

Genesis 22: Fulness of Faith

I. Preface

- A. Typology is the science of finding Christ prefigured in the Old Testament. In this passage Isaac is an image of Christ in the following ways:
1. Only son whom you love (2)
 2. Moriah (2) = the place where Jerusalem would later be built where Christ would be crucified
 3. Ass - (3) Christ rode into Jerusalem on an ass
 4. "On the Third day - (4)
 5. Wood laid on the shoulders of Isaac (6)
 6. "Where is the Lamb?" - (7) This question would be answered centuries later by John the Baptist who declared in reference to Jesus: "There is the Lamb of God..."
 7. Isaac laid on the wood (9)
 8. Angel intervenes - (11) a symbol of resurrection
 9. Ram with head caught in thicket - a symbol of Christ, crowned with thorns

II. Proving -

- A. ***22:1 After these things God tested Abraham, and said to him, "Abraham!" And he said, "Here am I." 2 He 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 upon one of the mountains of which I shall tell you."***
- B. Here is a test for Abraham's faith. Finally he has his promised son and God asks for him back! Is Abraham willing to let go even of the promise. Do we realize that everything we have, even our blessings, belong to God?
- C. The essence of the test seems to be this: choosing between God's promises and God himself.
- D. Moriah is the land in which Jerusalem would later be built.

III. Procession -

- A. ***3 So Abraham rose early in the morning, saddled his ass, 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. 4 On the third day Abraham lifted up his eyes and saw the place afar off. 5 Then Abraham said to his young men, "Stay here with the ass; I and the lad will go yonder and worship, and come again to you." 6 And 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.***
- B. There is no protest described, only obedience portrayed.
1. He rises early (no delay)

2. Takes Isaac
3. Cuts the wood for the burnt offering
4. And goes to the place God directed.

- C. The taking of two other young men servants is a puzzling addition. Is Abraham hoping he can substitute them for Isaac? Is this a bit of slip here? If it is he recovers himself when he later instructs them to stay back.
- D. Notice too Abraham's confidence in God is manifest in that he implies to the young men that he and Isaac will "come again to you."

IV. Perturbance -

- A. ***7 And 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?"***
- B. Isaac is clearly troubled by the unfolding of things. This further tests Abraham. Will his son's rising concern sway his faith?
- C. It often happens to the faithful that negative reactions to decisions made sway us out of God's will and commands.

V. Proof -

- A. ***8a Abraham said, "God will provide himself the lamb for a burnt offering, my son."***
- B. Abraham's quiet confidence that God will resolve the matter well shows an enormous growth in faith. No longer does he laugh, flee to Egypt, substitute Hagar or Ishmael, or some other servant. He just does what he is told and trusts God in the outcome.

VI. Performance -

- A. ***8b So they went both of them together. 9 When they came to the place of which God had told him, Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar, upon the wood. 10 Then Abraham put forth his hand, and took the knife to slay his son.***
- B. Here is the obedience of faith in action. The obedience comes at a high cost. Obedience is at the heart of faith.

VII. Prevention -

- A. ***11 But the angel of the LORD called to him from heaven, and said, "Abraham,***

Abraham!" And he said, "Here am I." 12 He said, "Do not lay your hand on the lad or do anything to him;

- B. It is interesting that God commanded Abraham personally to go forth, but now he stays his hand through an angel.

VIII. Passing (of the test)

A. ***12b for now I know that you fear God, seeing you have not withheld your son, your only son, from me."***

- B. Abraham has chosen God, rather than the consolations of God. He fears God above and beyond anything of God.

IX. Providence -

A. ***13 And 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. 14 So 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."***

- B. The moment surely requires a sacrifice of thanksgiving and here too God provides for the raw materials. This is always the case with sacrifice offered to God. He provides what is ultimately offered.

- C. Jehovah jireh: - the Lord will provide (see to it).

X. Promises (renewed)

A. ***15 And the angel of the LORD called to Abraham a second time from heaven, 16 and said, "By myself I have sworn, says the LORD, because you have done this, and have not withheld your son, your only son, 17 I will indeed bless you, and I will multiply your descendants as the stars of heaven and as the sand which is on the seashore. And your descendants shall possess the gate of their enemies, 18 and by your descendants shall all the nations of the earth bless themselves, because you have obeyed my voice."***

- B. The paradox is this, in order to really have something we have to give it away or at least be willing to do so. Now the promise really is Abraham's for he was willing to forfeit it all. Abraham will not only have Isaac, but now he will have innumerable descendants through him.

XI. Place

A. ***19 So Abraham returned to his young men, and they arose and went together to Beer-sheba; and Abraham dwelt at Beer-sheba.***

- B. Recall that Beer-sheba means literally the "well of an oath" It seems an

appropriate place to dwell for now since God has renewed his oath.

XII. Preparations -

- A. ***20 Now after these things it was told Abraham, "Behold, Milcah also has borne children to your brother Nahor: 21 Uz the first-born, Buz his brother, Kemuel the father of Aram, 22 Chesed, Hazo, Pildash, Jidlaph, and Bethuel." 23 Bethuel became the father of Rebekah. These eight Milcah bore to Nahor, Abraham's brother. 24 Moreover, his concubine, whose name was Reumah, bore Tebah, Gaham, Tahash, and Maacah.***
- B. This addition at the the end prepares the way for Isaac's marriage. We find that Rebecca is the first cousin of Isaac.