

Welcome to: - Bible House of Grace.



God, through His Son Jesus, provides eternal grace for our failures and human limitations.

Genesis 22.

(2016)

The Bible not only reveals God's eternal plans purposes and promises

But also shows how you can know God for yourself.

Teach it, don't demand it.

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Genesis 22.

Topics.

- God tells Abraham to take his son Isaac and offer him for a burnt offering.
- Abraham tells Isaac, God will provide for himself a lamb for a burnt offering.
- Abraham laid Isaac on the altar then takes the knife to slaughter his son.
- The angel of the LORD stops Abraham from slaughtering his son.
- Abraham offered a ram and called the place, the LORD will provide.
- The angel of the LORD tells Abraham God will multiply his offspring.
- Milcah has given birth to eight children by Nahor Abraham's brother.

FOR INFORMATION: concerning people, places and the meaning of words see the title: "Map Locations and People of the Bible," and the title: "Bible Dictionary" on Website Menu.

The previous chapter: in chapter twenty one the focus was upon the LORD visiting Sarah as He promised; Sarah giving birth to Isaac; Sarah casting out Hagar and Ishmael; God telling Abraham through Isaac his offspring will be named; God telling Hagar He will make Ishmael a great nation; Hagar taking an Egyptian wife for Ishmael and Abimelech and Abraham making a covenant of kindness together.

God tells Abraham to Take His Son Isaac and Offer Him for a Burnt Offering.

Genesis 22:1-4 ----- ¹After these things God tested Abraham and said to him, "Abraham!" And he said, "Here am I." ²He said, "Take your son, your only son Isaac, whom you love, and go to the land of Moriah, and offer him there as a burnt offering on one of the mountains of which I shall tell you." ³So Abraham rose early in the morning, saddled his donkey, and took two of his young men with him, and his son Isaac. And he cut the wood for the burnt offering and arose and went to the place of which God had told him. ⁴On the third day Abraham lifted up his eyes and saw the place from afar.

After these things: (v1) refers to the following events spoken of in the previous chapter: -

- Sarah giving birth to Isaac and Abraham sending Hagar away (Gen. 21:1-3, 14).
- Hagar taking an Egyptian wife for Ishmael and Abraham making a covenant of kindness with Abimelech (Gen. 21:21-32).
- Abim-elech returning to the land of the Philistines and Abraham dwelling many days in the land of the Philistines (Gen. 21:34).

God tested Abraham: (v1) in this chapter we read of the crowning event in the history of Abraham, he has been called to a high destiny, "the father of faith," and now the LORD thoroughly tests his spiritual character and his unreserved obedience to his will, before he is honoured with such a crowning eternal title. This is the tests of all tests, Abraham had lost Ishmael the son he had raised for over thirteen years and who had become very dear to him and now God is telling him to sacrifice his only remaining son, the son his loved wife Sarah gave birth to and the heir of the promise.

In Genesis chapter fifteen we read of Abraham praying, "O Lord GOD, what will you give me, for I continue childless, and the heir of my house is Eliezer of Damascus?" (Gen 15:2).

Abraham longed for his own son to be his heir and God miraculously gave him one by Sarah his very dear wife. His joy would have been overwhelming and now after giving up Ishmael for Isaac's sake (Gen. 17:18) he is called to lay Isaac on the altar as a burnt offering.

Take your son, your only son Isaac: (v2) not the only son born to Abraham since Ishmael was his son to Hagar, but his only son by Sarah his first and lawful wife who he loved and who had the right to the promised inheritance and the only son left to him, since Ishmael was now gone from him.

Abraham's affections would have been strongly set upon Isaac, being the child of promise and the child that all his hope and expectation of a numerous offspring that the LORD had promised him was built and being the child from whose bloodline the Messiah was to come from.

The very thought of such an act would have cut deep into Abraham's heart and been like a knife stabbing at every emotion within him to think of losing his only son and by his own hand. As a father he would have been torn between his love for Isaac and his love for God, but despite these conflicting emotions he obeyed without a murmur. Isaac, who once brought laughter and great joy, is now to be the cause of inexpressible sorrow.

Offer him there as a burnt offering: (v2) Abraham had three days to ponder the horror of what he was being asked to do which means it is very likely he offered Isaac over again and again in his mind before he actually took the knife to make the final fatal cut. It is almost certain he felt somewhat bewildered considering God had promised him a son and heir and now after giving him one, He commands him to sacrifice him and take away his life with his own hands.

