GENESIS 22

Sacrifice on Mt. Moriah[i]

1 And it came to pass after these things that Elohim tested[ii] Abraham. He said to him, "Abraham." And Abraham replied, "Look! Here I am."

2 Then Elohim said, "Now take your son, your only son[iii] Isaac whom you love,[iv] and go to the land of Moriah. Offer him there as a whole burnt offering[v] on one of the mountains that I will show you."[vi]

3 So Abraham rose up early in the morning[vii] and saddled his donkey. He took two of his young men and Isaac his son with him. After he split[viii] the wood for the burnt offering, they mounted up and went to the place where Elohim had told him. **4** Then on the third day[ix] Abraham lifted up his eyes and saw Yeshua's[x] place a distance away.

5 Abraham said to his young men, "Stay here with the donkey. I will go over there with the boy and worship. Then we will come back to you."

Elohim Will Provide Himself

6 So Abraham took the wood of the burnt offering[xi] and laid it upon Isaac his son. He carried the fire and a knife. Both of them went on together. **7** Then Isaac spoke to his father Abraham. He said, "My father!"

And he said, "Here I am, my son."

And Isaac said, "Look. Here is the fire and the wood. But where is the lamb[xii] for a burnt offering?"

8 Abraham said, "My son, Elohim will provide[xiii] Himself a lamb for a burnt offering."[xiv]

So both of them continued together.[xv] **9** When they came to the place that Elohim had told him, Abraham built an altar and laid the wood in order. Then he bound Isaac his son[xvi] and laid him[xvii] on the altar on the wood.

10 Then Abraham stretched forth[xviii] his hand and took the knife to slay his son. **11** But the Angel of Yahveh called to him out of heaven. He said, "Abraham, Abraham!"

And Abraham said, "Here am I."

12 Then the Angel of Yahveh said, "Do not lay your hand on the boy. Do not do anything to him. Now I know that you fear Elohim, because you did not withhold your son, your only son[xix] from Me."[xx]

13 Then Abraham lifted up his eyes and looked. Behind him he saw a ram[xxi] was caught by its horns in a thicket. So Abraham went and took the ram[xxii] and offered it up for a burnt offering[xxiii] instead of his son.

14 And Abraham called[xxiv] the name of that place, "Yahveh Provides."[xxv] To this very day they still call that place, "God will provide Himself[xxvi] on the Mount of Yahveh."[xxvii]

15 And the Angel[xxviii] of Yahveh called to Abraham out of heaven the second time. **16** Yahveh said, "I have sworn by Myself because you have done this thing. You have not withheld your son, your only son. **17** I will certainly bless you.[xxix] I will surely make your descendants as the stars of the heaven and as the sand which is on the seashore. Moreover, your Seed[xxx] will possess the gate of His enemies.[xxxi] **18** All the nations[xxxii] of the earth will receive blessings through Your Seed. I will do this because you have obeyed My voice."

Setup for Rebekah[xxxiii]

19 So Abraham returned to his young men,[xxxiv] and they rose up and went together to Beer Sheba. Then Abraham lived in Beer Sheba. **20** It came to pass after these things that they told Abraham, "Look. Milcah has also given birth to children for your brother Nahor: **21** Huz, his firstborn; Buz, his brother; Kemuel, the father of Aram; **22** Chesed, Hazo, Pildash, Jidlaph, and Bethuel."

23 And Bethuel fathered Rebekah. Milcah gave birth to these eight for Nahor, Abraham's brother. **24** And his concubine, whose name was Reumah, also gave birth to Tebah, Gaham, Thahash, and Maachah.[xxxv]

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i This is a continuation of the macro that began with Eliezer in Chapter 15. See the article "Eliezer."

ii The Hebrew נָסָה means test. Synonyms include prove, to try, to lift up. Here, it is more than testing Abraham's faith. It is the continuation of the wonderful macro started in Gen 15:2. In this macro, Abraham is a type of God the Father.

iii Isaac is Abraham's second son. Yet in the eyes of God, Isaac is Abraham's only son. Isaac is a type of Jesus, God's only begotten Son. Physical birth is the smallest least important part of understanding the word "firstborn."

