

Isaac the Child of “the Promise”

Genesis 17:15-19 And God said unto Abraham, As for Sarai thy wife, thou shalt not call her name Sarai, but Sarah [*shall*] her name [*be*]. 16 And I will bless her, and give thee a son also of her: yea, I will bless her, and she shall be [*a mother*] of nations; kings of people shall be of her. 17 Then Abraham fell upon his face, and laughed, and said in his heart, Shall [*a child*] be born unto him that is an hundred years old? and shall Sarah, that is ninety years old, bear? 18 And Abraham said unto God, O that Ishmael might live before thee! 19 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. ...

Genesis 17:21 But my covenant will I establish with Isaac, which Sarah shall bear unto thee at this set time in the next year.

Genesis 18:9-15 And they said unto him, Where [*is*] Sarah thy wife? And he said, Behold, in the tent. 10 And he said, I will certainly return unto thee according to the time of life; and, lo, Sarah thy wife shall have a son. And Sarah heard [*it*] in the tent door, which [*was*] behind him. 11 Now Abraham and Sarah [*were*] old [*and*] well stricken in age; [*and*] it ceased to be with Sarah after the manner of women. 12 Therefore Sarah laughed within herself, saying, After I am waxed old shall I have pleasure, my lord being old also? 13 And the LORD said unto Abraham, Wherefore did Sarah laugh, saying, Shall I of a surety bear a child, which am old? 14 Is anything too hard for the LORD? At the time appointed I will return unto thee, according to the time of life, and Sarah shall have a son. 15 Then Sarah denied, saying, I laughed not; for she was afraid. And he said, Nay; but thou didst laugh.

Genesis 21:1-2 And the LORD visited Sarah as he had said, and the LORD did unto Sarah as he had spoken. 2 For Sarah conceived, and

bare Abraham a son in his old age, at the set time of which God had spoken to him.

These 2 verses stress the fact that God keeps and fulfills His promises. Note the recurrence of "as he had said ... as he had spoken ... God had spoken." For a full quarter of a century, Abraham and Sarah had awaited this fulfillment, and now it was done ...

"Isaac ..." means laughter, memorializing that both Abraham and Sarah laughed at the time of God's promise, and also, in a wider context, appropriately referring to the joy that would come to all people through the Messiah that "Seed singular," who in the fullness of time would be delivered through the descendants of that same Isaac. God Himself named Isaac cf: Genesis 17:19.

"Circumcised ... when he was eight days old ..." This has continued ever afterward as a covenant of the Jews. The Arabs who descended through Ishmael observe the rite at a male's 13th year, as it was initiated in the instance of Ishmael who was 13 then years old. Christ also was circumcised the eighth day; and thus Christians are "in Christ" circumcised with the "circumcision not made with hands"

Colossians 2:11-12 In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ: 12 Buried with him in baptism, wherein also ye are risen with [him] through the faith of the operation (en-erg'-ei-ah) of God, who hath raised him from the dead.

" ... the operation (Greek en-erg'-ei-ah working) of God ..." notice who does the working in our baptism ... we simply submit to the ordnance of God and He takes it from there ... For the old Israel, circumcision was not the covenant, but the sign of the covenant; but for Christians, circumcision in the spiritual sense is the union with Christ by means of being baptized "into him." cf: Galatians 3:26-29 & Romans 6:3-6.

"Abraham was a hundred years old ..." Sarah was ninety at the same time when Isaac was born; supernatural gifts were conveyed to both of them in order to make possible the birth of Isaac.

Romans 4:17-21 (As it is written, I have made thee a father of many nations,) before him whom he believed, [even] God, who quickeneth the dead, and calleth those things which be not as though they were. 18 Who against hope believed in hope, that he might become the father of many nations; according to that which was spoken, So shall thy seed be. 19 And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sarah's womb: 20 He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; 21 And being fully persuaded that, what he had promised, he was able also to perform.

All of the happiness that should have come to Abraham and Sarah with the birth of this long-awaited son did not come. The terrible evils of polygamy multiple wives, and the tangled affairs of their domestic life, resulted in jealousy, strife, enmity, and division. The climax came on the occasion of the feast given to celebrate the weaning of Isaac.