The first step in offering a burnt offering under the law then known to Abraham was to cut the throat so that the offering would die quickly and then burn it on an altar, which means Abraham was to cut the throat of his most loved and only son and then burn him on the altar.

There is no denying that God's command is to our mortal mind offensive and to ask a father do such a horrific thing is to our moral mind not only extremely unreasonable, but also unthinkable. The following may help to understand such a command: -

- God, being a God that holds eternity in His hand may for an eternal purpose order the sacrifice of a mortal being, who would eventually receive an eternal reward according to their voluntary obedience that would be far more majestic than anything they may have sacrificed in this world. This is certainly true of Abraham, not only will he and Isaac receive eternal life, but from their bloodline came Israel's Messiah the Christ, the Son of God and saviour of the world.
- The author of Hebrews tells us, when Abraham was tested and offered up Isaac. Abraham believed that God was able to raise him from the dead (Heb. 11:17-19). In verse five of this chapter Abraham told the two men that he and Isaac would go and come to them again, indicating that Abraham's faith was such that he expected that God would raise Isaac from the dead and that he and Isaac would return to the men.

This was the great test of Abraham's faith, because there was no evidence that God would do such a thing, especially since no one had been resurrected prior to this and had God not raised Isaac Abraham would have lived with the enormous grief and guilt of killing his own son. Though Abraham did not kill Isaac and God did not literally raise him from the dead, the author of Hebrews aptly wrote, "Abraham considered that God was able even to raise Isaac from the dead, from which, figuratively speaking, he did receive him back. (Heb. 11:19).

Go to the land of Moriah: (v2) Moriah comes from the Hebrew word (*Yahh*) and (*ra'ah*), the word (*Yahh*) stems from (*Y^ehovah*) which means the same as Jah, which is the sacred name the LORD, most High. Yahh also carries the idea of joyfully looking upon one another." Moriah literally and physically refers to a hill in the land of Canaan.

It was upon this hill that Solomon built the house of the LORD in Jerusalem (2 Chron. 3:1), because of this the word Moriah in the context of this story may carry the following two ideas: -

1. Jah is teacher, this is supported by the following prophecy of Isaiah: -

- Many people shall come, and say: "Come, let us go up to the mountain of the LORD, to the house of the God of Jacob, that he may teach us his ways and that we may walk in his paths. For out of Zion shall go the law and the word of the LORD from Jerusalem." (Isaiah 2:3).

2. Jah will provide, this is supported by the following two verses: -

- Abraham said, "God will provide for himself the lamb for a burnt offering, my son." So they went both of them together. (Gen. 22:8).
- Abraham called the name of that place, "The LORD will provide"; as it is said to this day, "On the mount of the LORD it shall be provided." (Gen. 22:14).

The LORD tells Abraham to go to the land of Moriah, and He will tell him which mountain he is to offer Isaac on, so we are not actually told in this chapter which mountain Abraham went to. After the LORD tells Abraham what mountain he is to go to, he leaves early in the morning with two men and Isaac, they travel three days and on the third day Abraham sees the place while he was still some distance away.

Mount Moriah: though this chapter does not tell us what mountain Abraham went to the following notes shows that the most likely mountain was Mount Moriah. About one thousand years after Abraham, God revealed to King David that the Temple must be built on Mount Moriah. In One Chronicles chapter twenty one we read: -

- The angel of the LORD commanded David to build an altar to the LORD on the threshing floor of Ornan the Jebusite. (1 Chron. 21:18).
- David goes to Ornan to purchase the floor and as he approaches him Ornan saw the angel appear with David (1 Chron. 21:19).
- David asks Ornan, to give him at full price the site of the threshing floor so he may build an altar to the LORD on it (1 Chron. 21:22).
- Ornan sold David the threshing floor for the full price of 600 shekels of gold. David built an altar to the LORD upon it and then presented burnt offerings and peace offerings and called on the LORD. The LORD answered him with fire from heaven upon the altar of burnt offering and the plague stopped. (1 Chronicles 21:25-27).

After this we read in 2 Chronicles: -

- Solomon began to build the house of the LORD in Jerusalem on Mount Moriah, where the LORD had appeared to David his father, at the place that David had appointed, on the threshing floor of Ornan the Jebusite. (2 Chron. 3:1).

This is the only other mention of Mount Moriah in the Bible apart from Genesis 22. Sometime after David had purchase this land Solomon built the Temple of the LORD on it. The location is a flat area someway up the mountain that Ornan the Jebusite used as a threshing floor and which David had legally purchased for the full price which means that Israel legally owns this piece of land since they have never sold the rights to it.

