

Sibling Rivalry

Genesis 25:19-28:9

Introduction

Summary: Last we left off in Genesis, we saw Abraham pass the test of faith and obedience and God provide for him and Isaac on Mount Moriah. As we move forward, we see the seeds of God's promise start to bloom in the genealogy of Abraham. His family expands and his wealth increases.

- Chapter 23 describes the death of Sarah (and actually shows the first *legal* possession of a piece of property in the promised land as he bought a burial plot that would be significant for centuries to come).
- Chapter 24 includes a fascinating description of God bringing Isaac to Rebekah to marry (**Rebekah and Isaac** are going to play an important role in this week's sermon).
- Chapter 25 describes the end of Abraham's years and his death "at a good old age."
- There are a lot of genealogies in Genesis (actually kind of arranged around these genealogies). And genealogies matter!

Isaac: We spent a lot of time on Abraham, yet Isaac occupies a much smaller amount of time as a main character in Genesis. Outside of chapter 24 (marriage to Rebekah) and 26 (Philistine King Abimelech), he's largely passed over.

- Isaac's main contribution in the Bible is as a supporting character in the stories of Abraham and Jacob, despite the fact that he is the longest lived Patriarch, the only Patriarch whose name was never changed, and the only Patriarch to have been born and lived his entire life in the promised land.
- Isaac only marries one woman (unlike the Abraham and Jacob), a seemingly wise move considering all the problems that the polygamy brings and the monogamous plan that God lays out in Genesis.
- But even his blessed life is marked by moments of wavering and selfishness. He inherits land, wells, and property, but that doesn't guarantee his faithfulness.

Sibling Rivalry: The major focus in the next dozen chapters is on Isaac's sons (particularly Jacob). And much of Jacob's existence occurs in the shadow of his **rivalry** with his **brother** Esau.

- Sibling rivalry can start over competition or jealousy, seeking attention or any number of things but, if not treated, can lead to huge consequences (you prob have stories, testimony, from serious to silly).
- The small Bavarian town of Herzogenaurach (population of 24,000) might seem a sleepy backwater local but it's home to two of the world's top sportswear companies, thanks to a 60-year-old fight. The Dassler brothers (Rudolf and Adolf, a name that has understandably fallen out of favor) made lightweight, high tech shoes and sportswear (Dassler Brothers Shoe Factory) in the 1920s and got famous when track star Jessie Owens wore their shoes at the 1936 Berlin Olympics. Something happened during WWII to fracture the relationship, many have theories have been put forth (turning one in,

something to do with their wives, a misunderstanding in a bomb shelter). Whatever it was, they could no longer work together and in 1948 the Dassler Shoe Factor was split in two. Rudolph moved to the other side of the river that runs through town and started the shoe company **Puma**. Adolph Dassler (known as Adi Dassler) started **Adidas**. And it split the town: two bakers, two soccer teams).

Sibling Rivalry: (25:19-28)

¹⁹ These are the generations of Isaac, Abraham's son: Abraham fathered Isaac, ²⁰ and Isaac was forty years old when he took Rebekah, the daughter of Bethuel the Aramean of Paddan-aram, the sister of Laban the Aramean, to be his wife. ²¹ And Isaac prayed to the LORD for his wife, because she was barren. And the LORD granted his prayer, and Rebekah his wife conceived. ²² The children struggled together within her, and she said, "If it is thus, why is this happening to me?" So she went to inquire of the LORD. ²³ And the LORD said to her, "Two nations are in your womb, and two peoples from within you shall be divided; the one shall be stronger than the other, the older shall serve the younger." ²⁴ When her days to give birth were completed, behold, there were twins in her womb. ²⁵ The first came out red, all his body like a hairy cloak, so they called his name Esau. ²⁶ Afterward his brother came out with his hand holding Esau's heel, so his name was called Jacob. Isaac was sixty years old when she bore them. ²⁷ When the boys grew up, Esau was a skillful hunter, a man of the field, while Jacob was a quiet man, dwelling in tents. ²⁸ Isaac loved Esau because he ate of his game, but Rebekah loved Jacob.

Echoes: Just like Abraham/Sarah, Isaac/Rebekah are **barren** and pray to the Lord (a theme in much of Scripture). Abraham has two sons competing for the blessing of God (Isaac/Ishmael) and so does Isaac (Esau/Jacob).

