

—{1}. **Genesis 22:1–19** **“God Will Provide”**

- A. Introduction — we are going to look at this passage as follows:
 - a. the command
 - b. the considerations
 - c. the commitment
 - d. the commendation

- B. The Command
 - 1. Genesis 22:2 (NAS): *And He {God} said, “Take now your son, your only son, whom you love, Isaac, and go to the land of Moriah; and offer him there as a burnt offering ...”*

 - 2. this is a test of God for Abraham
 - a. God doesn’t make the test easy, using heart-tugging words
 - (A) *“take now your son”*
 - (B) *“your only son”*
 - (C) *“whom you love”*
 - (D) *“Isaac”* — Abraham had another son, Ishmael, by Hagar the Egyptian bond-slave, but it was not he that was in God’s mind, but the “son of promise” — the son that mattered; in whom God’s promises were to be fulfilled — so in that sense, Isaac was the ONLY son
 - (E) *“offer ... a burnt offering”* — every indication that this will be the death of Isaac
 - b. nor is there any indication of how, or even whether, God will work this out satisfactorily to Abraham
 - c. knowing only what his pilgrimage with God has taught him thus far, Abraham is called upon simply to trust and obey

 - 3. God portrays here another Father and another Son
 - a. we find in the Scriptures the expression “son of God,” or its equivalent, used in three ways; it is used of ...
 - (A) the angelic beings, usually in the plural

- (B) God's people, usually in the plural; but also collectively
 - (C) the second person of the Trinity: in this use He is called God's "only," "only begotten" or "own" Son
- b. Father God was willing to sacrifice this only Son for us
- (A) John 3: 16 (NAS): For God so loved the world, that He gave His only begotten Son, that whoever believes in Him should not perish, but have eternal life.
 - (B) Romans 8: 32 (NAS): He who did not spare His own Son, but delivered Him up for us all, how will He not also with Him freely give us all things?

C. The Considerations

1. now, Genesis does not record the considerations that occupied Abraham's mind at this command received from God
 - a. we know, for example, that the group of tribes called the Amorites living in Canaan, practised human sacrifice
 - b. the temptation would come, "Is this my God no different?"
 - c. what about the promises to Abraham's heir which he had received in Genesis 15 (and now knew it wasn't Ishmael)?
 - d. remember, Abraham only knew 21 chapters of the Bible — and that not yet written — to look into for answers
2. but Abraham knew God! ... he trusted God!
 - a. he shows this in his words to Isaac
 - (A) "God will provide"
 - (B) how? ... I don't know. when? ... I don't know.
 - (C) but, provide He will
 - b. James 2:23 (NAS) relating this test of Abraham, tells us: and the Scripture was fulfilled which says, "and Abraham believed God, and it was reckoned to him as righteousness," and he was called the friend of God.
 - c. Hebrews 11:17–19 (NAS) reveals what went through Abraham's mind: ¹⁷ By faith Abraham, when he was tested, offered up Isaac; and he who had received the promises was offering up his only begotten

son; ¹⁸ it was he to whom it was said, "in Isaac your descendants shall be called." ¹⁹ He considered that God is able to raise *men* even from the dead; from which he also received him back as a type.

d. this took care of all other considerations

D. The Commitment

1. look at the proofs of Abraham's faith and commitment

a. verse 3: Abraham rose "early in the morning;" no delaying

b. verse 4: "third day" ... it took two full days of travel

c. verse 5: "we will come back to you"

d. verse 8: "God will provide for Himself the lamb"

e. verse 10: "Abraham stretched out his hand and took the knife to slay his son"

2. and, at this crucial point, God interrupts

a. He provides the substitute for Isaac, the ram in the thicket

b. so Isaac's life, which was forfeit, was spared

c. over 2,000 years ago, God likewise interrupted history, sending His Son as a substitute for us whose lives are also forfeit on account of sin, to die in our place

E. The Commendation

1. the commendation of God is not for the sacrifice

a. as our communion hymn this morning expressed it,

"Not all the blood of beasts
on Jewish altars slain,
could give the guilty conscience peace
or wash away its stain." —{2}.

b. or as Hebrews 10:4 (NAS) says: "For it is impossible for the blood of bulls and goats to take away sins."

2. the commendation is rather Genesis 22:12 (NAS): And He {the Angel of the Lord} 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."