In Solomon's time, there was the City of David, and above it stood the Temple on a higher level of the same mountain that formed a flat and level platform which had been used as a threshing floor.

It was on this flat and higher piece of ground that God told David to build the Altar of the Temple. This temple platform is not the actual peak of Mount Moriah this is higher up on the north side of the mountain.

From the time the temple was built, all sacrifices had to be made at the temple, on Mount Moriah, because this was the holy place that God had chosen for His sacrifices.

With these facts in mind and the fact God sent the Angel of the LORD to Gad to command David to purchase this specific piece of real estate and the angel of the LORD also appeared to Ornan the Jebusite for the specific purpose of motivating him to sell the land to David (1 Chron. 21:18-27) it is very likely that the flat platform of land on Mount Moriah that David purchased and that Solomon built the Temple on and where all sacrifices were to be made is the very same piece of real estate upon which Abraham offered up Isaac.

In the book of Hebrews we read: -

- By faith Abraham, when he was tested, offered up Isaac, and he who had received the promises was in the act of offering up his only son, ¹⁸of whom it was said, "Through Isaac shall your offspring be named." ¹⁹He considered that God was able even to raise him from the dead, from which, figuratively speaking, he did receive him back. (Hebrews 11:17-19).

This means that Abraham offering up Isaac was not just a picture of Christ's death, but, also of his resurrection.

NOTE: whether the place where Abraham offered up Isaac is the same place that the temple was built matters little since, regardless of where Abraham offered up Isaac this offering remains the foundational sacrifice pointing forward for all sacrifices to the Great Sacrifice of Christ that was going to be made and all other symbolisms that have been and will be mention as we continue on remain valid.

Abraham rose early in the morning: (v3) this trial was a test of Abraham's love for God which could only be tested by putting him in a position of choosing between the LORD and another who his heart had greatly loved. Isaac is referred to as a lad (v5), the word lad comes from the Hebrew word (*na'ar*) it literally means a boy from the age of infancy to adolescence, indicating a young child up through adolescence (teens most likely), based upon this it most likely Isaac was twenty at the most or younger.

Despite the enormous difficulty, grief and sorrow this test would have brought upon Abraham he does not hesitate to obey, but packs his donkeys and leaves at first light to begin his sad journey. He travels three days with Isaac alongside him, this would have given him much time to ponder the horror of what he was being asked to do, yet he does not allow the multitude of questions that would have been running through his mind to deter him from obeying the word of the LORD.

Abraham tells Isaac, God will provide for Himself a Lamb for a Burnt Offering.

Genesis 22:5-8 ----- ⁵Then Abraham said to his young men, "Stay here with the donkey; I and the boy will go over there and worship and come again to you." ⁶And 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 they went both of them together. ⁷And Isaac said to his father Abraham, "My father!" And he said, "Here am I, my son." He said, "Behold, the fire and the wood, but where is the lamb for a burnt offering?" ⁸Abraham said, "God will provide for himself the lamb for a burnt offering, my son." So they went both of them together.

I and the boy will go and come again to you: (v5) this indicates that Abraham's faith was such that he expected that God would raise Isaac from the dead and that he and Isaac would return to the men. This is the test of his faith, because there was no evidence that God would do such a thing, especially since prior to this no one had been resurrected and had God not raised Isaac Abraham would have lived with the enormous grief and guilt of killing his own son.

Though Abraham did not kill Isaac and God did not literally raise him from the dead, the author of Hebrews aptly wrote, "Abraham considered that God was able even to raise Isaac from the dead, from which, figuratively speaking, he did receive him back. (Heb. 11:19).

Abraham took the wood of the burnt offering and laid it on Isaac his son: (v6) typifying the Lord Jesus Christ carrying the cross.

God will provide for himself the lamb for a burnt: (v7) Isaac innocently asks his father, "Where is the sacrifice?" This innocent question would have cut deep in the heart of Abraham he tells his son that God will provide for himself the lamb for a burnt offering. Abraham puts off telling Isaac that he is to be the sacrifice, perhaps to delay any fears Isaac may have had until the very last moment or in the hope that God somewhere along the way might reveal it to Isaac.

NOTE: the King James Bible says: -

- God will provide himself a lamb for a burnt offering. (Gen 22:8).

Many who hold to the traditional Christian belief that Jesus is God interpret this verse to prophetically mean that God will provide Himself as the Lamb for the offering. They believe that when Jesus died on the cross it was actually God who was dying. But this is foolishness since God is eternal and immortal which means He cannot die if He could then He could not be given the title, "The Invisible, Immortal, Eternal God."

