

# After These Things Genesis 22:1-19

Sermon Series: Worth its  
Weight in Gold



# I. The Call to Obedience

- I want you to underline the phrase “*after these things.*”
- We ask the question: How did Abraham get there? The answer is through these steps of general prodding through circumstances.

# Call to Obedience (cont'd)

- Now the LORD said to Abram, “Go forth from your country, and from your relatives and from your father’s house, to the land which I will show you; and I will make you a great nation, and I will bless you, and make your name great; and so you shall be a blessing; and I will bless those who bless you, and the one who curses you I will curse. And in you all the families of the earth shall be blessed” (Gen. 12:1–3).

# The Call to Obedience (cont'd)

- Abram is being called on a journey. It is a journey to leave the familiar and to follow God.
- In a sense this is the beginning of the Great Commission.
- But Abram had nothing to go on except God's Word. He demonstrated absolute faith in God's Word.

## II. The Lesson of Dependence

- Anytime you quit following God, no matter how difficult it is to follow Him, the other way is worse.
- No matter where it is. Anywhere in the will of God is safer than anywhere else out of the will of God.

# The Lesson of Dependence (cont'd)

- “The king of Sodom and the king of Gomorrah and the king of Admah and the king of Zeboiim and the king of Bela (that is, Zoar) came out; and they arrayed for battle against them in the valley of Siddim” (**Gen. 14:8**).

# The Lesson of Dependence (cont'd)

- When Abram heard that his relative had been taken captive, he led out his trained men, born in his house, three hundred and eighteen, and went in pursuit as far as Dan. And he divided his forces against them by night, he and his servants, and defeated them, and pursued them as far as Hobah, which is north of Damascus. And he brought back all the goods, and also brought back his relative Lot with his possessions, and also the women, and the people ([Gen. 14:14–16](#)).

# Then Lesson of Dependence (cont'd)

- Then after his [Abraham's] return from the defeat of Chedorlaomer and the kings who were with him, the king of Sodom went out to meet him at the valley of Shaveh (that is, the King's Valley). And Melchizedek king of Salem brought out bread and wine; now he was a priest of God Most High.

# The Lesson of Dependence (cont'd)

- And he blessed him and said, “Blessed be Abram of God Most High, possessor of heaven and earth; and blessed be God Most High, who has delivered your enemies into your hand!” And [Abram] gave him a tenth of all. And the king of Sodom said to Abram, “Give the people to me and take the goods for yourself.” And Abram said to the king of Sodom, “I have sworn to the LORD God Most High” ([Gen. 14:17–22](#)).

# The Lesson of Dependence (cont'd)

- That name is El Elyon. It means “possessor of the heavens and the earth.”
- Abram would not take a thread or a sandal thong, or anything because the king might say, “I have made Abram rich.”
- This name *El Elyon* is often used when we find Israel among pagan nations.

# The Lesson of Dependence (cont'd)

- Satan is a defeated adversary. He was defeated on the cross and Calvary.
- Now he has nothing to bargain with, yet he still tries to bargain every day.
- The only way he can do anything is through deception.

# The Lesson of Dependence (cont'd)

- Melchizedek, king of Salem, comes out with an offering for Abram. He comes out bringing wine and bread. He comes out to give him sustenance as he returns from this fierce battle.
- Tithing is the response of grace to the fact that God is the possessor of the heavens and the earth. In fact, if we have been released from the law through grace, then we ought to do more than the law asks, not less.

# III. The Need to Surrender

- **After these things** the word of the LORD came to Abram in a vision, saying, “Do not fear, Abram, I am a shield to you; your reward shall be very great.” And Abram said, “O Lord GOD, what wilt Thou give me, since I am childless, and the heir of my house is Eliezer of Damascus?” And Abram said, “Since Thou hast given no offspring to me, one born in my house is my heir.”

# The Need to Surrender (cont'd)

- Then behold, the word of the LORD came to him, saying, “This man will not be your heir; but one who shall come forth from your own body, he shall be your heir.” And He took him outside and said, “Now look toward the heavens, and count the stars, if you are able to count them.” And He said to him, “So shall your descendants be.” Then he believed in the LORD; and He reckoned it to him as righteousness” ([Gen. 15:1–6](#)).

# The Need to Surrender (cont'd)

- The name *Lord* translates the Hebrew word *Adonai*. In fact, there are two names here. One is Yahweh.
- This is the one we get the English word *Jehovah* from. Abram declares, “Yahweh is my Adonai.”

