

The Offering of Isaac

The record of Isaac is laden with illustrations pertaining to the Lord Jesus Christ.

- A. Both were the long-awaited sons of promise.
GEN 12:1-4 c/w 17:17 c/w GAL 4:4; LUK 1:68-70.
- B. Both were the beloved and only-begotten sons of their fathers.
GEN 22:2 c/w JOH 3:16.
- C. Both were spiritually generated. **MAT 1:20 c/w GAL 4:29.**
- D. Both were persecuted by their own brethren. **GEN 21:9 c/w JOH 1:11.**
- E. The sacrifice of Isaac is particularly rich with parallels to Christ, for therein we see faithful submission unto death of an innocent man as the means whereby great blessings would come. Read **GEN 22** and observe:

vs. 1-2.

- A. God had previously required Abraham to leave his father (**GEN 12:1**), but now He tells him to kill his son. Family and heartstrings must be subject to duty. **MAT 10:37.**
- B. It is said that God here tempted Abraham. This did not mean that God was enticing him to sin, but rather was trying Abraham's faith. **JAM 1:13 c/w HEB 11:17; 1PE 1:6-7.**
- C. Isaac was here called Abraham's only son, but what about Ishmael?
 - 1. Isaac was the only son of Sarah.
 - 2. Isaac was the only son of promise.
 - 3. Isaac was the only son born of the Spirit.
 - 4. Isaac was the only son left. Ishmael had departed.
 - 5. "Wisdom is justified of her children" (**MAT 11:19**).
- D. God required the sacrifice of Isaac, not Ishmael.
 - 1. Likewise, the first Adam could not bear our sins (and he is called *the son of God* in **LUK 3:38**) for he himself was a sinner. The Second and Last Adam must be the sacrifice for sin. **1CO 15:45-47.**
 - 2. Ishmael represents the Law (**GAL 4:22-25**), but the Law Covenant could not save us. The sacrifice of Christ must be under the New Covenant.
GAL 3:21; HEB 9:15; ROM 8:3.
 - 3. Ishmael was only born of flesh, but an acceptable sacrifice must, like Isaac, be born of flesh and spirit as was Christ. **HEB 10:11-12; ROM 12:1.**
- E. The sacrifice must take place in a distant land of Moriah (where the temple was later built: **2CH 3:1**). Likewise, Christ had to leave the ivory palaces of heaven to come into the world to die. And then He was not crucified in His own city of Jerusalem, but without its walls. **HEB 13:11-12.**
- F. Mt. Moriah was in the land of promise, for the blood must speak there.
HEB 9:19-24; 12:24.

vs. 3-5.

- A. Abraham was prompt to obey the Lord not only in matters of lesser distress. He tarried not to obey. c/w **EXO 22:29; PSA 119:60; GAL 1:15-16.**
- B. Abraham beheld the place of sacrifice *afar off*. v. 4.
 - 1. Abraham was particularly adept at seeing things *afar off*. **HEB 11:13.**
 - 2. By faith, he could look with full assurance to bringing Isaac back alive from Mt. Moriah, regardless of what may transpire there. He believed the promises of God which were in Christ. **JOH 8:56; HEB 11:17-19 c/w ACT 2:25-27.**
 - 3. So persuaded was he of God's covenant faithfulness that he could say Isaac would

be coming back from the mount. **v. 5.**

4. Abraham had already experienced God's power to keep His promise in spite of death. He had faith plus experience to motivate him. **ROM 4:19-21; 2CO 1:9-10.**
- C. Abraham considered his solemn sacrifice an act of worship. He was diligent to take his son to his death in order to worship God. How many won't even take their children to church to worship God?
- D. Only Isaac's father accompanied him to death. **MAT 26:56.**

vs. 6-10.

- A. Isaac carried the very wood on which he must die. c/w **ISA 53:4-6.**
- B. Note that the fire of consumption was already kindled before the sacrifice was made. c/w **REV 13:8.**
- C. Obviously, Abraham had not been negligent in teaching Isaac about religion, for Isaac knew that God required a lamb for sacrifice. This was one reason that God so blessed Abraham. **GEN 18:19.**
- D. Abraham indeed spoke the truth when he said *God would provide himself a lamb* for an offering. **JOH 1:29; 2CO 5:21.**
- E. Abraham was careful that the offering was done according to God's order (**v. 9**). Worship, however difficult, must be according to revelation. **JOH 4:24; HEB 11:4.**
- F. Isaac was curiously silent throughout all this. c/w **ISA 53:7; MAT 27:12-14.**
- G. Isaac committed his welfare into his father's hands. c/w **LUK 22:42; 23:46.**
- H. Isaac was obedient unto death. **PHIL 2:6-8.**
- I. Isaac's father had for all intents and purposes forsaken him, but that actual misery would be reserved for Christ. **MAT 27:46.**

vs. 11-14.

- A. An angel intervened on Isaac's behalf, but not so with Christ. **MAT 26:53.**
- B. God spared Isaac, but not His own Son. **ROM 8:32.**
- C. God accepted Abraham's willingness as sufficient proof of his faith, but Christ had to be "willing and obedient" unto death. **HEB 9:5-7.**
- D. God showed Abraham that He actually desired obedience more than sacrifice. **MIC 6:7-8.**
- E. God never again required Abraham to give up Isaac. **HEB 9:25-28.**

vs. 15-18.

- A. The covenant promise made earlier to Abraham God then confirmed with an oath. **HEB 6:13-14.**
- B. Willing obedience resulted in great benefits for all nations. **REV 5:9; ACT 10:35.**
- C. Abraham's Seed (**GAL 3:16**) did indeed possess the gate of His enemies:
 1. Christ was promised the Gentiles for an inheritance, who for centuries had been under the total dominion of Satan. **PSA 2:8.**
 2. Christ destroyed the works of the devil. **1JO 3:8.**
 3. Christ now holds the keys of hell and death. **REV 1:18.**
 4. Christ spoiled the devil's government. **COL 2:15.**
 5. Christ cast out the adversary and took control. **REV 12:7-10.**
 6. Satan's gates cannot overcome Christ's church. **MAT 16:18.**
- D. Abraham's unswerving faith and willingness to count all things loss put him in very good stead with God. **JAM 2:21-23.**