Genesis 21:3-10 And Abraham called the name of his son that was born unto him, whom Sarah bare to him, Isaac. 4 And Abraham circumcised his son Isaac being eight days old, as God had commanded him. 5 And Abraham was an hundred years old, when his son Isaac was born unto him. 6 And Sarah said, God hath made me to laugh, [so that] all that hear will laugh with me. 7 And she said, Who would have said unto Abraham, that Sarah should have given children suck? for I have born [him] a son in his old age. 8 And the child grew, and was weaned: and Abraham made a great feast the [same] day that Isaac was weaned. 9 And Sarah saw the son of Hagar the Egyptian, which she had born unto Abraham, mocking. 10 Wherefore

she said unto Abraham, Cast out this bondwoman and her son: for the son of this bondwoman shall not be heir with my son, [even] with Isaac.

"The child grew, and was weaned ..." This occurred in his second or third year, as is usual among Orientals.

"And Sarah saw the son of Hagar ... mocking ... Seventeen-year old boys do NOT play with infant children three years old! The word here means mockery, being exactly the same word used to describe the reaction of Lot's son-in-law when they were told about the coming destruction of Sodom cf: Genesis 19:4. But there is more than this. Paul, in Galatians, made the behavior of Ishmael to be a type of the persecution of God's people in all the ages to come Galatians 4:29-30.

Sarah was perfectly within the rights of any mother who sought to protect the interest of her son. Ishmael was considerably older than Isaac, and Abraham was already of an advanced age. Josephus was correct Ishmael "being older, would be able to do injuries to Isaac when their father would be dead." The situation was absolutely impossible. Under the laws of the times, Ishmael was indeed an heir of Abraham, and, although he was not equal with Isaac, due to the secondary status of his mother, he would nevertheless have been one of the heirs. However, "There were laws that stipulated that a son of a bond woman could forego his inheritance claim in exchange for his freedom," and that was exactly the option that Sarah chose.

Sarah's determined action is the only thing that could have prevented open warfare between the two half-brothers saving the youngster the possible fate of "Abel whom Cain slew" at some future time.

One glimpse of the mocking, sneering face of Ishmael as he belittled and made light of Isaac was all that was required to trigger the sudden action of Sarah, but she knew what she was doing.

Poor Abraham, however, would have welched out of the task that had there been any way to do so, because of his love of Ishmael. God spoke to him and left him no alternative but to grant Sarah's wishes

Genesis 21:11-12 And the thing was very grievous in Abraham's sight because of his son. 12 And God said unto Abraham, Let it not be grievous in thy sight because of the lad, and because of thy bondwoman; in all that Sarah hath said unto thee, hearken unto her voice; for in Isaac shall thy seed be called.

“ ... for in Isaac shall thy seed be called.” Extremely important verse!

Galatians 4:22 For it is written, that Abraham had two sons, the one by a bondmaid, the other by a freewoman.

There has always been basic human appeal for visible entertainment in worship found in ceremonial, liturgical (li·tur·gi·cal), external and spectacular religion, as witnessed continually by the churches of all ages in the persistent drifting into those very things. To the Galatians, so soon out of paganism, they were simply hypnotized and seduced into receiving the allegations of the Judaizers. Paul's argument, however, here seems to say, "Do not merely look at it, listen to what it teaches!" All religion today needs to be analyzed in the same way.

The Judaizers were talking about being "sons of Abraham," which in a sense as carnal they were; and the thunderbolt in the next verse is that "Abraham had two sons; which kind were the Judaizers?"

Ishmael was the son of Hagar, Sarah's maid, whom she gave to Abraham, in order to claim a son for herself ... Isaac was the actual son born to Sarah, born as a result of the promise of God long after when either Abraham or Sarah might physically have children.

Sarah of course was free, the lawful wife of the mighty patriarch.

Galatians 4:22-31 For it is written, that Abraham had two sons, the one by a bondmaid, the other by a freewoman.

Judaism VS Christianity.jpg

A summary of Paul's allegory regarding Judaism Vs. Christianity

The bondwoman, Hagar VS: The freewoman, Sarah

Son of the bondwoman, Ishmael VS: Son of the freewoman, Isaac

Natural birth VS: Supernatural birth by promise

Mount Sinai, the Law VS: Mount Morah the Gospel of Christ

The earthly Jerusalem VS: The heavenly Jerusalem

Enslaved VS: Free

Fruitful VS: Barren (at first)

Small offspring VS: Large offspring

Persecuting VS: Persecuted

Expulsion VS: Inheritance

Judaism a bondage VS: Christians freedom

These analogies will clarify points Paul made in the next few verses.

