

GENESIS 22

Abraham Is Willing To Offer Isaac

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KEYWORD

REVERANCE

God (Plural)	Elohim (The Trinity)
God (Singular)	El
LORD	Jehovah & or Yahweh (YHWH)
GOD	Jehovah & or Yahweh
Lord	GOD the Master (Kurios), Adonai
lord	Man the Master
El Olam	Everlasting God
Bara	God creating from nothing
Asah	God making or assembling from existent materials
Beth	House
Numbers	<ul style="list-style-type: none">• 1 - Unity between God the Father & His Son Jesus (John 10:30)• 2 - Represents union, division, and verification• 3 - Harmony, New Life & completeness (467 times)• 4 - Creation & The creative ability of God.• 5 - God's grace, goodness and favor toward humans (318)• 6 - Imperfection of man and the sin and weakness he has• 7 - Perfection• 8 - New beginnings• 9 - Divine completeness or conveys the meaning of finality (49)• 10 - God's authority, completeness, order, and divine perfection• 11 - Disorder, chaos and judgment (11 - 24 & "11th" - 19)• 12 - God's power and authority (187)• 13 - Rebellion• 40 - Represent completeness or wholeness.• 70 - Perfect spiritual order carried out with all power.
Keywords	"create" (bara), "make" (asah), and "form" (yatsar). In Isaiah 43:7 - All the three are used.

***Jehova** means the becoming one as God relates to man and man's needs and becomes to man whatever man may need*

PRAYER

Father we thank you for the privilege of studying your word together.

Thank you for the records Jesus, that lead us to you and eternal life in you.

Jesus let your Holy spirit now implant upon our hearts your truths.

Thank you Jesus that revelation knowledge will flow freely, uninterrupted & un-hindered by satanic or demonic forces.

In Jesus's name and everybody say Amen!

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REVIEW

Genesis 22 contains one of the most iconic stories in all of literature: Abraham's near-sacrifice of his son, Isaac.

It's a troubling story for many, mostly because it is so often misunderstood.

When read as part of the long, detailed story of Abraham, this is an event which reveals the depth of Abraham's trust in God, one of the qualities God values most in His people.

Sometime after the birth of Isaac, while Abraham is still living in Beersheba, God speaks to him again.

This time, God comes to test Abraham's faithfulness and obedience with a very specific command.

Abraham is to take Isaac to the land of Moriah.

There, he is to offer him as a burnt offering on one of the mountains in Genesis 22:1–2.

God makes the command especially poignant by acknowledging up front that Abraham loves Isaac, his only son.

Most criticisms of this story start and end here: with the idea that Abraham would ever obey such a command from God.

It's important to realize, however, that this is not the first time Abraham has heard from God.

Nor is it the first time Abraham has been presented with a situation he does not fully understand.

However, God faithfully provided a son to Abraham, even though Abraham could not see how it was possible in Genesis 17:17 & Genesis 21:1–2.

God was righteous in His destruction of Sodom, saving Lot, even though Abraham didn't understand how this could happen in Genesis 18:22–23 & Genesis 19:15–16.

Now, Abraham has to decide if he trusts God enough to obey a seemingly impossible command, even when he does not fully understand how God plans to make things right.

Abraham doesn't hesitate in that he gets up early, summons two of his servants, along with Isaac, collects enough wood for a burnt offering, and loads up the donkey.

We don't know exactly how old Isaac is at this point, but he is capable of travelling without his mother in Genesis 22:3–4, asking intelligent questions in Genesis 22:7 and carrying wood for his father in Genesis 22:6.

Most likely, Isaac is a teenager.

The small group immediately heads out on the three-day trip to Moriah.

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Once there, Abraham leaves the servants and donkey behind and heads up into the hills with Isaac and the wood in Genesis 22:3–6.

Does Abraham expect God to stop him before he kills Isaac? Perhaps, but perhaps not.

Hebrews 11:19 gives us a clue:

"Abraham reasoned that God could even raise the dead."

In any case, Abraham doesn't slow down even when Isaac asks where the lamb is.

Abraham simply replies that the God will provide himself the lamb.

Isaac, for his part, seems willing to cooperate with his father in Genesis 22:6–8.

After building the altar, Abraham binds Isaac and lays him on it.

Before he can kill his son, though, the Lord's voice rings out from heaven commanding Abraham not to harm Isaac.

The test is over and Abraham has passed:

"...now I know that you fear God, seeing you have not withheld your son, your only son, from me" in Genesis 22:12.

A substitute sacrifice is provided in the form of a ram caught in a thicket right behind Abraham.

The ram is offered, and Abraham names the mountain "The Lord will provide."

Then the Lord renews and emphasizes His promises to Abraham once more, swearing by Himself.

Because of Abraham's obedience, the Lord promises to bless Abraham, to multiply his offspring exponentially, and to give Abraham's offspring victory over their enemies in Genesis 22:15–17.

The Lord adds another promise: All the nations of the earth will be blessed through Abraham's offspring, something that happens unequivocally when Abraham's descendant, Jesus, becomes the means by which all may come into God's blessing of grace through faith in Genesis 22:18–19.

Genesis 22 ends with a list of the 12 children of Abraham's brother Nahor.

One of those children, Bethuel, will become the father of Rebekah.

Abraham's son Isaac will eventually marry Rebekah in Genesis 24, and they will father Jacob, whose children will form the tribes of God's chosen people, Israel.

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GEN 22: 1-2

And it came to pass after these things,

(The words "after these things" indicate that some time has passed since the events of Genesis 21.