This is perfect example of reading a preset mindset into a verse and forcing it to say far more than is actually there. Should the view that Jesus is God be true it would mean that when Jesus was crying from the bloodstained cross of Calvary, "Father, Father why have you forsaken me," (Matt. 27:46) (Mark 15:34) he was speaking to himself.

Since the teaching that Jesus is God has such a strong hold on much of traditional Christianity the following will encourage and comfort faithful brothers and sisters in Christ who maybe in some doubt and unsure of what to believe concerning the Father and the Son. The Bible very clearly shows that even if Jesus was God no one has to know this to be saved to eternal life since there is not one verse in the entire Bible that states: -

- We must believe that Jesus is God to be saved.

Nor is there one verse from Genesis to Revelations that says: -

- Whoever believes that Jesus is God will be saved.

In total contrast to this silence there are literally multitudes of Scriptures throughout the pages of the New Testament that very clearly proclaim: -

- We must believe that Jesus is the Son of God to be saved.

And that say: -

- Whoever believes that Jesus is the Son of God will be saved.

Surely if it was important to believe that Jesus was actually God to be saved to eternal life Jesus, the apostles and Paul would have told us at least once in all their teaching concerning salvation, but all we hear from Paul, the apostles and Jesus himself is them saying that we must believe that Jesus is the Son of God to be saved to eternal life. Jesus himself said, "This is life eternal, that they might know thee the only true God and Jesus Christ, whom thou hast sent" (John 17:3).

For further information see the title: -

- Trinity (The Doctrine of the Trinity) in Various Topics (ON WEBSITE MENU).

Abraham laid Isaac on the Altar then takes the Knife to Slaughter His Son.

Genesis 22:9-10 ----- ⁹When they came to the place of which God had told him, Abraham built the altar there and laid the wood in order and bound Isaac his son and laid him on the altar, on top of the wood.
¹⁰Then Abraham reached out his hand and took the knife to slaughter his son.

Abraham built and altar and bound Isaac: (v9) Abraham arrives at the place of sacrifice, builds an altar of earth, as God later ordered (Exod. 20:24), lays the wood on it ready to slay his dearly loved son. We are all safe to suppose that no other altar was built with such sadness and that had Abraham not been fully conscious that he was acting in obedience to God's will the mental and emotional struggle would have been too great to endure.

There is no hint of Isaac putting up any resistance or objection against what his father was about to do. His youthful obedience during this entire act displayed an equal faith in submitting to his father's will as Abraham did to God's will.

It is most likely that Abraham during the three days journey gradually explained the command of God to Isaac, perhaps by sharing some of his own testimony and experience with God and his miraculous birth, the promise of God and the dangers of disobedience and the glorious eternal reward of obedience and the truth that God was able to raise him up again so that by the time they arrived at the place of sacrifice Isaac was willing to submit to his father's and God's will.

This was a test of both Abraham's and Isaac's faith since Abraham was to become the father of faith and Isaac a type of Christ. Isaac, without struggle, complaint or hesitation submitted to his father's will in the same way that Christ submitted to his Father's will.

Abraham bound Isaac: (v9) some say that this is because it was common for burnt offering to be bound, but this seems unlikely since Leviticus chapter one lays out the laws for burnt offering and there is no mention of binding the animal on the altar. If it was a bull, sheep or goat they were to be killed by the altar, (since they were too big to place on the altar). This was mostly done by cutting the throat because in this way the animal would die very quickly and therefore there would be no lingering in pain. The blood would then be sprinkled on the altar and the animal cut into various pieces and placed on the wood on the altar and then burned.

However in the book of Psalms it is written: -

- The LORD is God, and he has made his light to shine upon us. Bind the festal sacrifice with cords, up to the horns of the altar! (Psalm 118:27).

The altar of the LORD was made with four horns overlaid with bronze on each of its corners. (Exod. 27:1-2) (Exod. 30:2) (Exod. 37:25). In the book of Kings we read of Joab fleeing to the tent of the LORD and taking hold of the horns of the altar. (1 Kings 2:28). However sacrificial animals were not placed on the altar and then tied with cords to the horns of it, therefore the expression, "Bind the sacrifice with cords," can only mean, lead the sacrificial animal or animals with cords alongside the altar and tie the cord to the horn of the altar so it is ready for the priest to kill it alongside the altar and sprinkle its blood upon the horns of the altar and at the base of the altar. This would be in harmony with the following verses: -

- You shall kill the bull before the LORD at the entrance of the tent of meeting, ¹²and shall take part of the blood of the bull and put it on the horns of the altar with your finger, and the rest of the blood you shall pour out at the base of the altar. (Exod. 29:11-12).
- The priest shall put some of the blood on the horns of the altar of fragrant incense before the LORD that is in the tent of meeting, and all the rest of the blood of the bull he shall pour out at the base of the altar of burnt offering that is at the entrance of the tent of meeting. (Lev. 4:7).