iv This is the first occurrence of the Hebrew אָהַב (love). It is the father's love for his dearly beloved son. By the Principle of First Occurrence, this is a mighty important portion of the Bible. It is part of a long but important macro-code that began with Eliezer in Gen 15:2. See the article "Eliezer."

v The Hebrew עֹלָה (*o-lawh*) is a **distinct sacrifice category** in which the **entire animal** is consumed on the Altar. It never functions as a descriptive label for only part of a sacrifice. In Leviticus, עֹלָה (*o-lawh*) identifies the whole burnt offering as a complete category of worship, not merely the treatment of specific portions. This sharply contrasts with *isheh* (אִשֶּׁה), a food offering whose **designated portions** are **burned on the Altar**.

vi This is likely to be Nissan 10. God selected Abraham's son as a sacrifice. In Exodus 12:3, Israel would select a lamb for the Passover sacrifice.

vii I suspect that the day was Nissan 11. Abraham couldn't sleep so he gets up early.

viii Why is Abraham chopping wood? Isn't Abraham rich? Yes! Doesn't Abraham have lost of servants? Yes! So, if he wanted wood, all he had to do was tell someone to cut some wood and he would have it. Abraham didn't fully understand the pattern and could not sleep. He was trying to work off his anxieties.

ix This is the third day of the trip and the fourth day (72 hours) after Elohim told Abraham what to do. I suspect that it was late in the afternoon on Nissan 14 — about the time the people would sacrifice their Passover lambs. Obedient Abraham had three days and three nights (Nisan 15, 16, 17) to think about what was happening. He knew that Isaac was God's child of promise. The problem was God's. God would be a liar if He didn't fulfill His promise through Isaac. Obedient Abraham would obey God's command to sacrifice Isaac. The problem was not his. Hebrews 11:19 shows that Abraham reasoned that God would raise Isaac back from the dead. He did not realize how right he was! Isaac was a type of Jesus. God was telling His plan of redemption in advance.

Some years later on that same day, they would nail Jesus to a cross at that same spot. Nisan 14 is the day that Israel would slaughter their chosen Passover lamb. They would eat that lamb that night at the beginning of Nissan 15. Prophecy is pattern; pattern is prophecy.

x The Hebrew is אֶת־הַמָּקוֹם. A maqqeph joins the **Aleph**-**Tav** with the word "place." Reasonable options are "Jesus' place" or "the place of Yeshua." Abraham was looking at Golgotha. See the article "The **Aleph**-**Tav**."

xi The Hebrew עֹלָה (*o-lawh*) is a **distinct sacrifice category** in which the **entire animal** is consumed on the Altar. It never functions as a descriptive label for only part of a sacrifice. In Leviticus, עֹלָה (*o-lawh*) identifies the whole burnt offering as a complete category of worship, not merely the treatment of specific portions. This sharply contrasts with *isheh* (אִשֶּׁה), a food offering whose **designated portions** are **burned on the Altar**.

xii The Hebrew שֶׂה (*seh*) means lamb. This is the first occurrence of the word in the Bible. By the Principle of First Mention, we must see and use and the definition of the word in all subsequent uses of that word. Here, in a context of redemption, it is one lamb for one person: Isaac. Scripture expands this relationship between redemption and the lamb. In Exodus 12, one lamb provides redemption for one whole family. In Leviticus 9, one lamb provides redemption for the entire nation. In John 1:29, John declares that Jesus is the lamb that takes away the sin of the world. In a strange inversion of the normal rules of expansion, one lamb provides redemption "for you" (1 Peter 1:18-20). You are more important than the entire world! In Revelation 21, one lamb provides light for the nations of the universe.

[xiii] The Hebrew means “to see, perceive, or consider. It comes on a Qal stem and implies a simple or Active Voice. It also comes in an Imperfect Tense which indicates incomplete, habitual, or future action. It is a 3rd person masculine singular. The literal means is “He will see.” In this specific theological context, “God will see” implies “God will provide” God will see to it. The same idea occurs in Gen 22:17.