Abraham was still living in Beersheba and Isaac has grown up into a young man.

The last direct statement about Isaac's age referred to his being weaned in Genesis 21:8, which would have been around the age of three.

In the later verses we shall see that Isaac can

- Travel without his mother in Genesis 22:3–4,
- Can converse in an adult manner in Genesis 22:7, and
- Can carry wood for the sacrificial fire in Genesis 22:6.

Later verses indicate that Isaac will be around 36 or 37 when his mother, Sarah dies at the age of 127 in Genesis 23:1.

So most likely, he is at least a teenager when he climbs the mountain with his father.)

that God did tempt

(The word "test" here is to be understood as something clearly different from a "temptation."

God will never tempt His people to do evil as we read in James 1:13.

We see God testing His people in Scripture, though, asking them to trust Him and obey in spite of their difficult circumstances (Exodus 15:25; 20:20; Deuteronomy 8:2; 13:3; Judges 2:22).

This is the key element missing when people misunderstand this part of Abraham's story.

His obedience is based, not in blind faith, but in an experienced, established trust based on what he has already seen God do.

This was not so much a test to *produce* faith, as it was a test to *reveal* faith.

God built Abraham slowly, piece by piece, year by year, into a man of faith.

This test revealed some of the faith God had built into Abraham.

This test was so intense that the Jews usually say that Abraham was tried ten times.)

Abraham, and said unto him, Abraham; and he said, Behold, here I am,

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(Abraham's quick answer to the call is a wonderful example of how the man or woman of faith should respond to God.

When Abraham said, "**Here I am,**" it meant that he was ready to be taught, ready to obey, ready to surrender, and he was ready to be examined by God.)

²And He said, Take now thy son, thine only son Isaac,

(Interestingly, God called Isaac **your only son Isaac**, when in fact Abraham had another son, Ishmael.

God, here, does not recognize Ishmael.

Ishmael was the work of the flesh and God refused to recognize him.

He is not the child of promise or the work of the Spirit.

We often try to offer to God the works of our flesh and God will not accept them.

So much of the endeavor for God is done in the flesh.

That is one of the weaknesses of the church today.

We are endeavoring, in the ability and energy of the flesh, to do the work of the Spirit.

The Psalmist said,

"Except the LORD build the house, they labor in vain who build it; except the LORD keep the city, the watchman waketh but in vain." (Ps.127:1).

We're going to be surprised when we stand before God and our works are then tried by fire; because, so many of them will be burned.

The works of the flesh will all burn.)

whom thou lovest,

(Love is probably one of the most important words in the Bible and interestingly this is the first time it is found.

There is a study of the Bible which takes the first use of a word and usually sets a pattern for it's use throughout the Bible.

This is called "First Mention."

When you are studying a certain word or subject, you should always go back to the first mention of the word to get some light upon its meaning.

This is the first mention of "love" and what is interesting is that it is the love of a father for his son.

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We hear a lot about mother love, but the first mention of love in the Bible is not about a mother for her child or a husband for his wife; but, of a father for his son.

What is the first mention of love in the New Testament?

In Matthew's Gospel, we are told that when Jesus was baptized that the voice of God spoke from heaven saying,

"This is my beloved son."

In Mark's Gospel the first mention of love is also at the baptism of Jesus where Mark records the voice from heaven saying,

"This is my beloved son."

In Luke's Gospel, the first mention of love is again at the baptism of Jesus when God said,

"This is my beloved son."

The Synoptic Gospels all agree, but what is the first mention of love in the Gospel of John?

John 3:16 says,

"For God so loved the world that He gave His only begotten son..."

God's love for the world in that He gave His only son)

and get thee into the land of Moriah;

(Land of Moriah literally means all the mountains of Jerusalem, comprehending Mount Gihon or Calvary, the mount of Sion and of Acra.

As Mount Calvary is the highest ground to the west, and the mount of the temple is the lowest of the mounts.

It was also upon this mount that Abraham offered up Isaac, which is well known to be the same mount on which our blessed Lord was crucified.

Beer-sheba, where Abraham dwelt, is about 50 miles from Jerusalem, and as such it shouldn't surprise you that Abraham, Isaac, and the two servants took 3 days journey)

and offer him there for a burnt-offering

(God is telling Abraham to offer Isaac as a **burnt offering**.

A burnt offering involved slaughtering an animal and then burning it on an altar until it was completely consumed.

Such offerings were practiced by many religions and Abraham himself had offered animal sacrifices to the Lord.

The burnt offering was symbolic of a total commitment or surrender to God.

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Now....

Abraham lived as a sojourner, a pilgrim, in the land of Canaan.

The priests of many of the Canaanite gods said their gods demanded human sacrifice.

The people of Canaan found nothing especially strange about human sacrifice, but Abraham had believed Yahweh was different.

So with this command, Abraham might have wondered if Yahweh, the God of the covenant and creator of heaven and earth, was like the pagan gods the Canaanites and others worshipped.

However by the end of this story, Abraham knew that God was *not* like the pagan gods that demanded human sacrifice.

In truth, He was just the opposite.

But how would we react if God told us to do such a thing today?

Am sure many of us would have told God to mind his own business as always is the case with the majority of the world.

Of course it can't be denied that either out of madness or demonic deception, some have done terrible things and justified it along these lines.

In 1993, a man named Andrew Cate was sentenced to 60 years in prison after being convicted of fatally shooting his 2-year-old daughter, then walking naked through his neighborhood carrying her body.

