

Lesson #5: ISAAC SON OF ABRAHAM A “TYPE” OF JESUS CHRIST

Comparisons between the “offering up” of Isaac in sacrifice found in Genesis 22:1-18, known in Hebrew as the “akeidah” [the binding] and the Passion and Resurrection of Jesus Christ:

- ◆ Isaac and Jesus were "only, beloved" sons of a righteous father; Ishmael had been sent away in Genesis 21:14 [Genesis 22:2].
- ◆ Both Isaac and Jesus are identified as the "son of Abraham" [see Genesis 21:3; 22:2; Matthew 1:1].
- ◆ Both were offered in sacrifice [Genesis 22:2; John 1:29; Matthew 27:35; Mark 15:24; Luke 23:33; John 11:50; 19:17-18].
- ◆ The sacrifice was offered in the land of Moriah – Jerusalem [Genesis 22:2; 2 Chronicles 3:1; Matthew 16:21-23].
- ◆ Both sons carried the wood for their own sacrifice [Genesis 22:6; John 19:17]
- ◆ Both were "bound" and placed on top of the wood [Genesis 22:9; John 19:18-19; Philippians 2:8].
- ◆ Both willingly allow themselves to be offered in sacrifice [Genesis 22:7-8; Colossians 2:6-8].
- ◆ Both sons were given “resurrected” or “given back” to their fathers on the third day. Isaac was essential “dead” to his grieving father when God commanded Abraham to sacrifice his son. On the “third day”* God provided another sacrifice and his son was restored. God’s son died on the Cross and was resurrected on the third day! [Genesis 22:4; Matthew 16:21; 17:23; 20: 19; Mark 9:31; 10:34; Luke 9:22; 18:22; 24:7, 44-47; Acts 10:40; 1 Corinthians 15:4].

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* see the document on the significance of the “third day” in the Documents/New Testament section of the Agape Bible Study website.

THE ABRAHAMIC COVENANT

Genesis 12:1-3	El Shaddai [God] initiated His covenant with Abram when he was living in Ur of the Chaldeans, promising land, descendants, and a world-wide blessing.
Genesis 12:4,5	Abram went with his family to Haran, lived there until he left at the age of 75 for the land of Canaan with his wife and nephew Lot
Genesis 13:14-17	Lot and Abram separate; God again promises the land to Abram and his descendants
Genesis 15:1-21	The Covenant is ratified when God passes between the 3 kinds of animals that Abram sacrificed and laid before El Shaddai.
Genesis 17:1-27	When Abram is 99 the covenant is renewed and his name is changed from Abram [exalted father] to Abraham [father of a multitude]. God promises a son by Sarah through whom the covenant will extend. The sign of the covenant as circumcision is established for all males from the 8 th day of birth.
Genesis 22:15-18	The Binding of Isaac: confirmation of the covenant through Abraham's obedience: " <i>and in your descendants all the nations of the earth shall find blessing..</i> "

The Abrahamic 3-fold Covenant was foundational to all other Biblical Covenants between Yahweh and His people:

- ◆ The promise of land: Israel's possession of the Promised Land – Deuteronomy 30:1-10
- ◆ The promise of kingly descendants in the Davidic Covenant through which the Messiah is promised – 2 Samuel 7:12-16
- ◆ The promise that all nations would be blessed through Abraham is fulfilled in the New Covenant in Christ – Jeremiah 31:31-40; Luke 22:17-20

As New Covenant believers we become the heirs of Abraham: Romans 9:6-8 "*For not all Israelites are true Israelites nor are all Abraham's descendants his children, but as Scripture says, 'through Isaac shall your descendants be called.'* That means that it is not the children of the flesh who are the children of God; it is the children of the promise who are to be considered descendants."

Jacob's prophecy in Genesis 49:10-11 "*The scepter shall not pass from Judah, nor the ruler's staff from between his feet, until tribute be brought him [until Shiloh come]*. And the peoples render him obedience. He tethers his donkey to the vine, to its stock the foal of his she-donkey.** He washes his clothes in wine, his robes in the blood of the grape.*"

*Note: John 9:7 translates the Greek word "Siloam" [in Hebrew = "Shiloh"], as "*the one who has been sent*".

**Also see Zechariah 9:9-11 and Matthew 21:1-9; Mark 11:1-11; Luke 19:28-38.

Why did God require circumcision as a sacrament of entrance into the covenant?

- Sign of obedience to Him in all matters
- Sign of belonging to a Covenant people
- Symbolically represented the ‘cutting off’ of the old sinful life. It was an external sign of an internal condition.