and Our Volition Commanded him to sacrifice his own son. This was a hard sacrifice for a poor father; it can be said that God put the man to the test and demanded a proof that was inhuman and almost impossible to execute. But God has the Right to ask whatever He wants and any sacrifice He wants. Poor Abraham—he was put in such constraints that his heart bled, and he felt death within himself, and the fatal blow that he was to strike over his only son. The sacrifice was exuberant; so much so, that Our Paternal Goodness wanted the execution of it, but not the completion, knowing that he could not have lived—he would have died of grief after an act so harrowing, of killing his own son, because it was an act that surpassed the strengths of his nature.*

*“But Abraham accepted everything—he was heedless of everything, either of his son or of his very self, while feeling consumed with sorrow in his own son. If Our Volition, just as It Commanded it, had not prevented the fatal act, even though he would have died together with his beloved son, he would still have accomplished the sacrifice wanted by Us. Now, this sacrifice, wanted by Us, was great, exuberant and unique in the history of the world. Well then, this very sacrifice elevated him so high, that he was constituted by Us head and father of the human generations; and by the sacrifice of sacrificing his son, he poured out coins of blood and of intense sorrow to buy back the future Messiah, for the Jewish people and for all. In fact, after the sacrifice of Abraham, We made Ourselves heard often in the midst of creatures, that which We did not do before. The sacrifice had the virtue of drawing Us closer to them; and We formed the Prophets, up to the time when the longed-for Messiah came.*

*“Now, after another most extensive length of time, wanting to give the Kingdom of Our Will, We wanted the sacrifice on which to set It, such that, while the earth is flooded by sins and deserves to be destroyed, the sacrifice of the creature buys it back for Us, and with her sacrifice—and in her sacrifice, she calls back the Divine Will to Reign, and makes the New Life of My Volition be Reborn in the world in the midst of creatures. Here, then, I asked for the prolixious sacrifice*

*of your life, sacrificed in a bed. And this was nothing, because other souls have remained in a bed of pain; but it was the New Cross, which I have not asked of and given to anyone, that was to form your daily martyrdom—and you know what it is, since many times you have lamented to Me about it.”*