3. who is speaking?
 - a. well the previous verse gives Him a title, "The Angel of the Lord" and in some versions you will find that the word "Angel" is capitalized indicating he is Deity
 - b. if you read what the Angel says, you will discover good reason for this:
 - (A) although the Angel speaks indirectly of God as the One Whom Abraham fears, you find that God in Scripture often refers to Himself in such a fashion
 - (B) but it is "from Me," says the Angel, that Abraham has not withheld his son
 - (C) so this is God speaking!
 - c. for this reason then — and since John declares (1: 18 NAS) "No man has seen God at any time; the only begotten God, who is in the bosom of the Father, He has explained *Him*." – we understand this Angel of the Lord to be a pre-incarnate manifestation of the Son of God
 - d. so let's read again the second part of the commendation by the Angel of the Lord

4. Genesis 22: 15-18 (NKJV): ¹⁵ Then the Angel of the LORD called to Abraham a second time out of heaven, ¹⁶ and said: "By Myself I have sworn, says the LORD, because you have done this thing, and have not withheld your son, your only son — ¹⁷ blessing I will bless you, and multiplying I will multiply your descendants as the stars of the heaven and as the sand which is on the seashore; and your descendants shall possess the gate of their enemies. ¹⁸ In your seed all the nations of the earth shall be blessed, because you have obeyed My voice."
 - a. note the Hebraistic expression: "blessing I will bless you, and multiplying I will multiply..." — if you are reading a literal translation of the Bible you will frequently come across such expressions. Hebrew has only a few adverbs, so this is intensive, "I will surely or really bless you, ..."

5. what are the two notes of commendation?
 - a. first: "you have not withheld"
 - (A) your most precious possession
 - (B) how should we love of God? Deuteronomy 6: 5 (NAS): "And you shall love the LORD your God with all your heart and with all your soul and with all your might."
 - (C) think of Jesus' question of Peter, John 21: 15b (NAS): ... Jesus said to Simon Peter, "Simon, son

of John, do you love Me more than these?" ...

(D) and of Jesus' teaching, Luke 14:26 (NAS): "If anyone comes to Me, and does not hate his own father and mother and wife and children and brothers and sisters, yes, and even his own life, he cannot be My disciple."

b. second: "you have obeyed my voice"

(A) Abraham heard, hearkened and acted — despite every contrary force that may have acted upon him

(B) because of Christ's death for us, we know that we are not under Law but under grace, God's free favour

(C) but this does not mean that we are lightly dismissed from obedience to God: with our adoption as children of God comes a new impetus for obeying Father God

F. Conclusion

1. let's examine ourselves in the light of these commendations

2. first, there is the matter of obedience

a. what about the first step of obedience?

(A) Acts 17:30 tells us that God now commands every one now to repent: that is, to turn from sin and come in faith to Christ for forgiveness and salvation

(B) God provided a Way of salvation and the forgiveness of sin in Jesus Christ, the Lamb of God, when He died on the cross and bore our punishment and penalty; 1 John 1:7 tells us that Jesus can cleanse away sin

(C) have we obeyed that command, "Believe on the Lord Jesus Christ and you will be save" (Acts 16:31)?

b. how about us as believers?

(A) are we walking with God in obedience?

(B) are we ready to obey in what God would have us to do this day? ... this week? ... this year?

(C) 1 John 5:3 (NAS): For this is the love of God, that we keep His commandments; and His commandments are not burdensome.

3. and that brings us to the matter of our love for God
 - a. how do we love Him?
 - (A) are we withholding something from Him?
 - (B) do we love possessions or work or friends or family or our own lives more than we love Him?
 - (C) this is hard for us to understand, but Jesus gave us this assurance in Matthew 19:29 (NAS): *And everyone who has left houses or brothers or sisters or father or mother or children or farms for My name's sake, shall receive many times as much, and shall inherit eternal life.*
 - b. the start of the year is traditionally a time for resolutions
 - (A) so, will we resolve that as believers
 - (1) we will remove the compartments in our lives
 - (2) this part for me, this part for God
 - (3) and not withhold any part of ourselves from God
 - (B) walking in the assurance of Psalm 84: 11b (NAS): *... The LORD gives grace and glory; No good thing does He withhold from those who walk uprightly.*

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Various English versions of the Holy Bible are used in this sermon. Some (for example, the AV, ASV, and NAS) seek to be strictly translations, while others (and especially PHIL) contain paraphrasing which involves a certain amount of subjective interpretation. Nevertheless, there is little material difference in meaning among these. Some prove slightly clearer on some verses than others. Looking at more than one version sometimes sheds additional light on any particular verse. Explanatory additions to the Bible text are shown in [square brackets]. The versions are identified as:

ASV	American Standard Version of 1901
AV	Authorized (King James) Version
NAS	New American Standard version © 1975 The Lockman Foundation
NIV	New International Version © 1984 by the International Bible Society
NKJV	New King James Version © 1979 Thomas Nelson Inc., Publishers
PHIL	New Testament Translation © 1972 by J. B. Phillips
RSV	Revised Standard Version © 1946, 1952 by the National Council of the Churches of Christ in the U. S. A.
WEY	The New Testament in Modern Speech © 1902, 1912 R. F. Weymouth

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2. Isaac Watts (1674–1748)