Struggle: The struggling brothers in her will soon be struggling infants, toddlers, teenagers, and grown men. And they represent a great struggle between the people of God and the nations.

- Division is necessary.
 - A division must take place in the world.
 - To bless *the* nations, God will bless a nation; to make a way, he has to show that the other ways are not sufficient.
- Struggle is the only way we make it to God. Jacob (the younger son who received the blessing of God) is no saint; his life of faith is marked by steps forward and backward. God accomplishes his will in spite of his (our) flaws. In fact, the struggles we endure (whether from our bad choices or the bad choices of others) are often the means God uses to mold and shape us.
- Their struggle affects many others (struggle of the kids reflected in or of the parents). Parents are divided over kids (Isaac likes the hunter, Rebekah likes the quiet helper).

As we look at this sibling rivalry, we will be confronted by the failures of these brothers in contrast to the blessing of God and be forced to ask ourselves a question: how do I respond to God's plan, promise, and blessings?

- Do you treat them like you deserve them? Do you treat them like they are no big deal? Of course God will bless me.
- Or do you feel like you need to manipulate the situation, to trick God into helping you or fixing your problems?
- Essentially, who is at the center of your life, you or God?

1. Presumptuous Older Brother (25:29-34)

²⁹ Once when Jacob was cooking stew, Esau came in from the field, and he was exhausted. ³⁰ And Esau said to Jacob, "Let me eat some of that red stew, for I am exhausted!" (Therefore his name was called Edom.) ³¹ Jacob said, "Sell me your birthright now." ³² Esau said, "I am about to die; of what use is a birthright to me?" ³³ Jacob said, "Swear to me now." So he swore to him and sold his birthright to Jacob. ³⁴ Then Jacob gave Esau bread and lentil stew, and he ate and drank and rose and went his way. Thus Esau despised his birthright.

Unworthy Esau: Esau comes in "from the field" (presumably from working) and is "exhausted."

- Esau, the one born looking like a fuzzy, red **Gremlin** sees what his brother is cooking and wants some of the "red" stew (his descendants are called "Edomites," derived from the Hebrew word for red).
- The literal translation of his demand makes him look like a dull brute: "let me gulp down some of this red red stuff" ("me want red stuff").

The sense of **unseriousness** in Esau intensifies (from "exhausted" to "I am about to die"). If my kids were in Encanto, their magical powers would be the ability to always be hungry. We had to ban the "starving" word ("you just ate!"; "you're eating now").

- Esau's value system is backward. That's what the word **despise** means. It can mean everything from "undervalue" to "scorn." And, in the undervaluing, he's demonstrating his scorn for his birthright. He is giving up something special for a bowl of soup.
- I think of Paul's warning in Philippians: **Brothers and sisters, join in imitating me, and keep your eyes on those who walk according to the example you have in us. For many, of whom I have often told you and now tell you even with tears, walk as enemies of the cross of Christ. Their end is destruction, their god is their belly, and they glory in their shame, with minds set on earthly things** (Phil 3:17-19).
- Esau's mind was not on important things, it was on lentil soup (lentils were quite common), his mind was on his belly. He took something *valuable* and exchanged it for something *cheap and common*.
 - This is what sin does, it tempts us to trade something of eternal value for temporary satisfaction. It takes minor problems and magnifies them until they are all we see.
 - This is what the devil tempts us with, to take our calling to holiness, our mission of salvation, and our identity as sons and daughters and trade it for a moment of pleasure, a quick payday, a brief high, some attention, or worldly acclaim.
 - How many people still share the condition of Esau and not the blessing of Jacob, slaves to temporary pleasures and satisfactions, materialistic in life and faith (Augustine-esque)?

- For what does it profit a man to gain the whole world and forfeit his soul? (Mk 8:36).

I think Esau offered his birthright because he assumed it could not be taken.

- He assumed, as the firstborn, that he was entitled to his father's inheritance.
- He assumed, because his father favored him, nothing he could do would cause him to forfeit that inheritance.

Misunderstanding Inheritance: There is some misunderstanding about birthrights going around (and maybe Esau fell into this trap). **Primogeniture:** "the right, by law or custom, of the firstborn child to inherit the parent's entire or main estate in preference to shared inheritance among all or some children." We assume this was the ancient way more because of Medieval Europe than the Ancient Near East. Actually, however, inheritance customs varied widely in the ANE. In the Bible we see a number of times that the inheritance **does not go to the eldest**.

