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## The Birth of Isaac

### 21: 1-7

**The birth of Isaac DIG: What does this story reveal about God's patience and faithfulness? Abraham's obedience (see 17:12, 19)? How did the birth of Isaac once again show that the LORD is El Shaddai, God Almighty? What are the nine ways that Isaac is a type of Christ?**

**REFLECT: What promises has the LORD kept in your life? What personal dream would you like to see fulfilled in your lifetime? Does God need us to carry out His plan?**



**The birth of Isaac** (Hebrew: **Yitz'chak**) marked a pivotal point in the outworking of **God's** eternal purpose. After the call of **Abraham** to be the father of the faithful, **the birth of Isaac** was the second great step toward the fulfillment of **the LORD's** plan. **His** eternal desire was to have a people of **His** own, separate from the surrounding nations; a people who should be trusted with **His** Word; a people through whom **the Savior** was to be born; and a people who, ultimately, would become the means of blessing to the entire earth.<sup>338</sup>

Now the appointed time for the fulfillment of **God's** promises to **Abraham** and **Sarah** had come and **ADONAI**, *the giver of blessings*, kept **His** promise. **He was gracious to Sarah as He had said, and the LORD did for Sarah what He had promised in 17:19 and 18:10.** This is the bedrock in the life of a believer. **God** is faithful. **Sarah became pregnant and bore a son to Avraham in his old age.** There is a striking similarity between **the birth of Isaac** and **the birth of the Messiah.** **Isaac** was to be **born at the**

**very time Elohim, the God of creation, had promised him (21:1-2).** More is said about **Isaac's birth** than any other **birth** in the Bible except for **the birth of Jesus Christ**. Therefore, **Isaac is a type of Christ and his birth foreshadowed the birth of the Lord, because when the time had fully come, God sent His Son** (Galatians 4:4a; Mark 1:15; Romans 5-6; Ephesians 1:10).

**Abraham gave the name Isaac, or Yitz'chak, to the son Sarah bore him.** For the second time **Abraham** names a **son**. Ishmael was **Abraham's** choice for **the name of his son** of the flesh, but **Isaac** was **God's** choice for **the name of the son** of promise. **When his son Isaac was eight days old, Avraham circumcised him, as God commanded him (21:3-4).** Isaac was greatly loved by **his parents**, who taught **him** in the ways of righteousness (**18:19**), and no doubt, rehearsed over and over again all the great promises that **God** had in store for **him**. In turn, **Isaac** was an obedient **son**, fulfilling **his parents'** hopes and dreams.

**Abraham was a hundred years old when his son Yitz'chak was born to him (21:5).** The age of the patriarchs are given at the important turning points in their lives. The bodies of **Abraham** and **Sarah** had been miraculously rejuvenated. **Sarah** not only gave birth at ninety, but **she** also nursed **Isaac**. **Abraham** not only fathered **Isaac**, but also six other sons of **his** wife Keturah after **Sarah** died (**25:2**).<sup>339</sup>

**Sarah** said to **him**, "God has brought me laughter, and everyone who hears about this will laugh *with me*," compared to the past when Hagar had laughed *at her*. And **she** also said: **Who would have said to Abraham that Sarah would nurse children?** In fact, **God** had said several times to **Abraham** that **his wife** would **bear a son**. **Sarah** was aware of that promise. What **she** wishes **Elohim** would have said is that **she** would mother **children**, and not just one **son**.<sup>340</sup> **Yet, I have borne him a son in his old age (21:6-7).**

**The birth of Isaac foreshadowed the birth of Jesus Christ in nine ways.** **God** did not suddenly spring **the virgin birth** on mankind. **He** had prepared us by several miraculous births before this, including **the birth** of John the Baptizer, **the birth** of even Samson, and here, **the birth** of **Isaac**. The foreshadowing between **the birth** of **Isaac** and **the birth** of **Christ** is truly remarkable.<sup>341</sup>

**First, the birth of Isaac and the birth of the Meshiach had both been promised.** When **God** called **Avraham** out of Ur of the Chaldean's twenty-five years earlier, **God** said to **him**, "I am going to give a **son** to you and **Sarah**." And after all that time, **ADONAI** has made good on **His** promise. **God** also said to the nation of Isra'el: **The virgin will be with child and will give birth to a Son, and will call Him Immanuel (Isaiah 7:14; also**

see **Matthew 1:23**). When **Yeshua** was finally **born** in Bethlehem, it was a fulfillment of prophecy (**Micah 5:2**). In fact, both **births** had been promised.

**Secondly, with both births there was a long interval between the promise and the fulfillment.** Twenty-five years passed from the time **God** promised that **Isaac** would be born until it came to pass (**12:2**). There were also many generations between the prophecies in the TaNaKh and **the birth** of **Yeshua**. For example, a thousand years before **Christ** was **born**, **God** had promised that **the Messiah** would be a descendant of King David, so both had long intervals of time between the promise of their coming and their births.

**Thirdly, the announcement of the births seemed amazing to both Sarah and Mary.** You will recall that two angels and **the Lord** visited **Abraham** on the way to Sodom, and they announced **the birth** of **Isaac**. It seemed so amazing that **Sarah laughed to herself (18:10-12)**. And **Miryam** was just as amazed. When the angel Gabriel announced **the virgin birth** to **Mary** she said: **How can this be, since I am a virgin (Luke 1:34)?**

**Fourth, both Isaac and Jesus were named before their births.** **Avraham** and **Sarah** were told **they** were going to have **a son** and they were going to **call him Isaac (17:19)**. And with **the birth** of **the Lord Jesus**, we find that **He** was also named beforehand. The angel said to Joseph: **You are to give Him the name Jesus, because He will save His people from their sins (Matthew 1:21b).**

**Fifth, both births occurred at God's appointed time.** Earlier in this chapter we were told that **Yitz'chak** was born **at the very time God had promised him (21:2)**, and regarding **the birth** of **Jesus**, we note that Paul says: **But when the time had fully come, God sent His Son (Galatians 4:4a).**

**Sixth, both births were miraculous.** **The birth** of **Isaac** was a miraculous **birth** because **Avraham's body was as good as dead and Sarah's womb was also dead (Romans 4:19)**, and certainly **the virgin birth** of **the LORD** was a miracle (**Luke 1:34-35**).

**Seventh, both sons were a particular joy to their fathers.** **Abraham** gave the name **Isaac**, or **laughter**, to the son **Sarah** bore him (**21:3**). Both **Avraham** and **Sarah** **laughed** when **she** heard they would have a **son**; **she laughed** because of the sheer joy of it all. When **Yeshua** was baptized, **God the Father** spoke out of heaven and said: **This is My Son, whom I love; with Him I am well pleased (Matthew 3:16)**. Both sons were a joy to **their** fathers.

**Eighth, both sons were obedient to their fathers, even to the point of death.** In the next chapter we are going to see that **his** father offered **Yitz'chak** as a sacrifice. **Isaac** was not a young boy of seven or eight years, but a full grown man in **his** early thirties, and **he** was obedient even to the point of death. That was true of **Isaac** and it was true of **Jesus Christ**. **Isaac** foreshadows **the birth**, life and death of **Messiah**.

**Finally, the miraculous birth of Isaac is a picture of the resurrection of Christ.** As Paul stated above, **Abraham's body was as good as dead and Sarah's womb was also dead (Romans 4:19)**. The resurrection brings life out of death. Then Rabbi Sha'ul goes on to say that **Yeshua was delivered over to death for our sins and was raised to life for our justification (Romans 4:25)**.<sup>342</sup>

But soon after **Yitz'chak** was born, opposition was aroused.