Clearly a bull would be far too big to lift up onto an altar, so it would be tied to the horns of the altar and slayed alongside the altar. Psalm one hundred and eighteen is written in the context of praise and thanksgiving, the Psalmist says: -

- Give thanks to the LORD, for He is good His steadfast love endures forever! The LORD has set me free He is my helper I shall triumph, it is better to take refuge in the LORD than to trust in man or in princes. The LORD is my song and my salvation I shall not die, but I shall live. The stone the builders rejected has become the cornerstone. This is the day that the LORD has made; let us rejoice and be glad in it.

It is after such heartfelt praise that the Psalmist says: -

- The LORD is God, and He has made His light to shine upon us. Bind the festal sacrifice with cords, up to the horns of the altar! Oh give thanks to the LORD, for He is good; for His steadfast love endures forever!

The language is addressed to the one who is leading the sacrificial victim to the altar and carries the idea of a joyful sacrifice.

The symbolism: of this in reference to Abraham and Isaac would be of Abraham leading his dearly loved son to the altar of sacrifice and binding him (meaning make him ready to be sacrificed), because this sacrifice would stand as a light to the world since it prophetically symbolises God sacrificing His most beloved son and his obedience to the will of his Father and also symbolises the resurrection of the faithful.

The symbolism concerning the believer is that our hearts mind and will, should be bound to the altar of the LORD, meaning that in all things God should have the first and highest priority in whatever we do. We ourselves are not to be slain upon the altar (the symbol of God's presence), but are to be living sacrifices bound to the altar by love and living a life that is willing to sacrifice all things that bring dishonour to God and a bad testimony to the name of the Lord Jesus Christ.

Abraham took the knife to slaughter his son: (v10) there is no doubt that this single act of Abraham sacrificing his son and his son being obedient to his fathers will, and Jesus surrendering his will to the will of his heavenly Father stands out before all mankind and all the angels of heaven as the greatest acts of faith and obedience spoken of in the Bible.

Through these two acts God has made His light to shine upon the message of the bloodstained cross of Calvary and the Gospel of the Lord Jesus Christ. These two acts of faith stand as a spectacle to God, to angels, and to mankind that the promised seed of Abraham lies ready to bleed and die by his own father's hands.

The Angel of the LORD Stops Abraham from Slaughtering His Son.

Genesis 22:11-12 --- ¹¹But the angel of the LORD called to him from heaven and said, "Abraham, Abraham!" And he said, "Here am I." ¹²He said, "Do not lay your hand on the boy or do anything to him, for now I know that you fear God, seeing you have not withheld your son, your only son, from me."

Imaging the reproach and shame this would have brought against the name and worship of God had Abraham done such a thing, what a dangerous, awful and horrible example this would have been, not only to all future generations that put their faith in the God of Abraham, Isaac and Jacob and the Christian faith, but also to the unbelieving world, to know that the God Christians worship is a God that called and allowed a father to sacrifice his dearly loved son, our hearts cringe at the thought of it.

Yet this is exactly what our heavenly Father did, he gave up His only Son that we might be saved from our sin and delivered from death. This story of Abraham offering up Isaac shines a brilliant spotlight upon the love God has toward mankind. Concerning this love Jesus said: -

- God so loved the world, that he gave his only Son, that whoever believes in him should not perish but have eternal life. (John 3:16).

Abraham offered a Ram and called the Place, the LORD will Provide.

Genesis 22:13-14 ---- ¹³And Abraham lifted up his eyes and looked, and behold, behind him was a ram, caught in a thicket by his horns. And Abraham went and took the ram and offered it up as a burnt offering instead of his son. ¹⁴So Abraham called the name of that place, "The LORD will provide," (Jehovah-jireh in the KJV), as it is said to this day, "On the mount of the LORD it shall be provided."

Ram: comes from the Hebrew word (*'ayil*) (*'uwl*) it literally means strength and can refer to anything that is strong, such as a chief or mighty man or a ram, because of its strength. The symbolism of the ram concerning Jesus would be that he was a mighty man of strength (he had all the power of God available to him), yet he surrendered his strength and gave his life as a sacrifice to his enemies for the salvation of others).