- Jacob's eldest (Reuben) does not receive the blessing because of his sin.
- Isaac is not the eldest (remember Ishmael), yet he is the son of the promise.
- Cain forfeited his place in the first family because of sin.

"No father *casually* considered the matter." It wasn't a default situation. Inheritance is not, actually, an unassailable right but a careful choice of the Father. He can choose to whom it wants to give it.

- **Esau did not value his birthright, he assumed it** (e.g., Rich people and kids not earning their wealth and, therefore, not value it).
- Esau didn't care much what God thought. Esau proves in this moment that he is not actually worthy of the blessing to which he thinks he's entitled.
 - This is not to say Jacob is worthy (I'll get there). But whatever happens, don't think that Esau deserves this.

Do I Presume on My Spiritual Inheritance: How often do we treat God like this? Rather than *receiving the love of God as a gracious gift, we presume because he's loving that we deserve it*. He's God, he *has* to forgive me. We don't **value** it, we don't **cherish** it.

- Because God's grace is *free* we treat it as if it is cheap (Bonhoeffer). But we know it is not cheap because it cost Jesus his life!
 - Why I valued forgiveness is hard to give.
- See to it that no one fails to obtain the grace of God; that no "root of bitterness" springs up and causes trouble, and by it many become defiled; that no one is sexually immoral or unholy like Esau, who sold his birthright for a single meal. For you know that afterward, when he desired to inherit the blessing, he was rejected, for he found no chance to repent, though he sought it with tears (Heb 12:15-17)
 - Once it's too late, he cries realizing he lost the chance at the blessing. He wants the blessing without valuing the birthright. He wants the benefits without the responsibilities. Esau never gets it (marries Ishmael's daughter).
 - It appears that he only changes his mind when the consequences are irreversible (Karen makes a scene until the cops are called or the kids don't care until I throw a toy in the trash).
- Do you want the blessings of God but you don't value the call of God? Do you want God to co-sign your wants and desires or do you surrender to his? Do you treasure the

things of God? Do you presume God will bless you? Do you want the blessings of God or God?

- God doesn't owe you a second chance. By his grace, he gives it, but you don't deserve it.
- Every blessing of God is a gift to someone who does **not** deserve it. Any blessing you have is due to **his grace**.

Chapter 26: Before we move to the next phase of the Jacob and Esau story (ch 27), I want to mention that we'll be zooming over chapter 26, the story of Isaac and Abimelech ("Father of the King"). Echoes of Abraham (Egypt and also Abimelech).

- Isaac doesn't go to Egypt (famine).
- Tells the King his wife is sister. Like his father, he assumes savagery of other nations (even though Israel's greatest king, David, is the king who kills a man and takes his wife).
- Lest we think Isaac is the perfect son.
- The land and the people are brought together. **Chosen people** (barrenness) and **promised land** (famine). *God must provide*. God is the main character in this story, God is the one who must make his promises come true.

2. The Deceptive Younger Brother (27:1-38)

¹ When Isaac was old and his eyes were dim so that he could not see, he called Esau his older son and said to him, "My son"; and he answered, "Here I am." ² He said, "Behold, I am old; I do not know the day of my death. ³ Now then, take your weapons, your quiver and your bow, and go out to the field and hunt game for me, ⁴ and prepare for me delicious food, such as I love, and bring it to me so that I may eat, that my soul may bless you before I die." ⁵ Now Rebekah was listening when Isaac spoke to his son Esau. So when Esau went to the field to hunt for game and bring it, ⁶ Rebekah said to her son Jacob, "I heard your father speak to your brother Esau, ⁷ 'Bring me game and prepare for me delicious food, that I may eat it and bless you before the LORD before I die.' ⁸ Now therefore, my son, obey my voice as I command you. ⁹ Go to the flock and bring me two good young goats, so that I may prepare from them delicious food for your father, such as he loves. ¹⁰ And you shall bring it to your father to eat, so that he may bless you before he dies." ¹¹ But Jacob said to Rebekah his mother, "Behold, my brother Esau is a hairy man, and I am a smooth man. ¹² Perhaps my father will feel me, and I shall seem to be mocking him and bring a curse upon myself and not a blessing." ¹³ His mother said to him, "Let your curse be on me, my son; only obey my voice, and go, bring them to me." ¹⁴ So he went and took them and brought them to his mother, and his mother prepared delicious food, such as his father loved. ¹⁵ Then Rebekah took the best garments of Esau her older son, which were with her in the house, and put them on Jacob her younger son. ¹⁶ And the skins of the young goats she put on his hands and on the smooth part of his neck. ¹⁷ And she put the delicious food and the bread, which she had prepared, into the hand of her son Jacob. ¹⁸ So he went in to his father and said, "My father." And he said, "Here I am. Who are you, my son?" ¹⁹ Jacob said to his father, "I am Esau your firstborn. I have done as you told me; now sit up and eat of my game, that your soul may bless me." ²⁰ But Isaac said to his son, "How is it that you have found it so