[xiv] This is a delightful play on words. If you focus on the word “provide,” then you will see the sentence in the context of that moment. God did not provide Abraham with a lamb. He only got a ram. This focus leads to an unfulfilled prophecy. If you focus on the word “Himself,” then you will see the sentence as a play on words where the context is many years later at that very spot. You will see that God provided HIMSELF as the spotless Lamb who would take away the sins of the world! The KJV got it right. Most modern translations miss this play on words.

[xv] The Hebrew is יַחְדָּו. Scripture does not record the conversation between Abraham and Isaac. But in the end, Isaac voluntarily went with Abraham. They went together in unity, with one accord.

[xvi] First, I suspect that Isaac is probably 30 years old. Jesus was probably that same age when they nailed Him to the cross. It doesn’t have to be this way. I think God pays attention to all the little details. Prophecy is pattern; pattern is prophecy. Second, Isaac is a type of Jesus. He could easily have defended himself against his 100-year-old father. We do not know what they said. I’m sure the discussion was rather long and heated. We only know that Isaac obediently allowed himself to be a sacrifice to God. Isaac didn’t realize just how much he was like Jesus at that moment.

[xvii] The Hebrew אֹתוֹ is a pronoun. Since it is not the two letter **Aleph-Tav**, it has no red underline. But it is a special variation of the **Aleph-Tav**. Here, since Isaac is a type of Jesus, this pronoun is another pointer to Jesus.

[xviii] The Hebrew שָׁלַח means to send away. Synonyms include bring on the way, cast out, reach out, set, shoot out and escort.

[xix] The Hebrew reads: “You have not withheld אֶת־יְחִידְךָ אֶת־בְּנֶךָ from Me.” The word אֶת (**Aleph-Tav**) normally marks the direct object in Hebrew grammar. However, it is formed from the first and last letters of the Hebrew alphabet (א and ת). In this verse the word appears twice, and each occurrence is joined by a maqqeph directly to “your son” and “your only son.” This creates a strong double emphasis in the Hebrew text: “**Aleph-Tav** your son, **Aleph-Tav** your only son.”

Because the **Aleph-Tav** contains the first and last letters of the alphabet, many see a prophetic picture of the Messiah. In the New Testament, Jesus Christ calls Himself “the Alpha and the Omega,” the first and last letters of the Greek alphabet. Thus the repeated **Aleph-Tav** in this verse forms a remarkable pattern. Abraham did not withhold his beloved son, yet later God the Father did not withhold His own Son, Jesus Christ. The doubled **Aleph-Tav** therefore highlights the unique son in the story and points forward to the greater sacrifice of the Father’s only Son.

[xx] The Hebrew מִמֶּנִּי **(***meem-mehn-nee***)** literally means “from Me.” The striking point is that Abraham’s son was not merely withheld from God in general, but from the very One speaking! Throughout the Hebrew Bible, the Angel of Yahveh often speaks with full divine authority and even receives worship. This is a pre-incarnate appearance of the Messiah, Jesus Christ. This creates a remarkable theological layer: 1) Abraham did not withhold his son from the Angel of Yahveh; 2) Yet later God the Father did not withhold His Son from the world; and 3) The Son who was not withheld from humanity is the same One speaking here. In other words, the verse subtly places the coming Messiah on the receiving side of the sacrifice in the Genesis narrative. Take 3 aspirin!

[xxi] The ram was a sufficient sacrifice for the moment. But a ram was not the fulfillment of Abraham’s prophecy of a lamb. That prophecy would be fulfilled when Jesus — the Lamb of God — would offer up Himself on the cross for our sins.

[xxii] The Hebrew אֶת־הָאַיִל means “the ram.” Three things here. First, a maqqeph joins the **Aleph-Tav** with “the ram.” Scripture links Jesus to the ram all the while declaring that Jesus is the future perfect Lamb of God who would take away the sins of the world (John 1:29). Second, הָאַיִל has a definite article. It is not just any ram, it is THE ram. The ram is showing that Abraham’s prophecy was NOT fulfilled. Third, the ram was caught by the horns of its head by the branches of the thicket. This is a hint of the interwoven crown of thorns placed on Jesus′ head.