Abraham lifted up his eyes and behind him was a ram: (v13) Abraham most likely had his head bowed to the ground in humbleness, while the angel of the LORD was talking to him (v12). Once the angel had finished speaking Abraham lifts his eyes and sees a ram. The horns of this ram were caught in thick branches of shrubs and bushes which grew on the mountain; the ram was no doubt making a noise amongst the bushes while trying to set himself free.

Abraham, upon hearing the ram moving in the bushes turned and saw it and then took and offered it for a burnt offering in the place of his son Isaac, in this way the ram also became a type of Christ who was sacrificed in place of, and for the sin of all mankind. The animal being offered as a burnt offering would have its throat cut, its bloodshed, its skin flayed which all signify the severity of the sufferings of Christ.

Where the ram came from we are not told, it is certain it wasn't one from Abraham's fold since he was three days' journey from home, following are the two most likely possibilities: -

- 1 It had strayed from neighbouring flocks and was directed by the hand of God to the place where it now was. Should this be the case Abraham need not concern himself with who it belonged to since the LORD who owns all things was the provider of it.
- 2 It was immediately created by the power of God and in this miraculous manner was provided by God.

It matters little which of these two it was since in both cases the LORD provided the substitute and Abraham's prophetic words, "God will provide the lamb for a burnt offering," (Gen. 22:8) were fulfilled. This offering being provided by God perfectly typifies the true seed of Abraham, Israel's Messiah the Christ and Son of God being offered as a substituted for all mankind.

The once for all offering of Jesus would be delayed until the appointed time and until then would be symbolised by the sacrifice of beasts as a shadow of Christ's suffering death to come on the bloodstained cross of Calvary. It should be mentioned that the temple of the LORD, the place of sacrifice, was later built on mount Moriah, and that mount Calvary where Christ was crucified was not very far from it.

- Solomon began to build the house of the LORD in Jerusalem on Mount Moriah. (2 Chron. 3:1).

Isaac was a perfect type of the Lord Jesus Christ, who was foreordained in the eternal mind and by the eternal foreknowledge of God before the beginning of time, to come into the world by the Virgin Mary, at the appointed time and die for the sins of all mankind. In this story the entire doctrine of a substitute sacrifice is clearly displayed for all to see: -

- The ram took Isaac's place and by its death completed the representation of the Saviour's death on Calvary.
- Isaac rose again to life from the altar and the ram died in his place.

Here the whole mystery of mankind's salvation and of God giving His Son to die for mankind, and of life springing from Jesus death is laid open before all the angels of heaven and all mankind. Jesus the Lamb of God without blemish the Saviour and Redeemer said: -

- God so loved the world, that he gave his only Son, that whoever believes in him should not perish but have eternal life. (John 3:16).

There is no doubt, that Abraham after being crowned with the title, "the father of faith," clearly understood God's plan of salvation for all mankind. God provided the ram which became the appointed sacrifice, through which Isaac's life was preserved, an eternal glimpse of the great truth that accepting the sacrifice that God provides for the world's sin is the only way of being delivered from death and raised to eternal life. God provided an innocent life for the guilty, symbolising Christ righteousness for our unrighteousness.

Abraham had but one son and heir, and was willing to part with him in obedience to God and was rewarded and crowned with God's favour accordingly, whoever; parts with anything for God, will have it made up to them with overwhelming joy. God blessed Abraham with the following five promises: -

1. The promise of the Spirit, which is that blessing of Abraham in Christ Jesus that would come to the Gentiles so that they would receive the promised Spirit through faith. (Gal. 3:14).
2. The promise that his descendants would multiply and be as many as the stars of heaven.
3. The promise that his faithful offspring would possess the gate of their enemies. The apostle Paul in his letter declared that there is laid up in heaven a crown of righteousness, which the Lord, the righteous judge, will award to all who have fought the good fight and finish the race holding fast to their faith. (2 Tim. 4:7-8). There is not an enemy powerful enough that is able to prevent those who by faith trust in Christ and in God's grace from receiving this eternal crown of salvation.
4. The promise that his seed (i.e., the Lord Jesus Christ) (Gal. 3:16) will descend from his bloodline and all nations of the earth will be blessed in him.
5. The promise that he and Isaac will be raised and sit at the eternal banquet seat of the Lord Jesus Christ.

Christ is God's great blessing to the world. Abraham offering up of Isaac began in heart wrenching sorrow and ended with overwhelming joy and abundant blessings. With all these things in mind it is easy to imagine that Abraham saw a day when the promised seed to come from his bloodline would come into the world at the appointed time and offer himself as a sacrifice to take away the sin of others.