Cate claimed he was acting out the biblical story of Abraham and Isaac, and God would do a miracle to win his brother to Christianity.

Cate believed God would miraculously stop him at the last moment before killing his daughter.

The man was obviously deranged.

What Abraham did was something completely unique in God's redemptive history, given for a specific purpose once-for-all fulfilled.

There is no way God would ever direct someone to do this same thing today.

As will be shortly demonstrated, a significant point of this story is the demonstration that God *did not*, in fact, want this kind of sacrifice.

But also this test seemed to contradict the previous promise of God.

God had already promised *in Isaac your seed shall be called* in Genesis 21:12.

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It seemed strange and contradictory to kill the son who was promised to carry on the covenant when it had not yet been fulfilled in him.

It seemed as if God commanded Abraham to kill the very promise God made to him.

And as such Abraham had to learn the difference between trusting the promise and trusting the Promiser.

We can put God's promise before God Himself and feel it is our responsibility to bring the promise to pass, even if we have to disobey God to do it.

Trust the Promiser no matter what, and the promise will be taken care of.

In one of the Spurgeon's quote he said:

"Brethren, there are times with us when we are called to a course of action which looks as though it would jeopardise our highest hopes... It is neither your business nor mine to fulfill God's promise, nor to do the least wrong to produce the greatest good. To do evil that good may come is false morality, and wicked policy. For us is duty, for God is the fulfillment of his own promise, and the preservation of our usefulness."

upon one of the mountains which I will tell thee of.

(The land of Moriah was the area of Jerusalem.

Abraham lived down by Beer-Sheba, about thirty miles away from Jerusalem.

You could make about ten miles a day walking and so, it was about a three day journey.)

GEN 22: 3

And Abraham rose up early

(Abraham **rose early in the morning** to do this. It must have been a sleepless night for him.

One of the remarkable things about Genesis chapter 22 is that Abraham is not recorded as betraying any particular emotion.

God's command in the previous verse was to kill Isaac and offer him as a burnt sacrifice.

Rather than protesting or arguing or showing any signs of hesitation, Abraham simply sets out to obey.

We have seen Abraham express emotion and resistance in response to God's commands before.

He was very displeased with the idea of sending his firstborn son Ishmael away, but he did so when God told him to do it in Genesis 21:9-14.

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He laughed at the idea of Isaac's birth in his old age in Genesis 17:17, and he even expressed his emotional desire to have Ishmael "live with God" in Genesis 17:18.

His lack of emotion or even any follow-up questions may be a clue that Abraham believes God will intervene to preserve Isaac's life.

In any case, his actions reveal his great confidence in God.

This confidence is, in fact, the entire point of this test.

Many who criticize this story describe Abraham's willingness to sacrifice his son as an act of evil.

Such criticism misses the foundation of Abraham's obedience:

Abraham trusts God to do the right thing, even though he cannot fully understand how.

He could not see how God could give him a natural-born son and yet God did in Genesis 21:1–2.

Abraham did not see how God could destroy Sodom and Gomorrah without killing the righteous, such as his nephew Lot and yet God proved His justice and still saved Lot's family in Genesis 18:23; 19:15–16.

So, Abraham's actions here are exactly the opposite of "blind faith."

Abraham obeys because he has seen, first-hand, that God will do what is right, and that God's plans do not require Abraham to understand every detail.

Abraham is trusting in what he already knows about God—he is not carelessly agreeing to murder his son.

And by the way there is not a line in this text about how Abraham felt, not because he didn't feel, but because he walked by faith, not feelings.

Spurgeon said that ...

"But there is not a word of argument; not one solitary question that even looks like hesitation. 'God is God,' he seems to say, and it is not for me to ask him why, or seek a reason for his bidding. He has said it: 'I will do it.'"

God trained Abraham over many decades, bringing him to this place of great trust.

In just the last chapter, God asked Abraham to give up Ishmael in a less severe way.

God used that, and everything else, to train up Abraham and build great faith in him.)

in the morning, and saddled his ass,

(The phrasing suggests that Abraham did this work personally; he **saddled his donkey** and **hesplit the wood**.

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Though he had plenty of servants to do this for him, Abraham did it himself, even in his old age.

Perhaps this was because he was filled with nervous energy.)

and took two of his young men

(The word, in the Hebrew, for young men is the same word used for “lad” in verse five, speaking of Isaac.

So, Isaac was about the same age as these young men that went along with them.

According to the Targum & the book of Jasher, Chapter 23, it's believed that the young men mentioned here were Eliezer and Ishmael)

with him, and Isaac his son, and clave the wood (This was *fig* and *palm*, proper for a burnt-offering) for the burnt-offering, and rose up, and went unto the place of which God had told him.

(In wonderful, trusting obedience, Abraham went right to the spot **which God had told him**.

He did this even though it would have been easier in Abraham's eyes if God had asked Abraham to lay his own life down instead of the life of his son Isaac.)

GEN 22: 4

Then on the third day Abraham lifted up his eyes, and saw the place afar off.

(Apparently according to the *Targum*, He knew the place by seeing the cloud of glory smoking on the top of the mountain.)

Abraham came to the place on **the third day**.

As the number SEVEN is of especial use in Scripture because of the Sabbath day, Genesis 2:2.

So is THREE because of Christ's rising from the dead on the third day, Matthew 17:23; 1 Corinthians 15:4;

Jesus was also crucified on the third hour after noon, Mark 15:25.

Isaac, being a figure of Christ and the only son of his father, and not spared but offered for a sacrifice, Romans 8:32, so in a way he resembled our Lord Jesus Christ.