quickly, my son?" He answered, "Because the LORD your God granted me success." ²¹ Then Isaac said to Jacob, "Please come near, that I may feel you, my son, to know whether you are really my son Esau or not." ²² So Jacob went near to Isaac his father, who felt him and said, "The voice is Jacob's voice, but the hands are the hands of Esau." ²³ And he did not recognize him, because his hands were hairy like his brother Esau's hands. So he blessed him. ²⁴ He said, "Are you really my son Esau?" He answered, "I am." ²⁵ Then he said, "Bring it near to me, that I may eat of my son's game and bless you." So he brought it near to him, and he ate; and he brought him wine, and he drank. ²⁶ Then his father Isaac said to him, "Come near and kiss me, my son." ²⁷ So he came near and kissed him. And Isaac smelled the smell of his garments and blessed him and said, "See, the smell of my son is as the smell of a field that the LORD has blessed! ²⁸ May God give you of the dew of heaven and of the fatness of the earth and plenty of grain and wine. ²⁹ Let peoples serve you, and nations bow down to you. Be lord over your brothers, and may your mother's sons bow down to you. Cursed be everyone who curses you, and blessed be everyone who blesses you!" ³⁰ As soon as Isaac had finished blessing Jacob, when Jacob had scarcely gone out from the presence of Isaac his father, Esau his brother came in from his hunting. ³¹ He also prepared delicious food and brought it to his father. And he said to his father, "Let my father arise and eat of his son's game, that you may bless me." ³² His father Isaac said to him, "Who are you?" He answered, "I am your son, your firstborn, Esau." ³³ Then Isaac trembled very violently and said, "Who was it then that hunted game and brought it to me, and I ate it all before you came, and I have blessed him? Yes, and he shall be blessed." ³⁴ As soon as Esau heard the words of his father, he cried out with an exceedingly great and bitter cry and said to his father, "Bless me, even me also, O my father!" ³⁵ But he said, "Your brother came deceitfully, and he has taken away your blessing." ³⁶ Esau said, "Is he not rightly named Jacob? For he has cheated me these two times. He took away my birthright, and behold, now he has taken away my blessing." Then he said, "Have you not reserved a blessing for me?" ³⁷ Isaac answered and said to Esau, "Behold, I have made him lord over you, and all his brothers I have given to him for servants, and with grain and wine I have sustained him. What then can I do for you, my son?" ³⁸ Esau said to his father, "Have you but one blessing, my father? Bless me, even me also, O my father." And Esau lifted up his voice and wept.

Old Isaac: Some time has passed, Isaac is now old. He is ready to bless his son and, despite what God had said about Jacob being the child of promise, Isaac wants to bless Esau.

- Despite Esau being a difficult child for Isaac and Rebekah, despite marrying Hittite women (presumably not worshippers of YHWH, that's what makes them unsuitable, not their ethnicity). Despite forfeiting his birthright, Isaac still prefers Esau. Isaac was going to bless Esau despite giving up his birthright and making his life bitter. **Why?**
 - He likes Esau's strength and hunting. He likes his food. Isaac *is thinking only in human terms*.
 - Isaac is tricked by food like Esau *is* tricked by food.

The Trick and the Trickster: Rebekah takes a key role in this. Jacob is her favorite (some argue, despite the scheme, that she is the only one that remembers and believes the promise of God). Jacob, like any good momma's boy, does what he is told. She cooks a meal to rival Esau.

They cover Jacob in Esau's clothes and with animal skins (how hairy was he that goat skin was an acceptable substitute; one of those guys at the pool who you think is wearing a sweater).