The LORD will provide," (Jehovah-jireh in the KJV): (v14) the title, "Jehovah-jireh," is from Hebrew (*Y^ehovah yireh*), Hebrew (*Y^ehovah*) and Hebrew (*Yahh*). Y^ehovah yireh literally means Jehovah will see (to it), while Y^ehovah means the Self-Existent or Eternal. The Hebrew word Yahh is a reduced version of the Hebrew word Y^ehovah, it means the same as Jah, which is the sacred name of the Lord, Most Vehement. Jehovah-Jireh is also a symbolical name for Mt. Moriah and the name Jehovah is the Jewish national name of God.

The mountain that Abraham saw from afar and named Jehovah-jireh was the very mountain that Solomon built the Temple of the LORD upon much later (2 Chron. 3:1). It is also very likely that the wood piled on the altar on which Abraham was called to lay his dearly loved son was for many years the place (or very near to it) that the altar stood upon which Israel offered their sacrifices on for many years.

Jehovah will provide: God will Himself see to it, and provide deliverance from death as he did with Isaac on the mountain of Jehovah and as He has done through Christ for all who accept the Good News of the Gospel of grace and the message of the bloodstained cross of Calvary.

- He was wounded for our transgressions; he was crushed for our iniquities; upon him was the chastisement that brought us peace, and with his stripes we are healed. (Isaiah 53:5) (meaning we are utterly and completely saved from our sin).

The name Jehovah-jireh that came from Abraham's prophetic lips contain a truth which holds true on the highest of all levels, only the sacrifice God provides is accepted for the world's sins. This was purely God's doing to stand as a testimony to all generations to come that God will see and provide the sacrifice for all mankind.

He who provided the ram caught in the bushes will provide the true atoning sacrifice of which the ram was the type. As Jehovah jireh provided for Abraham so He will provide for all those that trust in Him; as He provided a ram in the place of Isaac, so He has provided His only Son at the appointed time to be a sacrifice for the sins of all people.

The Angel of the LORD tells Abraham God will multiply His Offspring.

Genesis 22:15-18 --- ¹⁵And the angel of the LORD called to Abraham a second time from heaven ¹⁶and said, "By myself I have sworn, declares the LORD, because you have done this and have not withheld your son, your only son, ¹⁷I will surely bless you, and I will surely multiply your offspring as the stars of heaven and as the sand that is on the seashore. And your offspring shall possess the gate of his enemies, ¹⁸and in your offspring shall all the nations of the earth be blessed, because you have obeyed my voice."

This is the second time the angel of the LORD called to Abraham, the first was when the angel called to Abraham, and said, "Do not lay your hand on the boy or do anything to him." (v11-14).

Understanding all the mental and emotional difficulties Abraham would have had to overcome shines a brilliant spotlight upon why God honoured the faith of Abraham and why he is celebrated as the father of faith by God and by all the faithful. This obedience of Abraham in offering up Isaac acts as a symbol and illustration of the love God has toward us in delivering up His only begotten Son to suffer and die as a sacrifice for us.

In response to such great love we must walk in the faith of Abraham and willingly let go of all that is a rival with Christ for the sovereignty of our hearts. When God, by His providence (i.e., when it is truly the voice of God), calls us to part with an "Isaac" we must submit to His Holy will and wisdom and let it go. Throughout life there will always be various trials and test, each of these trials will reveal the true character and temperament of the heart, whether they holy or unholy and the genuineness of our faith.

Every word God spoke to Abraham would have been a sword of grief to his heart, consider the following, the LORD said: -

- Take your son, not his bullocks and lambs which Abraham would have happily done, but his most dearly loved son who his loved wife Sarah bore to him.
- Go to a place three days journey away, giving Abraham much time to replay the horror in his mind of what he was about to do and consider how he would explain such a thing to Sarah who would have also greatly loved Isaac, especially since he was her only son.
- Offer your son as burnt-offering, not just slay him, but offer him as a burnt offering which meant killing him as a burnt sacrifice was killed and the body flayed and the parts divided.

Who, but Abraham when tried with such a horrific trial would not have argued with God, but Abraham after many years of walking by faith with God and at certain times following his own way and seeing it lead him to trouble had learned not to argue, but to obey. In his relationship with God he had reached a place that he could trust that whatever God commanded him to do would have a good and happy ending, though it may not seem so at the time. Abraham's faith was tried in a flaming furnace of fire and he came out as gold.