The third day Isaac was to be offered up, so it was the third day in which Christ also was to be perfected as we read in Luke 13:32;

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Isaac carried the wood for the burnt-offering, Genesis 22:6, and so did Christ carry the tree whereon he died, John 19:17;

The binding of Isaac, Genesis 21:9, was also typical, so Christ was bound, Matthew 27:2.

There are several places in the bible where we can find the number 3.

Some examples of such places being:

- Moses desired to go three days' journey in the wilderness to sacrifice in Exodus 5:3.
- They travelled three days in it before they found water, Exodus 15:22; and
- Three days' journey the ark of the covenant went before them, to search out a resting place, Numbers 10:33;
- By the third day the people were to be ready to receive God's law, Exodus 19:11; and
- After three days to pass over Jordan into Canaan, Joshua 1:14;
- The third day Esther put on the apparel of the kingdom, Esther 5:1;
- On the third day Hezekiah, being recovered from his illness, went up to the house of the Lord, 2 Kings 20:5;
- On the third day, the prophet said, God will raise us up and we shall live before him, Hosea 6:2; and
- On the third day, as well as on the seventh, the unclean person was to purify himself, Numbers 19:12:

And many other memorable things which the Scripture speaks concerning the third day.

Back to the verse ☺

So the region of Moriah is associated with Mount Moriah, which is modern-day Jerusalem (2 Chronicles 3:1).

Paul, writing to the Corinthians, speaks of the gospel that he had preached to them.

He said the gospel that he had preached to them was that of Christ, who died, and was three days dead but who rose on the third day.

He speaks of it like it was from the Old Testament.

Now, where does the Old Testament scriptures teach that Christ died for our sins and was resurrected on the third day?

As I look at the Old Testament scriptures, this must be the reference to which Paul was referring.

For three days, as they journeyed, Isaac was as dead in the eyes of his father, Abraham.

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Nonetheless, Abraham, the whole while, was believing in the resurrection.

He could not understand what was going on nor could he understand the command of God.

He saw a real dilemma, God's dilemma.

God had said that through Isaac would his seed be called and Isaac was not married nor did he have any children.

The "seed" has to come through Isaac, but God is saying to offer him as a sacrifice and the only way this can happen is for Isaac to be resurrected.

In Hebrews 11:17-19 says,

"By faith Abraham, when he was tried, offered up Isaac; and he that had received the promises offered up his only begotten son, of whom it was said, That in Isaac shall thy seed be called; Accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure." (Heb.11:17-19).

Abraham came within sight of the mountain on the third day.

GEN 22: 5

And Abraham said unto his young men, Abide ye here with the ass; and I and the lad will go yonder and worship, and come again to you.

This is the first mention of worship in the Bible.

Sometimes as we sing praises to God and lift our hands, we say that we have been worshipping God, but technically that is not what the Bible terms as worship.

The word worship means "to bow down."

It is a reference to the "bowing down" of my will to God.

You can lift your hands and sing with your eyes closed, but you may be resisting God in your heart.

What Abraham is really saying to these young men is,

"We're going to go up to that mountain and bow down our will to God."

So, Abraham declares that they're going to worship and they will come again.

The word "come" here is a plural verb.

We will go and we will come back again to you is what Abraham is saying.

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He doesn't know how they will both come back, but he believes God's promise that his seed will be called through Isaac.

This does not mean that Abraham somehow knew this was only a test and God would not really require this of him.

Instead, Abraham's faith was in understanding that should he kill Isaac, God would raise him from the dead, because God had promised Isaac would carry on the line of blessing and the covenant.

He knew *in Isaac your seed shall be called* in Genesis 21:12, and Isaac had yet to have any children.

God had to let him live *at least* long enough to have children.

Otherwise if Isaac should die, then there is no other descendant left, and no probabilities of any other to succeed him; the light of Abraham would have been quenched, and his name forgotten.

Hebrews 11:17-19 clearly explains this principle:

By faith Abraham, when he was tested, offered up Isaac, and he who had received the promises offered up his only begotten son, of whom it was said, "In Isaac your seed shall be called," concluding that God was able to raise him up, even from the dead, from which he also received him in a figurative sense.

Abraham knew anything was possible, but it was *impossible* that God would break His promise.

He knew God was not a liar.

To this point in Biblical history, we have no record of anyone being raised from the dead, so Abraham had no precedent for this faith, apart from God's promise.

Yet Abraham knew God was able. God could do it.

GEN 22: 6

And Abraham took the wood of the burnt-offering, and laid it upon Isaac his son

(Probably the mountain-top to which they were going was too difficult to be ascended by the ass.

Therefore either the father or the son must carry the wood.

Thus Isaac received the wood for his own sacrifice from his father, and he carried it to the hill of sacrifice.

Even as Jesus had the cross laid upon Him and He bore it toward Golgotha.)

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and he took the fire in his hand, and a knife;

(Abraham took the knife up the hill.

He didn't leave it behind or pretend to forget it.

This was a further demonstration of his obedience, and of his trust that if necessary, God would raise Isaac from the dead.)

and they went both of them together.

(This literally means the two of them went in agreement.

Isaac did this knowingly and willingly and as such the phrase is repeated twice for emphasis.

By the way we're still not given any hints as to Abraham's emotional state.

That does not mean Abraham is unconcerned; Scripture does not record every last detail in every situation.

All we know is that Abraham is following a path of obedience, based on his trust in God.

This trust is grounded in the many times Abraham has seen God proven righteous, even when the situation seemed impossible.)