Galatians 4:23 But he [who was] of the bondwoman was born after the flesh; but he of the freewoman [was] by promise.

Ishmael was born from natural sex of Abraham with a servant. God was simply not involved at all but Isaac was the son of promise.

These two sons, as Paul would point out, typified the two types of "sons of Abraham," Ishmael by Paul's time in the persons of the unspiritual Judaizing Sadducees and Pharisees.

Isaac typifying true spiritual seed of Abraham which is the church.

Galatians 4:24 Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar.

“Which things are an allegory” an allegory is a metaphor in which a character, place or event is used to deliver a broader message about typically a moral meaning / a story or poem reveal a hidden meaning.

Galatians 4:25 For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children.

mount Sinai ... which is Agar. Sinai and Jerusalem have the same result law and bondage.

“is in bondage with her children ...” This was, first of all, true literally, as Jerusalem itself was subjected to Roman occupation at the time of this writing and it was also true spiritually. "The Jews themselves recognized the law as practical bondage cf: Acts 15:10; Matthew 23:4

Galatians 4:26 But Jerusalem which is above is free, which is the mother of us all.

Abraham was a recognized type of God in the Old Testament, a type recognized by Christ himself in the parable of the rich man and Lazarus and Sarah herself therefore bore a certain analogy as the holy bride, the church As the sons of Sarah, Christians are upon a much higher plain than the sons of the bondwoman.

Galatians 4:27 For it is written, Rejoice, [thou] barren that bearest not; break forth and cry, thou that travailest not: for the desolate hath many more children than she which hath an husband.

Isaiah 54:1 Sing, O barren, thou [that] didst not bear; break forth into singing, and cry aloud, thou [that] didst not travail with child: for more [are] the children of the desolate than the children of the married wife, saith the LORD.

There are going to be more gentiles who become Christians than Jews who will become Christians.

Galatians 4:28 Now we, brethren, as Isaac was, are the children of promise.

The enmity between these two branches of Abraham's family has continued until the present day. There has also been a hatred by the secular, carnal, fleshly and unspiritual against the holy teachings of Christ also. Paul intends for the Galatians to see that the Judaizers are actually their enemies, having nothing good for them, at all.

Galatians 4:29 But as then he that was born after the flesh persecuted him [that was born] after the Spirit, even so [it is] now. 30 Nevertheless what saith the scripture? Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the freewoman.

This is the dramatic and blunt conclusion Paul enforced by his appeal to this allegory. In Paul's times, and until now, there are still two classes of "sons of Abraham" The significant question is, "Who is a real son of Abraham?" Paul had already given that answer cf:

Galatians 3:26-29 For ye are all the children of God by faith in Christ Jesus. 27 For as many of you as have been baptized into Christ have put on Christ. 28 There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. 29 And if ye [be] Christ's, then are ye Abraham's seed, and heirs according to the promise.

The reason why all natural religious systems are bound to come in conflict with Christianity is that Christianity is supernatural, and the natural and Spiritual cannot coexist as parallel paths to the same goal. The law of Moses and the gospel of Christ cannot be blended and Islam and Christ are at a fork in the road ... choose ye today ...

When Paul wrote, it was far from certain that the old Jewish system would be cast out of its inheritance, an event that was dramatically

and violently fulfilled in the total destruction of Jerusalem and the Temple worship in 70 AD twenty years after this letter was written.

Galatians 4:31 So then, brethren, we are not children of the bondwoman, but of the free.

Abraham's Final Exam: This great chapter Genesis 22 lies at the very heart and center of the entire Old Testament.

The great theme of this glorious chapter focuses upon the offering of Isaac by his father Abraham in a suspense drama that rises above the literature of all times and nations. God commanded Abraham to offer up his only son as a burnt-offering! Abraham proceeded to do so and was restrained only at the last moment when God stayed his hand.

Not until Abraham acted upon his faith did that faith come to fruition. Until he lifted the knife over his son, his ultimate surrender to God had not occurred. Faith is not just a nice attitude toward God. Faith is trust in the propositional promises of God and is submission to His will. To will it in the heart is not enough. The act is the ultimate test.

James 2:21 Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar?

