



Genesis 22:1-19

# SACRIFICE ACCORDING TO GOD

The very first occurrence of the word “love” in the Scriptures refers to Abraham’s passion for his son Isaac. Isaac was the long-awaited heir, Abraham’s “miracle boy,” the only child of his beloved wife, Sarah. God Himself named Isaac before his birth in anticipation of the “laughter” and great hope he would bring to Abraham and Sarah... In short, Isaac represented all the dreams and aspirations of Abraham’s heart. In light of this, imagine the agony and turmoil Abraham experienced when God asked him to sacrifice his beloved and irreplaceable son! In Jewish tradition, the drama of this mind-blowing sacrifice of Abraham’s beloved son is called the Akedah (“binding”)... The Akedah is so important that it is read each morning as a prelude to the morning service. It is also read during Rosh Hashanah, since tradition says that Abraham sacrificed his son during this time. The blast of the shofar is intended to remind us of God’s gracious atonement provided through the substitutionary sacrifice of the lamb. In this way, the Akedah represents the truth of the Gospel, and how God’s attribute of justice was “overcome” by His attribute of love.

—John J. Parsons, hebrew4christians.com

Abraham’s obedience in Genesis 12—leaving his country, family, and security—reaches its fruition in Genesis 22—offering up his only son. This is the climax of Abraham’s life and the ultimate display of his faith, love, obedience, and total surrender to the Lord.

A God’s Test of Abraham (22:1)

**B God’s Painful Command to Abraham (22:2)**

C Abraham Makes Provision for the Sacrifice (22:3)

D Abraham Lifts His Eyes to the Place of Sacrifice (22:4)

**E Abraham Declares His Worship of God (22:5)**

F The Wood, the Son, and the Knife (22:6a)

G Abraham & Isaac Walked Together (22:6b)

**H God Will Provide the Lamb (22:7-8a)**

G Abraham & Isaac Walked Together (22:8b)

F The Wood, the Son, and the Knife (22:9-10)

**E Abraham Displays His Worship of God (22:11-12)**

D Abraham Lifts His Eyes to the Provision of Sacrifice (22:13)

C God Makes Provision for the Sacrifice (22:14)

**B God’s Powerful Promise to Abraham (22:15-18)**

A Abraham’s Rest in God (22:19)

## THE ULTIMATE TEST (22:1-8)

- God tests the \_\_\_\_\_ of Abraham.

Remember how the Lord your God led you all the way in the wilderness these forty years, to humble and test you in order to know what was in your heart, whether or not you would keep His commands. —Deuteronomy 8:2

Every crisis is a test of my heart—what or whom do I \_\_\_\_\_ the most?

No other story in Genesis, indeed in the whole OT, can match the sacrifice of Isaac for its haunting beauty or its theological depth.

—Gordon J. Wenham

**Test.** Heb., *nasah*. “to test through adversity in order to demonstrate a person’s character.” (Wenstrom)

Our father Abraham was tried with ten trials and he withstood them all, to make known how great was the love of Abraham, our father.

—Mishna Avot 5:4

It may be that Isaac, though a gift from God, began to usurp God’s place. An Isaac may become an idol. The dearest thing we have, the most precious, the most beloved, may still become an idol to keep us away from God.

—Charles H. Spurgeon

God nowhere tells us to give up things for the sake of giving them up. He tells us to give them up for the sake of the only thing worth having—life with Himself.

—Oswald Chambers

- Abraham displays his \_\_\_\_\_ in God.

*By faith Abraham, when he was tested, offered up Isaac, and he who had received the promises offered up his one and only son, of whom it was said, "In Isaac your seed shall be called," having reasoned that God was able even to raise him from the dead, from which he also received him in a figurative sense.*  
—Hebrews 11:17-19

### THE ULTIMATE SACRIFICE (22:9-14)

- The father and son walk the path of sacrifice together.
- The son carries the wood of the sacrifice.
- The father prepares the altar to slay his beloved son.
- The Angel of the Lord intervenes in the sacrifice.
- On the Mount of the Lord, a \_\_\_\_\_ will be provided.

*What then shall we say to these things? If God is for us, who can be against us? He who did not spare His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?*  
—Romans 8:31-32

### THE ULTIMATE PROMISE (22:15-19)

- This promise is absolutely \_\_\_\_\_.

*Because God wanted to show his unchangeable purpose even more clearly to the heirs of the promise, he guaranteed it with an oath, so that through two unchangeable things, in which it is impossible for God to lie, we who have fled for refuge might have strong encouragement to seize the hope set before us. We have this hope as an anchor for the soul, firm and secure.*  
—Hebrews 6:17-19a

- This promise is absolutely \_\_\_\_\_.
- This promise is absolutely \_\_\_\_\_.
- This promise is absolutely \_\_\_\_\_.
- This promise unmistakably points to \_\_\_\_\_.

*Now to Abraham and his Seed were the promises made. He does not say, "And to seeds," as of many, but as of one, "And to your Seed," who is Christ.*  
—Galatians 3:16

*This test involved a conflict apparently within the words of God himself. God had promised posterity through Isaac. But God now had commanded Abraham to kill him. How could this problem be solved?*  
—James Montgomery Boice

**The two of them went together.**  
*Twice we are told this, for this is a type of the Father going with the Son and the Son going with the Father up to the great sacrifice on Calvary.*  
—Charles H. Spurgeon

*Isaac carrying the wood is like a condemned man who is forced to carry the gibbet on which he is to be hanged.*  
—Genesis Rabbah 56:3

*Translated freely, Abraham says God Himself is going to be the Lamb of sacrifice.*  
—M. R. DeHaan

**See.** Heb., *ra'ah*, "to see, perceive, give attention to, provide." Moriah may either mean "land of vision" or "seen by Yah(weh)" (2 Chr. 3:1).

*According to various midrashim, when Abraham put his knife to his son's neck, Isaac's soul departed from him, but it returned when the Angel of the Lord intervened. Abraham then immediately released Isaac and recited the blessing, "Blessed are You, Lord, who revives the dead!"*  
—John Parsons

*Although Isaac did not die, Scripture regards him as though he had died and his ashes lay piled on the altar. That is why the text [22:19] mentions Abraham and not Isaac.*  
—Midrash Hagadol

*Our hope is anchored in the past: Jesus rose! Our hope remains in the present: Jesus lives! Our hope is completed in the future: Jesus is coming!*  
—Edmund Clowney