GEN 22: 7-8

And Isaac spake unto Abraham his father, and said, My father; and he said, Here am I, my son. And he said, Behold the fire and the wood; but where is the lamb for a burnt-offering?

(Only Abraham, at this point, knows that God has issued a command for Isaac to be sacrificed on this mountain in Genesis 22:1-2.

As I earlier mentioned, Abraham's willingness to obey, despite such a dire request, is based on his trust in God.

Over and over, Abraham had seen God turn seemingly impossible situations into proof of His righteousness.

So, Abraham obeys God out of well-established trust, not blind faith.

Finally, Isaac says,

"My father." Abraham responds as he did when God said "Abraham" at the beginning of this chapter: "Here I am."

He calls Isaac "my son."

And Isaac asks his dad a logical question: Where is the lamb?

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Bambi the poor boy does not yet understand that he is to be the sacrifice.)

⁸And Abraham said, My son, God will provide Himself

(Not that God will provide for Himself, as you read in the New King James translation, (a poor translation) but God will provide Himself.

This is a prophecy of Abraham concerning Jesus Christ, God the Son, who was provided as a lamb slain for our sins.

I Peter 1:18-19 says that:

“Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; But with the precious blood of Christ, as of a lamb without blemish and without spot.”

And John, the Baptist, cried out in John 1:29,

“Behold the Lamb of God, which taketh away the sin of the world.”

Marvelous prophecy that God would provide Himself as the lamb for the burnt-offering.)

a lamb for a burnt-offering;

(Abraham knew God would provide a sacrifice, but where?

Where was the lamb?

That question had been asked by all the faithful, from Isaac to Moses to David to Isaiah, all the way to the time of John the Baptist when he declares:

Behold! The Lamb of God who takes away the sin of the world! (John 1:29)

At this time, Abraham didn't know *how* God would provide.

He still trusted in the ability of God to raise Isaac from the dead, but he wouldn't stop trusting just because he didn't know *how* God would fulfill His promise.

We have a remarkable picture of the work of Jesus at the cross, thousands of years before it happened.

The son of promise willingly went to be sacrificed in obedience to his father, carrying the wood of his sacrifice up the hill, all with full confidence in the promise of resurrection.)

so they went both of them together.

GEN 22: 9

And they came to the place which God had told him of; and Abraham built an altar there, and laid the wood in order, and bound Isaac his son,

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(He binds Isaac with a rope and lays him on the altar.

- Did Isaac protest?
- Did he struggle? Or
- Did he stand obediently without resisting and allow himself to be tied and laid out?
- Did either Isaac or Abraham cry?

We're not told any of these details, but what we do know of the story strongly suggests that Isaac was a willing participant.

He's old enough to ask questions in Genesis 22:7, and to carry firewood in Genesis 22:6.

He's alone with an elderly man in Genesis 22:5.

At this time, Abraham was more than 125 years old and Isaac was approximately twenty-five to thirty-three years old at this point.

Since he could have easily run away from or overpowered Abraham, it makes the most sense to assume Isaac allowed himself to be bound.

Of course, Scripture does not say this directly, so we cannot be absolutely certain.

What we know for sure is that Abraham continued to demonstrate his unshaken faith in God by willingly obeying this command.

He was clearly passing God's test of his faith, showing that his love for the Lord was greater than his love for his son.

Even though he does not understand, Abraham still obeys

This is the definition of "faith," which in a biblical context means "trust."

The other thing we know is that Isaac here serves as a picture of the very action taken by Jesus about two thousand years from this moment.

Even as Jesus, when going to the cross, submitted to the will of the Father but could have escaped it.

In the Garden, He prayed,

"Father, if thou be willing, remove this cup from me; nevertheless not my will, but thine be done." (Luke 22:42).

When the soldiers came to arrest Him and Peter pulled out his sword,

"Then said Jesus unto Peter, Put up thy sword into the sheath; the cup which my Father hath given me, shall I not drink it?" (John 18:11).

As He prayed in John, chapter 17,

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“And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.”

Jesus was submitting to the Father by going to the cross and Isaac was submitting to his father by being bound on the altar.

Jesus, the Son, willingly allowed Himself to be sacrificed for the sins of the world by His Father God.

As Isaac did, Jesus carried the wood that was to be used in His own execution.

Jesus, however, actually died as the sacrificial lamb, raised back to life as Abraham may have imagined Isaac would be in Hebrews 11:19)

and laid him on the altar upon the wood.

GEN 22: 10

And Abraham stretched forth his hand, and took the knife to slay his son.

I imagine, at this point, that Isaac was looking up at his Dad and saw the tears rolling down Abraham’s cheek.

This was the hardest test, Abraham ever had.

We must believe Abraham, the friend of God was completely willing to plunge the knife into Isaac, because his faith was in God’s ability to raise Isaac from the dead, not in God’s desire to stop the sacrifice.

Abraham didn’t think this was a drama or a mere ceremony.

He didn’t know how, but God had promised that through Isaac would Abraham’s seed be called and he believed God.

Some have said that:

It’s not fair or right that God told Abraham to do something and then told him not to do it.

God identified Himself as love in 1 John 4:8.

He demonstrated His love to the universe by the sacrifice of His own Son for our sins in Romans 5:8.

He is the same God who asked Abraham to do what He Himself would later do with Jesus.

Some have speculated that if God really wanted to test Abraham, He should have made him plunge the knife into his son’s chest.

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Yet what they don't understand about God is that He often takes the *will* for the *deed* with his people.