- The smell of Esau's clothes and the hairy costume help to fool Isaac.

Lest you think Jacob is *just* going along with his mother's plan, when asked by his dad "Who are you, my son?" he said, with no lack of clarity, "I am Esau your firstborn." Isaac still isn't *fully* convinced (the voice gave him away), so he asks again "Are you really my son Esau?" and Jacob answers "I am".

- The name Jacob means "deceiver" and here, we see why his name became synonymous with deception (*deception* takes the name "Jacob" rather than the other way around).
- Ever seen a proper name become a verb? (e.g., Google, TiVo, Taser, Velcro, Superglue, etc.). People's names can do this too: "Mark-ed" 'em.
- Later in a story with Jacob's uncle (Laban) we'll see that Laban tricks Jacob. The Hebrew basically says, Jacob was "jacobed" (his deception has come back on him).

Self-Effort: You realize just how silly Jacob's plan is. He is trying to accomplish through human deception what God had already guaranteed him by divine promise (*a la* Abraham/Sarah and Ishmael).

- Why do we trust God for the ends but not the means? Do we think he needs our help to accomplish his plan? Why did Jacob need to deceive when he already had received the promise of God? His deception, his sin, is proof that he didn't trust God to accomplish his plan (or at least not the way he thought).
 - There is no room in God's plan to use evil to fight evil. Evil is not the means to accomplish good, *even if God can turn what is intended for evil into good*. "The fact that God *can* use something is never a good argument for it" (Dever). The fact that God uses Jacob to accomplish his purposes does not highlight the goodness of Jacob's behavior but the grace and power of God.
- Esau was clearly not worthy of the blessing, but this part makes us see that *Jacob, though he gets the blessing, isn't worthy of it either* (at least not on his own merit).
 - None of us are worthy of the blessing. All of us are enemies of God. His salvation is grace in every instance. "None is righteous, no, not one" (Rom 3:10).
 - This should absolutely humble us. "The greater God's grace in Jesus becomes to us, the more humble we become" (Medders).

3. The Surprising Choice of God

Reversal: We can tell that God is constantly reversing the expectations. *From the beginning* he **chooses** Jacob, the younger.

- Esau is the firstborn, tougher, more rugged, better hunter (presumably better warrior). Cf. *David and his brothers*.
 - Even though God is constantly upending expectations, we still struggle to see things his way. We are often trapped into human thinking.

- We all want a blessing and we think the path is to be strong, gain power, get our act together, behave. We think if we do enough good, pray enough, or attend church enough, God *has* to bless us. **But God doesn't have to bless.** If it was up to us, then *we'd* be God.

Surprising Choice: Jacob's deceitful action doesn't actually get the blessing. God blesses him because of his own sovereign choice. Remember, Isaac gives the blessing, but that just confirms what God already said would happen when he was in Rebekah's womb.

- What made Jacob worthy of bearing the blessing and promise of God? **Nothing.** Is Jacob righteous enough to earn God's favor? No. (In fact, God will have to transform him into Israel; he still has a long path of faith before he becomes what God has made him).

The promise of God is guaranteed by God's choice and accomplished by God's faithfulness.

- The doctrine of **election** sometimes gets a bad rap. But, just to be clear, it doesn't erase our choosing of Christ. You really did choose him. Election does not nullify the genuineness of our choices or the necessity of obedience of faith. Election shows the chronology of choice. God chose you before you chose him. You freely chose to put your faith in God because God had freely chosen to bring you to faith. We chose second because God chose first. It is a mystery God has revealed to us.
 - This should humble you and bring you joy. It should reassure and comfort you. If salvation was able to be earned by us, then it would be able to be lost by us (and we certainly would lose it). If salvation depended on our strength to accomplish, then we would all fail.
 - But God *chose* to love you before you were born. God loved you before anyone else. God loved you when you didn't ask him to or deserve it. No one ever loved you like God does.
- Too many of us live in a constant state of fear that we think salvation can be lost. We worry whether we're reading our Bible's enough, praying enough, or whether we might just sin too many times and salvation is going to slip through our fingers. **God wants to lift that burden off of you. It's not yours to carry.** God's choice to love and call you is an invitation to know him, trust him, and follow him wherever he calls you to go.