[xxiii] The Hebrew עֹלָה (*o-lawh*) is a **distinct sacrifice category** in which the **entire animal** is consumed on the Altar. It never functions as a descriptive label for only part of a sacrifice. In Leviticus, עֹלָה (*o-lawh*) identifies the whole burnt offering as a complete category of worship, not merely the treatment of specific portions. This sharply contrasts with *isheh* (אִשֶּׁה), a food offering whose **designated portions** are **burned on the Altar**.

[xxiv] Abraham now realized that he had played out the pattern of some future event. He knew his story would repeat itself on a much larger scale. Much larger indeed!

[xxv] The Hebrew is: יְהוָה יִרְאֶה (*yah-veh yir-eh*,Yahveh Yireh)!

[xxvi] The Hebrew יֵרָאֶה means "He will be seen." Three things here. First, the main definition of the verb is: to see, perceive, or consider. But seeing often provides seeing. Second, this is a Niphal 3rd person masculine singular imperfect verb. The Niphal stem is the passive of the Qal stem. It sometimes expresses "reflexive" action: He will be seen. Third, the imperfect expresses continuous or incomplete action. The Hebrew Imperfect becomes the English Present or Future Tense. Since future action is incomplete, the English future is a good choice. Fourth, the 3rd person masculine singular could be he, she, or it. In the context of this prophecy, the subject of the verb is Jesus.

Putting these things together, we get "Jesus will provide Himself." The same idea occurs in Gen 22:8.

[xxvii] Remember, Abraham is at the exact spot where the Romans will later nail Jesus to a cross. The details of Abraham's experience have remarkable parallel's to Calvary.

[xxviii] The word "Angel" must be capitalized because of the "My" in verse 16 and the "I" of verse 17. Only God can bring a blessing.

[xxix] The Hebrew כִּי־בָרֵךְ אֲבָרֶכְךָ means "In blessing I will bless you." The infinite absolute plus imperfect is the Hebrew way to add emphasis. It is like underlining a text, using bold font, or enlarging the font size. The next phrase in this sentence is the same construct: I will surely multiply you." See Gen 2:17 or Gen 22:8.

[xxx] The Hebrew זַרְעֲךָ ("your seed") is a masculine singular noun. This is a deliberate play on words with theological depth. A strict word-for-word translation is impossible in English since the word functions with both collective and individual meaning. When the focus is national, the noun refers to descendants, the covenant people as a whole. When the focus is Messianic, the noun also refers to One Descendant — Jesus, the promised King who will crush His enemies and rule with a rod of iron. Both "seed" and "Seed" is the right translation. See Gen 3:5, 12:7, 18:18, 26:4, 28:14; Acts 3:25; Gal 3:8, 16.

[xxxi] Hebrews 6:1.

[xxxii] The word גּוֹי (*goy*) refers to a nation, often Gentile. It highlights collective rebellion against Yahveh. Unlike גֵּר (*geyr*), a foreigner protected under Israel's law, or תּוֹשָׁב (*to-shawv*), a resident alien with limited rights, נָכְרִי (*nawch-ree*) and זוּר (*zoor*) imply foreigners more distant or hostile to Israel's covenant.

[xxxiii] The story of Rebekah will finish the macro that began in Gen 15:2. See the article "Eliezer."

[xxxiv] Clearly, Isaac is with Abraham. However, the Holy Spirit is weaving a short prophetic summary into the text. Abraham is a type of the Father. Isaac is a type of Jesus. The unnamed servant (you have to go back to Genesis 15:2 to see His name) is a type of the Holy Spirit. See the article "Eliezer."

In this portion of Genesis, the Holy Spirit has edited Isaac out of the text until He (the unnamed servant) brings Rebekah, his Gentile bride, to him. In the same way, Jesus is clearly with us but is sitting unseen in heaven until the Holy Spirit brings His wife, the Church, to Him at the Rapture just before the last seven-year period of Tribulation. Prophecy is pattern; pattern is prophecy.

[xxxv] These verses seem out of place. However, they are a setup for Rebekah. God is showing us a theme: His plan of redemption. This theme is above the short stories in chapters 15-24. This theme began with the name of Eliezer, a type of the Holy Spirit (Gen 15:2). This theme will conclude with Rebekah, a type of the Church (Genesis 24). Prophecy is pattern; pattern is prophecy. See the article "Eliezer."