When He finds them truly *willing* to make the sacrifice He demands, He often does not require it.

This is how we can be martyrs without ever dying for Jesus.

We live the *life* of a martyr right now.

But, often there are believers who wonder how they may know the will of God.

I believe that ninety per cent of the knowing of the will of God consists in willingness to do it before it is known.

It would be hard to imagine whether Isaac or Abraham suffered more.

When Jesus hung on the cross, who suffered the most?

We don't often think of the pain of the Father's heart when the Son was being sacrificed for our sins.

I would have to say that the Father was suffering the most.

GEN 22: 11-12

And the angel of the LORD called unto him out of heaven, and said, Abraham, Abraham;

(The repetition of Abraham's name and the cry of the voice from heaven indicates the urgency of the moment)

and he said, Here am I.

(Again Abraham responded as he did when God first spoke to him in verse 1, and as he did when Isaac asked him about the lamb: "Here I am.")

¹²And he said, Lay not thine hand upon the lad, neither do thou any thing unto him;

(This was God's plan all along, and Abraham has passed God's test of his faith.)

With this, God emphatically showed Abraham that He was *not* like the pagan gods worshipped by the Canaanites and others, gods that were said to demand human sacrifice and were thought to be pleased by it.

God strongly and clearly demonstrated that He did *not* want human sacrifice.)

for now I know that thou fearest God,

(In the Old Testament, especially, to "fear God" means to have such great respect and reverence for the Lord's power and righteousness that you obey Him above all others.)

GENESIS 22

God's test satisfied the question of whether Abraham "feared" God once and for all.)

seeing thou hast not withheld thy son, thine only son from me.

(Abraham's faith is not ignorant or blind.

Instead, he is choosing to trust God as a result of prior experiences.

Time and again, God has proven that Abraham does not need to understand every detail, he merely needs to obey.

God will work to prove His own righteousness in the end.

Here, again, this is proven to be the case, though in a far more direct and dramatic form.

Abraham displayed his heart towards God in that he was willing to give up his only son.

God displays His heart towards us in the same way, by giving His *only begotten Son* in John 3:16.

When God asked Abraham for the ultimate demonstration of love and commitment, He asked for Abraham's son.

When God the Father wanted to show us the ultimate demonstration of His love and commitment to us, He gave us His Son.

We can literally say to the LORD the same words he said to Abraham,

"Now I know that You love me, seeing You have not withheld Your Son, Your only Son from me."

{{Abishag's back to life testimony}}

James gives us a very interesting commentary on this particular passage of scripture.

He declares that Abraham believed God and it was counted to him for righteousness, but the proof that he believed God was manifested when he sacrificed his son.

Thus, that work of sacrificing his son was the proof of his faith.

"Even so faith, if it hath not works, is dead, being alone." (James 2:17).

James uses this as part of his argument that faith has to produce works that are in harmony with what you declare that you believe.

The faith of Abraham was demonstrated in the fact of his willingness to offer his son.

GEN 22: 13-14

GENESIS 22

And Abraham lifted up his eyes, and looked, and behold behind him a ram caught in a thicket by his horns; and Abraham went and took the ram, and offered him up for a burnt-offering in the stead of his son.

(The lamb was presented ready-made to Abraham for the sacrifice.

It was caught in a thicket right behind him.

Abraham had only to replace Isaac with the ram and continue the offering.

The ram given by God served as the substitute for Isaac in Abraham's burnt offering even as Jesus bore our sins.)

¹⁴And Abraham called the name of that place

(The naming of the place was significant.

Abraham called it **The LORD Will Provide** (*Jehovah Jireh*); **In this mount, it shall be provided.**

Abraham didn't name the place in reference to what *he* experienced.

He didn't name it *Mount Trial* or *Mount Agony* or *Mount Obedience*.

Instead, he named the hill in reference to what *God* did; he named it *Mount Provision*.

He named it knowing God would provide the ultimate sacrifice for salvation on that hill someday.)

Jehovah-jireh: as it is said to this day,

(It was not unusual in Genesis for a name to be changed in order to mark a significant event or interaction with the Lord.

Beersheba had been named for the oath that included Abraham's well in Genesis 21:31.

Bela had been renamed Zoar when Lot and his daughters took refuge from God's judgment there in Genesis 19:22.

And Abraham and Sarah both had been renamed by God on the day He revealed to Abraham that Isaac would soon be born in Genesis 17:5; 17:15.

Apparently, Moses meant even in his own day, men looked at that hill and said,

"In the Mount of the LORD it shall be provided."

Abraham, and later Moses, recognized that God *did provide*, and it pointed to the ultimate sacrifice when God would provide Himself.

This event is also a prophecy of Jesus' rising from the dead on the *third day*, as 1 Corinthians 15:4 says

GENESIS 22

He rose again the third day according to the Scriptures.

This is one place where the Old Testament indicates the Messiah would rise again the third day.

It says so through the picture of Isaac.

Isaac was “reckoned dead” by Abraham as soon as God gave the command, and Isaac was “made alive” (risen) three days later.

Isaac’s life as a picture of Jesus becomes even clearer:

- Both were loved by their father.
- Both offered themselves willingly.
- Both carried wood up the hill of their sacrifice.
- Both were sacrificed on the same hill.
- Both were delivered from death on the third day.)

In the mount of the LORD it shall be seen.

This is another marvelous prophecy by Abraham.

The mount of the LORD is Mount Moriah and today is known as the Temple Mount.