There is also another great purpose of God visible in the command to offer Isaac as a burnt-offering. It was most proper and necessary that the whole human race should understand how God had chosen Abraham to be the father of the faithful. All over the ancient pagan world, human sacrifice was practiced everywhere, with great kings sacrificing their own sons, as did some of the kings of Israel. Since that abominable practice was so widespread and influential in the world, it was necessary to demonstrate that the faith of Abraham was superior to the faith of pagans, in every respect.

Human sacrifice was due to the perversion of a true instinct of humanity that suggests the need of some great atonement, and the claim of the God to all our best and dearest, if demanded of us.

The greatest purposes of God in testing the faith of Abraham was that of providing a type of the Lord Jesus Christ in the person of Isaac.

This is the story of Abraham's final exam. We all know something about taking test. We've taken test in school, in college, and in numerous other areas of our lives. Some we have passed, some we have probably failed and some of us have probably missed a few. One professor in college believed that test are really teaching tools.

Test help you understand how much you know or how much you don't know about a subject.

Abraham had gone through the test of leaving Ur of the Chaldees when God called. He was tested when he was called to leave his father and family which he was only able to do when after his father died. He was tested by a famine that left him in Egypt sinfully fending for himself. His nephew Lot tested him when strife became a problem over the watering holes and pastureland. He had been tested for twenty-five years waiting on a son to be born. This was a great test now that Abraham and Sarah were speedily passing up all physical possibility of bearing a child at 100 and 90 years old. In the meantime they decided to have a son by Sarah's concubine, Hagar. He was tested when he eventually had to send Hagar and Ishmael away to solve family problems. He was hoping that God's blessing would come through Ishmael whom he loved very much.

Genesis 22:1 And it came to pass after these things, that God did tempt Abraham, and said unto him, Abraham: and he said, Behold, [here] I [am].

“... God did tempt Abraham” BAD TRANSLATION in KJV Hebrew word is naw-saw’ to test, to participate in a high adventure, to try or prove such as putting the touchstone to the metal to determine its purity: Touchstone piece of fine-grained dark schist or jasper used in ancient times for testing alloys of gold by observing the color of the mark that it made on it. A standard by which something is judged or recognized

James 1:13 Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man:

Genesis 22:1-2 And it came to pass after these things, that God did tempt Abraham, and said unto him, Abraham: and he said, Behold, [here] I [am]. 2 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.

As we find Abraham here in Genesis 22, he is making preparation for that final test. He has had the promised child and now God asks him to offer Isaac as a sacrifice. By this time in Abraham's life, God had pruned his fingers loose from everything he had held to be dear and sacred. He pruned his fingers loose from one thing at a time in spite of Abraham's reluctance. He had lost his father through death, his nephew through strife. He tried to take care of himself by making his own plans to live in Egypt. God pruned his fingers loose from those plans. He had been separated from Ishmael.

This was the only thing that God ever commanded Abraham to do calling it a "test" or "proving" of his faith. None of the other things God commanded and Abraham obeyed was a TEST. For example, Abraham might have desired, for personal reasons, to leave Ur, etc.

The shocking impact of this divine command are seen in the references for Isaac: "thy son ... thine only son ... whom thou lovest ...

even Isaac!" "This is the first mention of love in the O.T." Oddly enough, the first mention of love in the N.T.

Matthew 3:17 And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.

"Land of Moriah ... one of the mountains" Where? The best answer points to Jerusalem. The Bible says that on the third day ... they might have arrived at 9 am or noon. There was still time on the third day for the walk up the mountain and the building of the altar, etc. The idea that an old man around 125 or 130 years of age would have made that trip in anything less than a three days borders on the ridiculous.

The Bible refers to Jerusalem as being in "the land of Moriah" (II Chronicles 3:1), the Jewish tradition that Solomon built the Temple on that mountain where Isaac was offered is not scriptural. We believe the hill of Calvary is where Isaac was offered. Genesis 22:14 indicates that the writer intended for Jerusalem to be understood.

Genesis 22:3-4 And Abraham rose up early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son, and clave the wood for the burnt offering, and rose up, and went unto the place of which God had told him. 4 Then on the third day Abraham lifted up his eyes, and saw the place afar off.

This record of Abraham's prompt move to obey God's awful commandment casts a chill over the heart even now. Nothing in the literature of mankind approaches the dramatic and heart-breaking reality of these words.

