

## Genesis Chapter 22

**Ge 22:1-2** And it came to pass after these things, that **God did tempt Abraham**, and said unto him, Abraham: and he said, Behold, *here I am*. **2** And he said, **Take now thy son, thine only son Isaac, whom thou lovest**, and get thee into the land of Moriah; and **offer him there for a burnt offering** upon one of the mountains which I will tell thee of.

When the Lord tempts a man, he does not tempt him to do evil, but it is a trial of faith with the intention of giving rewards (**Jas.1:12**). The cause of Abraham's trial was to prove that he truly feared God, **vs.12**. There may be, however, an underlying reason for the extreme nature of the trial. It is possible that Satan was challenging God, as he did with Job, to see if Abraham would give up what he loved most for God (**vs.2**).

"If a man has never been tested on the point of what he loves most, he has never been tested at all." Dr. Ruckman. So, why would the Lord approve of sacrificing Isaac? Isn't killing a sin (**Ex.20:13, Jer.19:5**)? The main reason is that God was revealing another truth to the father of faith (**Gen.18:17**), and thus to all of Israel, regarding the future Messiah. Jesus would be born through the seed of Abraham and be offered as a sin sacrifice. Isaac was a type of Christ in many ways.

- Isaac is called "only begotten son" of Abraham, **Heb.11:17**
- He was to be offered as a burnt offering, which is a sin offering.
- Isaac carried the wood up the mountain just as Christ bore his cross.
- It's possible that Isaac was 33. This would mean that Isaac voluntarily submitted just as Jesus did.
- They reached the mountain on the third day. Christ arose after 3 days. The Millennium starts on the third day.
- The First mention of love appears in **Gen.22:2** regarding the love of a man for his son.

**Ge 22:3-8** And Abraham **rose up early in the morning**, and saddled his ass, and took two of his young men with him, and Isaac his son, and clave the wood for the burnt offering, and rose up, and went unto the place of which God had told him...

I believe Abraham understood the Lord's plan before ever going up the mountain. **Joh 8:56** says, "Your father Abraham rejoiced to see my day: and he saw *it*, and was glad." **Heb.11:19** says, "Accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure." In **vs.5**, Abraham tells his servants that he and Isaac would return again. In **vs.8**, Abraham tells Isaac that "God will provide himself a lamb", one of the greatest prophecies on the first advent in scripture.

That being the case, you can be sure all the modern bibles will seek to destroy the meaning, adding further damnation to a modern-day Jew. **ESV (et al.) – Gen.22:8** Abraham said, "God will provide **for himself** the lamb for a burnt offering, my son. So they went both of them together."

**Ge 22:9-12** 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, and laid him on the altar upon the wood...

Based on **vs.5**, this teacher has little doubt that Abraham fully expected a lamb to be waiting at the top of the hill. His heart must have sunk when this was not the case. So, there was nothing left for him to do except to bind Isaac, lay him on the altar, and trust for a resurrection from the dead. Fortunately, it was never God's will for Isaac to be slain. This was rather a test to prove Abraham truly feared God. If this was indeed a test from Satan, Satan lost (**Jas.4:7, 1Pe.5:9**).

**Ge 22:13** 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.

Although a ram is an adult male lamb, this ram was not the fulfillment of Abraham's prophecy in **vs.8**. This ram represents God the Father (the known God of the O.T.) who would remit their sins while awaiting the promised lamb.

**Gen22:14** And Abraham called the name of that place Jehovah-jireh: as it is said to this day, In the mount of the LORD it shall be seen.

Abraham was correct in naming that place Jehovah-jireh as it means "God will provide". It is supposed by some that this place was Glogotha, the place where God provided the lamb. The new bibles attempt to do their readers a favor and replace the name Jehovah-jireh with the phrase, "the Lord will provide". This, of course, violates the three conditions under which the name Jehovah is properly translated:

1. When the Tetragrammaton (JHVH) is used as God's personal name. **Exodus 6:3, Psalm 83:18**
2. When God's name is repeated as in "Jah Jehovah." **Isaiah 12:2, Isaiah 26:4**
3. When God's personal name is part of a place name. **Genesis 22:14, Exodus 17:15, Judges 6:24**

Some new versions even incorrectly insert "YHWH-Jireh" which is a reference to the pagan god Yaho / Yah.

The KJB provides two times the understanding. Not only does it contain the proper name, but it provides an extended definition, "In the mount of the LORD it shall be seen." This reveals the reign of Jehovah (Jesus) during the Millennium, **Zec.8:3, Heb.4:8-9**.