In II Chronicles we read,

“Then Solomon began to build the house of the LORD at Jerusalem in mount Moriah, where the LORD appeared unto David his father, in the place that David had prepared in the threshing floor of Ornan the Jebusite.” (II Chron.3:1).

If you will take a careful look at the geography of mount Moriah, you will note that the Temple Mount is at the side of the mountain and not at the top of mount Moriah.

Mount Moriah continues on a gentle slope from the Temple Mount up to the top.

However, when Solomon built the temple and the walls and many of the buildings, he did it on the north side of the city where the rock is perfect for building.

It lays in stratas and all they have to do is cut it.

That is where they quarried the stone and so on the north side, mount Moriah has had a great chunk taken out of it.

Originally at Abraham’s time this stone had not been quarried and so from the temple mount, the gentle slope would have come all the way up to the top of mount Moriah which is now across some sort of valley from the wall of Jerusalem.

GENESIS 22

If you stand near Herod's Gate on the top of the wall of Jerusalem, though you are standing nearly sixty feet from the ground down below, the wall is only twelve feet high, because of the bedrock.

As a result of quarrying the stone, there are caves which resemble a skull.

Thus the name of the place became Golgotha which means, "the Place of the Skull," or in Latin is called, "Calvary."

Above the skull, Golgotha or Calvary, was originally mount Moriah and no doubt when Abraham went to the mount, he went to the top which was customary in those days when you built an altar.

So, on the top of the mountain where Abraham went to sacrifice Isaac, some two thousand years later; because, God so loved the world, he gave his only begotten Son as a sacrifice for our sins.

In the same place where Abraham built his altar, God sacrificed His Son and the prophecy of Abraham was fulfilled when he said,

"God will provide Himself a sacrifice."

In the mount of the LORD it shall be seen and it was, two thousand years later.

The picture of Abraham sacrificing his son is a foreshadowing of that which God would do for love of the world in sacrificing His only begotten Son.

"He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?" (Rom.8:32).

GEN 22: 15-16

And the angel of the LORD called unto Abraham out of heaven the second time,

(Here we find the voice of God the Son Himself, Jesus the Messiah, who was present at this remarkable event.)

¹⁶And said, By myself have I sworn,

(The Lord begins by saying that because Abraham has not withheld his only son from the Lord, the Lord has sworn "by Himself" to do what is named in the following verses.

This is the only time God swears an oath to do something in the stories of the patriarchs.

Why does He swear "by" Himself, or "on" Himself?

Hebrews 6:13 spells it out:

GENESIS 22

"For when God made a promise to Abraham, since he had no one greater by whom to swear, he swore by himself."

The writer of Hebrews 6:16–17 goes on to say,

"For people swear by something greater than themselves, and in all their disputes an oath is final for confirmation. So when God desired to show more convincingly to the heirs of the promise the unchangeable character of his purpose, he guaranteed it with an oath"

In other words, what God is about to promise to Abraham in the following verses carries huge significance.

So, God uses a human concept, for the sake of our human understanding.)

saith the LORD, for because thou hast done this thing, and hast not withheld thy son, thine only son.

(For the third time, God refers to Isaac as Abraham's **only son** previously in Genesis 22:2 and Genesis 22:12)

GEN 22: 17

That in blessing I will bless thee,

(Abraham knew the **blessing** that comes to those who trust God's promise, and trust it so completely that they will take action on that belief.

Trusting in God's power to raise his only son from the dead, Abraham received this great **blessing**.)

and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore;

(The LORD also promises to multiply Abraham's offspring as the stars of heaven, something He had promised before as Abraham looked at the night sky in Genesis 15:5.

For the first time, though, the LORD adds that Abraham's offspring will be as numerous as the grains of sand on the seashore.

That's a lot of descendants!)

and thy seed shall possess the gate of his enemies.

(Instead of *gate* the Septuagint translates this as cities.

In other words, the LORD swears that Abraham's descendants will conquer their enemies.

Put poetically, they will possess the gates of enemy cities.

GENESIS 22

This is a more specific way of pointing to the day that Israel will conquer her enemies while taking possession of the promised land of Canaan.)

For many years it was thought that there were only three thousand stars in the sky.

Before the age of telescopes, guys would sit out and count the stars at night.

Several Astronomers of ancient times, counted the stars and came up with numbers in the area of three to six thousand that are visible to the naked eye; so, the early skeptics cast doubts on the Bible being inspired by God.

God made a severe mistake here by indicating that the stars were too numerous to count but then along came the telescope and it has been estimated that the number of stars, in our universe, are ten to the twenty-fifth power.

It has also been estimated, by the number of cubic feet of sand that exist, that there are probably ten to the twenty-fifth power grains of sand on our earth.

GEN 22: 18

And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice.

Now the LORD adds one more promise that applies to everyone who might read these words.

The LORD says that in Abraham's offspring, all the nations of the earth will be blessed.

This promise, too, is repeated from previous interactions with the LORD in Genesis 12:3 & Genesis 18:18, with the addition that this blessing on the peoples of the earth will come through Abraham's descendants and not merely through him.

This would happen through the offspring of Abraham Jesus Himself.

All the peoples of the earth have the opportunity to be saved from sin and included in God's family through faith in Abraham's offspring Jesus in Galatians 3:7, Galatians 3:8 Galatians 3:16; Galatians 3:18.

So, we became the beneficiaries of the obedience of Abraham.

Blessed because of Jesus, who was born of the "seed" of Abraham.

This verse concludes that the LORD will do all of these things because Abraham has obeyed the LORD's voice.

It's interesting that the LORD made all of these promises to Abraham without any condition in earlier encounters.