Some have supposed that the young men went along to carry the wood, but since Isaac was able to carry all they needed up the mountain, the more likely conclusion is that the ass was burdened with the wood, food supplies required by four men on a the journey.

"Saw the place afar off ..." The dreadful hour had come. What anguish and pain must have stabbed the heart of Abraham the loving father, as God "showed him" the place. Up until this point, he might have prayed that God would alter His instructions, but **NO!** The offering of Isaac would take place before the sun went down that third day!

As Abraham stands on Mt. Moriah, he only has Isaac left and now God wants him as a sacrifice. This was the test that all the other test had prepared him to take. This was the sacrifice of his son Isaac. It had been about 35 to 40 years since Abram obeyed the call of God. Now God gives him the final exam.

Genesis 22:5-6 And Abraham said unto his young men, Abide ye here with the ass; and I and the lad will go yonder and worship, and come again to you. 6 And Abraham took the wood of the burnt offering, and laid [it] upon Isaac his son; and he took the fire in his hand, and a knife; and they went both of them together.

"And we will worship ..." This is a classical definition of worship. Worship does not mean feelings of ecstasy, for Abraham's heart was breaking. Worship does not mean "communion with God it is not some kind of a subjective attitude. Worship is **DOING** what God commands.

"And laid it upon Isaac his son ..." Who can fail to see the shadow in this of our Savior's bearing the cross up the same mountain?

How old was Isaac at the time of this event? Adam Clarke to this question is perceptive: "Josephus supposed that Isaac was now twenty-five; some Rabbis say that he was thirty-six; but it is more probable that he was about thirty-three, the age at which Jesus his great Antitype was offered up."

Of course, it is a case of the N.T. shedding light on the O.T., just as there are some cases where the O.T. sheds some light on the N.T.

No matter what his age it is obvious that an old man of Abraham's age over a full century, would have been unable to subdue Isaac and compel his obedience. The conclusion that Isaac willingly consented to be bound and to submit to the death which Abraham was ready to inflict is inescapable. All this, to be sure, is exactly in keeping with the submissiveness of Christ. In both cases, the father offered up the only begotten son, but in neither case is the son forced to yield, but yields of his own accord. In neither case is the life taken away by the violent action of the father. Isaac was prepared to yield himself to the knife and Jesus laid down his life for the sheep.

"We will worship, and come again to you ..." How could Abraham, have said: "...and (we will) come again to you ..." the we will is understood

Hebrews 11:17-19 By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten [son], 18 Of whom it was said, That in Isaac shall thy seed be called: 19 Accounting that God [was] able to raise [him] up, even from the dead; from whence also he received him in a figure.

Thus Abraham, believing that God could and would raise Isaac, even from the dead, moved in perfect faith and obedience to do the dreadful thing God had commanded him to do! Never in world history has there been exhibited a more perfect OBEDIENT faith than that manifested here, both by Abraham and by Isaac.

Genesis 22:7-8 And Isaac spake unto Abraham his father, and said, My father: and he said, Here [am] I, my son. And he said, Behold the fire and the wood: but where [is] the lamb for a burnt offering? 8 And Abraham said, My son, God will provide himself a lamb for a burnt offering: so they went both of them together.

but where [is] the lamb for a burnt offering? This is the biggest and most important event since the creation, the deluge & call of Abram.

"Father ... Here am I, my son ..." More tragic words were never spoken. How Abraham's heart must have been stricken with anguish here. Note the repetition of "they went both of them together" Not a word is wasted. The breathless intensity of it rises higher with every step taken by father and son up the mountain to the place!

The awesome climax, like a threatening cloud the soul-chilling ordeal.

"God will provide himself a lamb ..." the literal meaning of this clause in Hebrew is: "God sees before him the lamb for sacrifice!" That God was looking upon Isaac was surely what Abraham understood by this, but God made it true also in another sense. God had already provided the ram caught in the bushes by his horns? It would have better for the translators to have left the literal Hebrew meaning alone.

Genesis 22:9-10 And they came to the place which God had told him of; and Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar upon the wood. 10 And Abraham stretched forth his hand, and took the knife to slay his son.

Abraham had built many altars, "at Sichem, Bethel, Hebron, and at Beersheba," how heavy were the stones that he brought together here

"laid the wood in order ..." There was a regular order that Abraham followed in building an altar and offering sacrifice. It was done in a certain way, through long practice for many years. The sacrifice was then placed "upon the wood." Is there any doubt that in all the other altars which Abraham had built that any such details were omitted?

