

## Handout 1: Genesis Lesson 11

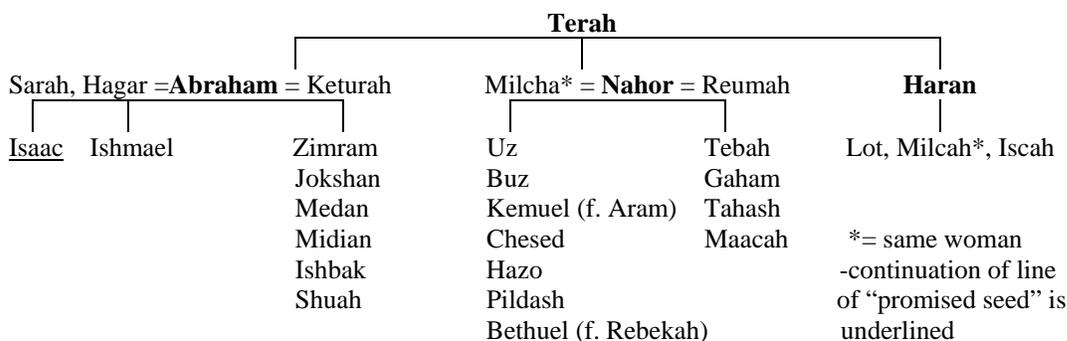
Yahweh's choice of Abraham's younger son Isaac in chapter 21 begins a chiastic pattern in the narrative that will be completed in Yahweh's choice of another younger son, Jacob, son of Isaac, in chapter 27:

- A. God's choice of Isaac, Abraham's younger son (21:8-19).
- B. Marriage of rejected elder son Ishmael (an archer) to a foreigner (21:20-21).
- C. Dispute over Abraham's wells/ covenant with Abimelech (21:22-34).
- D. Abraham's obedience to God's covenant (22:1-19).
- E. Genealogy of Nahor = non-chosen line (22:20-24)
- F. Death of Sarah and burial at Machpelah (23:1-20).
- E. Genealogy of Ishmael = non-chosen line (25:11-18).
- D. Esau scorns God's covenant—his birthright (25:19-34).
- C. Dispute over Abraham's wells / covenant with Abimelech (26:1-33)
- B. Marriage of rejected elder son Esau (an archer) to foreigners (26:34-35; 27:3).
- A. God's choice of Jacob, Isaac's younger son (27:1-28:4).

Comparisons between the “offering up” and “raising up” of Isaac 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 (Gen 21:14) had been sent away. (Gen 22:2; Mt 3:17; Jn 1:14)
- ◆ Both Isaac and Jesus are identified as the “son of Abraham.” (Gen 21:3; 22:2; Mt 1:1)
- ◆ Both were offered in sacrifice. (Gen 22:2; Jn 1:29; Mt 27:35; Mk 15:24; Lk 23:33; Jn 11:50; 19:17-18)
- ◆ The sacrifice was offered in the land of Moriah – Jerusalem. (Gen 22:2; 2 Chr 3:1; Mt 16:21-23).
- ◆ Both sons carried the wood for their own sacrifice. (Gen 22:6; Jn 19:17)
- ◆ Both were “bound” and placed on top of the wood for their sacrifice. (Gen 22:9; Jn 19:18-19; Phil 2:8)
- ◆ Both willingly allow themselves to be offered in sacrifice. (Gen 22:7-8; Col 2:6-8)
- ◆ Both sons were “resurrected” or “given back” to their fathers on the third day. Isaac was essential “dead” to his grieving father when God commanded him 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! (Gen 22:4; Mt 16:21; 17:23; 20: 19; Mk 9:31; 10:34; Lk 9:22; 18:22; 24:7, 44-47; Acts 10:40; 1 Cor 15:4)

### The Descendants of Terah's Three Sons



## Handout 2: Genesis Lesson 11

In Scripture Mt. Moriah is linked to both the Patriarch Abraham and King David's experiences of covenant ordeal, sacrifice, and divine intervention:

1. God formed an unconditional covenant with both Abraham and David prior to their visionary experience (Gen 17:7; 2 Sam 23:5).
2. Both men experienced visions and divine intervention on Mt. Moriah (Gen 22:1-18; 2 Sam 24:17; 1 Chr 21:14-30).
3. Both men passed the test of a covenant ordeal (Gen 22:2; 2 Sam 24:1, 17; 1 Chr 21:17).
4. The tests of both men involved sacrifice (Gen 22:2; 1 Chr 21:17).
5. The sons of both men (Isaac and Solomon) had prominent roles in salvation history because of their fathers' visionary experiences (Gen 22:2; 1 Chr 22:1-11).

The fathers of the Church saw the Unnamed Servant as a "type" of the Holy Spirit

<b>Just Father</b>	Abraham	Yahweh, God the Father
<b>Righteous Son</b>	Isaac	Jesus the Son
<b>Servant</b>	Unnamed Servant	Holy Spirit
<b>The Bride</b>	Rebecca	The Church

The differences between Yahweh and the regional pagan gods of the Canaanites and Egyptians:

1. The God worshipped by Abraham and his descendants, the children of Israel, and by the New Covenant children of God, is One omniscient and omnipresent God. Worship of Yahweh is, and has always been, monotheistic.
2. God was not personified through the elements of nature: the sun, moon, stars, or animals; these were strictly objects of God's creation.
3. Yahweh is a god of history not a god of mythology. Pagan gods have origin myths but Yahweh has no beginning and no ending. He is the God, who in real time, intervenes in the history of mankind to bring man to fulfill the destiny for which he was created: to live in eternally with God.
4. Yahweh is not anthropomorphic. He does not marry mortals, as many of the pagan gods did, nor does He engage in mortal pursuits like the pagan gods. Although anthropomorphic language was used in Scripture to accommodate humanity's limited understanding of the attributes and nature of God who is spirit, God is not just a spiritual being—He is the eternal Being.
5. God is a unity of One. He does not have a female deity consort as was common among pagan gods (i.e. the principal Egyptian male and female deities Osiris and Isis). In fact, in Biblical Hebrew there is no word for "goddess."
6. Thousands of images have been found of Canaanite gods, but no images identified by an inscription as Yahweh have ever been found at archaeological sites in the Holy Land. It is man who is the "image" of God.
7. Pagan gods practiced all the sins of man: lying, adultery, coveting, etc. There is an absence of morality among most pagan deities, while Yahweh's attributes include the perfection of righteousness and justice. Yahweh also demands a strict moral code among those in covenant with Him.
8. The concept of a god swearing an oath and entering into a binding covenant relationship with man is unique to Yahweh's relationship with His people.