

Genesis 22:2

Authorized King James Version (KJV)

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.

Analysis

And he said, Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of... This passage is part of the Abrahamic narratives which shift from universal human history to God's particular covenant people. The Abraham cycle (Genesis 12-25) demonstrates God's sovereign election, covenant faithfulness, and the development of faith through testing and promise fulfillment.

Central themes include God's unconditional covenant promises (land, descendants, blessing to nations), the call to faith and obedience, the testing of faith through delays and impossibilities, the contrast between divine promises and human schemes, and God's gracious persistence despite human failures. Abraham emerges as the father of faith whose trust in God's promises becomes the model for all believers (Romans 4, Galatians 3, Hebrews 11).

Theologically, these narratives establish:

1. salvation by grace through faith rather than works
2. covenant as God's gracious initiative binding Himself to His people
3. the necessity of patient trust when promises seem impossible
4. the consequences of attempting to fulfill God's promises through human effort
5. the pattern of divine testing producing mature faith.

The Abraham cycle foreshadows Christ as the ultimate seed through whom blessing extends to all nations (Galatians 3:16).

Historical Context

The patriarchal narratives (Genesis 12-50) reflect the cultural, social, and legal customs of the ancient Near East during the Middle Bronze Age (2000-1500 BCE). Archaeological discoveries including the Mari tablets, Nuzi tablets, and Egyptian records confirm many details: nomadic pastoralism, covenant-making ceremonies, marriage customs, property laws, and international travel patterns described in Genesis.

The cultural practices reflected include: treaty/covenant forms (Genesis 15), bride-price customs (Genesis 24, 29), inheritance laws favoring firstborn sons (Genesis 25, 27), adoption practices (Genesis 15, 30), levirate-type arrangements (Genesis 38), and Egyptian administrative systems (Genesis 41, 47). These parallels confirm Genesis's historical reliability while showing how God worked within ancient cultural frameworks to accomplish His purposes.

For later Israelites, these narratives established their identity as Abraham's descendants, explained their claim to Canaan, justified their possession of Joseph's bones (Exodus 13:19), and provided models of faith despite imperfection. The patriarchs' failures and God's faithfulness encouraged Israel that covenant relationship depended on God's grace rather than human merit. The movement from Mesopotamia to Canaan to Egypt set the stage for the Exodus and conquest narratives.

Related Passages

John 15:13 — Greatest form of love

1 Corinthians 13:4 — Characteristics of love

Study Questions

1. How does this verse deepen our understanding of God's character and His relationship with creation?
2. How should this truth about Covenant Reaffirmation shape our daily decisions and priorities?
3. How does this verse fit into the broader biblical story culminating in Christ?

Interlinear Text

אָמַר	רְקִמְחָנָה	אַתָּה	נָא	בָּנֶךְ	אַתָּה	בָּנֶךְ	אַתָּה	יְחִידָךְ	אָשָׁר
And he said	Take now	H4994	H853	thy son	H853	thine only	H834		
H559	H3947			H1121		H3173			
אַתָּה בְּנֵךְ	וְלֹא	אַל	לְבָ	אֵלֶּה	אֵלֶּה	אֵלֶּה	הַמְּרָאָה	הַמְּרָאָה	הַמְּרָאָה
whom thou lovest	H853	son Isaac	H1980	H0	H413	H776	into the land	of Moriah	H4179
H157	H3327								
וְקַרְבָּן הֵן	שֶׁמֶן	לְעֵל הֵן	לְעֵל הֵן	עַל	עַל	עַל	בְּרֵרִים	בְּרֵרִים	בְּרֵרִים
and offer him	H8033	there for a burnt offering	H5930	H5921	H259	H2022	upon one	of the mountains	
H5927									
אָשָׁר אָמַר רְקִמְחָנָה									
H834	And he said	H413							
H559									

Additional Cross-References

John 3:16 (Love): For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

Romans 8:32 (Parallel theme): He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?

Hebrews 11:17 (Parallel theme): By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten son,

Genesis 22:16 (Parallel theme): And said, By myself have I sworn, saith the LORD, for because thou hast done this thing, and hast not withheld thy son, thine only son:

Genesis 17:19 (Parallel theme): And God said, Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac: and I will establish my covenant with him for an everlasting covenant, and with his seed after him.

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