# The Need to Surrender (cont'd)

- Now you may remember that the name *Yahweh* came later at the Exodus. It had already been mentioned, but it appears again in its most significant time when Moses is at the burning bush (**Exod. 3**).

# The Need to Surrender (cont'd)

- “What do you think the issue of lordship means?”
- I want to give you a definition. It is real simple.
- ***When you come to the issue of lordship, you place revelation over reason.***

# The Need to Surrender (cont'd)

- You can't say, "No, Lord," in the same breath. It is not an option.
- When you come to the issue of lordship, you can't say, "Well, I'll go if . . ." or, "I'll go when . . ." or, "I'll go but. . ." There is no "but." There is no "if." There is no "when."
- There is "Yes, Lord."

## IV. The Move to Full Reliance

- When Abram was ninety-nine years old, the LORD appeared to Abram, and said to him, “I am God Almighty; walk before Me, and be blameless. And I will establish My covenant between Me and you, and I will multiply you exceedingly.” And Abram fell on his face, and God talked with him, saying, “As for Me, behold, My covenant is with you, and you shall be the father of a multitude of nations. No longer shall your name be called Abram, but your name shall be Abraham; for I will make you the father of a multitude of nations. And I will make you exceedingly fruitful” ([Gen. 17:1–6](#)).

# The Move to Full Reliance (cont'd)

- The name *El Shaddai* (God Almighty) is interesting. It comes from a Hebrew root *Shad*, which translates “breast.”
- Most of the religions were fertility religions. And there was this idea of the rising and dying cycle of fertility. God said, “By the way, if you want to know who I am, I am El Shaddai,” God Almighty to nourish.

# The Move to Full Reliance (cont'd)

- No fertility goddess can put a child in a ninety-year-old barren womb. And no fertility goddess can put a child in a virgin's womb. Only El Shaddai can do that.
- ***God majors on the impossible, not the probable.***

# The Move to Full Reliance (cont'd)

- Abram's name meant "exalted father." Abram had spent the entirety of his life being in reproach because of his own name.
- So God said, "I am going to change your name. Your first name wasn't big enough to really get the idea of what I am going to do because I am going to make you a father of a multitude of nations."

# V. A Step of Faith

- Now we understand why Abraham is prepared to listen to God. In all these circumstances God wastes nothing.
- I want you to understand something. Circumstances are not a waste to God.

# A Step of Faith (cont'd)

- In **Genesis 22:6–8** we get a little picture frame: “So the two of them walked on together.” It appears first in **verse 6** and is repeated in **verse 8**, which means that the Holy Spirit is trying to draw our attention to it, and there is a dialogue here you cannot miss: “**Abraham took the wood of the burnt offering and laid it on Isaac his son, and he took in his hand the fire and the knife. So the two of them walked on together**” (v. 6).

# A Step of Faith (cont'd)

- Genesis 22:8:
- Isaac spoke to Abraham, his father. He said, “Dad.”
- Abraham answered, “Here I am, my son.”
- He said to him, “Behold, I see the fire and the wood. Where is the lamb for the burnt offering?”
- And Abraham said, “God will provide for Himself the lamb for the burnt offering, my son.”

# A Step of Faith (cont'd)

- Now go back to **verse 8** because it is the Hebrew word *Jireh* which means “to see.”
- His answer is not exactly the way it’s translated in English. His answer is: “God’s watching.”

# A Step of Faith (cont'd)

- But the angel of the LORD called to him from heaven, and said, “Abraham, Abraham!” And he said, “Here I am.” And he said, “Do not stretch out your hand against the lad, and do nothing to him; for now I know that you fear God, since you have not withheld your son, your only son, from Me.”

# A Step of Faith (cont'd)

- Then Abraham raised his eyes and looked, and behold, behind him a ram caught in the thicket by his horns; and Abraham went and took the ram, and offered him up for a burnt offering in the place of his son. And Abraham called the name of that place The LORD Will Provide [Jehovah Jireh], as it is said to this day, “In the mount of the LORD it will be provided” (**Gen. 22:11–14**).

# A Step of Faith (cont'd)

- *God's pre-vision always dictates His pro-vision.*
- The Lord saw beforehand that Abraham would need a sacrifice in place of his son, and the ram was already in the thicket.
- God's Son was sacrificed in the heart of God before the foundation of the world.

# Invitation



- Have you come to the point where you trust God enough to put your Isaac on the altar?