GENESIS 22

Then, the promises were given merely because God wanted to give them.

Now however, Abraham's obedience is included as a reason for these gifts from the LORD.

It's beautiful circle.

The gifts are given unconditionally by the grace of God.

The receiver of the gift recognizes God's goodness and obeys God's commands.

God now cites the receiver's obedience as reason to give the gifts He would have given, anyway.

GEN 22: 19

So Abraham returned unto his young men, and they rose up and went together to Beer-sheba; and Abraham dwelt at Beer-sheba.

This is the final verse in the story of Abraham's obedience in his willingness to sacrifice his only son at God's command.

Now, Where was Isaac?

It doesn't mention him coming back with Abraham, although we're sure he did.

The Spirit does not mention it deliberately, because Isaac was a type of Christ.

After Christ's death, he was taken up into heaven and will not appear again until the Holy Spirit brings back the "bride" for the Son.

Today the Holy Spirit is gathering, from among the world, a "bride" for the Son.

When the "bride" is gathered, the Holy Spirit will bring "her" to the Son and He shall arise to meet them in the clouds of the air and so shall we ever be with the LORD.

Isaac doesn't appear on the scene again until the time when his bride is brought to him by Eliezer, servant of Abraham who is a type of the Holy Spirit.

GEN 22: 20

And it came to pass after these things, that it was told Abraham, saying, Behold, Milcah, she hath also born children unto thy brother Nahor.

When Abraham left Ur of the Chaldeans in Babylon, he also left his brother **Nahor** in Genesis 11:27-29.

GENESIS 22

Abraham probably received word from a caravan and heard that Milcah, his brother's wife, had born eight children over the years.

This is quite the comparison to Sarah's one child, Isaac.

GEN 22: 21-24

Huz his firstborn,

(Huz became the progenitor of the land of *Uz* or *Ausitis*, in Arabia Deserta, the country of Job.)

and Buz his brother,

(One of the friends of Job *Elihu* the *Buzite* is thought to have descended from Buz)

and Kemuel the father of Aram,

(*Kamouel* is the father of the Syrians according to the Septuagint)

²²And Chesed, and Hazo, and Pildash, and Jidlaph, and Bethuel. ²³And Bethuel begat Rebekah;

(So, Nahor had twelve sons and we don't know how many daughters, because girls weren't important in that culture.

One son of Nahor named Bethuel had a daughter named Rebekah.

She is mentioned because she will later become the wife of Abraham's son Isaac.)

these eight Milcah did bear to Nahor, Abraham's brother. And his concubine,

(This is the first mention of a **concubine** in the Bible.

In addition to his wife **Milcah**, Nahor also took a concubine named **Reumah**.

A *concubine* was an inferior kind of wife, taken according to the common practice of those times, subject to the authority of the principal wife, and whose children had no right of inheritance, but were endowed with gifts.

This taking of an additional wife or concubine was recognized as legal and was culturally accepted in the ancient world, including the world Abraham and the patriarchs lived in.

However, it was never in God's plan.

We know this because of the pattern given in Genesis 2:24, that

a man should leave his father and mother and be joined to his wife, and they shall become one flesh.

GENESIS 22

In speaking upon the Genesis 2:24 principles, Jesus clearly told us that this was God's intention *at the beginning* in Matthew 19:4-6.

God never gave a specific command against polygamy until the New Testament, but God showed in principle that it was never His heart.

In addition, whenever we see the family life of a polygamous household in the Bible, those families are marked by chaos and conflict.)

whose name was Reumah, she bare also Tebah, and Gaham, and Thahash, and Maacah.

In the following chapters, we will find out what he does.

THE LESSONS WE LEARN FROM THIS STUDY ARE:

1. God often requires big sacrifices from those who want to follow him.
2. When Jesus was on the earth, He required total commitment from those who wanted to become His disciples.
3. If we want to be like Abraham and the 1st Century disciples, we need a level of commitment comparable to theirs.
4. God isn't looking for hobbyist disciples; He is looking for people who are prepared to sacrifice everything to follow Him.

We will start from Chapter 23 next week ...

IF YOU HAVEN'T RECEIVED JESUS CHRIST AS YOUR PERSONAL SAVIOUR, I WANT YOU TO PRAY THIS PRAYER WITH ME RIGHT NOW

- Heavenly Father, I realize that I'm a sinner
- But right now I repent of my sins
- I make you my Lord
- I receive the free gift of forgiveness of sin
- I need you, Jesus
- Be my savior
- So right now I declare by faith that I am saved in Jesus' name. Amen & Praise God

If you just prayed that prayer with me online, please let us know through our website and we shall send you a free eBook as a gift to you today.

GENESIS 22

Otherwise, welcome to the family of God. Amen!

LET'S STANDUP FOR THE FINAL BLESSING

Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us:

- Be with you, bless you and keep you
 - May the Lord cause his face to shine upon you and give you peace
 - May your heart be filled with his love
 - May you walk in the spirit
 - May you be strengthened by the work of his Holy spirit in your inner man
 - May you be increased in knowledge and understanding of His word, His will and His purposes for your life that you might walk before the Lord in a way that's pleasing unto him
 - And may God increase your faith and your trust
 - May he work in your life in a beautiful way as he natures you and as he leads you into that path of fellowship with him self
 - May your life be enriched in all things in Christ Jesus
 - And May the Lord and his blessings be upon you while we are absent from each other until we are brought back together again to continue our fellowship and our growing together in grace and in the knowledge of our Lord and savior Jesus Christ
 - Amen
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