Isaac as a type of the Lord Jesus Christ: none of the following by themselves mean very much, but when viewed together as a collective whole they clearly show that Isaac was a type of the Lord Jesus Christ.

- Abraham offered his only son who he dearly loved (v2), likewise God gave His only and most beloved Son.
- Isaac willingly submitted to his fathers will, likewise Christ willingly submitted to his Fathers will (not my will, but yours, be done) (Luke 22:42).

- Isaac carried the wood for offering (v6), likewise Christ carried his cross (at least until he was too feeble to do so).
- God said to Abraham He will provide the lamb for the offering (v8), likewise God provided the perfect offering for us.
- Abraham bound Isaac (v9) likewise a band of soldiers and their captain and the officers of the Jews bound Christ (John 18:12).
- God promises Abraham that in his offspring all the nations of the earth will be blessed, because he obeyed His voice, (v18), likewise in Christ all nations are blessed because of his obedience.

When John the Baptist saw Jesus coming toward him, he said: -

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

God himself provided the Lamb for the great sacrifice when none in heaven or earth could have found a perfect offering, the Majesty on High brought about the birth of the only redeemer suitable for mankind's atonement and salvation. Isaac was born according to God's promise, at the set time of which God had spoken as was the Lord Jesus Christ. Who would have said that the LORD would call a father to sacrifice his most loved son and who could have imagined that God would sacrifice His most beloved Son to die for us?

By this we know the loving-kindness of God and the Saviour toward mankind, in that He has not withheld His Son His only Son from us. By this is the love of Christ made manifest before all the angels in heaven and all mankind, in that he gave himself a sacrifice for our sins.

Yet he lives and by his Spirit and the Gospel calls sinners to come to him and be forgiven and redeemed by his blood-bought salvation. Such great love should encourage us to live to him who died for us and rose again and constrain us from living to ourselves. Whatever our "Isaac" on this earth maybe, if it is preventing us from accepting God's love and grace in Christ or hindering our faith then we must put it on the altar as Abraham did and let it go, trusting God as Abraham did for the future and the outcome.

Milcah has Given Birth to Eight Children by Nahor Abraham's Brother.

Genesis 22:19-24 --- ¹⁹So Abraham returned to his young men, and they arose and went together to Beersheba. And Abraham lived at Beersheba. ²⁰Now after these things it was told to Abraham, "Behold, Milcah also has borne children to your brother Nahor: ²¹Uz his firstborn, Buz his brother, Kemuel the father of Aram, ²²Chesed, Hazo, Pildash, Jidlaph, and Bethuel." ²³(Bethuel fathered Rebekah.) These eight Milcah bore to Nahor, Abraham's brother. ²⁴Moreover, his concubine, whose name was Reumah, bore Tebah, Gaham, Tahash, and Maacah.

Abraham and Isaac returned to the place where they had left the two young men with the donkeys (v3, 5) they then preceded together on in their journey to Beersheba where Abraham had lived for some time and where he remained for some time afterwards. However in the next chapter we hear of him at Hebron in the land of Canaan (Gen. 23:2).

Milcah has borne children to your brother Nahor: (v20) not having modern day communications and dwelling so far apart, news would travel very slowly. A traveller brings news to Abraham of those he had left at Haran. Though it is certain Abraham would have enjoyed hearing news of his family, the most likely reason these verses are mentioned here is, because of Abraham's desire to seek a wife for his son from among his own kindred since Isaac was now a grown man.

It is certain that at various times Abraham and Sarah had spoken about a wife for their son and that these verses are mentioned as a prelude to chapter twenty five. In the following chapter Sarah dies and the entire focus of chapter twenty five is upon Abraham sending his servant to his father's house and his kinsmen to take a wife for Isaac and upon the servant going to the city of Nahor and taking Rebekah the

daughter of Bethuel (Nahor's son) and the son of Milcah the wife of Nahor, Abraham's brother to become Isaac's wife. The chapter ends with Isaac bringing Rebekah into the tent of Sarah his mother and taking her to become his loved wife. (Genesis 25).

NOTE: some claim that the cross was erected on the very site where Abraham built the altar to sacrifice Isaac such a claim can only be based upon speculation since it isn't stated anywhere in the Bible. This speculation has most likely been arrived at by a desire to make the parallels between Abraham's sacrifice of his son and God sacrificing His son. Though there are many parallels in the story of Abraham sacrificing Isaac none of them need the actual physical spot to be in the exact same location. To claim both sacrifices occurred in the exact same location is forcing a harmony between the two, when there is no need to do so.

End.