But it is not as though the word of God has failed. For not all who are descended from Israel belong to Israel, and not all are children of Abraham because they are his offspring, but "Through Isaac shall your offspring be named." This means that it is not the children of the flesh who are the children of God, but the children of the promise are counted as offspring. For this is what the promise said: "About this time next year I will return, and Sarah shall have a son." And not only so, but also when Rebekah had conceived children by one man, our forefather Isaac, though they were not yet born and had done nothing either good or bad—in order that God's purpose of election might continue, not because of works but because of him who calls— she was told, "The older will serve the younger." As it is written, "Jacob I loved, but Esau I hated." (Rom. 9:6-13).

- God's choice does not let Jacob off the hook for his sin. It doesn't justify his treatment of his brother. It also doesn't nullify Esau's presumptuous attitude. **It does elevate God's prominence, sovereignty, plan, and promise.**

- “The story of Scripture is not really about human performance so much as it is about how God has performed over and over for his people” (Villodas)
 - God’s choice means our works don’t save us and, ultimately, don’t depend on us.
 - When Paul quotes the prophet Malachi and says God “loved” Jacob and “hated” Esau, it was to encourage more trust in God, not less. In that context “loved” refers to choice rather than affection, and “hatred” refers to rejection rather than animosity .
 - Think about it, the Israelites under Malachi would look at the prosperity of the surrounding nations (e.g., Edomites) and their own sin and judgment and question God’s blessing. Where is his blessing? Where is his promise of salvation?
 - *God* will accomplish his plan. He can’t fail, so no matter what it looks like right now, you can trust him.
- God exists in and of himself. Everything else exists because of him. Sometimes we get it backwards. We think God exists for our comfort. Actually, we exist because of and for God. We exist out of the overflow of his love. We are sustained by his grace and power. “God is not just one more agent alongside others in the world. He is not just one more existing thing participating in being. He is being itself and we exist by participation in him.”
 - This means that he is not limited by our actions, traditions, or expectations. Often, I think, he shatters our expectations and traditions to remind us that it is his sovereign love that makes life and salvation possible.
- **A paradox of the Christianity is that God calls us to a faith that only he can give us.**

Jacob Doesn’t Understand God’s Blessing: And I don’t think Jacob “gets it” yet. He’s done all this scheming and all of this betrayal to get his brother’s birthright and his father’s blessing, but what does his life look like after this?

- ⁴¹ Now Esau hated Jacob because of the blessing with which his father had blessed him, and Esau said to himself, “The days of mourning for my father are approaching; then I will kill my brother Jacob.” ⁴³ ... Arise, flee to Laban my brother in Haran
- God’s blessing leads to Jacob’s exile and living in fear of his brother! That must not feel much like a blessing (*hint* blessing doesn’t equal comfort).
- The blessing for Jacob will be the transformation of his whole person, and that will require years of struggle and work. And the real blessing will not be realized in his lifetime, but many generations later when the Messiah is born from his lineage. **The blessing of God doesn’t come over the horizon of human expectation but the horizon of God’s eternal plan.**

Conclusion:

There’s a lot to learn from this story:

- From **Esau** we learn what it looks like to value the things of the world rather than the blessings of God. Some of you have cheapened God’s blessing. For you, God is a

tradition, a safety net, and a last resort, but you're not cherishing, trusting, or obeying him. Everything else in the world is more valuable than God to you. I pray God opens your eyes before it's too late.

- From **Jacob** we see someone who is trying to work the system, to steal God's blessing. But it cannot be won by our schemes or lost by our failures.

We've talked a lot in this series about faithfully following God, trusting his promises, and walking in obedience. But the foundation of that trust is in the **sovereign power of God**. He is inviting you to join in the story he is writing.

- What does it look like to accept that invitation? What does it look like to participate in God's call on your life? To walk the path he has chosen, to pursue the faith he has given.
 - For Jacob, it meant leaving his home, and a lifetime of struggling with God. Stumbling along the path of faith. Our life is hid with him.
- Rather than living in rebellion and doing your own thing (like Esau) or trying to convince God to bless your plans and your wants (like Jacob), what would it look like to radically reorient your life with him at the center (envision)? His thoughts, his desires, and his plan become the fulcrum of all that you think, say, do, and believe.
 - What would you have to let go of? What would you have to take hold of? What would you need to sacrifice? What would you need to love? What would you need to reject? How would you need to trust?