"And bound Isaac ..." Every precious word here is loaded with eternal truth. The Son of God, his great Antitype, would also be bound and

brought before the Sanhedrin, before Annas, before Caiphas, and before Pilate! We noted above that Isaac consented to this.

" and laid him on the altar upon the wood ..." Was not Our Lord also laid "upon the wood," upon Calvary when the soldiers stretched him there and affixed the savage nails in his hands and feet?

The emotions are sucked dry by the contemplation of such things. And then like a stroke of lightning at midnight deliverance came!

Genesis 22:11-12 And the angel of the LORD called unto him out of heaven, and said, Abraham, Abraham: and he said, Here [am] I. 12 And he said, Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only [son] from me.

"The angel of The LORD ..." "The angel of the Lord is the Lord himself, as the context shows Again and again, this glorious person appears throughout the Scriptures.

"Abraham, Abraham ..." marks great urgency and a significant event.

"Now I know ..." This, along with James' declaration that Abraham was justified" when he offered up Isaac" makes mandatory the conclusion that God's final approval of Abraham as the instrument of his purpose occurred right here. The truth that "God already knows everything" does not nullify this. The great lesson for all people is simply this: God tests every person who would receive eternal life.

If God compelled Abraham to withstand such a test as this, how could it ever be imagined that God today saves people merely upon the assertion of some belief?

"Seed ..." as used first here therefore means an innumerable multitude in Christ the "Seed Singular." Note the singular pronoun.

Only "in Christ" did the seed of Abraham ever actually "possess the gate of his enemies." Most of the commentators miss this, but Unger discerned it accurately: "This expanded blessing centered in Christ, the coming seed

Galatians 3:16 Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ.

Genesis 22:13 And Abraham lifted up his eyes, and looked, and behold behind [him] a ram caught in a thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt offering in the stead of his son.

"A ram caught in a thicket ..." So, God indeed saw a lamb for the sacrifice, but Abraham could only see his son, until the angel of the LORD stopped his hand.

Genesis 22:14 And Abraham called the name of that place Jehovahjireh: as it is said [to] this day, In the mount of the LORD it shall be seen.

Jehovahjireh..." means "The Lord will provide," and has a double meaning: (1) that of providing a substitute for Isaac, and (2) that of providing a substitute for all people, upon Calvary.

Genesis 22:15 And the angel of the LORD called unto Abraham out of heaven the second time, 16 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]:

"Thine only son ..." How could God say that, when Abraham was also the father of Ishmael? The meaning, of course, is that Isaac was the son of promise, the only legitimate son born to his lawful wife.

Genesis 22:17 That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which [is] upon the sea shore; and thy seed shall possess the gate of his enemies;

"Stars of the heavens ... the sand which is upon the seashore ..."
Morris did an extended calculation on this, concluding that: "An estimated number of the stars 10^{25} and likewise, the number of grains of sand on the earth, allowing 10,000,000 to a cubic foot, and 10^{15} for the square feet of earth's surface makes the estimated number of grains of sand exactly the same, 10^{25} !" Neither of such remarkable numbers was known to the ancients; and thus,
"This is an excellent example of scientific truth found in the Bible long before scientist existed. The two metaphors are actually parallelisms and are essentially identical!

Genesis 22:18 And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice.

How did Abraham work this all out in his mind? God said:

Genesis 21:12 "... for in Isaac shall thy seed be called.

Before He said:

Genesis 22:2 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.

And since:

Hebrews 6:18 ... in which it was impossible for God to lie,

Hebrews 11:17-19 By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten [son], 18 Of whom it was said, That in Isaac shall thy seed be called: 19 Accounting that God [was] able to raise [him] up, even from the dead; from whence also he received him in a figure.

Genesis 22:19 So Abraham returned unto his young men, and they rose up and went together to Beersheba; and Abraham dwelt at Beersheba.

Sources: KJV, theWord.com, Burton Coffman, BW Johnson, Adam Clark, FF Bruce, McKnight, JW McGarvey, George Faull, Jim Davis Commentaries, Archaeology & the Old Testament by Alfred Hoerth, On the Reliability of the OT, KA Kitchens; Google Images, Halley's Handbook, Wikipedia.